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BUY LIBERTY BONDS

The Sabbath Recorder

A MESSAGE FROM THE PRESIDENT

After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civic life, but for a very high average of intelligence and preparation on the part of all the people.

I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people.

—Woodrow Wilson.

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The Sabbath Recorder

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WHOLE NO. 3,840

BECAUSE of the unprecedented transportation conditions, and the shortage of help in the publication offices, all periodicals will frequently be late in reaching the subscriber. If your copy of the SABBATH RECORDER does not reach you the same time every week, please do not complain, as it is beyond our power to prevent it. Remember, we are all helping in some way to "win the war." Until transportation conditions are improved delays are unavoidable.

**We Are Now in
The Battle Front** We must not think of the battle front as being only that where the American boys are fighting in France. There is now a most important battle front right here in America. The Government assures us that "the Fourth Liberty Loan is the fighting loan." We are now in the midst of one of the greatest drives of the war. Defeat here means the defeat of the American army in Europe, and defeat there means German victory.

What a disgraceful thing it would be, if, while the boys are giving their lives over there, the battle line in the homeland should fail because we are not willing to even lend some of our money to the Government in order to win! We can not think for one moment that there will be any failure in the home battle front. American citizens will surely go over the top here in support of their boys over there.

**We Like to See
Fair Play** While automobile owners have willingly reduced their use of gasoline about 90 per cent on Sundays in compliance with the wish of Uncle Sam; while laborers in shipyards have been putting in the most whole-souled services, until the output of tonnage in twelve months has beaten the record for the world; and while thousands of our boys are jeopardizing their lives on sea and land, the country has been astonished to learn of the disloyalty—if not actual dishonor—of the munition workers in Bridgeport, Conn., whose strike became a real obstruction to the war activities of the nation.

The munition workers were under as much obligation to abide by the rulings of the Federal Labor Board and to demonstrate their loyalty to the Government as

were the other classes of men, and we were glad when the President took a hand to compel "lawless and faithless employees" to see to it that their agreements were something more than mere "scraps of paper."

It was only fair that these strikers should be compelled as they were by the President to immediately take up their work again or go into the class to be drafted for the army and be deprived of their jobs for one year.

We have long felt that our Government was too lenient with those who, for selfish purposes or otherwise, deliberately set about to obstruct war plans and embarrass the Administration. And we feel that the munition strikers, just at this critical time, have come dangerously near placing themselves in the position of obstructionists.

**Little Germanies
In America** There are many small sections in this country where one who can understand only English finds himself among a people speaking a strange language, with whom it is impossible to hold conversation. I know of places where an American might as well be in Italy, or Greece, or Bulgaria, or Germany, so far as being able to converse with the people is concerned. These foreigners apparently have little intercourse with Americans. They speak their native language, and seem to cherish everything belonging to their native land. One who could speak broken English said, "We do love our Kaiser,"—and that, too, after sixteen years of free life in America!

While many Germans are thoroughly loyal to the nation of their adoption, we are nevertheless learning in these war times that too many have only been dwelling here as loyal subjects of the Kaiser. Their bodies are here but their hearts are still in Germany. They would be more in harmony

with their environments today if they could be set down in Prussia. These are the men who have been causing Uncle Sam a world of trouble for four years. Many of them took the oath of allegiance to the United States, but instead of cultivating the American spirit, they have gone on for years stifling in their hearts everything American and cherishing everything German. Indeed, at every turn an observer, noting their way of living and talking, could but say of them, "Made in Germany."

One of these men, a German pastor in North Dakota, has recently been sentenced to three years in prison. The judge in passing sentence said to him: "You have preached German, prayed German, read German, sung German. Every thought of your mind and every emotion of your heart through all these years has been German."

You have influenced others who have been under your ministry to do the same thing."

After all, the American people can blame themselves for some of this trouble, and we trust that recent revelations made under the pressure of war-time conditions, will result in active efforts to remedy the evil. Our country has opened wide its doors to peoples of all lands. We have urged them to come, and allowed them the privileges of citizens. We have given them land, positions in business, everything we ourselves could desire, and yet we have left them isolated and seemed to care little or nothing for what they were doing or what they were teaching. We have left them alone, to print and to read German papers, to ignore our language, and to cherish all too much the ideals of their fatherland. For years we have neither helped to cultivate in them the spirit of loyalty nor required respect for our flag. America has been too negligent.

Ten Years for Debs At the close of a fair trial, in which Eugene V. Debs was allowed the fullest freedom to plead his case and defend himself against the charge of violating the espionage law, Judge Westenhaver sentenced him to a term of ten years in the penitentiary. Probably no man ever set forth the ideals of socialism and its aims more clearly and with less bitterness than Mr. Debs did in his plea; but he has learned the lesson

which others should learn in these war times, namely, that free speech in America does not mean that men are at liberty to jeopardize the nation in promulgating an idealism that interferes with the army and encourages the enemy. Every loyal citizen will approve these words of the Court in imposing the sentence:

I do not regard the idealism of the defendant as expressed by himself as any higher, purer, nobler than the idealism of thousands of young men I have seen marching down the streets of Cleveland to defend our country. Any one who strikes the sword from the hand of these young men or causes another young man to refuse to do his duty when called to serve by their side or any one who obstructs the recruiting service does just as much injury and wrong to our country as if he were a soldier in the ranks of the German army.

Notes on Current Events We shall miss the efficient services of Rev. Charles Stelzle in the Strengthen America Campaign for prohibition. He has been invited to become director of the Bureau of Relations with Churches and Religious Organizations, and the Bureau of Relations with Labor Organizations under the auspices of the American Red Cross. The Federal Council committee has, therefore, released Mr. Stelzle for that work.

One can but notice the rapidly reviving interest in Zionism among the Hebrew people since General Allenby's wonderful victory in Palestine. Many Jews who had looked upon the movement with favor only as a charitable measure for relieving certain classes of their people from persecution have come of late to regard it in a much broader light. With enlarged vision they begin to see the great fundamental aim and possibilities of the movement in the light of prophecy, and so regard it as a "living, breathing, vitalizing force" destined to put the Jewish race on a basis of equality with other peoples in a nation of their own—and that, too, in the land of promise.

Strong pleas are being made in the Jewish papers for an unequivocal and hearty acceptance of the offer, made by the Allies, to give Palestine back to the children of Abraham. Zionism is regarded, not as a matter of dual nationality, neither as a movement in which Hebrews are expected to forswear their allegiance to any country

in which they may prefer to live; but rather as a move to enable those who desire to adopt their own language, to settle their own land, and to develop and live their own lives, to do so without being molested. It is, in short, a move to put the Hebrew nation on an equality with other nations.

A World's Sunday School Convention Pilgrims' organization has been perfected and is open for membership to all delegates who have attended any of the world's conventions, whether in London, St. Louis, Jerusalem, Rome, Washington, or Zurich. For members who attended these great meetings no dues or obligations are required. All registered pilgrims will receive the World's Sunday School "News." The headquarters is 216 Metropolitan Tower, New York City.

Here is what Secretary McAdoo says to all the school children in the United States: "Back of the trenches of France run our real-line trenches of America. In them every one of us is a soldier on duty. The Liberty Loan is a service in which every man, woman, and child may take part. Children may carry the creed of patriotism into their own homes. Because of this influence a child may help sell Liberty Bonds. I hereby appoint every child of school age in the United States a soldier of the Liberty Loan."

It has been many years since the people of this country have known so serious an epidemic of grip as faces them at the present time. More than 50,000 cases are reported in Massachusetts alone. The New England States, as yet, are most seriously affected, but it is pretty sure to prevail throughout the entire land.

The people can help matters by heeding the advice of physicians and health commissioners to keep out of crowded places. The disease flourishes in crowds. This is why the authorities in many towns are closing schools and other places of public gathering. If every case of grip were to be quickly isolated, the disease could easily be checked. Mild cases are said to be as contagious as the more severe. The grip slogan of these days should be, "Do not sneeze or cough in public."

Our Government is taking great pains to make true patriots of all the children, so that there may be no doubt as to the loyalty of the next generation. In addition to the interesting articles on training children in which most careful suggestions to mothers are being made and which we have been giving our readers for several weeks, the United States Commissioner of Education is now offering several stories under the general heading, "Story Telling for Patriotism," one of which appears this week on Children's Page. These stories, by Carolyn Sherwin Bailey, are being sent by "Uncle Sam" to many religious papers, with special request that they be published.

Two new books are recommended by the World Alliance for Promoting International Friendship through the Churches. "The Christian Man, the Church and the War," is one in which Robert E. Speer, chairman of the War-Time Commission of the Federal Council, presents a Christian's solution of the moral and religious issues raised by the war.

Dr. Faunce, president of Brown University, in the other book mentioned above discusses the social, political and religious changes which the war is forcing upon us. Sixty cents sent to the Alliance, 105 E. 22d Street, for each book, will secure it post-paid.

In response to a cablegram from the General War-Time Commission held in Washington, D. C., in which the loyalty of the American churches was pledged, General Pershing sent this message: "Many thanks for your cable of confidence. We rely on the churches at home to keep the spirit of the people white-hot with patriotism and courage until victory is won."

A message from the senior chaplain on General Pershing's staff was brought to America by Secretary Macfarland. It takes the ground that chaplains of the American forces have the most unprecedented opportunity for doing good ever offered in military history. They have the best manhood of our country to be helped and guided, and that, too, at a time when the minds of men are most receptive and ready to receive the truth.

Because the soldier is quick to detect any sham or hypocrisy in the life of his religious adviser, and yet is ready to respond heartily to the influence of the genuine and the true; and because the religious tomorrow of our homeland is to be influenced largely by the soldier of today when he shall return, the War-Time Commission of the Churches urges that, since "the choicest manhood of our nation is in France or on the way there, subjected to the severest tests, and in great need of true spiritual leaders, the churches at home should send only the strongest and truest men of the ministry as chaplains."

They should also be men of strong physique, for their endurance will be tested to the uttermost. Only the physically strong, reinforced by the Spirit of God, can meet the demands of the emergency. The commission says: "Give us your best and give them promptly."

Through the efforts of Dr. Robert L. Kelly, of Chicago, aided by the American Council of Education, two hundred and thirty scholarships have been offered to French young women by universities and colleges of America.

Fifty-two French women students recently arrived in New York as the first contingent of scholars appointed to accept this offer. This is the beginning of a far-reaching movement for reciprocity in educational matters between the United States and the Allies. It is expected that there will be a close alignment of the peoples of these nations in matters of education, involving exchanges not only of men and women students, but also of teachers.

October 27 is the date set for the return to normal time in America. On that day, at 6 o'clock in the morning, the clocks will be set back one hour.

Brewers Brewing Trouble For Themselves Those who have been familiar with the outrageous misrepresentations and shameful publications sent broadcast by the brewers in the form of clipping sheets for all papers low enough to use them will not be surprised to learn that the brewers have been brewing a lot of trouble for themselves in other lines of newspaper work. The

effrontery with which they have ridiculed the prohibition workers; their sacrilegious railings against the church and clergy; the misrepresentation of facts and figures in their published statements and in their all but indecent cartoons—all these should act as boomerangs to defeat their authors. These measures alone were enough to turn the mind of every true man against the liquor interests of this country. But the brewers seemed blind to the real facts in the case, and did not stop at the things mentioned here. Now comes to light, through a Congressional investigation, the conspiracy of German brewers to buy, in a secret way and at a great price, a daily paper in the nation's capital, with which to fight prohibition and in some ways the Allies, the plain unshaken evidence of which has done more to solidify public opinion against the brewers and their business than any other thing.

We do not wonder that these men are now hastening to spend thousands of dollars in nation-wide advertising to break, if possible, the fearful striking force of this boomerang, started by themselves. According to some of the private correspondence made public by the investigation, the whole conspiracy savors too much of the pro-German spirit to be tolerated in America. And now the people of a great nation smile in scorn at the brewers' efforts to explain away the evidence which is so strong against them. If the States shall proceed to ratify the prohibition amendment this winter, the liquor men will have themselves to blame for a summary and irrevocable defeat.

When the evil one gets closely cornered he is likely to lose his head and defeat himself.

NOTICE—L. S. K'S AND OTHERS

The address of Mrs. Angeline Abbey, new field secretary for the Lone Sabbath Keepers' Association, is New Auburn, Minn., the same as it has been for nearly three years, notwithstanding that various RECORDER writers have recently stated it as being elsewhere. A.

"Only the man who can afford to take risks has any business to look for an investment that will make him rich quickly."

CONFERENCE AND A SIDE TRIP

REV. GEORGE W. HILLS

A CONFERENCE NOTE

At the opening of the Conference this year there were "many men of many minds," and not a few women of many minds.

The president's address was first-class; his official duties were performed in an ideal manner; the sermons and addresses were of the first order; the music was beyond criticism; but the real life and depth of Conference had their fullest expression in the work of the committee of which Pastor Davis of North Loup was chairman. To this committee were referred for consideration the many communications regarding our denominational relations to the Federal Council of the Churches of Christ in America.

Several open sessions of this committee were held, to which all were invited who were interested. The unmarred harmony of the committee work and the forbearance, courtesy, deference shown, were remarkable. Perfect freedom and frankness marked the discussions. But all exhibited a greater love for the cause we represent and love, than for personal opinions. A few remarks by President Davis of Alfred University cleared the fogs away and let in much needed light. The result appears in the SABBATH RECORDER of September 9. It left nothing more to be asked. It met all demands. It was accepted as satisfactory, without an opposing vote. It was the final adjustment of the question. The many people of many minds became of one mind. This leaves us as a people in first-class condition as we turn our faces to the front, to meet the demands of the year's work that looms up before us.

