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## "FIGHTING FOURTH" LIBERTY LOAN

By mailing one or more of these Liberty Bonds to F. J. Hubbard, Treasurer, Plainfield, N. J., to be used after the war for the erection of the DENOMINATIONAL BUILDING you will be "Doing Your Bit" for the boys and for YOUR Denomination. Do it NOW for the sake of "The Boys" and those that come after us.

# 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.

## —CONTENTS—

Editorial.—Another Opportunity to Do Your Bit for Country and Church.—A Practical Thanksgiving.—Why Not an All-Day Program?—Will People Awake Before It Is too Late?—Teaching Patriotism Through Play.—When Our Flag is Dishonored.—We Shall Watch the Empire State.—America's Fire Menace.—Secretary Macfarland With the Armies of France and Belgium . . . . .	449-452
The Preachers' Special Opportunity in War Time . . . . .	453
Woman's Work.—A Prayer (poetry). Victory is Coming. Speed the Day.—Hymn (poetry).—From the Life and Letters of Mrs. Lucy Clarke	
Carpenter . . . . .	457-462
Pangoengsen . . . . .	462
Young People's Work.—An Explanation.—The Cross in Latin America.—Weak Points.—Young People's Rally at Verona, N. Y.—Message From the President . . . . .	464-467
The Far Look, or "Kon of Salem" . . .	468
Children's Page.—The Travels of the Little Toy Soldier . . . . .	472
Tract Society.—Treasurer's Report . .	473
Our Weekly Sermon.—Jesus Requires Confession and Loyalty . . . . .	475
Men in the Service . . . . .	477
Home News . . . . .	478
Deaths . . . . .	479
Sabbath School Lesson for Oct. 26, 1918 . . . . .	479

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919

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Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Homer, N. Y.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 85, NO. 15

PLAINFIELD, N. J., OCT. 14, 1918

WHOLE NO. 3,841

**B**ECAUSE 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.

## Another Opportunity to Do Your Bit for Country and Church

Are we all reading the Liberty Bond advertisements on the last

cover-page of the RECORDER as they appear week by week? If so, little need be said here, for Treasurer Hubbard states the case there in such clear and concise terms that whoever reads may understand.

Look at the back covers for September 23 and 30, and consider what every statement means. To invest in Liberty Bonds is only placing your money at interest in the safest possible hands with the best security known. Then to give the bonds to your denomination puts them where they will continue to promote its interests for many generations to come. Thus you support your Government, stand by the boys overseas, and lay foundations for the future prosperity of your denomination.

Can you think of a better way to do good with some of your money? The fund now amounts to about \$2,800.00 and we should improve every opportunity to keep it growing. The Fourth Liberty Bond loan opens wide a door for patriotic service and for lasting benefit to the Seventh Day Baptist cause.

## A Practical Thanksgiving

A friend in one of our little churches in the West, who has the welfare of our good cause much upon his heart, requests the editor to write an editorial on the subject, "A Practical Thanksgiving."

This brother explains that during the wakeful hours of an early morning he was impressed with the thought that our people might do a great thing if all would unite in making the national Thanksgiving Day a real giving day for the cause we love. He suggests that every one go to the house of worship at the time appointed, carrying a

thank offering of whatever he may have to give—"eggs, butter, potatoes, grain, chickens, calves, pigs, a cow, etc., etc."—all of which should go into the hands of a committee appointed to dispose of them by sale, placing the money at the disposal of the Missionary and Tract societies for their work.

The general thought is certainly a good one. Seventh Day Baptists hardly realize the blessing they might bring to our boards, and the inspiration and uplift that would come to the churches—the reflex influence upon themselves sure to result from a genuine, whole-souled and generous thank offering on the part of each society for the cause of missions, and for the advancement of Sabbath truth.

The brother proposing such a thank offering is pastor of one of our feeblest mission churches. Probably there are many whose hearts are burdened for the Master's work, until in the night watches they think and plan, and long to see some concerted effort of this kind to bring new life and strength to the discouraged workers in the Master's vineyard.

The plan suggested by the brother may not be the best for every church, even though some might find it the best one for them. In country churches where produce could be given as suggested, there might be little or no sale in the local community for the provisions brought in. But there is no church situated where its members have no way of turning their products into money, and if every family would devote a generous portion of its "eggs, butter, grain, etc.," to God's cause and sell it for their thank offering the principle would be the same and the blessing would come.

The point lies not so much in the method of securing this offering—every church can plan that for itself; but the vital thing is,



are our churches willing to unite in a practical Thanksgiving Day offering for our two boards? What say the churches? What say the pastors?

**Why Not an All-Day Program?** Our churches are usually helped by social gatherings in which all come together for a day or an evening of pleasant intercourse. The ties that bind are thus strengthened. Then why not make an all-day program for our thank offerings, with a picnic dinner at the church between the morning and afternoon meetings? Let the day be a kind of home-coming day. Give all non-resident members opportunity to respond by letter and thank-offering gifts. Let all the home people join heartily and liberally in the movement, and see if we can not make the week after Thanksgiving a real time of rejoicing because the people offered willingly for their Master's work.

The Missionary Board is in debt and has been so for months because the people have not given their share to make up the budget. The Tract Board, just the other day, ordered its treasurer to hire \$1,000.00 to meet its bills. Come, friends, why not change these conditions for both boards by a liberal thank offering as suggested?

**Will People Awake Before It Is too Late?** A New York religious paper of wide circulation published the statement that one hundred and fifty public schools in the State of New Jersey alone had failed to open, owing to an unprecedented shortage of teachers. This condition is said to be due to the proximity of war industries which offer greater wages than are offered by the schools. Instructors find that they can earn more money-making war material than they can by teaching, and unless the public is willing to do better by teachers the schools must suffer. There is only one way to prevent the utter breakdown of the schools, and that is to pay a living wage to the teachers.

What is true of the teachers is equally so of the men in the ministry. With the cost of living more than doubled, and salaries standing at the old figures of ten or fifteen years ago, many a pastor finds himself utterly unable to keep his family in decent clothes and supply his wife and chil-

dren with sufficient food. And so far as his church is concerned, he can not see that those to whom he is giving the best energies of his life care whether he lives well or starves. To keep out of debt is almost impossible, even though he practices the strictest economy; and he knows that his church will not tolerate the minister's being in debt. He also knows that his people will soon tire of their pastor if he goes shabbily dressed.

Who can blame either the teacher or preacher, if, after years of desperate struggle, years of worry and burden-bearing for others, in which he can see no prospect of any move on the part of those he serves to pay him a living wage, he shall in sheer desperation accept some service where he can earn a decent living for himself and family?

This country can not afford to suffer either the school or the church to break down for want of teachers or preachers. But it begins to look as though these things would surely happen unless the schools and churches are willing to pay their servants at least enough to keep soul and body together. Let every RECORDER reader get his last week's paper and read again Brother Claud Hill's article upon this matter. And then we would like to know what you think about it.

**Teaching Patriotism Through Play** Recognizing the tendencies of children to learn great principles through their play and by story-telling, the United States Bureau of Education and the National Kindergarten Association are sending out children's stories to promote patriotism and requesting their publication.

This week we give on Children's Page the second one of this short series. It comes under the general heading, "Teaching Patriotism Through Play," and this is what is said by way of introduction:

Every child loves the toys that have to do with soldiering, loves to watch a parade and has an ideal of soldierhood in his heart as a form of patriotic service to be emulated and practised. These instinctive interests of childhood are guideposts for us in education. Find out what your child likes to play and likes to play with and then see how the interest can be used for the child's best development.

The toy sword should be a symbol of defense

of the right and of protection of the weak rather than just a plaything that stimulates rough amusement. So, also, may the toy soldier, like the soldier of this story, represent for little children those qualities that combine in the true soldier for patriotic service.