A NOTE FROM THE DESERT

On our way home from Conference we stopped at Heber, Utah, to call upon a group of our people. It was a source of great joy to meet and preach to them again, after about five years of separation. Although surrounded by a people of strange doctrines and superstitions, love for him who is "the way, the truth and the life," sustains their courage and makes the Holy Word dear to them.

Two families had moved away about 125 miles. These we also wished to see,

though the railroad failed to reach them by 35 miles. But that big-hearted, resourceful man, L. L. Van Horn, planned a way to meet the emergencies. As a result, he and Mrs. Van Horn, and daughter, a Swiss chauffeur and your scribe undertook the journey by auto, over mountain and desert roads.

We found our way without difficulty until within 14 miles of our destination. None of the party had ever been beyond that point. The very careful directions of those who had been over the road seemed to become sadly confused and vague in mind as we came to the edge of a very wide alkali desert, and the dusk of the approaching night made the various roads all look alike.

Of course we took the wrong road. This we followed until fully convinced of the fact. Then we retraced our way. We went a long way back and took another road—another wrong road. There were too many roads to choose from. Again we returned a long distance and took another wrong road. After 11 p. m. we decided to again turn round and go back over our trail. In turning, the front wheels of the auto went off from the road onto what appeared to be firm ground and dropped to the hubs into an alkali bed.

With a full head of steam, and all we all could lift and pull and push, we failed to regain the road. We tried again to no avail. On the fourth desperate attempt we made the rise and went on our backward way rejoicing, glad that all the wheels did not leave the road.

But at midnight we were still in the midst of troubles, with a tire off, mending a tube, by a "Ford" in the desert. That was not by a ford of a stream, but by a Henry Ford's Ford, made in Detroit.

But that was not all nor the worst. On examination it was ascertained that the oil was nearly exhausted, the gasoline well nigh consumed, and but little water remained; our eyes, cheeks, noses, lips, and throats were burning in the fires of alkali dust; and wherever our clothes touched us seemed to be a spot of fire; we did not know where we were, nor the direction nor way out to the place where we wished to be.

Uncomfortable? Yes; and we did not wish to have our imaginations become too

active concerning the results of our close corners and calamities, and it was not a good place to borrow trouble. We had enough without borrowing. But we sincerely hoped we would not succeed in finding another wrong road.

We had seen no one for hours. A team or truck passed over the road once in a week or ten days. Now you readers smile, but we did not. We were having experiences not to be forgotten for some time to come.

In the midst of it all, the ladies of the party "struck up" a gospel song, and we "joined in", man-fashion; and we really had "Songs in the Night"—several of them.

We went miles back and took a road we had not used before. It was not the right one, but we decided to follow it and give it a chance to lead us "somewhere," if we could keep the Ford going.

You may guess at our joy, and you will need to guess several times if you guess correctly, when, by and by, we came up over a swell in the desert, close to a copper mining camp about simultaneously with the extreme limit of our oil and gasoline, and we felt like throwing our hats up.

It was two o'clock in the morning, but what of it? We were now "somewhere." That was sufficient for the present. After making a good deal of noise we aroused the sleepy superintendent and were assigned to an unused "bunk-house" until daylight.

We secured a small supply of oil, gas, and water, and also some information. We were but twelve miles from our destination, but must go back 17 miles to get on to our road. There is no "cross lots" driving in an alkali desert.

Back at the 17-mile point, we saw a "ranch-house" at some distance from the road we were on. "To make sure," Brother VanHorn went over to that house. He secured a guide, and also assurance that we could replenish our stock of oil and gasoline by making a side trip of four miles, which we did.

With a guide, our troubles were over. We reached our destination after some delays from tire troubles, etc. Those two families were eight miles apart, but they were together that night. As a parenthesis I will say that they have delightful places, but they are too near the desert for me.

To the reader in the large Seventh Day Baptist society, with weekly church services and constant social advantages, it will be difficult to realize the meaning of the meeting that was held that night at the home of Brother D. Green, to those who were present. Some of them had not heard a sermon in years and were hungry for the gospel message.

After much visiting, asking and answering questions about Conference and friends in the east, it was decided to have a meeting with a sermon. I wish you could have heard those people sing in that meeting; it was "with the Spirit and with the understanding," and they are very fine singers.

Meeting began a few minutes before midnight and reached over into the next day, and they did not want the preacher to take notice of his watch. He must depart on the morrow, which made him think of Paul who preached until midnight.

Next day was Friday. We returned to Heber, where we spent the Sabbath with our people, then stopped over the night with Brother Charles Hurley's people and were taken to the train in the rain, three miles, at 7 a. m., for a 28-hour run for home. We have a much closer sympathy for the lone Sabbath-keepers of Utah since that call upon them.

The wanderings in the wilderness of the alkali desert have gone to the past, by nearly two weeks, and I am trying to get some comfort out of the old saying that "it might have been worse," though my throat is still very tender.

"WE OWE GOD A DEATH"

You know your debt;
And high or low or the rest of it,
Today, next year—well, the date is set,
And getting the worst or the best of it
At the moment picked by an unknown Fate,
One query stands for the out-bound way—
And it isn't the matter—it isn't the date—
When the bill comes due as the dusk grows gray,
Are you ready to pay?

You know the price
Fixed for your brief day in the sun;
And it isn't a burden, or sacrifice
That misses another and falls on one,
But an equal charge for the high and low,
For those at the crest and those at bay,
A price that knows no friend or foe,
But only this from the Game's array,
Are you ready to pay?

—Grantland Rice, in the Tribune.

A LAYMAN SPEAKS

DEAR EDITOR AND FRIEND:

You know there is an advertisement of a certain brand of goods on the market that goes like this: "The memory lingers." I feel like expressing myself in those words about the recent Conference at Nortonville. Many, many times since my return home have I recalled with pleasure the various activities of the Conference week and in my mind's eye seen again and again the faces of friends old and new. I love to recall the smiling faces of those who so willingly served us at the cafeteria tables, and live over again the conversations with friends that we had not seen in years, that we might never see again.

It is about a number of these conversations that I wish to speak. It is a fact that the salary paid the most of our pastors is not sufficient for their needs, and is less than the average church is able to pay them. It is also a fact that a living wage is all that the most of them expect, for they have not gone into the ministry to make money. One pastor told me that he did not want more than was required to actually feed and clothe his family, with sufficient left to let him enter into the usual activities of the community in which he lived, and to be able to practice what he preached in the way of giving to the church, to charities and war work. Without this he felt that he could not hold up his head, and be a man among men, and that with such a feeling present with him his work was seriously handicapped. Others are seriously contemplating leaving the ministry for the farm and for school work. Another pastor told me that if it was not for the means coming from other sources he would be forced to leave the ministry to feed and educate his family.

Now all of us know that the things that we have to buy have gone up half in the last few years. How many of our pastors' salaries have been raised to meet the increased demands made upon their incomes? Five years ago, in fact ever since I can remember, our pastors' salaries have been too small. The wonder, then, is that they can exist at all on the present wage.

One layman at Conference, after discussing the matter, expressed himself thus: "I wish all of our pastors would resign, in other words, go on a strike, until the church

would wake up and recognize in a material way their value." Now I am with this man if that is the only way out. However, I wish to propose another way. I hope that every layman that reads this article, the gentleman just mentioned included, will see to it that he becomes a committee of one to try out the plan. Go to your pastor and frankly talk the matter over with him. Find out if his salary is sufficient for his needs. I take it that if you are not already informed, you will be surprised how carefully every cent must be accounted for if he makes both ends meet, and in how many cases he is actually laboring to pay off a debt of anywhere from \$100.00 to \$1000.00. Now find out how much it will take in his opinion to just live in a reasonable degree of comfort and discharge in a fairly workmanship-like manner the duties of his calling. I do not believe there is any one better able to give you this information than the pastor.

Then go to the next church meeting and make a motion allowing such a salary and go prepared to work for the carrying of the motion with first-hand information if necessary. I am one of those who believe that there is no sense in our pastors' going half paid. I have faith enough in the people of the Seventh Day Baptist Denomination to believe that, if such a plan is championed by one person in a community, and brought before the people of the churches, the salaries will be raised to meet the requirements of a comfortable and honorable existence. Come, brethren, let's try it and see.

C. L. HILL.

North Loup, Neb.
Sept. 21, 1918.

Take life like a man. Take it as though it was—as it is—an earnest, vital essential affair. Take it just as though you were born to the task of performing a merry part in it, as though the world had waited your coming. Take it as though it were a grand opportunity to achieve, to carry forward great and good schemes, to hold and to cheer a suffering, weary, it may be heart-broken, brother.—Charles H. Spurgeon.

The individuals whose lives are really valuable never ask any one how to make them so.—Marie Corelli.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

INDIAN SUMMER

Hill and valley, mount and stream,
In an atmosphere of dream;
On the sunny slopes around
Brown nuts falling on the ground;
Squirrels chatter on the wall;
Crows from airy tree-tops call;
In the orchard, row on row,
Golden apples hanging low;
Poison climbers burn and flame
As in penitence and shame;
Withered bracken by the path;
Gypsy growth of aftermath—
Weed and thistle, nettle, tare,
Sturdy outlaws everywhere.

Druid oaks and beeches blush
In a sacrificial hush;
Sassafras and sweet-gum seem
Musing on some olden dream;
Wintergreen and bittersweet
Lay their coral at your feet;
Scarlet cardinals by the run
Meditate on duty done;
Fox-grape clusters, frosted, fine,
Swing their beakers brimmed with wine;
Leaves of crimson, russet, brown,
On the wood-paths sifting down;
Crickets trilling low and long
Measures of a minor song.

Amber air and smoky haze
Over all the waning days;
Fainter echoes call and pass;
Thinner shadows on the grass;
Milkweed floss and thistle-down
Sailing over fields of brown;
Swelling buds of hazel hold
Winter hoards of crumpled gold;
Leaves transfigured, blotched and sear,
Embers of the passing year;
Foaming boneset, dreaming, nods
By the faded goldenrods
By these signs and symbols know
Summer's golden afterglow.

—Benjamin F. Leggett, Ph. D.

ANNUAL LETTER OF THE WOMAN'S EXECUTIVE BOARD

To the Women of the Local Societies of
the Seventh Day Baptist Conference and
Lone Sabbath Keepers.

"Grace unto you, and peace be multiplied."

DEAR SISTERS (in local organization or isolated): At a meeting of the Woman's Board on Monday, September 9, the presi-

dent, Mrs. A. B. West, gave very encouraging reports of informal meetings of our women at the Conference recently held at Nortonville, Kan. Owing to the great distance between the meeting places of Conference last year, and this, that is to say, the distance in miles between Plainfield, N. J., and Nortonville, Kan., the group of women in attendance were, in a large measure, representative of different churches than those who attended last year, but they showed the same loyal spirit and consecration to the Seventh Day Baptist cause for which our denomination stands. Many Lone Sabbath Keepers were present, and all were well qualified to represent the interests of Christian womanhood for the church or home from which they came.

Read the report by Angeline Abbey of "Woman's Board at Conference" in RECORDER of September 2, and see just what societies were represented, and how far some of them traveled in order to be there.

The first item discussed at these meetings was "Problems of the Local Societies." During the talks on this subject, common to all, the fact was brought out that some of the societies have discontinued the giving of suppers, sales, fairs and the like as a means of raising funds, and in the spirit of consecration are giving money, personally, instead, and meeting the needs of social associations in other ways. While this may still be a controverted question we believe the action is a step in advance of the old plan of suppers, sales, and the attending hard work, and will bring blessings to all who adopt it. Some one has said that money, consecrated, and given, as unto the Lord, goes farther and brings richer results, has more real value, than money gained in worldly ways.

The question of tithing was given interesting consideration, and quite appropriate in this connection suggests a better way of supplying our treasuries with the needful means for the support of our pledges. Let us think about it. We are glad that some societies have had some study of missions. We had hoped to have, before this time, a regular course of study of missions arranged for the use of all of our societies. We believe all need it, and should be united in it. The suggestion was made that we study our China missions by re-reading the

letters our missionaries there have written to the RECORDER. A good idea! Other items of the annual budget were considered: the Twentieth Century Endowment Fund for our schools, the pledge to the Fouke (Ark.) School and for the work of Miss Jansz in Java.

Under discussion of the Ministerial Relief Fund the suggestion was made that an annual thank-offering be made for this fund of the value of one day's work. How would Thanksgiving Day do for the date of this offering? We all enjoy the letters Dr. Bessie Sinclair writes of her work in Lieu-oo, China, and we must surely raise \$100 toward her support for another year to show, in a small way at least, that we appreciate the self-sacrifice she is making in the work to which she has given herself. No doubt she would say she much prefers our prayers, and we will remember to pray for her and the other missionaries in China. You will soon have the pleasure of reading in the RECORDER an account, by Mrs. T. J. Van Horn, of some of the touching incidents in connection with the needs of evangelistic work on the Arkansas field. We shall be glad to help the good work being done by Rev. and Mrs. Van Horn in that important territory.

Do you remember that at the beginning of this last year you had a feeling that the pledge of \$900 to the Tract Society could not be met? It was raised, and we can do it again. Can we not? Surely we will try.

On account of the war, greater exchange in China from Mexican to gold is required; thus for the salaries of Miss Susie Burdick and Miss Anna West, \$840 instead of \$600 will be needed. Miss West, who is at home on furlough this year, will not be paid full salary, but with traveling expenses we shall need to raise about \$600 for her.

This then is our pledge for the year:

Salary of Miss Susie Burdick.....	\$840
Salary of Miss Anna West.....	600
Toward salary of Dr. Bessie Sinclair.....	100
Miss Marie Jansz, Java.....	100
Evangelist work in Southwestern Ass'n.....	250
Ministerial Relief Fund.....	250
Twentieth Century Endowment Fund.....	300
Fouke (Ark.) School.....	200
Board expense.....	100
Tract Society.....	900
Total.....	\$3,640

All of the societies report on work done for the Red Cross, that organization that is doing so much to relieve the sufferings

of our soldiers, and sailors, and for the help of the many who have been made destitute by the devastations of this indescribable war that holds the world in its grip.

There are few homes that are not touched by the effect of it. It was written on Mother's Day, May 12, by a strong young soldier in France that, in his opinion, those who show the greatest bravery in this war are the women, especially the mothers. The invisible sacrifice of hearts is greater than the visible sacrifice of bodies.

So let us "be strong, and of good courage." To do this we must try to defy fear and worry, and be examples worthy of Christians. How many times in God's word do we find the message, "Fear not." Read Psalm 37 for the "Fret not," and Matthew, chapter 6, for Jesus' words, "Take no anxious thought," and

"Build a little fence of trust
Around today;
Fill the space with living work
And therein stay.
Look not through the sheltering bars
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow."

As our rallying-cry, no more appropriate word than "service" can be found by which we can place ourselves in the attitude to be used for the benefit of our fellows, for the glory of God, and for the ultimate winning of the world for Christ.

Let us hear from you directly, or through the pages of the SABBATH RECORDER.

Lovingly yours in service. In behalf of the Woman's Board,

METTA P. BABCOCK,
Corresponding Secretary.

Milton, Wis.,
Sept. 19, 1918.

"We . . . rejoice in hope of the glory of God" (Rom. 5: 2). The song in the heart of the saint is not merely the song of the heaven to which the saint is going, but the song of the coming triumph of God in the affairs of men and in this world. Amid all the suffering and sorrow and anguish of today, the man of faith bends and listens, and making of the music of the ultimate anthem is heard: "We . . . rejoice in hope of the glory of God."—G. Campbell Morgan.

THE LAW OF GOD

The Ten Commandments, sometimes called the Decalog, were given primarily to the Israelites through Moses the law-giver, but have universal application to all nations and peoples through all time; can never be revoked; are as immutable and unchangeable as God himself. Men and nations have sought to destroy them and make them of none effect by substituting other laws and rules of conduct, but always with disastrous results. Even the Christian Church has declared that we are no longer under the law, but under grace. We sing, "Free from the law, oh happy condition."

By the promulgation of this falacious doctrine, the majority find excuses for doing away with the Jewish Sabbath (as they call it) and substituting another day to be observed in commemoration of the resurrection of Christ. They have searched the Scriptures in vain to find some passages that will justify their erroneous position, but nowhere in the Old or the New Testament, either in the teaching of the prophets, or of Christ, his disciples, or the apostles, is there any intimation that the law of the Ten Commandments has ever been changed, or repealed. On the contrary it has remained with binding force through all the centuries.

The Sabbath was observed by the Jewish nation for more than three hundred years after the advent of Christ—up to the time of the Emperor Constantine, who, because he was a pagan and hated the Jews, instituted the observance of Sunday, the first day of the week. From that time on Sunday has been observed by the Christian as well as the Catholic Church. A few of the faithful believers in the perpetuity of the law of God and following the example of Christ and his disciples, remained true and steadfast.

Christ explicitly declared that he came not to destroy the law or the prophets, but to fulfil the law, that is, to render perfect obedience to the same. Christ, in rebuking the Scribes and Pharisees for their formal observance of the law, told them that the mere outward, legal observance was not enough, but obedience must be actuated by real love for the right—must be a heart obedience. Christ's Sermon on the Mount

gives us an insight into the virtues and motives by which we are to be governed, namely, poverty of spirit, meekness, hunger and thirst after righteousness, mercy, pureness of heart, love of peace, love of our enemies, etc. There is a sense in which we are free from the law: when we render perfect obedience to its mandates (as taught by Christ in this wonderful sermon), we are free from its penalty. The lawless and disobedient must ever be under the law, can never be free from it, or escape its penalty. St Paul says, "Do we then make void the law through faith? God forbid: Yea, we establish the law." The Psalmist says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. . . . Moreover by them is thy servant warned: and in keeping of them there is great reward."

G.

TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.

ARTICLE XVI

MRS. LENORA R. RANUS

ALLOW your child to have company and playmates as often as you can. When possible, have playmates near his own age. Naturally out of this social intercourse will spring valuable lessons in courtesy, generosity and patience. Always be fair in settling disputes among children. Do not favor your own child's story entirely, for though he may never have told an untruth there is always the possibility of a sliding from grace. Sometimes it is very difficult to get a correct account from excited children. If the quarrel is over a doll or a train of cars and you can not discover who is in the right, take away the toy, remarking quietly that if they can't play nicely with it they will have to do without it.

I do not think that there is a better opportunity than in play to teach lessons in honesty; play is so vital a part of child

life and the child takes his play so seriously. In teaching a child to be honest in word and action the parents first must be honest in all their dealings with the child. Never make a promise that you can not keep, or that you do not intend to keep. For the same reason never threaten, "Son, if you do that again, I'll spank you," for if he does it again you will have to spank him or in a short time he will come to laugh at your authority.

Do not confuse the workings of an imaginative brain as evidence of untruthfulness, but enter into the spirit of the "make-believe." In the case of the little tot who says, "Muvver, I went out in the garden and I saw some Indians," enter into the spirit of the play and say, "Just make-believe Indians, dear, you mean?"

My little two-year-old daughter quite startled me one day by insisting she saw lions and tigers and great big elephants out in the yard. She was kneeling on a chair looking out, so I came at once to the window, not expecting to see a zoo in the yard, but wondering what there was to make her imagine such things. There was nothing at all in sight but grass and flowers, so after thinking it over for a second I said in reply, "Oh, yes, I see some monkeys, too—just make-believe, like yours." She looked up at me and laughed delightedly, and at once we were entered upon a new game.

Cheerful obedience is another lesson to be learned from play. A child should not cry or fuss when mother says, "Time to put up your toys," or "Come to me, dear, I want to dress you." The average parents demand obedience, but usually exercise their authority only at such times as disobedience means inconvenience to the parents themselves. It is the teaching of constant obedience which requires the greatest patience and tact in all child-training. You can not let your vigilance flag for one moment nor can you allow an offense to pass unnoticed.

This brings up the question of punishments. I have said that children are naturally sociable. An effective form of punishment for most offenses, therefore, is isolation from the rest of the family, and no reinstating to favor until pardon has been asked and given. Make your punishment fit the offense. Children are so active that

to make them sit still on a chair alone is a sufficient punishment for rudeness, whining and the like. The child who persists in touching things which are not his to touch can be punished by having his hands tied behind his back. I used this form of punishment or "cure" successfully in breaking the nail-biting habit also.

Please pass this article on to a friend and thus help Uncle Sam reach all the mothers of the country.

A MESSAGE TO THE CHURCHES

GENERAL WAR-TIME COMMISSION

The General War-Time Commission of the Churches recognizes with grateful appreciation the varied, extensive and indispensable service which is being rendered to the American soldiers and sailors at home and overseas by those trusted auxiliary agencies of our churches, the Young Men's Christian Association and the Young Women's Christian Association.

We have learned of the United War Work Campaign, in which, at the request of President Wilson, these two organizations and other agencies at work for our Army and Navy have combined their efforts to secure during the week beginning November 11 the sum of \$170,500,000 to cover their respective budgets as approved by the War Department, and in view of the decision of the President with which all good citizens should loyally comply and in view of his clear statement that his request implies no surrender of its integrity and independence on the part of any of the agencies involved and no compromise of their convictions or their work, and in view of the importance of providing what ever is necessary to promote the well-being of our soldiers and sailors, we urge upon all our churches the most earnest support of the effort to be made November 11-18 to provide the funds for the Young Men's Christian Association and the Young Women's Christian Association and the other agencies ministering to the comfort and welfare of the Army and Navy. We believe our churches should take the lead in all proper effort to make the proposed campaign an unqualified success.

Washington, D. C.,
Sept. 24, 1918.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Field worker T. J. Van Horn on his way to the Southwestern Association at Hammond, La., has been making several stops in Arkansas and Texas. He says in reference to his stop at Fouke, "had a strenuous time preaching or speaking five times from Sabbath eve to the following night. The school building at this place is a monument to the enterprise and pluck of Fouke Church."

At Eagle Lake, where he was when his letter was written, he had baptized a young man who has been living in a Sabbath-keeping family. He is a French lad, bright and earnest in his Christian intentions, Ernest De Shazo. He plans to make his membership in the church at Fouke.

A letter is at hand from a sister in northern Alabama, who greatly desires to see an organized church for Seventh Day Baptists established in that part of the country. She is especially interested in order that children in Sabbath-keeping families may have the privileges and benefits of Sabbath school and preaching services. What we need is financial support for many more workers in the fields whitening into the harvest.

President Wilson is proclaiming, and giving demonstrations of the policy of open diplomacy and no secret agreements among nations. I think most of us are in sympathetic accord with such a policy, for at heart we believe in and like frankness and sincerity.

There is a tendency, even in religious work to be diplomatic, to think too much of policy, even to the loss of real sincerity. In my reading, I came upon the following recently: "We understand the clerical sycophant in a fashionable city pulpit, and we understand the class sometimes called 'clerical demagogues, who think more of the unemployed than the unconverted.' They are like the representatives of policy. Advanced thought, we hear, must not be annoyed by a too obstinate conversatism, but the old-fashioned must at the same time be assured of unchanging fidelity to the faith of the past. It would have a

sounder ring if we were enjoined to follow truth, refusing with that grand old monk in *Hypatia* 'to consider where the argument leads; if it be true, let it lead where it will, for it leads where God wills.'"

We all believe in toleration, that is, in Christian toleration. But there may be a peril in mistaking indifference for toleration. Coleridge, in his "Aids to Reflection," has this significant paragraph. "Toleration is a herb of spontaneous growth in the soil of indifference. And by this all religions may agree together. But that were not a natural union produced by the active heat of the spirit, but a confusion rather, arising from the want of it; not a knitting together, but a freezing together." Let us not compliment ourselves on our toleration in reference to a non-observance of the Sabbath, if that toleration grows out of indifference. There is a place for a sweet-spirited Christian charity, but not for indifference, in reference to convictions and conduct concerning the Sabbath.

The boys in the tank department of the Allied army have a slogan "treat 'em rough." That is the way to treat any sin, not always the sinner, but the sin, the evil, the wickedness; and it sometimes comes about that people cling so tenaciously to the sin, that in treating the sin roughly they likewise are treated. But the boys in France can not be gentle and mild in their work. There are times when rough treatment is both necessary and desirable. The saloons are examples, for as Carlyle has written, "it is wonderful how long the rotten will hold together, if you don't handle it roughly."

LETTER FROM FOUKE, ARK.

READERS OF THE RECORDER:

There are three good, well-improved farms now on the market at this place that should be secured by our people. We need more farmers. The church and school need you. Real estate property is rapidly advancing in price. Either of these farms would be a good investment.

School will begin October 7. We still lack one teacher.

The finishing of the house had to be deferred on account of lack of funds; how-

ever, it will do very well and is a fine-looking structure.

The members of the society donated, at the last, labor to the amount of \$200.00.

The intermediate class in the Christian Endeavor society with a little assistance is giving a series of entertainments for the purpose of procuring an organ for the school.

The 12-light chandelier sent from the Andover Church is quite satisfactory and attracts a good deal of notice.

The Juniors are raising money in various ways and are contemplating procuring a pulpit for the preacher, at present an unknown quantity. However, Rev. T. J. Van Horn did spend one Sabbath here on his way to several points between here and Hammond, where he will arrive in time for the Southwestern Association.

We hope several of our people will open correspondence at once in regard to the farms mentioned above. The farming interest here is what will build up and save the church.

Please write at once.

C. C. VAN HORN,
Secretary School Board.

Fouke, Ark.

WHAT IS THE BIBLE?

THE other day it was soberly proposed by an eminent writer to expurgate the Old Testament, and perhaps drop nine tenths of it altogether, keeping only the four Gospels and the story of God's love to sinful men. This critic seems to have forgotten that the Elberta peach and the Wine-sap apple represent a new fruit grafted upon a wild root, and at the same time the critic has forgotten the Old Testament root and trunk, on which the new gospel clusters are fed. We want the diamond, but we also want the matrix in which it was set. What is the Old Testament, and the New? Strictly speaking, the Bible is not a book at all. It is a shelf of pamphlets, bound together by the printer's art. The authors of these pamphlets were kings, prime ministers, plowmen, peasants, fisherman, shepherds, carpenters and scholars. It was written in three languages, the stern, simple Hebrew, the imperfect and mongrel Aramaic, the rich and flexible Greek. Fifteen centuries separate the first chapter of Genesis from

the last vision of John. During those centuries rude tribes became great nations, cities were founded and passed away, empires rose, declined and fell. But the mother thought that runs through all minds and binds together all the centuries has to do with ethics and morals, and how God feels toward sinful men. Everything else man could find out for himself. God wrote on the rock pages; man can work out his own geology; God wrote on the star pages, man must achieve his own astronomy; there were healing medicines in the roots and the trees, man must find out his own oils and febrifuges. But there was one thing that neither the heavens above nor the earth beneath could reveal, namely, how the heart of God felt toward man when he went out of the way. No thunderstorm can reveal God's heart to the publican and the prodigal. Inspiration, therefore, was not an invasion and submergence of man's intellect, but only an assistant thereto. In general, there are two kinds of teachers. There is the money-loving tutor, who coddles the student, and solves all the problems for the boy, and translates his Latin, and dries up the springs of initiative. This teacher is a crutch, and an invalid's chair, and the end is intellectual flabbiness and moral weakness. There is another teacher, of the Thomas Arnold type, who throws the pupil upon his own resources, forces the youth to think, stimulates and draws out the faculties. This man compels the youth to do his own thinking. The method is severe and the way long and hard, but it ends in a self-sufficing intellect, a youth in whom knowledge is incarnate, and who goes abroad competent to track every secret to its lair, a mind that eats up facts and books and knowledge as oxygen eats the iron spike. And that is the method that is illustrated in the Old Testament—inspiration in the Pentateuch, men's assistance to man's conscience, and the revelation of God as merciful and gracious, while man is thrown upon his own resources as to geology, astronomy and history. The Old Testament is not a divine encyclopedia of universal knowledge; no knowledge is there given to man that he can possibly find out for himself. Therefore the Old Testament is the Book of God. It gathers up the experiences of men of moral genius. Just as Moses swept the oil into one vessel and

lighted it as a lamp in the dark night, so these beautiful experiences of the soul, looking Godward, were swept together in the Old Testament to be a light to man's feet and a lamp to his path.