Patriotism is by no means the only great principle which children learn through play and by story-telling. We all owe much to those who directed our sports and who told us stories in our childhood days. The quality of motherhood—whether good, bad, or indifferent—has been settled largely by the way little girls of a generation ago were taught to treat their dolls. If parents of today will make the most of this great principle, and give proper direction to their children's play and to the stories the little ones hear, the next generation will be the better for it. The things we learned in our childish plays and in the stories we heard in early years cling to us still, and nothing in our lives has had greater influence in making us what we are.

**When Our Flag Is Dishonored** Never can I see the Stars and Stripes used as a decoration for the saloon without feeling that the flag is being dishonored. It seems too much like using the emblem of the dearest and best thing in our nation to give a vestige of respectability to the devil's work in its worst form. We hear sometimes of using the livery of the church as a cloak in which to serve the evil one. Satan must be pleased when he sees his ruinous business promoted by those who claim to be Christians. But I don't believe he can be any more so over the hypocrisy that disguises itself in church robes than he is over the incongruity of the American flag draped around a saloon bar, or spread over the front of a miserable drink shop.

Think of it! the flag that means so much to the world, the emblem of our Republic which the boys are carrying over the top even to their death to make the world free, is being used all over many States in the homeland to decorate dens of vice, the real business of which is to lure young manhood to ruin and to death!

How can our nation protect its enemy, the saloon, under the flag year after year, and accept revenue money from a business which it openly admits is jeopardizing its

armies and unfitting its citizens for soldier life, without at the same time bringing a curse upon itself? It is up to the people of America now to shake off this demon. So long as the saloon can hide behind the flag and claim Government protection for its ruinous work, we can not blame the privileged malefactors for desecrating the Stars and Stripes.

Thank God, the nation is waking, and the time is near when Old Glory can not float over any saloon with the sanction of our Government.

**We Shall Watch The Empire State** Many people suppose that the fall election will settle the fate of the prohibition amendment in the Empire State, and not a few think that victory for prohibition in that State will mean speedy victory in the United States.

The fact is, the Republican nominee for governor is a man pledged to immediate ratification through the Legislature, and the Senate of the State has been relieved of some of the obstructionists who prevented reform work in the last session. And now, if the good work begun at the primaries can be completed at the November election, victory will be assured.

All eyes will be turned toward New York State on election day to see how extensively the women improve their opportunity as new voters. So far as we can judge, the women have the power now to turn the tide strongly in favor of the amendment. It will be a misfortune if, failing to register, the women allow this opportunity to down John Barleycorn to pass unimproved.

**America's Fire Menace** On October 5, all day long, the people of northern New Jersey had a practical demonstration of the fire menace which every now and then devastates some section of our country and seriously hinders our war efficiency. The burning of the TNT munition plant at Morgan, near Perth Amboy, with its fearful explosions at brief intervals during the night and throughout the day, with its frightful death roll and long list of wounded, with its thousands made homeless, and with its destruction of war munitions so much needed in France today,

brings home to the American people with wonderful emphasis the fact that the fire fiend is a formidable foe working untold injury to the nation's efforts to win the war.

It is estimated that unnecessary fires in America are equal to "hundreds of thousands of trained soldiers in the ranks of the enemy, fighting against us." Every such fire as that in Morgan brings a financial menace to the business interests of the nation and seriously handicaps our armies.

The National Board of Underwriters assures us that no less than a daily average of fifteen hundred fires are reported throughout the year. Thus even in ordinary times fire becomes a menace to the best interests of the nation, but this menace is small compared with that which comes in war time. Every destructive fire whether by the incendiary's torch or through carelessness in the homes and shops must have some financial bearing upon the war; for we are fighting indirectly by means of dollars, and foodstuffs, and war supplies.

We do not need to trace fires directly to the agents of the Kaiser to find that they are helping the foe. Let us remember that a large per cent of fires caused by carelessness work as effectively for the Hun as though they were set by a German torch. A careless hand in the shop or factory, a thoughtless smoker, a woman who leaves the electric current on her flatiron, a man who neglects a defective flue, one who is careless with matches, or who makes the conditions for spontaneous combustion—any of these who thus start fires that destroy wealth, whether it be food material, or cotton or wool for clothing, lumber for ships, or elevators of grain, adds something to the great fire menace which weakens the nation.

We are feeling the fearful financial strain more and more as the days go by. The pinch from scarcity of food is beginning to tell. And yet the "great American bonfire" goes right on at the rate of fifteen hundred fires a day, which in 1917 destroyed property worth \$250,000,000!

While we are exercising great vigilance to prevent fires caused by German spies, we must not forget that greater precautions are needed on the part of true and loyal Americans if the fire menace is to be reduced to a minimum.

**Secretary Macfarland  
With the Armies of  
France and Belgium**

We know our readers will be interested in the following extracts from Mr. Macfarland's report of his experiences with the French Army during his recent visit to the war zone. The French Army is not provided with moral reinforcements of an institutional nature as is the American Army, but Dr. Macfarland speaks in high terms of its faithful chaplains, some of whom are retired soldiers who have volunteered for the work, and who willingly serve without rank, out of love for the Master and their fellow-men:

No experience of my life has been more deeply interesting or illuminating than the privilege I have had, as the guest of the French Government and war office, of service on the front with the brave soldiers who have been defending the liberties of France and of the civilized world for four long years.

From Montdidier to Verdun and from Verdun to Belfort, in trenches front and rear, in rest camps, in field and evacuation hospitals, in the Vosges Mountains, in Alsace and in scores of assassinated cities and towns, it was a vivid story of suffering, cruelty, bravery and devotion. The marvel of it all has been to understand how these men, many of them physically frail, have held the line, against great odds, under constant and ever increasing discouraging experiences.

The Federal Council's message was presented to the French Army, to ten generals of as many divisions, and to various headquarters. It was always received in a devout spirit and in a way that showed deep appreciation of its meaning.

Here is given a little glimpse of Marshal Foch, showing something of his faith in the cause he serves:

Like our American forces, the French and Allied armies have, in Marshal Foch, a leader of deeply religious spirit and life. The evening I spent with him at supper at his headquarters, just as he was in the heat of his heaviest offensive, discussing the state of religion in France and America, is one of the treasured memories of my many striking experiences in France. Marshal Foch expressed the earnest faith that the allied nations were following the ideals left to the world by Jesus, in unavoidable conflict with a perverted religious spirit utterly opposed to Christian ideals. Simple, unaffected, gentle and peaceful in spirit, quiet and gracious in manner, Foch is the most absolute contrast to Hindenburg or Ludendorff that could be imagined, a contrast which strikingly symbolizes the totality of difference between the spirit and method of the allied peoples and Germany.

**THE PREACHERS' SPECIAL OPPORTUNITY IN WAR TIME**

REV. WILLIAM C. WHITFORD

President's Address, read by Professor Paul E. Titsworth before the Education Society, General Conference, August 23, 1918

War has not brought any new moral problem, but has served to accentuate the problems that are before us. War has not and can not change matters of right and wrong, but presents them in a new light. The preacher of today is not up to his opportunities if he does not let the present struggle of world powers have its impress upon his preaching. I do not mean that he should be continually talking of the atrocities that have been committed, nor that he should be stimulating the fears of the fathers and mothers in the congregation by referring to the dangers. But he can not present too clearly the moral issues that are before us. The war is bound to make a deep impression upon the characters of those who live and think in this age; and perhaps even a deeper impression upon those who are not thinking, or are only taking notice of outside appearances. For this latter class the war is almost sure to be an inestimable damage, for it is easy to learn to hate, and the man who hates is turning away from God.

When the world is losing so much in money and so much in the destruction of life,—to say nothing of the misery of those who are dying slowly by starvation and wounds and disease, and suffer agony from the loss of friends and all that they hold most dear,—there is redoubled reason for trying to preserve for ourselves the vital elements of our Christian thinking, and for making these elements more real than ever before.