Many a youth educated in the twentieth century college is disturbed by the story of a sun standing still and on iron axe that floated. They have closed the Old Testament because Jacob was a polygamist and Joshua butchered his enemies, because Abraham held slaves. How can God speak to men through Hebrew slave owners, and polygamists, and brigands? A great idea was given to Galileo in his telescope, despite the fact that Galileo denied his convictions and sinned grievously against his ideals. The Pilgrim Fathers were inspired with an idea of a true republic of God, based upon justice, and realizing individual liberty. Following their vision, the Pilgrim Fathers hired a ship, manned by sailors who were adventurers, soldiers of fortune, and even escaped criminals. Profane men lifted the sails; a criminal's hand, perhaps, guided the helm; an ex-brigand prepared the food; nevertheless, there was a divine light burning on the prow and an invincible figure walking the deck. Do you deny this republic because thieves, pirates and ex-convicts were hired by a captain who owned the Mayflower? The Old Testament is a ship sailing across the seas of the centuries, but a Divine Figure stands in the scene, though the men who wrought about that Figure were slave owners, polygamists, cruel soldiers, cherishing many superstitions toward astronomy and natural philosophy. Ours is a world where white lilies grow midst the slough, and where diamonds are found in the midst of the geode. From decaying logs the snowdrops spring. And in the mind and heart of Jacob with his deceits and polygamy, of Joshua with the cruelty of his soldiers, there springs a new idea of the wickedness of sin and the blessedness of right. That new ideal worked like leaven in men's minds, made harsh governments soft, made cold laws warm, and cruel rulers humane. It changed marriage from a frail thread to a holy sacrament. Spreading, the leaven slowly sweetened the whole lump of society. The inspired thing in the Old Testament is the moral element, with its new wonderful

thought that God is merciful, gracious, slow to anger, full of compassion and of great mercy.—*N. D. H., in Christian Work.*

SALEM COLLEGE NOTES

Salem College opened its thirty-first year on Tuesday morning, September 17.

The very depressing international conditions which are working such hardships with all schools are felt at Salem but in a much higher degree than in many places.

Enrolment on opening day was very encouraging—it has now reached over one hundred, and several more are to enter.

Dr. Clark was in Washington on opening morning. In his absence Professor Karichoff took charge of chapel exercises, Rev. A. J. C. Bond conducting devotionals.

Dr. Clark was in Washington to consult concerning the S. A. T. C.

The college was passed by the educational department of the Students' Army Training Corps as a thoroughly accredited institution, but the fact that traveling is so inconvenient between Salem and other college institutions, raised the question of the expediency of joining us with another unit.

A decision by the War Department is looked for at any moment.

The faculty has met with some changes. Professor Orla Davis is at the head of the academic work and will act as athletic coach. Miss Abigail Rowley, a graduate of Denison College and a graduate student of Columbia, will teach college English, and Miss Nellie Saunders is at the head of the department of Domestic Science.

The student body is suffering the loss of many boys who are acting in the service of their country. The return of as many of the old students as were not affected by the draft is very gratifying, as is also the enthusiastic body of new recruits.

—*Salem Express-Herald.*

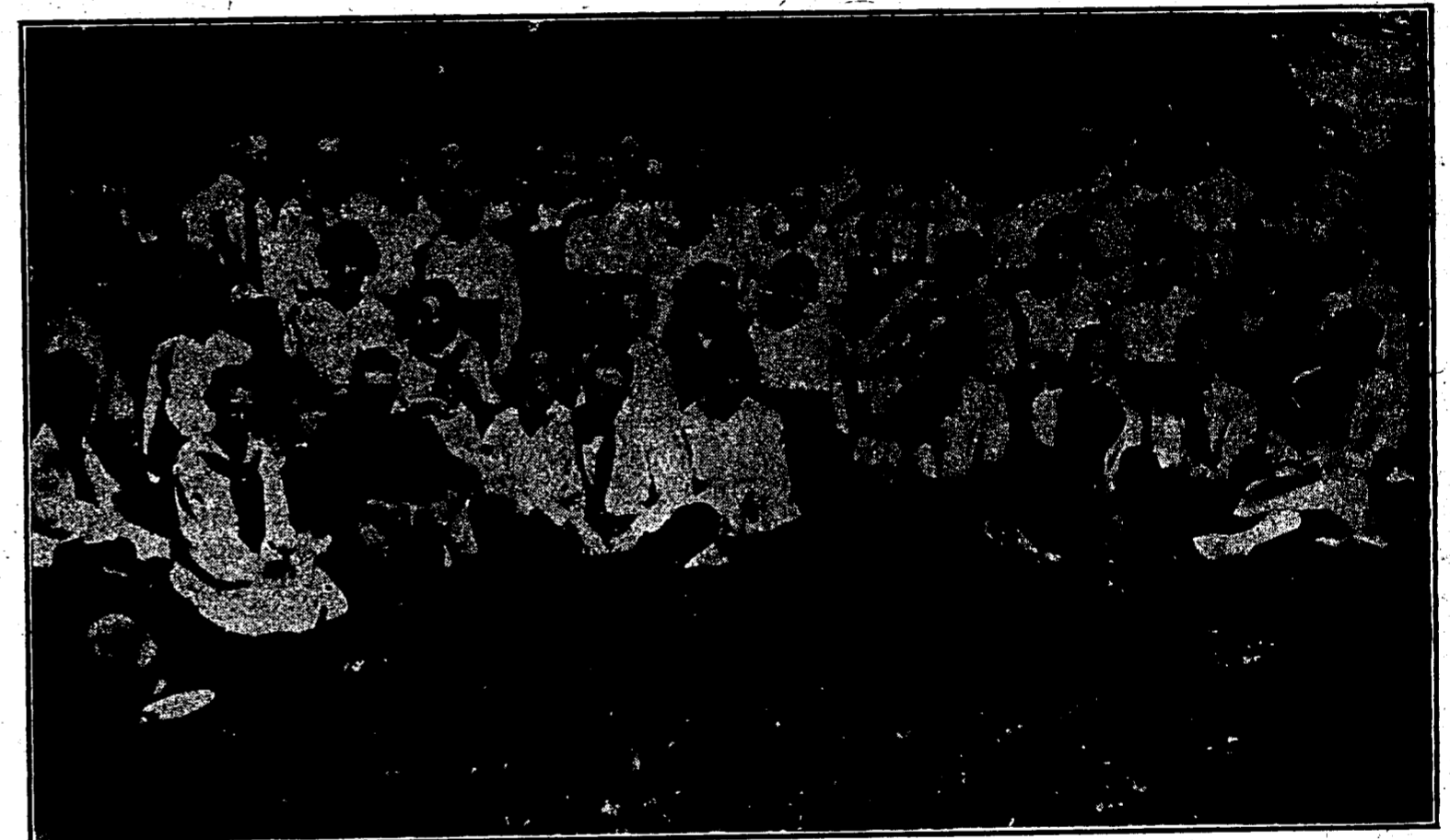
The day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us grace to go blithely on our business all this day, bring us to our resting-beds weary and content and undishonored and grant us in the end the gift of sleep.—*R. L. Stevenson.*

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

YOUNG PEOPLE'S PICNIC AT CONFERENCE

On Sunday afternoon at Conference the young people in attendance were invited to an automobile ride into the country and to enjoy a basket picnic together. The editor of the SABBATH RECORDER could not attend the Conference and the picnic too, so he had to forego the pleasure of this outing



Young People's Picnic at Conference

with the "other young people." Those who did attend reported a most enjoyable time. One of the company secured a snapshot picture, which we give here.

One encouraging feature of our Conferences in recent years has been the interest taken in them by the young people. Their program is always good. Their enthusiasm adds much to the uplift of the meetings. One who remembers the old-time Conferences does not need to be told that great advancement has been made in the spirit and power of these annual meetings.

T. L. G.

WHAT IS CHRISTIAN CITIZENSHIP?

Christian Endeavor Topic for Sabbath Day,
October 19, 1918

DAILY READINGS

Sunday—Obedience to law (Rom. 13: 1-8)
Monday—Obedience to God's law (Isa. 10: 1-4)
Tuesday—Hatred of mob rule (Acts 19: 23-41)
Wednesday—Sympathy for people (Matt. 23: 37-39)
Thursday—Cleaning up wrongs (Mark 11: 15-19)
Friday—A city of God (Isa. 2: 1-5)
Sabbath Day—Topic, What is Christian citizenship? (Isa. 62: 1-7)

WHAT IS CITIZENSHIP

Before we can define Christian citizenship we must first know what is meant by citizenship. Likewise, we must first know

then the meaning of the word citizen. Webster's dictionary says that a citizen is "one, native or naturalized, owing allegiance to a government, and entitled to protection from it." We are all then citizens of the United States. We owe allegiance to our government, and we are entitled to protection from it. This relation to our government constitutes citizenship.

WHAT IS CHRISTIAN CITIZENSHIP

What shall be our understanding of the duties and responsibilities which citizenship imposes upon us? Are we to accept the benefits which come to us from citizenship only for selfish motives, for personal gain,

or are we to accept them with gratitude and with a willingness to render unselfish service in return, to help promote better government, and make the community in which we live a cleaner, better one? If our understanding of citizenship is such that we feel a personal responsibility to help make our community, state and national government more Christian, it is safe to say that we have a very good understanding of what is meant by Christian citizenship. And was there ever a time in the history of our country when it was more needful that there should be Christian citizenship than just now?

THE NEED OF CHRISTIAN CITIZENSHIP

Though there is still great need of Christian citizenship,—and there always will be in order to keep the source of our political life clean,—yet it is indeed encouraging to note some of the things that have been brought about in this country largely through the demand of its Christian citizens for honesty and decency. There have been always dishonest and unprincipled men,—and always will be, very likely,—but the things that were countenanced a few years ago in government no longer go unpunished. Graft, fraud, scheming, embezzlement of public funds, and so on, are no longer winked at. The saloon and other cesspools of iniquity are being eradicated. Christian citizenship has had a very large part in creating a public sentiment that every year is becoming more insistent in demanding the complete wiping out of the drink evil in this country.

But the forces of evil are always at work, and there can be no relaxing of vigilance on the part of the Christian citizens of our land. There are yet not a few men entrusted with the affairs of government who do not have a Christian conception of civic righteousness, and it is the duty of Christian citizens to make it their personal business to see to it that men of a high and proved Christian integrity are entrusted with the political welfare of their community, county, state and nation rather than scheming and selfish politicians.

SOME SUGGESTED THOUGHTS

"America needs not only righteous citizenship, but Christian. It needs Christian sympathy and generosity and impulse to serve the weak."

"Christian citizenship claims the country for God. It is his. It should be ruled by him; that is, on principles laid down by him. Church and state should not be made one, but the spirit of Jesus should dominate politics."

"In war, vessels at sea, wishing to conceal their hulls, emit great volumes of smoke. Evil powers have done this in our country to confuse great issues."

"Why should Christians take interest in politics?"

"What evils in our community need reforming?"

"How may we educate ourselves in duties of citizenship?"

DEDICATION OF CHRISTIAN ENDEAVOR SERVICE FLAG

On Sabbath evening, August 30, in the college chapel of the Battle Creek Sanitarium, occurred the dedication of our Christian Endeavor service flag. There were about seventy-five present to witness the unfurling of our flag, which we all love and revere. It brought back many remembrances of our members who are serving Uncle Sam in the Army, Navy, or Red Cross work.

Our flag is a double service flag, which may be new to some, so I will describe it. The outer stripe is blue, the next is red, while the center (field) is white. The stars for the girls are in the upper part of the field and are red, while the stars for the boys are in the lower part of the field and are blue.

We had the following program:

Song Service
Announcements
Roll Call (each member present answering "Present")
Violin Solo—Mrs. Marian H. Hargis
At the close of this she played "The Star Spangled Banner" during which Mr. Ivan Tappan unfurled the flag
Scripture, Psalm 44—Miss Marguerite Saunders
Naming of the Stars, and telling when each soldier enlisted and where he is now—Mr. Ivan Tappan

The following are those who have gone from our society: Florence Green, 1917, Scott Aviation Field, Belleville, Ill.; Edna Daggett, 1917, Scott Aviation Field, Belleville, Ill.; Alice Evans, Feb., 1918, France; Vida Ellis, April, 1918, France; Lieut. Roger Bottoms, June, 1917, Rockaway Beach, Long Island; John Hoekstra, June, 1917, Ambulance Corps, Italy; Corp. Chaldon Kinney, Sept., 1917, Camp Forrest, Ga.; Guy Stockwell, Oct., 1917, New York City; Corp. Leslie Evans, Mar., 1918, Camp Fremont, Cal.; William Evans, Mar. 1918, Camp Custer, Mich.; Oren Confer, May, 1918, on high seas, Fortress Monroe, Va.; Lee Tyrrell, June, 1918, France; Gerald Hargis, June, 1918, Navy, Hampton Roads, Va.; Herbert Lippincott, Aug., 1918, Camp Custer, Mich.

Male Quartet—Dr. Johanson, E. M. Clarke, D. M. Bottoms, Clarke Siedhoff
Dedicatory Speech—Rev. D. B. Coon.
Dedicatory Prayer—Rev. H. M. Jordan
Song, "For You I Am Praying"
Mizpah Poem—Miss Dessie Davis
Song, "Keep the Home Fires Burning"—Mr. Clarke Siedhoff
Benediction

FRANCES FERRILL BABCOCK.

Battle Creek, Mich.,
Sept. 24, 1918.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE.

CHAPTER XVIII

(Continued)

A YOUNG man can usually find "birds of a feather" wherever he goes. No matter how good the school or town, there come young men from homes that are loose in many ways, lacking in appreciation of the nobler qualities of manhood and womanhood. The standard of a college may be ever so high, but there will creep into it an element that is restive and antagonistic to proper authorities; young men and women who will not improve their opportunities; and when they return home or go out into the world, their uselessness or lack of true success is attributed to the influences and failures of the college and the town. Parents are disappointed in the results of their efforts to make men out of their boys by sending them to college. A young man went to Milton College years ago who wasted his money, stood low in his classes, was there for a "good time" and had it, but afterwards sacrificed his religious principles, beat about from bush to bush for a big salary, and never saved a cent. He and his people blamed Milton College. And so of others who in other ways seemed to be failures.

Salem College has no popular fraternities. Some students would like to unite with one. Not many, however, for they know when they come that there are none. Most of the wide-awake, reliable, ambitious boys and girls are there because their parents are friendly to the college. If we build up a good denominational college it must be from the influences and demands of loyal men and women of our faith who know the necessity of it. Kon's father saw this necessity and expected his boy to receive the full benefit of such an influence and education. Of course he knew that his boy would meet fellows of different kinds from different parts of the country and of different religious faiths and bringing up, and there would be a moral value in that. But he did not expect that the majority and predominating influences would be antagonistic to the faith he contended for, the faith that, as St. James said, was delivered unto the saints. That would be detrimental to the college and to the students from our homes. While no lines of color or sex or faith are drawn as to terms of admission into the college, it is expected and demanded that the college be primarily for the education and discipline of *our* young people in

such a way as to strengthen them in sound faith and practice and make them more loyal because more intelligently acquainted with the truths that distinguish us from others. We are not supposed to go about with denominational horns to gore all who come, and there should be freedom of choice and practice among students, yet there must be studies and influences that make of the men and women sent from our homes better Sabbath-keepers. All who come under the instruction of the college are to be aware of the fact that while they were not coerced or compelled to make our faith a study, they can do so of their own free will. But a denominational college, to be such truly, must furnish facilities for an intelligent study of the tenets of our faith and have strong influences that way; if not, it is not what the parents demand and expect, and have a right to expect. That there is a church to which students can go and hear from our pastors, does not fill the bill completely. Few sermons do they hear on the questions just now at issue. That they can, if they will, attend Sabbath schools and Christian Endeavor societies will not completely instil into their minds and bring home to the conscience many truths they very much need to understand more thoroughly. These auxiliaries of the church have their places and they are very important, but each college student needs a thorough study of the Bible as much as he needs the study of science and art and history, and that study ought to be in classes conducted by a consecrated, loyal, scholarly, evangelical and orthodox teacher. That word orthodox may be stigmatized and sometimes used wrongly, but it is a word with a meaning yet. If our schools are lacking in that equipment, then it is high time that an endowment be made for this special purpose. Otherwise we are fooling away our time in an effort to make our boys and girls better understand who we are and why we are, as far as college life is concerned. We fit them for positions and trades and all that, still we are failing in the most important things, miserably failing.

Said one of the professors one evening, calling on Kon and his folks by invitation of Mr. Barber:

"We aim to teach subjects that are of general and fundamental value as a small college, and leave somewhat to the university, if one wishes to go there later on, subjects highly specialized. As I once said in chapel when you were there, we place emphasis on training mind and character more than on science. There will be sciences taught here of necessity."

"I met a college man recently," said Mr. Barber, "who had been to Harvard. He was telling how he had a struggle to get back to his father's faith, which his conscience and his knowledge of the Divine Word told him was the truth. Harvard, he said, was founded about sixteen years after the landing of the Pilgrims, and like Yale and others, was in the beginning, an exponent of the English ideal of residence and systematic human culture. But it soon developed radical individual tendencies, mostly Unitarian and agnostic, which have gathered strength, and while

standing for freedom and so-called reason, it is opposed to orthodox beliefs. 'Books, not men; science, not citizenship,' he said are uppermost and that is what the German universities stand for with their dangerous philosophies. One half does not know the other half, and members of the faculty do not know a large proportion of their fellow teachers. Their systems of clubs and societies are not serviceable in developing a democratic spirit. Laughing, he said that one day he met a forlorn looking young man wandering about the campus and asked, 'Are you looking for some one?' 'Looking for some one? I don't know anybody this side of the Mississippi River.' Salem will not leave a young man to feel like that."

"What is your opinion of college fraternities?" asked Don of the professor.

"I remember that at Princeton once, fraternities were abolished as very harmful to undergraduate democracy. At Harvard they survive somewhat. At Yale they are still strong but are limited to the Sophomore and Junior years. They are pleasant to their members but they are not made up on any true basis of leadership, and in a measure they draw men away from the general life and do not strengthen them in it for good. The evils of fraternities are actually pernicious in many cases. I understand that at Michigan the fraternities have numbered about one third of the student body; but in scholarship they are below the average. The fraternity being so pleasant it has a tendency to tempt to idleness. I understand that the leading 'varsity' captains are not fraternity men. They do not regard fraternity men even as leaders in college spirit and college activities. Somehow fraternity members would much rather have it said of them that they had belonged to the Alpha-Delta than that they had graduated at this or that university. At Michigan I hear that there are over thirty fraternities and eleven sororities with new chapters coming right along. They become quite sectional. There is the New York Club, the Keystone Club, the Rocky Mountain Club, with separate houses and dining rooms. They waste a vast amount of money on handsome houses and are only surpassed by Cornell. But they claim that for the non-fraternity student there is no social center. That is because they make it so. Beer drinking as in Germany is made a means of intercourse. But that will be soon prohibited. Fraternity men have confessed that outside of their order they weren't able to enlarge their acquaintance and so went to the saloons for it. But it is a fact that both elements in the large universities live the narrow life of cliques and contribute but little to the spirit of the place. Ann Arbor does manifest a vital tendency toward a general social life. Cornell runs riot with its fraternities. I am informed. But I do not intend by these references to undervalue the great opportunities of all these well endowed and equipped schools. They have their places. We must not have the superficiality of some Eastern men who call all that is in the Northwest and West 'wild and wooly' or of those in the West who describe the people of the East as 'lackadaisical and snobbish.'"

"What about the women in some of the colleges, Chicago for instance?" asked Ethel.

"I read a book recently that affirmed that the life of the women was of a much higher social quality, and in Chicago, much higher than that of women in other colleges. The young men of wealth usually go east to Yale, Harvard or Cornell, possibly Princeton, while the girls are mostly from rural communities. They receive at Chicago a high standard of instruction in politeness, which attracts them, especially those for its first dean of women Alice Palmer, who said that the union of learning with the who said that the union of learning with the fine art of living was the dignified ideal. The policy at Chicago is to lessen the mingling of the sexes socially and in classrooms. President Harper would have segregated them. Coeducation seems to have its origin in economic necessities. At least that is true of us 'common people' who can not have a multiplicity of schools; and yet, to tell the truth, I would not send my boy or girl to a school for only one sex. I believe I see harm in so doing and yet I respect the opinions of those who do not believe in it. If you see dangers here, I want you frankly to call our attention to them. Theoretically there is much to say for comradeship between young men and women, though some claim that at Chicago it works ill. Some say undergraduate engagements are wrong and to be combated, and others say that segregation encourages bachelorhood, which we know is against nature and the good of the race."

"I was talking with a northwestern man once who called the Wisconsin University 'utilitarian'. It is the product of millions of the Badger State who are sane, industrial, progressive. Still the student does not come under the influence of the faculty as among us," remarked Mr. Barber "But Minnesota is forging ahead as the great university of the Northwest. There are advantages in all these but none can take the place of the small denominational college backed by a people who have a deep religious conviction. The question then for us is, do we have a real denominational college? I want our General Conference to get busy on that question and settle it to our satisfaction. With all due respect to all our schools it is time that this matter was well understood. I want to hear your president talk on that sometime."

"Have you noticed that the farmers among us and in fact of the country are getting awake to this educational problem as never before? When land was cheap they did not consider a high school education even as a necessity. Now that land is so dear and every acre must be made profitable and every furrow worked for its maximum yield and every cow give her best in milk, the farmer must be on hand with all the education possible and the time will come, if it is not now here, when the farmer will more than any one else need the college education and training," said the Professor.

"My father and grandfather saw that," said Kon, "long before I was born. But they could not make their neighbors believe it."

"Returning to the subject of fraternities," said Mr. Barber, "I heard one of our most prominent college educators, with a half century of experience as a teacher in Seventh Day Baptist schools, say that 'whether fraternities in college serve as a blessing or a curse depends upon their character. It may be that because of their secret assemblies there is a temptation to do wrong and form vicious habits.' I also heard him express himself on coeducation in this way: he said that 'coeducation in college under a wise oversight of the sexes' has proven during the last generation to have been beneficial to both of them. How this would be in the greater freedom of graduate study in a university I am not so well informed. That would seem to be greatly in its favor where the student body is not so large and the faculty is in constant intercourse with the students; but in universities like Cornell and Yale and others like them, where students are so unrestrained, there might possibly be some question as to how far it might be permitted. The strange thing about it is that in so many cases male students in those universities have strongly opposed the admittance of women. I used to think that they were jealous of their honors, fearing the more excellent course women take."

"That might be like a man I heard on a train one day cursing the coming of women into so many trades and professions. He was a drummer selling goods and he said that the women were taking men's places and working for much less wages," said Don. "But I told father that women were making good in so many things because they did not burn out their brains with smoking and destroy their moral perceptions with the use of narcotics and drugs as so many traveling men and professional men do."

"Well put, Don," said the Professor. The subject of athletics came up after awhile and again Mr. Barber quoted the college professor just referred to. "College athletics carried on under the restrictions and rules of the college and their organizations are on the whole a physical and moral benefit to those engaged in them. They strengthen the body, give rest to the mind after hard study, promote comradeship and good fellowship among students and an interest in the success of their Alma Mater. Contests with other college teams are advisable for the same reasons and for a test of their powers and a lesson as to how they may better play their part."

These talks were intended to help Kon and Don, and often Mr. Barber and Ethel brought up subjects with this in view and to keep in touch with the young men and influence them aright. Sometimes they invited in a teacher for the sake of his influence in matters affecting the college life of the boys.

(To be continued)

The *National Advocate* says: Sweden has a new form of prohibition. In several places "a number of people who have not paid their taxes are prohibited from buying spirits."

"OUR PART"

ANNIE L. HOLBERTON

[Though enfeebled by the toil of many years, our aged friend in Rhode Island has lost none of the spirit of patriotism, as will be seen by this little poem.—Ed.]

What can a crippled mortal do
To help the cause that must be won?
To quell the wrong that maddened souls
Now force upon a world undone,
With might that still for triumph stands,
To crush the nation 'neath its heel—
Triumph that sinful greed demands
With its yet unabated zeal

Though partial loss of mortal power
Prohibit much one else might do,
The soul that still its strength retains
Can ever to our cause be true.
The silent prayer to Heaven sent
For blessings on our soldiers there,
Our God will surely recognize
As part of what we fain would share.

Dear country, where our fathers died
For liberty, ours to defend,
The source of every worthy aim,
On which all future joys depend,
No sacrifice must be too great
That prize to save, its foe to quell;
The call is now, we can not wait,
Whate'er our state or where we dwell.

The conflict may be long and fierce
While bitter foes the siege renew;
But yet our valor shall not cease.
With firm resolve to dare and do,
Strong in our purpose, staunch and bold,
The wrong to conquer by the right,
With all our might and power untold
Blameless we'll stand in Heaven's sight.

HOME NEWS

NORTH LOUP, NEB.—Six of our young people left us last week either to attend school or go to Berlin.

Don't you think our pastor's salary should be increased? He is getting now the same salary that was paid seven or eight years ago.

Because there are so few men singers left it has been decided not to sing anthems, but only such songs as can be sung by the congregation.

Recently Mr. and Mrs. Timon Swensen, of Viborg, and Mrs. Young, of Greeley County, were received into membership in the church.—*The Loyalist*.

"To every such unsatisfied soul the whisper comes: 'Do not be discouraged; the thing you seek is nearer you than you think; lo! it is within your own self.'"

CHILDREN'S PAGE

THE FLAG BEARER

CAROLYN SHERWIN BAILEY

The primary class had a very beautiful American flag and some child was going to carry it from the schoolroom across the park and into the town hall on the holiday. All the primary children would march after the flag and they were going to sing "America" and "The Star Spangled Banner." It would be a wonderful day and each child wanted to carry the flag.

No one was sure who would be chosen as flag-bearer, but their teacher had said the week before, "It will be the child who loves his country the most who will carry the Stars and Stripes. Try and do something for your country during the week."

So the children had been very busy ever since doing all sorts of things that would show how they loved their country.

Marjory had been knitting for the soldiers. Her grandmother had given her a pair of pretty yellow needles and a ball of soft gray yarn and had started a scarf. But the stitches would drop and there was still enough snow for sliding on the hill back of Marjory's house. Her knitting was not much farther along at the end of the week than on Monday.

"I will show how much I love my country," Hubert said, and he asked his mother to sew the gilt buttons from his great-grandfather's soldier coat that hung in the attic on his reefer. Then he showed the bright buttons to all the other children and they thought that Hubert looked very fine indeed.

"I shall wear them when I carry the flag next week," Hubert told them.