So far from losing our close connection with our Master by doing and approving in war times what we know to be wrong, it is possible for us to rise to a higher life by a more accurate impression of the moral issues involved. To this end the preacher should be especially careful to have the moral problems clearly defined in his own mind and be ready not only to combat the evil influences of the war upon our thinking, but also to make a positive use of the situation in the building up of a Christian character. I am not saying that the war is simply for the preacher an invaluable ob-

We have been thrilled by the recent victories of the Belgian Army under King Albert, and we are glad to note the beautiful tribute Dr. Macfarland pays to those who, in 1914, stood between the freedom of Europe and the ruthless Hun:

At the headquarters where King Albert lives close by his army, on the morning when I gave him the message of Christians in America to his army, he said, "I want you, as a messenger of the American churches, to go to our trenches, to see with your own eyes what our men have endured. Their families are all under the German yoke, they have no homes that they can visit. They have been right there where they are, in the mud, for four long years, and they will stay right there, until justice and freedom in the world are forever secured."

First of all, young King Albert is a man of religious spirit and faith. After my little visit with him I called upon his adjutant, his military adviser and right-hand man, who lives under the same roof. I found an open Bible on his desk. He happens to be a Protestant and a very earnest student of the Scriptures. He was as desirous to learn about America's religious life as he was about her army and resources.

I went through five or six miles of those trenches, I looked across the Yser and saw the German dugouts in the ruins of once beautiful Dixmunde, I tramped over the ruins of Nieuwport, where not a wall over six feet high is standing; I saw the marks of the rapacity, desolation and wantonness of the ruthless enemy, I saw those patient men pumping the mud and water out of their trenches and strengthening the banks that were between their underground bedchambers and the overflowing Yser. The shells were shrieking over our heads by day and the German airplanes dropped their deadly bombs by night. Gas masks must be ever at hand.

As one of the Belgian National leaders expressed it to me, "We want, in the days to come, to reveal and express, clearly to ourselves, those ideals which have maintained us in war and we must do it in the form of religion. We hope that America may help us in this as in other ways."

Those days in the Belgian trenches, sad as were the sights around us, gave me a new vision and a new faith in the people of this little nation. They too are ready for a religion of freedom.

The supreme opportunity of the church is moral and spiritual. It is to awaken a deeper religious life within the people by a strong, tender, passionate preaching of the gospel of God's grace, and by calling the nation to prayer. It is to lift all services of public worship to a high plane of spiritual earnestness and authority, and to maintain the work of the church not only at ordinary strength but at war strength.—*War-time Committee.*



ject lesson ready at hand which he must not allow to escape because it is so valuable. This struggle has a definite significance of its own in which the preacher must share. I am not so sure whether it was ever possible for us near the beginning to keep neutral, but now it is certainly impossible. This is not a colorless national contest, but is a conflict of ideas and ideals. And these ideals are not matters of political or academic interest only, but are very definite matters of right and wrong, and of the welfare and happiness or of the misery of the peoples of the world. It is not a contest that concerns the kingdoms of this world, but the kingdom of God.

The preacher is bound, therefore, to make a choice for himself, and is bound to speak to his hearers concerning the principles involved.

1. Since so many gains have been made in the last few years in the direction of universal peace the preacher ought particularly to be ready to discuss the bearing of this great war upon the problem of peace. Some people have gone so far as to say that we should look upon this war chiefly as a great calamity, and that we should regard peace as the greatest blessing. It would follow then that no sacrifice is too great to make for peace, and that we ought to consider the causes of war only with a view to the means of preventing future wars. But such an attitude of mind is to eliminate all ethical considerations, and to agree that there never was a good war, or a bad peace.

The real student of the situation must enter into the right and the wrong of the matter. We are not sending our boys over to France to help settle the question of the possession of a few acres of land concerning which there is a disputed title; but we are fighting to make the world safe for the common man to dwell in. We are fighting to rid the world of the theory that might makes right, and to establish the principle that the weak have rights which the strong are bound to respect. We are fighting to maintain the principle which seemed already established years ago that any neutral has the right to sail upon the seas in safety even in war time, and that no merchant vessel even if it contains contraband of war is to be sunk without due precaution being taken for the safety of the

passengers and crew. We long for peace and we are willing to fight for peace; but our enlightened conscience tells us that the principles that I have mentioned and similar ones demand our active support before we have any right to seek peace for its own sake.

2. The preacher in this age of the world should be able to set forth the true ideal of civil government. There exists today two ideas of what the state should do. One we may for convenience call the German idea, although it is not confined to Germany. The other is a government for and by the people—a democracy.

The Germans teach that the citizens of a state exist for the state. The citizen gives over even his conscience to the state. Only upon such a theory as this can we account for the fact that so many Christian scholars in Germany have justified the barbaric deeds of that government. Professor Harnack, for example, whose word those who knew him would accept as his bond, believes that the state should break its promises. There are thousands of Germans, and some of them living in America, who believe that they ought to sacrifice every principle of honor in order that they may do service to the Fatherland. This is to be sure a very convenient principle for that oligarchy which wishes to build up a vast military system, and prepare a country for war. There is no doubt that an autocracy has the great advantage of getting ready for war. The United States, for example, is scarcely as ready for war now as Germany was on August 1, 1914.

I am not able to define precisely what allegiance the citizen of a democracy ought to render to the state. I am sure, however, that a man's conscience is in his own keeping and while the soldier should not hesitate to obey orders, because he must believe that the officers above him have a clearer comprehension of the situation than he has, he should have the privilege of knowing that these officers are honorable men like himself, and that the administration which directs the army in the field is also made up of men who represent a free and honorable people.

One of our early statesmen, John Jay, the father of the first arbitration treaty between America and Great Britain, de-

nounced the principle set forth in the expression, "our country right or wrong," as rebellion against God and treason to the cause of civil and religious liberty, of justice and humanity."

The German idea of the state requires that a man shall reserve his application of the Christian law of love to relations between individuals in the same state, and that he shall not be guilty of loving foreigners lest that love should prevent due allegiance to his own state. On the other hand the logical development of the democratic idea of the state is toward a wider application of the principle of brotherhood. The state exists for the individual; but the individual ought to devote himself to the state, for thereby is his opportunity to devote himself to his fellow-men and the world.

3. And this brings me to say in the third place that the preacher who is at work in this time of war has a wonderful opportunity to enforce the doctrines of service and sacrifice.

Our Savior when he was asked whether it was right to pay taxes to Caesar or not gave an answer that not only defeated the crafty attempt to get him into trouble, but also enunciated a valuable principle—"Render unto Caesar the things that are Caesar's and to God the things that are God's." We are not dishonoring God when we support the civil government, for that government deserves our support in what is right, even if it is not altogether right in all things. When as in the case of a democracy the government is our real representative, we ought not only to support it for itself, but we ought also to support it as a part of our duty to God, for through the government we may be presenting our collective service to God.

We are living in an age of great deeds. The modern minister of the Gospel needs to be able to meet the mother who has sent her only son to fight across the seas, and to give her some comfort, not that she may forget the greatness of her sacrifice but that she may realize the greatness of her privilege to give so much and that she may realize the greatness of the cause which demands so great a sacrifice.

Our God has need to be served by us, and without this service which we have to perform some share of the work of his

kingdom will be left undone. Jesus took great pains to teach his disciples the principle of service, and he meant them to know that there is no greatness without service. "Those who are esteemed great in this world lord it over their fellow-men, but it shall not be so among you. Whosoever would be greatest of all shall be the last of all and the servant of all" (Mark 10: 42-44).

John R. Mott said, when he had seen the eagerness of the young men of England to enlist to go to meet the invaders in Belgium and France, he had learned never again to be moderate in his appeal for volunteers to go and proclaim the Gospel to the heathen. We little realize what are our capabilities for service and for sacrifice.

4. The preacher of today needs to get a deep appreciation of the fighting qualities of our Master. We often speak of him as a man of sorrows and acquainted with grief. We think of him as the meek and lowly Jesus, "who, when he was reviled, reviled not again: when he suffered, threatened not, but committed himself to him that judgeth righteously." This is not an untrue picture of the One who devoted himself for us to the uttermost. His gentleness is also suggested by the saying of the prophet quoted in Matthew 12: 20, "A bruised reed shall he not break, and smoking flax shall he not quench." He taught his disciples, "Resist not him that is evil," and "Whatsoever ye would that men should do unto you, do ye also unto them likewise."