But the children thought that, perhaps, Roger would be chosen as flag-bearer because he bought such a large flag with the money in his bank and put it up on the flagpole in his front yard. Roger's father helped him raise the flag on a rope so that he could pull it down at night, but once the Stars and Stripes were flying Roger forgot all about them. His flag stayed out in the wind and sleet and its bright colors faded and the stripes were torn.

After all, the children decided, it would be Edward who would carry the flag. Edward had a dog named Trusty and he decided to train him to be a Red Cross dog. He put a white band with a red cross on it around Trusty and harnessed him to a little express wagon to carry bundles. Trusty had never worn a harness in his life, or been fastened to anything. He tried to get away from the wagon, but Edward strapped the harness more tightly. The straps hurt Trusty and it hurt his feelings to be made to drag the cart, but Edward drove him to and from the drug store and the grocery and the butcher's, carrying the parcels that Edward had always brought alone before.

The other children, too, all tried to do unusual things to win themselves the place of flag-bearer. They played their drums in the street and made soldier caps and wooden swords and drilled. The little girls dressed up and played army nurse with their dolls. The boys bought toy soldiers and horns at the toy shop. There was a great deal of noise everywhere.

Then it was the holiday, and every one was greatly excited over what was going to happen. Whoever had a red ribbon, or a blue necktie, or a red, white and blue badge felt very proud indeed to wear it. Every child sat as still as a mouse as the teacher spoke to them.

"Marjory showed me five rows that she had knitted for a soldier when I went to her house a few days ago," she said. "I wonder how many rows she has finished now?"

"Only five," Marjory said softly.

Hubert touched the buttons on his reefer and sat up very straight in his place.

"I am wearing my great-grandfather's soldier buttons," he said.

"That ought to make you feel as brave as he was, when he earned the right to wear them in battle," the teacher said, and Hubert suddenly thought that gilt buttons had not made him into a soldier at all. The other children began to think, too, as they looked up at the Stars and Stripes waiting at the end of the room. Edward remembered how the harness had hurt Trusty, and the boy with the drum remembered how he had awakened the baby from her nap. Roger thought of his torn flag, flapping in the wind on the top of the flag-

THE PROGRESS OF TRUTH

MARY E. POST.

When God created man in Eden we read that he came down in the garden and talked with Adam and Eve. Having created them perfect as human beings it would seem as though he intended to communicate with them from time to time. But after their fall that plan was impossible; so from that time until Abraham the race degenerated, at least so far as knowledge of salvation was concerned.

But Abraham having come to believe in Jehovah as the one God, the Creator, and having imparted that truth to his descendants, God chose them from all the nations, to show them a way of salvation, and, through them, all the world. This he proceeded to do, after having shown them his power and greatness when he brought them up out of Egypt.

This instruction was given in much the same way as that by which all children learn—by pictures and by certain actions; or, we might say, by kindergarten methods. So we see in the various offerings, feasts, etc., some truth portrayed.

The Israelites may not have understood the meaning of all these types but when John the Baptist said to his disciples, "Behold the Lamb of God, that taketh away the sins of the world," he was referring to and explaining one of those types, in order that they, as well as we, could better understand the meaning of Christ's life and death.

The burnt offerings, like the sacrifice of Abel, tell of acceptance; the peace offerings, of peace through the death of another. The laver was made of mirrors, and represents a mirror—the Word—by which we are cleansed and made to see ourselves as God sees us.

The prophets, both by example and by historical incidents, taught truth in this way also. St Augustine says—

"The New is in the Old contained,
The Old is by the New explained."

When Christ, in the fulness of time, came to earth, truth became greatly illuminated. John the Baptist says of himself that he was "the voice of one crying in the wilderness; Make ye ready the way of the Lord, make his paths straight. . . and there went out unto him all the country of Judea,

pole. No one said anything until the teacher looked at the end of the class and smiled, and said:

"Well, Peter."

Peter smiled back and tried to cover up the holes in his jacket sleeves and tucked his old shoes under the seat. Peter's father had gone to be a soldier and there were his mother and the two babies and his grandfather, who was blind, at home.

"What have you been doing all the week, Peter?" the teacher asked.

"Tending the babies so that mother could go to the factory and sew the soldiers' uniforms," Peter said. "And leading grandfather out for a walk when it was a sunny day."

"Peter's got a little flag hanging out of the window," one of the children said, "and he's so careful of it. He takes it in every night and puts it out again in the morning."

"He saluted the flag and took off his hat to it when the parade went by the other day," said another child. Every one loved merry, ragged Peter, who could play so gaily when he had time for a game.

Just then they heard the band outside. It was playing "The Red, White and Blue," the music to which the children were to march with the flag.

"Who shall be our flag-bearer?" the teacher asked.

The children knew now. They were quite sure.

"Peter!" they said.

So Peter carried the Stars and Stripes across the park and into the town hall, with all the primary children marching like soldiers behind. The wind blew it around him like a cloak to cover up the holes in his jacket sleeves and his old shoes. Wherever he looked he could see the colors; the sky was as blue as the field in the flag, a few snow stars lay on the ground and the first robin redbreast sang on a branch over his head. And the children following Peter knew what the colors told them to do for their country—to be brave and good and true at home.

"No matter what his attitude towards eschatological beliefs, no one is ready for Christ's return to whom He is not Savior, Lord and Life, and in whom His Spirit is not in sanctifying control."

and all they of Jerusalem; and, they were baptized of him in the river Jordan.

So the disciples were, doubtless, already in the way when called to be fishers of men.

Christ, by his command, casts out unclean spirits, disease and demons. He heals the leper, and tells him to show himself to the priest. In this case, this rite has a symbolical meaning. Two birds, alive and clean, were to be presented for the leper. One bird was to be killed in an earthen vessel, over running water, and then the live bird was dipped in the blood of the first bird and let loose in the open field, with the blood on its wings. Christ feeds the five thousand, breaking the bread to his disciples, and they pass it on to their companies as they sit in ranks, by hundreds, and by fifties. He takes them up the Mount of Transfiguration, with one who had never died and one resurrected, that they might get a glimpse of the future, and see the need of his death. He meets Bartimeus, who is in the highway along which he is going, but blind, and shows the disciples that it is by faith they can be made to see. He tells them of the great tribulation to come and bids them watch for the coming of their Lord. Yet, after all of these things, when he was crucified and arose, they did not understand until the descent of the Holy Spirit. Then they were transformed men, no longer blind. Then they were ready to be fishers of men.

God is patient and merciful, he knows how hard it is for us to understand, so he sends us a message from heaven that we may know the conclusion or outcome of life.

And I saw thrones, and they eat upon them, and judgment was given unto them: and they lived and reigned with Christ a thousand years (Prov. 20: 4).

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. 20: 6).

And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city (Rev. 20: 9).

I am the Alpha and Omega, the beginning and the end. He that overcometh shall inherit these things (Rev. 21: 6-7).

And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it" (Rev. 21: 24).

THAT WOULD NOT BE A SOLDIER'S WIFE

ALL honor to the boys at the front or who may go to the front in defense of human liberties! No words can exaggerate the heroism and unselfishness of those boys in khaki or blue. But while our eyes are steadfastly fixed on the western front or on Italy and Russia and the transport service and aerial exploits of our bird-men, we should not forget the brave wives and mothers and loved ones at home, who are keeping the home fires burning.

The other day a modest young woman, about twenty years of age, came to her desk as usual to take up her duties as stenographer. She came as usual, and yet not as usual for her cheeks were uncommonly pale and her smile was not as spontaneous as ordinarily. At once her employer noticed that something was wrong and inquired if she was ill. No, not ill. It was "nothing else but sorrow of the heart." She told her employer that her husband was reported "missing" on the army casualty list. She was a bride of only six months; her husband had enlisted in the service of his country just prior to their marriage and had gone to help make the world safe for democracy. The bride is earning her livelihood as a stenographer in the office of a business man in this city.

When the employer learned the cause of the pale cheeks and troubled manner of his faithful helper he immediately told her to go home and take the day off, but with the spirit of a heroine she straightened up and said, "No! that would not be a soldier's wife." Such evidences of American bravery by the wives and mothers and loved ones of our soldiers and sailors in these awful days remind us of the decree of King David: "As his part is that goeth down to battle, so shall his part be that tarryeth by the stuff; they shall part alike."—*Lewis E. Carter, in Christian Advocate.*

"What should be done with shoes when they become thoroughly wet?" asks "The Soldier's Catechism," which replies: "Fill them with dry oats, bran or sand and dry in the shade, never over a fire."

"No gift however small is too small to receive the fullest commendation of Jesus if it is the whole-hearted response to that high command, 'Give.'"

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

MINUTES OF SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, September 15, 1918, at 2 o'clock.

The meeting was called to order by the President, Professor A. E. Whitford, with the following Trustees present; A. E. Whitford, D. N. Inglis, W. K. Davis, W. H. Greenman, E. D. Van Horn, Mrs. L. A. Babcock, E. M. Holston, G. M. Ellis, G. E. Crosley, Mrs. J. H. Babcock and A. L. Burdick.

Prayer was offered by Pastor E. D. Van Horn. The minutes of the last meeting were read and the Secretary reported that notices of this meeting had been sent to all members of the Board.

Professor A. E. Whitford, delegate of this Board to the General Conference, presented his report, which was adopted and placed on file. The Committee on Publications presented a report of progress. The Committee on Field Work reported that the certificates of registration for organized classes had been prepared and were exhibited at the General Conference, and that the Secretary had already registered several classes. The Treasurer's report was presented and accepted as follows:—

TREASURER'S REPORT.

From July 1, 1918, to September 15, 1918.

General Fund	
1918	Dr.
July 1, Balance on hand	\$848 44
July 16, Anna Laura Crandall, Independence, N. Y., S. S.	1 50
July 16, Irving A. Hunting, Plainfield, N. J., S. S.	2 84
July 16, Interest on \$500.00 bond, Hocker Permanent Fund.	10 00
July 28, A. B. West, Milton Jct., Wis., Church.	45
July 28, Edgar P. Maxson, Westerly, R. I., Church	21 96
July 28, Cosmos, Okla.	75
Aug. 5, Wesley Davis, Marlboro, N. J., S. S.	10 00
Aug. 11, A. W. Vars, Plainfield, N. J., Church.	5 78
Aug. 16, W. Scott Davis, Salem, W. Va., S. S.	24 00
Sept. 10, A. W. Vars, Plainfield, N. J.,	

Church	7 02
Sept. 15, Mrs. D. C. Waldo and Lucia Waldo,	25
	<u>\$932 99</u>

Cr.	
July 16, "Journal Telephone," E. M. Holston:	
175 Score cards	\$2 25
175 Score cards	2 25
500 Folders	5 00
July 16, Dr. A. L. Burdick, postage	2 50
July 16, W. C. Whitford, Exp. to Lesson Com.	7 75
July 16, E. D. Van Horn, Questioners	1 61
July 11, A. E. Whitford, exp. Conference, 1918,	41 74
July 11, Edwin Shaw, exp. Graded Lesson material	2 70
	<u>\$65 80</u>
Balance on hand September 15, 1918	867 19
	<u>\$932 99</u>

APPORTIONMENT FOR CHURCHES.

1918-1919

Southeastern Association:	
Salem	\$34 88
Lost Creek	8 75
Middle Island	6 63
Ritchie	7 88
Greenbrier	1 50
Roanoke	2 50
Salemville	4 50
Eastern Association:	
Piscataway	9 00
First Hopkinton	30 75
Shiloh	34 00
Berlin	10 38
Waterford	4 50
Marlboro	10 25
Second Hopkinton	6 63
Rockville	13 63
First Westerly (no amt. given)	
Plainfield	22 75
Pawcatuck	40 00
New York	6 25
Second Westerly	2 25
Cumberland	1 50
Central Association:	
First Brookfield	13 87
DeRuyter	8 88
Scott	3 00
First Verona	8 25
Adams	15 50
Second Brookfield	14 63
West Edmeston	3 75
Syracuse	2 50
Western Association:	
First Alfred	43 75
Friendship	10 00
Independence	9 50
First Genesee	16 63
Second Alfred	24 75
First Hebron	2 50
Scio	1 00
Hartsville	5 13
Hebron Center	1 38
Andover	5 63
Richburg	4 88
Northwestern Association:	
Milton	37 13
Jackson Center	10 13
Albion	19 50
Walworth	9 13
Southampton	1 00
Welton	5 88
Dodge Center	10 13
Carlton	8 50
Nortonville	19 88
Farina	18 50
Stone Fort	4 13
North Loup	38 50
Milton Junction	18 88
Cartwright	8 75
Chicago	6 00
Boulder	7 88
Farnam	1 25
Grand Marsh	2 38
Battle Creek	19 88
Exeland	2 25
Cosmos	1 00

Pacific Coast Association:	
Riverside	8 13
Los Angeles	1 25
Southwestern Association:	
Little Prairie	1 25
Attalla	2 13
Fouke	5 50
Hammond	4 00
Gentry	4 00

Bills for \$5.00 for postage and seals for the use of the Secretary, and for \$35.48 for banners, printing, plate for certificates, work, etc., in favor of E. M. Holston, were allowed and ordered paid.

The Secretary was authorized to procure a suitable book for the registration of organized classes.

It was voted that Professor A. E. Whitford, Professor D. N. Inglis and Dr. A. L. Burdick constitute a committee for appointing the Standing Committees of the Board for the ensuing year.

It was voted that when we adjourn we adjourn to meet at the Seventh Day Baptist church in Milton, Wis., Sunday night, September 29. The minutes were read, corrected and adopted. Adjourned.

A. E. WHITFORD, *President.*

A. L. BURDICK, *Secretary.*

The committee on appointment of Standing Committees made the following appointments.

Committee on Publications: Prof. D. N. Inglis, Rev. E. D. Van Horn, Mrs. L. A. Babcock, Dr. G. E. Crosley, W. K. Davis, Prof. A. E. Whitford.