But these passages which I have quoted do not give a complete view of our Master, and the saying in regard to non-resistance has been misunderstood and misapplied. Some say that Jesus is presenting, in the Sermon on the Mount, an impossible ideal which we are to admire rather than to try to put into life. This is a mistake. Jesus did mean what he said, but he was aiming at that selfishness which so many good people are inclined to justify, namely, the careful preservation of one's own rights. Jesus did mean that we should submit to the spoiling of our goods if our reason for retaining them is that we may have them for ourselves. But he manifestly did not mean that we should let the evil man have his way if it is the part of love to deny him,

whether we feel constrained to teach him that it is better for him to acquire wealth in some other way than robbery, or whether we feel that we ought to retain the goods to use for the benefit of the kingdom of God in some other way.

While it is easy to consent that the good bishop in the story of Les Miserables was representing the spirit of the Master when he suffered the robber to take the candlesticks which he treasured so highly, we can not imagine that he would have submitted without action if the robbers had attacked his sister. While Jesus told the disciples to put up the sword which he drew to defend his Master at the time of the arrest in the Garden of Gethsemane, and although he made no resistance to those who arrested and crucified him, it is a mistake to suppose that Jesus did not at all believe in resistance.

When after long attempts to bring the Pharisees to a sense of the folly of their position and the damage they were doing to the law by their traditions and the hollowness of their worship of the letter of the law and neglect of its spirit—when they continued unmoved or openly hostile, Jesus did not let them alone, but rebuked them in almost unmeasured terms. "Woe unto you Scribes and Pharisees, hypocrites, who devour widows' homes, and for a pretense make long prayers," and many other words like these. "With no amount of physical force could Jesus have been more hostile to the Pharisees.

Then, near the end of our Lord's ministry, when the wickedness of the Sadducees was very evident in the profaning of the temple with traffic for the sake of private gains, to say nothing of the irreverence towards God in the interference with the worship, he took matters into his own hands and cleaned the temple from the contamination. Very likely we are to understand also that this act of Jesus was a protest against the damage to the people from an unfair monopoly: for the poor who came to worship and to offer doves in sacrifice were compelled to purchase here in the temple at the price that was asked. At all events we have a vivid illustration of Jesus' readiness to meet with force, entrenched iniquity. Humanly speaking, it was this deed of Jesus' which aroused vigorous enmity

of the priests and resulted in his death only a few days later.

5. The modern preacher with the lesson of the war constantly in the minds of his hearers has a wonderful opportunity to present the exceeding sinfulness of sin. And when he speaks of loyalty to our government and to the cause of humanity in general he has the chance to make clear the call for decision in the matter of righteousness and for God. He can speak of the judgment to come and men will listen.

The preacher has abundant chance also to teach concerning immortality and the life of the world to come. When so many are falling and so many are risking their lives, truly we stand in great need of the inspiration that comes from the knowledge that this giving up of life is not the end of all for the individual, and that when we accept the promise of eternal life from our Master that which we call death is a comparatively unimportant incident.

With all our losses it is easily possible to reach a moral gain beyond the havoc of war.

### WHEN PREJUDICED

Prejudice, or pre-judgment, has little power for harm when all the facts that it is prejudging are fully faced. "When people once lay aside their prejudices, said some one recently, "they have little difficulty in getting together." True enough; but this remedy overlooks the fact that it is very difficult to get people, by sheer will power, to lay aside their prejudices. What we need rather to bear in mind is that when people get together they are likely to find that they have no prejudices left to lay aside. It is the getting together that dispels the prejudice; for when people come close enough to look each other in the face and see each one as he is, not as he was unfairly prejudged to be, the bugbear of imaginative prejudice vanishes like all other ghosts. When we find ourselves feeling bitter or intolerant or contemptuous toward any one, let us remember that this is sure evidence, not that he deserves this feeling, but that we need to know him better. If we are so situated that we can not know him better, then the least that we can do is to acknowledge the one sidedness of our view, and drop it for a fairer one.—*Sunday School Times.*

## WOMAN'S WORK

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

### A PRAYER

Our country, God, we offer thee,  
And plead her cause on bended knee;  
Her might we know lies in thy will  
Whose voice the mighty waters still.  
In meek humility we pray  
God bless America today.

God bless her flag arrayed on high,  
Its silken folds against the sky,  
Her homes, her institutions dear.  
From gun-crowned fort to house of prayer,  
Lord, hear her children when they say,  
God bless America today.

Look down from heaven in thy love  
And shower thy blessings from above  
On snow-capped heights, and sunny vales,  
Her wave-washed strands, and flowery dales.  
Throughout her land shed freedom's ray,  
God bless America today.

May she be just, at home, abroad,  
And merciful as thee, O God.  
Grant that thy word shall be her guide,  
Let wisdom in her midst abide,  
That all the world may with us say,  
God bless America today.

—The Central Life Messenger.

### VICTORY IS COMING. SPEED THE DAY

VICTORY—a woman, with sword sheathed and palm in grasp, symbol of that power which has ever been an inspiration in war and the guiding star to peace!

Is that power in you? Prove it. Now is the time, the most stupendous climax the world has ever seen—has it left you cold? Can you be a laggard to your country's call with Victory so near?

IF on your boy you have buckled a sword and sent him forth to do, perhaps to die, still it is not enough; you must keep his sword bright.

And you who have not had to part with your heart's dearest—how can you look that other woman in the face unless you have done your utmost to insure her treasure's return, safe, victorious?

You know the need—let your heart answer. For ships, guns, food and clothing you know there must be MONEY. And you

are asked to lend it at interest to your country.

YOU are asked merely to lend, when for you America's men are in a writhing baptism of fire! Picture them in the rat-ridden trenches facing the horrors of gas and fire and liquid death! Picture them in No-Man's Land, that bloodiest arena in history! Picture them! Then, from your comfortable home indulge some passing whim or costly fancy—if you can!

American women have already caught the vision as their record proves, but the work must go on. It is your part to help hasten the glorious end; yours to show why, in art and song and story, Victory is always the woman!

WHEN the hour strikes, every true woman shows the spirit of a Joan of Arc; the hour has struck—your hour, the time to prove your willingness to serve.

The war can not be won on words; it can not be won alone on work; it must be won on MONEY! Buy Bonds of the 4th Liberty Loan. Do your share that you may be worthy to stand with the free men and women of a liberated world!—BULLETIN OF WOMAN'S LIBERTY LOAN COMMITTEE.

### HYMN

Submitted for the Judson Centennial Celebration

"The Church of God from slumber roused  
A hundred years ago,  
To bear the gospel's joyful word  
To all mankind below.  
A few brave souls with courage filled,  
With faith and love aflame,  
Rejoiced to count their lives as naught  
To herald forth Christ's name.

"To lands afar, where darkest night  
Had settled long and deep,  
They traveled on, they feared no foe,  
For God their steps would keep;  
They bore the scorn, the shackles felt,  
They died, they lived again  
In souls redeemed, in lives reclaimed.  
They labored not in vain.

"Today from India's caste-bound shores  
Rings out the gospel song,  
It echoes far o'er Burma's hills,  
Assam joins clear and strong;  
From China thousands raise the strain,  
Japan her tribute brings,  
In Africa's land the song resounds,  
An Island people sings.



"O Church of God, thy heritage  
Awaits thy conquering hand,  
Look up, reach out, press on, nor fail  
Thy work to understand;  
The day of victory is nigh,  
The call rings for the fight;  
Thy great Commander bids thee take  
This world for God and right."

—Bessie Estelle Harvey.

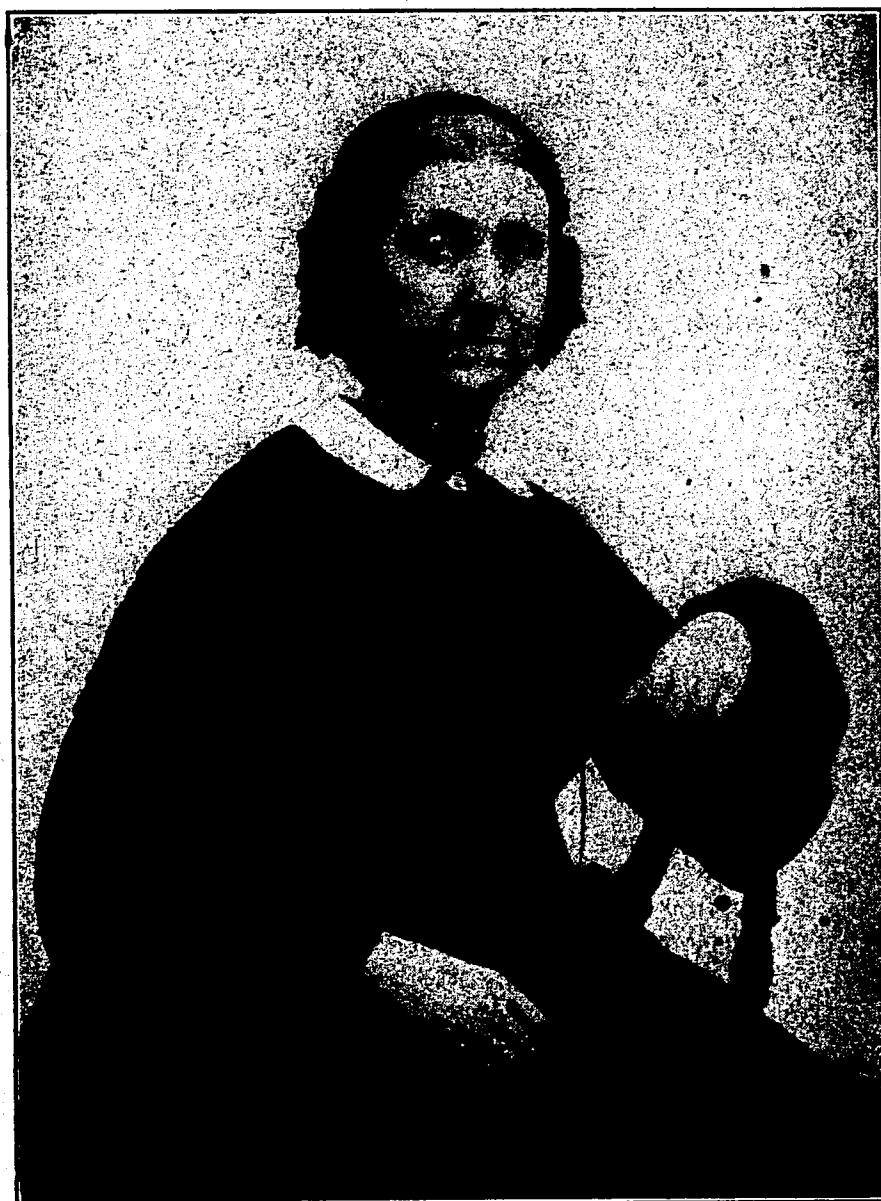
### FROM THE LIFE AND LETTERS OF MRS. LUCY CLARKE CARPENTER

Prepared at the request of the Woman's Board,  
by Mrs. Adelaide Brown, of Brookfield, N. Y.

#### CHAPTER I

#### EARLY LIFE OF MRS. CARPENTER AND FIRST ELEVEN YEARS IN CHINA

Picture to yourself an old red farmhouse among the hills, a comfortable, a hospitable, a happy home, complete with father, mother, boys and girls, and the sunshine of love over all. To such a home,



more than a hundred years ago, Lucy Murphy Clarke was born, June 25, 1811, in Brookfield, in central New York, to David and Lydia Frink Clarke. The musical ability of the father was inherited by the

children, and music was a conspicuous element in the home life, different members of the family singing the four parts, with violin and bass viol accompaniment.

In this home, with these fortunate surroundings Lucy developed into beautiful maidenhood. Her natural gift of poetry developed at an early age, as we find a poem of hers printed in 1833. At the age of fifteen she was led into baptismal waters by Elder Eli S. Bailey, October 27, 1826, and united with the old North Church, which was the original, Second Brookfield Church. She began to teach in her fifteenth year, and a natural love of children endeared her to her pupils, giving her success in following this profession until she was enabled to enter Cazenovia Seminary where she spent several years, after which she entered the Linia Institute, where on graduating, in 1837, she was offered the position of preceptress.

Solomon Carpenter, a student at Hamilton, N. Y., being led by the Spirit to meet with his brethren, joined with them in worship at the old North church, the nearest church of his faith. Here he made the acquaintance of Lucy Clarke, the author of some articles in the *Protestant Sentinel* (the denominational paper at that time), which had attracted his attention. This acquaintance culminated in their marriage, which took place on September 3, 1837. They went at once to DeRuyter, where they established a home, and both taught in DeRuyter Institute during the next four years. They afterwards taught over two years in Westerly, R. I., removing from that place to Shiloh, N. J., where Mr. Carpenter was ordained and settled as pastor. Here as elsewhere Mrs. Carpenter's strength of mind and character was strongly felt.

It was while they were pleasantly located at Shiloh, that the subject of foreign missions, already one of great importance in Mrs. Carpenter's view, began to assume a deeper interest, and soon the question of personal duty began to be considered. From the regions of the rising sun, a cry, ever growing clearer, "Come over and help us," came to her soul at length with the authoritative tones of

duty. Prayerfully was the question considered, deliberately and heartily settled, though not without a struggle. Hers was by no means a strong constitution, while the climate to be encountered was a debilitating one. The brethren of the church were reluctant to yield personal feelings and claims to an uncertain venture. The fond mother gave her consent, but the father's love yet hesitated to give her up; but when the news came to her of his consent and blessing, she was ready to go. Friends, loved ones, a sick brother who died before news was received of her arrival in China, native land, all the associations of the past were cheerfully left behind at the voice of duty. When the year 1846 was closing she was making her visits of farewell in the home circle.

From letters written by her to a much loved sister previous to their first departure for China we copy the following selections.