Committee on Field Work: E. M. Holston, Dr. L. M. Babcock, Mrs. J. H. Babcock, Mrs. C. S. Sayre, G. M. Ellis, Rev. L. C. Randolph, Dr. A. L. Burdick.

Committee on Finance: Dr. George E. Crosley, Geo. M. Ellis; Treasurer, W. H. Greenman. Auditing Committee: George M. Ellis, Dr. G. E. Crosley.

Lesson III.—October 19, 1918

ABRAHAM GIVING ISAAC TO GOD. Gen. 22: 1-14

Golden Text—"I will give him unto Jehovah all the days of his life." 1 Sam. 1: 11.

DAILY READINGS

Oct. 13—Gen. 21: 1-12. Isaac Given to Abraham

Oct. 14—Gen. 22: 1-14. Abraham Giving Isaac to God

Oct. 15—Gen. 15: 4-6; 22: 15-19. God Blessing Abraham

Oct. 16—Matt. 10: 37-42. Giving God our Best

Oct. 17—1 Sam. 1: 9-18. Hannah Prays for a Son.

Oct. 18—1 Sam. 1: 19-28. Hannah Giving Samuel to God

Oct. 19—Luke 14: 25-35. Taking up our Cross
(For Lesson Notes see *Helping Hand*)

"Be pleasant until ten o'clock in the morning, and the rest of the day will take care of itself."

SEVENTH DAY BAPTISTS

VERNEY A. WILSON.

It is true that the Seventh Day Baptist Denomination is small in numbers when compared with the other denominations. It is true also that Seventh Day Baptists are often called a very "odd" or "peculiar" kind of people. This of course is because we keep the Bible Sabbath and, in this, differ from the majority.

Now it means something to be a Seventh Day Baptist. It means that we are standing for something that the world is trampling under foot (not destroying). It means that we are going to be given the "cold shoulder" by others or, in many instances, have others turn their backs on us. But is it true that such things are discouraging and make us wish we were of some other denomination? Nay, Nay, I say. It should be encouraging to us to think that we are standing for the right and are able to carry our cross and follow our Master. I can truly say that I am glad indeed that I am a Seventh Day Baptist.

WHY I AM A SEVENTH DAY BAPTIST

I am not a Seventh Day Baptist just for the sake of bearing that name, neither am I one for the mere reason that I was "raised up" such (yet I thank God that I was brought up by Seventh Day Baptist parents.) I am a Seventh Day Baptist because the people of this faith hold to the blessed truths of the Bible. Yes, they hold to a truth that is weightier than the traditions of men. They hold to a truth the world can not put down; that Satan with all his powers can not crush. Seventh Day Baptists are in possession of something that stands out as a city that is built on a hill, which can not be hid. Yes, this blessed truth will stand and shine as a star in the sky when this old world is passing away, because God himself is back of it all. This is the reason why I am a Seventh Day Baptist.

DOES IT PAY TO KEEP THE SABBATH?

This question is frequently asked. It is possible that we might obtain some better earthly positions if we did not keep the Seventh Day Sabbath. But which is more esteemed by God—a high and goodly position gained by trampling the Sabbath truth underfoot, or true obedience to him?

There was once a minister who had a Seventh Day Baptist father who was also a preacher. The father asked the son one day why he did not keep the Bible Sabbath. The son replied that he could do more work for God by keeping Sunday than by keeping the Sabbath. Can any man do more for God through disobedience than he can through obedience to him? God forbid.

We can firmly say that it does pay to keep God's commandments (Matthew 5: 19), even though we should not, in so doing, be possessed of as much of this world's goods as we would like. We know that in keeping God's commandments there is peace and happiness with him, even in this world, and, after this, the great reward of everlasting life beyond, with Jesus and all who love his appearing.

Attalla, Ala.

AID FOR RUSSIA

The announcement of the American Red Cross plan for sending a supply ship to Russia to relieve conditions affecting the civilian population—the relief to be administered under the direction of the Red Cross commission to that country—has been followed by news of arrangements which have been perfected for the rendering of assistance to wounded Czecho-Slovak soldiers at Vladivostok, in the form of hospital supplies, medical personnel and cash funds to meet emergency demands. This may be the beginning of a work which in due time will assume immense proportions. It may mark the dawn of a new day in the Russian struggle for liberty and stability.

How to extend aid that would reach its objective in Russia has been as much of a problem for the humanitarians as the general Russian situation has been for the statesmen of the Allied nations, since the cataclysm resulting from German intrigue. Conditions suddenly were precipitated which practically brought to a standstill the relief work that had been inaugurated. In the meantime the relief requirements have grown critical. There is a double reason for rejoicing in contemplating the resumption of relief activities on the scale indicated.

In the first place the reopening of the Red Cross field of endeavor will relieve

suffering and distress where there is dire need of help from without. In the second place it helps to pave the way for the emancipation of the Russians from an extraneous domination which has no objective except their exploitation in the interest of the very ideas which they, as a nation, want to make obsolete. And in this same second connection the light brightens for the re-establishment of those mutual relations, and that coordination of effort, which will hasten the final defeat of autocracy and bring lasting peace on Liberty's terms.

When President Wilson declared that we want to stand by Russia as we have stood by France, he spoke for the country—and for every agency which exists within the country. The American Red Cross has played, and is playing, a tremendously big part in the unparalleled world drama which has its principal setting in France. Contemplating that great work—the succor of the wounded, the feeding of starving women and children, the clothing and housing of the refugees, the mighty strengthening of the French fighting morale and the morale of the people behind the army, the exalting through deeds of mercy of a spirit that never will surrender—contemplating all this, what visions are raised of possibilities lying in the great country of the north which stretches into the far east!

If this be Opportunity's knock it finds the American Red Cross awake. However extensive the work that looms ahead, there is abundance of money to finance it and men and women to perform the needed service. Through the generosity of the American people, and the anxious willingness of the American spirit, the Red Cross will do its full part of the task.

RED CROSS BULLETIN.

"If labor is true to its ideals," says Mr. Emmanuel Shinwell, Scottish secretary of the British Seafarers' Union, "it must take a firm stand on the liquor question. There can be no half measures. A demand must be made for prohibition." And he declared that a vote in Scotland, now, would carry for prohibition.

"The religion that costs us nothing is worth just as much as is costs."

OUR WEEKLY SERMON

JESUS THE SABBATH KEEPER

REV. EDWIN SHAW

Text: *And he said unto them, That the Son of Man is God also of the Sabbath.* Luke 6: 5.

I have set for myself today a most difficult task. For it I have sought divine guidance in prayer again and again, for I have realized that I am treading on especially sacred, holy ground, when I undertake to interpret the words and the actions of Jesus in reference to his personal conduct. With all my heart I desire to understand aright, regardless of consequences, what was the attitude of Jesus towards the Sabbath, as to what it meant in man's religious life, and as to when and how it should be observed in human conduct. Jesus is our perfect pattern, and if we can know what he did, and what he taught about any institution or about human conduct, we can not be far out of the way when we gauge our conduct by his. "Back to Jesus" has been the theme, has been the watchword, in many lines of religious discussion during these last years; cast aside the growth of the centuries that has gathered about the church, almost enveloped the church; it sometimes seems, cast aside these traditions of men and get back to Jesus, to the simple gospel message. This endeavor, this quest, this purpose "back to Jesus," has been of great help in religious, evangelistic effort of recent years. It is helping to bring peace and harmony and good will among men. People are finding that when they take the life and the words of Jesus as the foundation for their religious thinking and conduct, schisms vanish and denominational fences wither down to mere lines drawn along on the ground. And so today as a help to us, as a guide to us, let us consider this theme, Jesus, the Sabbath-keeper.

First, Jesus recognized the institution of the Sabbath, and nowhere so much as hints or inferences that the time would ever come on earth when the Sabbath would cease to be. You may have noticed that Jesus did not lay emphasis upon institutions. He did

establish one, that is the Lord's Supper, and he did submit to another, baptism; one of these is repeated from time to time, the other is administered but once. Jesus did not organize a church, he left no form of service except the brief Lord's Prayer. The Sabbath as an institution existed when he came to earth. The cycle of the week of seven days, the last or seventh day being a Sabbath, existed among many nations, and was the same among them. With God's chosen people, the Hebrews, the sacredness and holiness of the Sabbath were more clearly understood and better observed than among the heathen nations. In fact I do not suppose that among the heathen nations the Sabbath was observed as a Sabbath, but the cycle of the week was known, and coincided with the Hebrew week, showing a common origin. This institution Jesus found existing when he came and this he recognized and accepted. And his attitude towards it is found in his attitude towards the law and the prophets of which the Sabbath is a part. He says, "I came not to destroy the law and the prophets; I came not to destroy, but to fulfil." That is, his attitude was not that of a *revolution* but of a *reformation*. His mission was not that of *destruction* and *delay* but *construction*, even to completion. He did not come to *discard* the Sabbath, but to *interpret* it. It was not his to uproot the Sabbath, or even transplant it, but to prune it and cultivate it. He recognized the Sabbath as an institution. He did it by observing it, more than by explicit commands, "Thou shalt keep the Sabbath." It was a part of his life. Luke says, "And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." The observing of the Sabbath was a part of his life. People who were trying to find errors and mistakes in his conduct accused him of not observing the Sabbath as they felt it should be observed, but they never brought against him the charge that he was trying to annul or abolish the Sabbath. This is indirect evidence but of the strongest kind. Here were people who were watching constantly for some cause of accusation against Jesus. They did charge that he and his disciples did not observe the Sabbath according to the law, but they never claimed that he was trying to do away with the Sabbath. Had Jesus in his

teaching even suggested that the Sabbath was merely a temporary institution, a type or symbol, the need of which was to pass away with him, why, these people would have so eagerly caught it up, as a charge for punishment. No, Jesus recognized and observed the Sabbath, and if we would follow in his footsteps as he has bidden us do, and prove our love to him by doing his will, we too will recognize the Sabbath as a divine institution and do our best to observe it.

In the second place, I call your attention to the time when Jesus observed the Sabbath. It was the seventh day of the week. It is not my purpose today to notice that the Sabbath idea of *rest* has no meaning when applied to the beginning of a series of days. My purpose is to show that Jesus, who is our professed pattern, the pattern of every Christian's life, Jesus kept the seventh day of the week. And in all his teaching as recorded in the four gospels there is nothing that can even in the remotest way suggest that after his death his disciples were to observe any other day in place of the seventh day. And there is nothing even in the New Testament that indicates that they did. We are sometimes pointed to the statement that after the crucifixion of Jesus his disciples were met together on the first day of the week, and we are told that it was in honor of his resurrection and there was a change made then. How could it be, when they did not yet believe that he had arisen? But this discussion is foreign to my purpose. Jesus as a Sabbath-keeper observed the seventh day of the week, and his example is sufficient for me. His life is as powerful a motive force to me as his word, and when it comes to Sabbath-keeping his example should be a law unto us. If you ask me then why I keep the seventh day of the week as the Sabbath my answer is, Jesus Christ whom I try to serve, whose example I endeavor to follow, who loves me, and whom I love, Jesus Christ by his life of purity and righteousness and goodness interpreting the Ten Commandments, the law of God, in the spirit, as well as the letter, Jesus Christ kept the seventh day of the week. He who interpreting the law of murder showed that murder could exist in the heart, by his example interpreted the Sabbath as being only the seventh day of the week. He who interpreting the law of

adultery showed that adultery could exist in the heart, he by his example interpreted the Sabbath as being only the seventh day of the week. Jesus kept the seventh day; he who was, in the spirit of eternal love, the great fulfiller, the completer, the interpreter, of the law of God, with all the fullness of liberty and freedom of the Spirit which were his, he by his example said that the seventh day is the Sabbath. You may talk to me all you like about the order of the days of the week being lost in the early history of the world, you may spin fine arguments about some theory that among the very ancient Hebrews the Sabbath was a changing festival, there is no question at all about any mistake or obscurity in the week since the time of Christ, and I know what day of the week was kept by Jesus, the everlasting Son of the everlasting Father. Jesus in his humanity, in his life as a pattern for his brethren, Jesus kept the seventh day of the week. You may take the standpoint of the evolutionist, that the Sabbath was, under God's providence, a growth; that like the other element in the moral law it came gradually to be revealed to men during the ages, as they learned by experience and the sense of justice and other virtues little by little developed, until these eternal principles were codified in the laws of the nations and especially in the law of Moses; I say you may take this standpoint, but as for me I am quite content amid the confusion and uncertainty of such speculations to come "back to Jesus" for my interpretation of these laws; no matter what their origin, as a professed follower of Christ. I am content to take his example, and I find without the shadow of a doubt that he kept the seventh day of the week as the Sabbath, as his interpretation of the law of his Father. And so I try to follow his example. Why, what else, as a Christian, can I do? If I observe Sunday as the Sabbath I am not following *his* example nor that of his immediate disciples, and so far as the Sabbath is concerned I should change my name. There is no "Christian Sabbath" but the Seventh Day. A weekly celebration of the resurrection quite early grew up among the Christians, but it had no connection with the Sabbath for centuries. Unless the Sabbath has been abolished, there is no Sabbath but the Seventh Day. And in considering our

theme today, Jesus, the Sabbath-keeper, we see that by his example the Sabbath was not abolished and that he kept the seventh day of the week. His example is my authority, my inspiration, for being a Seventh-day Sabbath-keeper. But again let us notice *how* Jesus kept the Sabbath.

"And they went unto Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught." (Mark 1: 21).

"And when the sabbath day was come, he began to teach in the synagogue" (Mark 6: 2).

"And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4: 16).

"And it came to pass also on another sabbath, that he entered into the synagogue and taught" (Luke 6: 6).