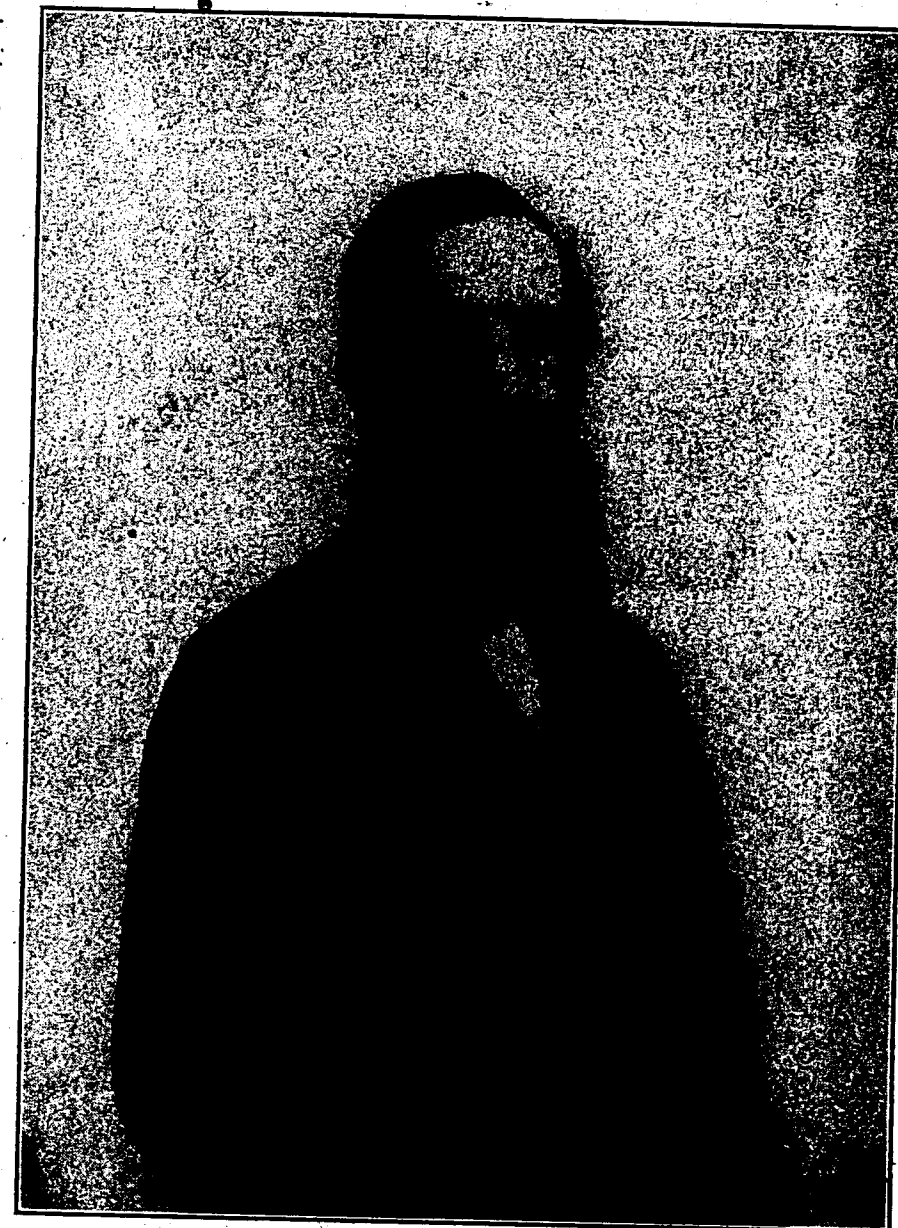
September 18, 1845.

There is one subject that perhaps should be mentioned, as you may hear it from some other source and feel troubled about it. You know our people have been talking about fitting out a mission to Abyssinia or some other part of Eastern Africa, and for want of better material, they have mentioned sending us. Nothing is at present decided, so of course we are not appointed. But in case we should be, do you think we should dare to refuse, unless some providential interference should show us we ought not to accept? You know the subject of a foreign mission is not new to our thoughts, and the time has been when we felt almost a desire, perhaps *too much* of a desire, to be engaged in the work. Those days are past—and I think now our feelings partake more of the nature of silent submission to the will of God, whether it is to go or stay. (We have enjoyed the blessings of life and society in no small degree, and shall we still cling to them, as if we had a right to say, "We will not make the sacrifice?" Whatever shall be the decision, we have confidence in our heavenly Father, that he will not suffer us to be guided wrong. The future we can not read. For the present let us be thankful for all we enjoy, and I assure you, my dear sister, that in my case this is a great deal.

January 27, 1846.

The Missionary Board has put over the decision of the question where to send us, until June, and I expect, unless something should make it seem best otherwise, to spend the intervening time (after March first) with you at

home. I am very thankful to father for those few lines he wrote, yet I was sorry to find that he still considered us destined to Africa. The board will not be likely to send any one there until more is known about the country. We have but little idea what they will do with us. Some



talk of China, some of Jerusalem, and I suppose some may think of other places.

July 7, 1846.

It has afforded us great satisfaction to know that some of our dearest friends have taken so consistent a view of our obligations to God and the proper way to discharge or fulfil them as to be able to say, "Although I shall feel the loss of your society here perhaps as much as any sister could, yet I can almost rejoice when I think you may be instrumental in bringing the heathen to a knowledge of the truth." Who that has a spark of the love of Christ would not rejoice to be instrumental in bringing the heathen to a knowledge of the truth?" But few, however, wish to brave the perils that beset that path, or have their friends do it. The extreme anxiety of our parents for our temporal welfare, while it demonstrates the strength of their affection, is likely to add no small item to our trials. Our destination is to be Zanzibar and thence to such places as we shall judge suitable. . . . There is some prospect of our having company. It will probably be decided two weeks from today.

October 3, 1846.

We have not heard yet from the ship and know not how to account for its long delay. Of course we shall not expect to go under a month after we are informed of its arrival. You have heard, I suppose, that Mr. Wardner is to go with us, and I hope it does father and mother as much good to hear of it as it did us. Everybody seems rejoiced that we are to have company, and all are pleased with Mr. Wardner. I think they will like his lady as well when they shall know her.

October 9, 1846.

I can not yet give up the hope that brother Truman will get well. Yet why should we wish it? Do you recollect that passage, "Weep not for him that dies, but weep for him that goes away, for he shall return no more, nor see his native country." Yet neither would I have you weep for us. This life is so short, and our eternal destiny is so near that it becomes us to look forward to the final day of account and rewards. . . . I suppose Mr. Wardner is married before now, as Elder Hull wrote he was to be soon. Oh, I am so thankful that we ever went to Alfred, for I am confident that if we had not gone, Mr. Wardner would not have come this way and would not have been appointed to go. But all were pleased with him as soon as ever they saw him and all seem to think he is just the man to go with us. We received a letter the other day stating that a vessel was expected in daily which would be likely to sail next month, and that we must hold ourselves in readiness to receive a call to go any moment after the first of November.

On January 5, 1847, the ship Houqua bore the first missionaries sent by the Seventh Day Baptists to foreign lands,—Solomon and Lucy Carpenter, with their associates, Nathan and Olive Wardner. Though never regretting the decision which she had made, the parting from loved ones was a severe trial. To a sister who intended to see her off on the ship but was prevented she wrote: "I was glad there were no home faces to say good-by to at the last." Later in her journal, on the seventy-ninth day out, she wrote: "Busy preparing letters as there will soon be an opportunity to send them back. But when will they be read by the dear ones at home? O my mother, can it be that whole long months separate us?" That loved mother's face she never saw again.

God kept the good ship, though often becalmed, and after one hundred twelve days Hongkong was reached, though they remained on board another day that they might secure a house to go to from the ship.

Below are extracts from lines entitled, "Farewell to the Ship Houqua," written by Mrs. Carpenter.

Hongkong Harbor, April 20, 1847.

Now fare thee well, spread thy white wings  
forth

And haste, noble ship, to thy home in the north;  
But thou wilt awaken fond memories there  
Of the loved and the lost and the dwellers afar.  
They will hasten to meet thee who trustingly cast  
Dear treasures with thee on the ocean's breast;  
And some they will welcome with usury back  
While others, alas! have no homeward track.

And there will be pictured at memory's beck  
A sad, fond scene on thy crowded deck,  
When they met who will meet upon earth no  
more

And parted whose partings will soon be o'er—  
The sighs, that were wreathed with hope's best  
smile,

And tears whence the rainbow gleamed out the  
while,

And hopes that were symbolized, good ship, by  
thee,

Unmoored from earth's soundings, thrown out  
on the sea;

To the prospering breath of the unseen given,  
Steered only by eyes that are fixed on heaven.

'Tis past, thou wilt shelter our heads no more,  
We pass from thy decks to a foreign shore;  
Thou hast been a bright link in the lengthened  
chain

That bound us with dear ones beyond the main.  
That link is severed, but love guards well  
The wires that thrill to its wakening spell,  
Nor fears, with a whole broad world between,  
The cankering rust; but go, we have seen  
The Celestial Empire heave in sight  
And we turn from thee with a sad good night.

God prosper thee on thy homeward track,  
Bearing kind hearts and loved voices back  
To the homes, whose hearths shall be gladdened  
by thee

When thy pennons stream out to the land of the  
free.

\* \* \* \*

Peace to thee!  
O wanderer, God's blessing be with thee still  
And ours, dear Houqua. Farewell, farewell.

At Hongkong Mrs. Carpenter and Mrs. Wardner remained some time while Mr. Carpenter and Mr. Wardner went farther north to select a place in which to locate the new mission. After weary waiting, days of uncertainty and anxiety for the absent ones, the summons came, and on July 7 the ladies again embarked and after a perilous voyage in which they encountered a fierce typhoon, the ship being driven forty-eight hours, they joined their husbands at Shanghai, August 2, 1847, seven months after sailing from New York.