The four references with others that I might read indicate very clearly that it was the custom of Jesus on the Sabbath to visit the synagogue. The church edifice of today is the direct outgrowth of the synagogue of the time of Jesus. It was the place of worship, the religious training center for various groups of people who built and supported it. But it was open for any worshiper. Because there is no specific mention of Jesus going into a synagogue to teach on any other day than the Sabbath, James Bailey concludes that he went there only on the Sabbath. My conclusion would have to depend on information concerning the customs of keeping the synagogue open on other days. But that is not to the point, Jesus taught in the synagogue on the Sabbath. This is our example for divine worship and religious teaching in our churches on Sabbath Day; worship in the form of prayer and praise and meditation, and teaching in the form of reading from the Word of God, preaching the truth, instruction in the Sabbath school, Junior Endeavor society, and so on, these are the ways in which we try to follow the example of Jesus as a Sabbath-keeper when he entered into the synagogue and taught.

And then again we find Jesus healing the sick on the Sabbath. Some of the religious leaders objected to this. "And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together,

and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight" (Luke 13: 10 *et seq.*). This was a healing in the synagogue.

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day? And they held their peace. And he took him and healed him, and let him go" (Luke 14: 1 *et seq.*). This was a healing on the Sabbath at a private house, the home of a Pharisee.

"They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes" (John 9: 13). The story begins, "And as Jesus passed by, he saw a man that was blind from his birth." And then follows the account of the giving of sight to him who was born blind. Here we have a healing on the Sabbath on the public street. These are three typical cases of the healing of Jesus on the Sabbath Day, in all of which he was criticised by the Pharisees for breaking some of the specific Sabbath regulations. In the synagogue while at worship, in a private house while enjoying the hospitality of a friend, and on the public highway as he was passing by.

And then again, Jesus did acts of necessity, to meet the needs of the time. As his disciples walked through the fields one Sabbath they picked the heads of wheat and rubbing them in their hands to remove the chaff ate the wheat, for they were hungry. And when the onlookers took occasion to chide Jesus for this action of his disciples, he gave very clearly his attitude towards such conduct. He said: "Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar, the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man

for the sabbath: therefore the Son of man is Lord also of the sabbath." Later when his actions were being critically watched for some infringement of the Sabbath regulations he said, "Is it lawful to do good on the Sabbath days, or to do evil? To save life or to kill?" And the clear inference of the incident is that it is lawful to do good, to save life. And he gives this illustration: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days."

We see then that Jesus spent his sabbath days in the synagogue, in worship and prayer, and teaching and healing; that he went to the homes of his friends to eat bread with them and while there taught and healed the sick; that he passed along the street and as he went improved the opportunity to heal the stricken blind man; that he passed through the fields and with his disciples shelled out grains of wheat to eat when they were hungry; that the sabbath was to him a delight, a sacred holy time. You would be surprised to find how many verses in the four gospels have to do with discussions that involve the keeping of the sabbath. This is because the legalism, and lack of heart, among the Pharisees had built up about sabbath-keeping an innumerable lot of rules and regulations, as as to what one should not do, and what one might do, and sabbath-keeping had become conformity, outward conformity to these rules, and Sabbath-breaking was simply a lack of conformity in any particular to these rules. This is where Jesus, as in other things, by his actions and his words, tried to remove the dead formality of the strict letter of the law, and to infuse the spirit which lies back of, and is the cause of, the outer form.

In the early years of this century our people published a little magazine called the "Sabbath of Christ." On the outside front cover were these words: "Christ kept the Sabbath. He rejected the false burdens which Judaism had placed upon it. He Christianized it for his Kingdom. He did not abrogate it. His teaching and example concerning the Sabbath are binding on all Christians. For this we plead."

If then we take Jesus as our pattern and earnestly seek to learn his attitude towards the Sabbath, what it meant to him in his religious life; if we direct our conduct as he directed his, yea, even though we be in the extreme minority even as he was, surely he will approve our actions and bless our endeavors. Jesus said that the Sabbath was made for man, and not man for the Sabbath. That is, the Sabbath is not a "stunt" that must be performed once a week, but it is a blessed opportunity for rest and worship, and unselfish service.

Did you ever go into a home where everything was in perfect order, spotlessly clean, painfully neat, and have you not received the impression that the people were made for the house? That the father and mother and children and servants, yea, and guests, too, existed for the sake of the house? But is not that the wrong way to look at it? Does not the house exist for the people? To be sure it should be clean and neat and inviting; but the impression should be immediately evident, that the house exists for the people. Such is what I understand Jesus to mean when he says the Sabbath was made for man, and not man for the Sabbath.

And so my appeal to the world today is to return to the Sabbath of Jesus Christ. My appeal to Seventh Day Baptists is an exhortation to treat the Sabbath as Jesus treated it, to make it a delight, and a day for doing good, as Jesus did; for, the keeping of the Sabbath, the Seventh Day, can not save a man. Let us get away from the spirit of legalism and conformity to rules as the main thing in our Sabbath-keeping. Let us cease our discussing of the details of what we may do, and what we may not do, of what others may do or not do on the Sabbath, and be considered good Sabbath-keepers. Let us remember that it was this very thing that Jesus condemned. And if we would in very truth honor God in respect to the Sabbath Day, we must approach it and treat it and keep it even as Jesus did. This is why I have considered today this subject, Jesus the Sabbath-keeper, in the hope and with the prayer that in this matter, following in the footsteps of the Master, we may be loyal and true and lovingly obedient, which may God grant in Jesus' name.

Our Father in heaven, deliver us, we humble pray thee, from the spirit of the Pharisee; forbid, O Lord, we beseech thee, that we shall allow pleasure or profit to blind our eyes to the plain instruction of thy holy word; and teach us the joy of doing thy will in steadfast faith, in assuring hope, and in self-forgetting love. Through Jesus Christ our Lord. Amen.

GORE AND GUTTERY TOURS

British Visitors will speak on Moral Aims of the War in Sixty-four American Cities

The itineraries announced by the National Committee on the Churches and the Moral Aims of the War for the Rt. Rev. Charles Gore, Bishop of Oxford, and Rev. Arthur T. Guttery show that the British visitors will speak during the next two months in nearly every important city east of the Mississippi. The Bishop's tour touches twenty-six places and takes him as far west as Omaha. Dr. Guttery has thirty-eight cities on his list, most of them in New York, Ohio, New England and the South Atlantic States.

Several well known American clergymen have volunteered to accompany the Britishers and speak from the same platforms on the Moral Aims of the War, the League of Nations, and Church Unity. In arranging these tours the National Committee has followed the plan that proved successful last spring and summer in routing Sir George Adam Smith, ex-President Taft and other speakers sent out by the committee. This is to have two meetings in each city, the first an invitation conference, generally a luncheon, limited to the neighboring ministers and a few representative laymen, the second a popular mass meeting on the same evening.

At an informal dinner given by the committee in New York on September 18 to welcome the visitors, both Bishop Gore and Dr. Guttery emphasized the need of church unity in this campaign. The Bishop of Oxford, who is an earnest advocate of a League of Nations, said, "The mere brotherhood of nations will not secure the future peace of the world unless it is an universal brotherhood, based on a catholic church. In the League of Nations I can see the reuniting of Christendom."

COMMITTEE ON MORAL AIMS OF THE WAR.

PRESIDENT WILSON ON EDUCATION

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people.

WOODROW WILSON.

A memorial with more than 700 signatures has been forwarded to the officials and governing bodies of the University of Oxford and its several colleges, asking them to "insure that the influence of the university as 'a place of religion and learning' shall be used in favor of temperance and against drunkenness." Of the signers to this memorial 566 are graduates of Oxford.

—*National Advocate.*

When the crown prince went for Paris
He thought he knew the road,
Along the Somme, along the Marne,
Where're a river flowed.
He'd learned it in a book, you see,
Marked clear with German paint,
But he found out when he got there
That the road that Oise now Aisne't.

—*Finchbull.*

"So much love, so much life,—strong,
healthy, rich, exulting, and abounding life."

MARRIAGES

KILLIAN—WARE.—At the Marlboro Seventh Day Baptist parsonage, in Stoe Creek Township, N. J., on September 22, 1918, by Rev. A. G. Crofoot, Mr. Harry A. Killian, of Bridgeton, N. J., and Miss Elizabeth L. Ware, of Stoe Creek Township, N. J.

DEATHS

DAVIS—Hiram Davis was born near the village, of Shiloh, N. J., July 11, 1848, and departed this life in Shiloh, June 11, 1918, thus lacking only one month of being 76 years old.

He was the son of Charles H. and Margaret Marryott Davis, and the youngest of the family. He was married to Anna M. Davis, January 29, 1868, who died in January, 1918. It had been their desire to be spared to celebrate their fiftieth anniversary. To them three children were born, only one of whom remains, Carrie E., wife of the late Dr. A. C. Davis. Much of the time since the death of her husband has been spent in the home with her parents. She was with them during their last sickness, and lovingly cared for them.

Mr. Davis was baptized by the late Rev. Walter B. Gillette and united with the Shiloh Seventh Day Baptist Church, March 20, 1854. Thus for more than fifty-four years he had been a Christian. He always took a deep interest in the church and denominational affairs.

Funeral services were held in the home, conducted by his pastor, who used as a text Psalms 23: 4.

E. E. S.

COLLER.—Helen Ardoette Gardiner Collier was born at Nile, Allegany Co., N.Y., August 17, 1849.

She was educated at Alfred University and Milton (Wis.) College and for several years was a successful teacher in New York and Wisconsin.

She was married August 26, 1875, to Dr. Jasper W. Collier, and they located in Wellesville September 6, 1880. They moved to the family home on W. Fassett Street, twenty-nine years ago.

No children were born to them, but two nephews, J. W. Crofoot, now of Shanghai, China, and J. Claude Crofoot, of Wellsville, came into their home in early life, and a niece, Ethel A. Gardiner Gould, lived with them from infancy until after her marriage, in 1910.

Mrs. Collier was of a quiet and retiring disposition, and was always happy in serving others. She was highly respected and loved by every one, and her loss will be mourned by a large circle of relatives and friends.

She was baptized and united with the Seventh Day Baptist Church at Nile, N.Y., at the age of seventeen.

She is survived by her mother, Mrs. Almira

Crandall Gardiner, now past her ninety-first year of age, her husband, Dr. Jasper W. Collier, two brothers, Herbert F. Gardiner, of Portville, N.Y., and William Delette Gardiner, of Buffalo, N.Y., and the above mentioned nephews and niece, besides a number of other relatives.

The funeral services were held from the residence Sunday afternoon, September 22, Dr. Boothe C. Davis, president of Alfred University, officiating. Interment was in Woodlawn Cemetery, at Wellsville, N. Y.

B. C. D.

STRAIT—Walter Strait died at his home at Berlin, N. Y., September 27, of typhoid pneumonia.

The deceased was born at Berlin, August 30, 1891, and was the only son of Loren and Mary Strait. In 1910, he was married to Mamie Lamphier, youngest daughter of Porter O. Lamphier, and to them were born four daughters, three of whom are living to be a comfort to their young mother—Doris, Thressa, and baby Sylvia.

The death of the husband and father came as a shock to the many friends of the families. His sickness was not deemed critical for several days, and only a few knew of his serious condition until a short time before his death.

He was kind and loving in his home, and his little daughters will miss their nice papa for a time, but their baby minds will not grieve long, even for one so dear. One there is who will be "a father of the fatherless," and will comfort them "as one whom his mother comforteth."

Farewell services were held from the home of P. O. Lamphier, Sunday afternoon, and interment was in the Seventh Day Baptist Cemetery.

M. E. G.

GIVE COURAGE, LORD

I, too, had courage to contend with wrong
Through the wild night.
I have defied decrees of fate and, strong
Against the plays of chance, have waged the fight.

And when in morning glow life, love and joy
Danced beckoning by,
I turned me from the hope, I chose the strife—
'Twas short, 'twas sharp—and did renounce,
deny.

I trod—through thorned with pain, beset with fears—

Steep, stony ways;
But give me courage, Lord, to live the years,
The long, long years of uneventful days!

—*L. B. Bridgman.*

Canon Ainger really meant to pay a compliment, when at a public dinner he said to a friend: "I see you have to speak to one of the toasts."

The friend replied: "Yes, I shall have a lot of nonsense to talk after dinner."

Cannon Ainger, with his attention partially diverted, replied: "I am sure nobody is more capable of doing so."—*Exchange.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

Riverside, California. Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

There is but one good fortune to the earnest man. This is opportunity; and sooner or later, opportunity will come to him who can make use of it.—*David Starr Jordan.*

THE SABBATH RECORDER

Theodore L. Gardner, D. D. Editor
Lucius P. Burch, Business Manager

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The local manager of the campaign that made Rock Island, Ill., dry, wiping out 94 saloons and 56 wholesale liquor-houses, is a member of the Central Christian Endeavor society of the city. Eighty per cent of the workers in the campaign were Endeavorers.—*Y. P. C. E. Bulletin.*

BUY More BONDS

The purchase of Liberty Bonds does not imply a sacrifice, for they are the soundest security in the world to-day, and pay a high rate of interest, safety considered. Back up the "Boys Over There" and Buy Bonds of the

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BUY LIBERTY BONDS

The Sabbath Recorder

VITA NUOVA

Arthur Herman

Jerusalem, the magic of your name,
Beloved of faithful Israel through the years,
Has seared itself into my heart like flame,
And rent my soul apart in crimson tears
At thought of all your dear, dumb agony,
And how they tore your children from your breast
These many centuries of contumely,
An unweaned exile band, sans peace, sans rest.

O ancient city of an ancient race,
Your share of sorrow you have proudly borne,
Forever yearning—dreaming dreams divine.
And lo! This is the hour to efface
The servile past, to greet a fairer morn!
And you shall be a new-born nation's shrine!
—From Maccabean.

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