We can but faintly imagine the difficulties to be surmounted in entering upon the new work, strangers in a strange land, their only knowledge of the language having been acquired during the long weary voyage from New York.

Of these first busy years we have little record. No children were born to this missionary home, but Mrs. Carpenter loved them and often cared for the children of others, and in her letters published in the RECORDER she especially tried to interest the children in the homeland in missionary work. In 1853, she took into her home a little girl and her baby brother, six months old, whose mother was Chinese and whose father was a Scotchman. After caring for them four years she sent them to America to live with her sister in Brookfield; and when they sailed her prayer was, "God be with them and watch over them, and may it be for their best good that they have left us." In a letter written to Maggie and Allan she refers to four other children in their home. One little boy whom she calls Charlie was sent to be cared for by an uncle in England. Two of the others, whom she speaks of as Mary and Susan, came with her to this country in 1859 and grew to womanhood in the home of her sister in western New York. Many others bless her for their home life with her, and her help and influence.

Touching and pitiful is the story of little A-kiung, whom they found in the street weeping bitterly because she could not be allowed a shelter on the southern side of a house, which would afford a partial protection from the cold blast of the northeast monsoon. They took her to their home, purchased clothing for her, and engaged a native woman, Pooboo, whose son Erlow was already one of the elders, to care for her, as Mr. and Mrs. Carpenter were soon coming home. But only two months did they cherish this little one, as she was taken to the home above, saying she did not wish to die, but if God called her to go, she was willing. "Thus was the question forever settled on earth, 'What should we do with little A-kiung?' God knew best what to do with that little suffering patient spirit, and so he took it to himself, and we knew that was best, for 'He doeth all things well.'"

At one time Mrs. Carpenter speaks of coming in from a ride in a sedan chair,

and of her extreme weariness; that it was far from pleasant to be carried by men. But she records many sick days, and was not always well enough to walk. After ten years she writes: "Mr. Carpenter has bought two saddle horses . . . I often wonder what brother Dexter would say if he saw a sister of his riding where we go,—over high bridges from three to five feet wide, and no rails on either side; on along the steep banks where a single misstep would be sure to give us a good ducking if nothing worse; through cotton fields and rice fields, half the path monopolized by warping bars, washing tubs, etc., scenes which no civilized horse would think of without taking fright. Away we go over ditches and pounded bricks . . . we should say the horses are made for the roads, for they can adapt themselves to them. And we are glad it is so, for we find great benefit from this new exercise."

In a letter dated January 6, 1858, after Mr. and Mrs. Wardner had returned to this country, Mrs. Carpenter refers to "the strange loneliness of our late life. No doubt this discipline has been a healthful one, although, like most medicines, unpalatable for the time being; so let us be thankful for all. Indeed we are thankful and happy, and truly feel that the last two years of our missionary life have been our best. It has seemed as if our kind heavenly Father had stooped to regard us with special favor in our loneliness. . . . Yea, and we do rejoice, while we feel ourselves more and more drawn to the people of our adoption. The Lord has done great things for us, whereof we are glad."

Of their first female convert she writes: "Never can we forget her baptismal season, her calm, sweet manner in passing through a rite which she had never seen administered. . . . She rose from the water with the same calm, unruffled face. . . . She was named Anna at her request, and soon after her baptism we commenced having female prayer meetings. At our first interview, while still kneeling, her (future) daughter-in-law, a girl fourteen years old, broke out in prayer, and on rising I said to her, Have you also learned to pray? How is it that you unite with us? Don't you worship idols? Without replying to my questions, she lifted up her hands, and raising her eyes upward said, 'The Savior Jesus is my



Lord.' After her baptism she was named Lydia, having like her mother no Chinese name."

In February, 1856, Mr. and Mrs. Wardner returned to America, and Mrs. Carpenter was left the sole representative woman of the denomination in China. On January 5, 1857, she writes: "This is the tenth anniversary of our sailing from New York—a long, weary time. What has it brought to us? What have we done for the heathen?" In a letter to a sister she wrote: "Tell mother, a few nights since, I was awakened from a sound sleep by something like her voice calling me, as she used to, when a child. Not audibly, perhaps, but still it was like her living voice, in everyday life, and I could not sleep for a long time for constantly dwelling upon the well-known sound. It was as if she was in the same room, saying 'Lucy'."

After eleven years of sojourn in the debilitating climate of Shanghai, Mrs. Carpenter's health began to give way, and on September 25, 1858, she, with her husband, embarked for her native land by way of England, bringing with them a little girl to friends in London, the two little girls already mentioned, and also their tailor, Chau Chung-lau, a Chinese convert. During the voyage she wrote: "Sabbath afar on the lonely deep, yes, afar from our dear little flock, and we can only in spirit attempt to enjoy Sabbath communion with them. Yet we feel that duty has taken us from them, and the more so as we realize more and more how much these poor shattered tabernacles needed a recruit. But are these hopes to be realized to us or are we indeed leaving China to return no more again?"

Again she writes: "Oh, that will be joyful when we arrive at home! I now feel that we need new strength to fit us for the temptations incident to a mixing with the world again."

After a hundred days of sailing they landed in England on March 6, 1859.

(To be continued)

An officers' restaurant has been opened at the American Army Headquarters, in London, by the American Red Cross, and has been placed in charge of a committee of American and English women.—*Red Cross Bulletin*.

## PANGOENGEN

MARIE JANSZ

[This report concerning the work that is being done in Java by Marie Jansz and others did not reach America in time to be printed in the annual reports that were made at the General Conference at Nortonville. The map which Sister Jansz sent at my request will give the readers of the SABBATH RECORDER a definite knowledge of the location of these two Seventh Day Baptist missions. A study of the map in connection with the report will add to our interest in this work. We are expecting that Mr. Theodore G. Davis will visit those two missions early in 1919.—E. S.]

You can reach Pangoengsen or Gambong Waloh in two ways: coming from Batavia (Weltevreden), you can go along the north via Tjirebon, or along the south via Jogja, and in the same way coming from Soerabaja. Sometimes the boats stop at Batavia, and sometimes at Soerabaja. From Jogja you can go via Magelang to Temangoeng. This is the place where Brother and Sister Graafstal live. They can explain how you can reach Gambong Waloh. When you will go to Pangoengsen, you have to pass Samarang, i. e., coming from Batavia. You will easily find Tajoe on the map. It is a place where only a few Europeans live. There is the post-office. Tajoe is about 70 miles from Samarang, and Pangoengsen is five miles from Tajoe. Pangoengsen is the name I have given to my colony. It means "refuge." Once I thought to call my new place Bethel, that is when the Adventists lived on the old place; but when they left I took up the old name, as it was already known everywhere as being my colony, and to use another name would have caused misunderstanding. The name of the nearest Javanese village is Ngablak, where a small market is. Some one who is coming to visit me unexpectedly has to take a cart at Tajoe, and tell the man to bring him to Ngablak to the "Nonah Pandita." But when I know in time, what day and by what train the visitor is coming, I will send my cart to meet him at the station at Tajoe. But the post in Java is very, very slow. The writer will likely be here before his letter reaches me. Even if he sends me a telegram, it will likely be in Tajoe, after the man who is going for my letters every morning has left Tajoe; and then his telegram will be kept at the postoffice till the next day, waiting

for my messenger. Pangoengsen can also be reached by automobile, as I live near the main road. I shall also be very glad to see Mr. Theodore Davis at my colony. Perhaps Mr. Davis also will be so kind as to see my nephew, Mr. De Boer, who wants to come and work with me, if the Seventh Day Baptist Church in America will give him a small salary. I think Mr. Davis can find him at home every night. In the daytime he works in his shop.

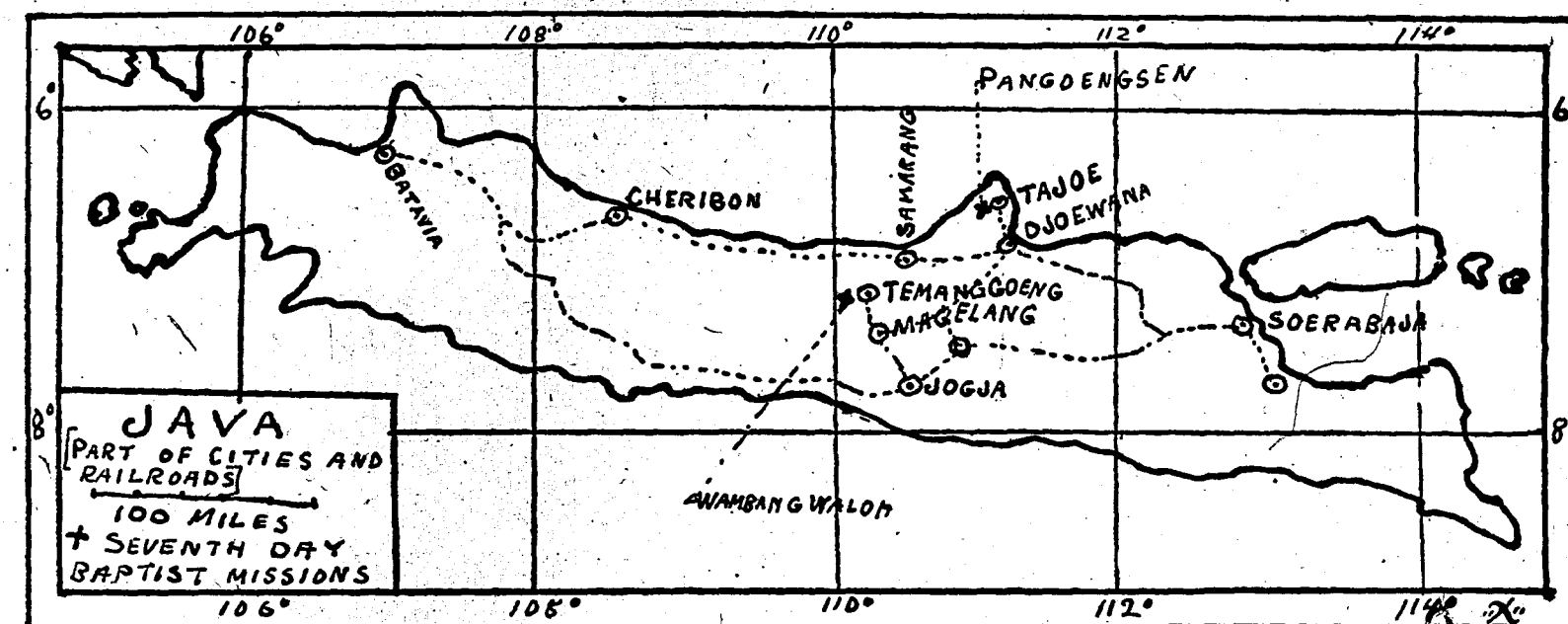
There are at present 244 souls living in my colony. Some can manage to seek their own living and provide for their families. These people have been with me for several years; I gave them a piece of land, and by and by they have been able, some of them, to buy a cart and horse, or cows, or buffaloes. Out of these 244 souls, 135 I

this place I can send milk to Tajoe and to a sugar factory for selling.

Out of the 244 souls living on my colony, 48 are baptized, and 15 others have asked for baptism. There were baptized several more, but these have left us; most of them are backsliders.

I have a school at my colony, attended by 54 children. Two of my boys, who were taught by me, and who are grown up now, are the teachers; and as much as I can I also take a part in the teaching. The children learn Javanese reading and writing, a little arithmetic, and singing.

If possible, we have a short meeting every night. I read and explain verses out of the Gospels; we sing a song; and when most of the people have gone home, some keep behind to have a short prayer meet-



have to provide for with food and clothes and houses to live in. I try to earn some money by selling milk and butter from my cows, and by making wadding and growing kapok trees. But what we earn is far from sufficient, especially because the people are weak and often sick; so they can not do much work. Another reason is this work wants a capable man to be at the head of it. All my attempts to earn money are spoiled by lack of direction and care.

I have got a piece of land from the Government, 85 bouws. I can not tell you how many acres it is; I suppose one acre is about the same as one bouw. But this is almost all lying waste. It is high up in the mountains, the place where I lived before; it is very difficult to reach. I have bought about 13 bouws at the foot of the mountain. This is much better situated; from

ing. On Sabbath morning I have a short meeting for the little ones, and then a meeting for the grown-up people, followed up by a prayer meeting. In the afternoon, we have another meeting where I tell religious stories. I am relating Luther's story at present. In this afternoon meeting they also learn Bible verses by heart.

Now I commend this work to the sympathy and prayers of my dear Seventh Day Baptist friends in the United States of America.

A better world can come only as Christians in every land apply to international relation the spirit and the principles of Jesus. "Christ alone can meet the need of the world and unite the hearts of men."—*World Alliance for International Friendship*.

## YOUNG PEOPLE'S WORK

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

### AN EXPLANATION

It was with considerable satisfaction that early in May of the present year the editor of the Young People's department received the assurance from Rev. T. L. M. Spencer, of Georgetown, British Guiana, South America, that he would write the Christian Endeavor topic material for the fourth quarter. So that when the time arrived that the copy was due, but failed to appear, it was with a good deal of disappointment that other material had to be substituted at the last moment. But Brother Spencer had done his part. He had carefully prepared the material for the month of October and mailed it early enough so that under normal conditions it would have come to hand in time. But these are war times, and no doubt the delay was due to the congested condition of transportation in general. The editor of the department regrets that the Endeavorers should thus be deprived of Brother Spencer's interesting thoughts on the topics from week to week.

### THE CROSS IN LATIN AMERICA

REV. T. L. M. SPENCER

Christian Endeavor Topic for Sabbath Day,  
October 26, 1918

#### DAILY READINGS

Sunday—Superstition (1 Kings 18: 25-29)  
Monday—Perverted ideas (Col. 2: 16-23)  
Tuesday—Teaching the way (John 14: 4-14)  
Wednesday—Error and truth (Amos 5: 4-6,  
21-27)  
Thursday—Personal religion (Heb. 2: 1-4)  
Friday—Returning to God (Hos. 13: 1-14)  
Sabbath Day—Topic, The power of the Cross in  
Latin America (Luke 15: 1-10)

Latin America is a vast territory with great opportunities for missionary work. The power of the Cross has reached the lives of many, but yet there are great walls of ignorance and superstition to be demolished.

Roman Catholicism, the prevailing relig-

ion, has failed to give the uplift to the people. Many Evangelical societies are at work in the republics, and the Holy Spirit is breaking up the stony places.

Argentina, the second largest republic of South America, has an area of 1,200,000 square miles, a territory twelve times larger than Great Britain, and five times as large as France, with a population of about seven million. Freedom of religious worship is permitted, but Roman Catholicism is the religion of the state. Of the Romanism of Latin America a writer says: "We find there the very lowest and most degraded form of Romanism that can be conceived. Some European and American Roman Catholics who go there will not recognize it as their religion, but prefer to attend the Protestant churches."

Peru was once a country of intolerance to Protestantism but since 1914 religious freedom is permitted.

In Bolivia and Peru there are at least three and a half million Quicha Indians and upwards of a million half-casts who speak the Quicha language. Missions are working great changes among the people. The British and Foreign Bible Society and the American Bible Society have published translations of certain books of the New Testament in their own language.

In Latin America the people look to their spiritual leaders for example and when this is bad they turn away in disgust from religion. This condition has led many to drift into skepticism. There is work for earnest soldiers of the Cross in this field.

Seventh Day Baptists have a definite work in the "neglected Continent" at Georgetown, British Guiana. Five years ago a little mission church was organized and nearly four years ago a little missionary paper, the *Gospel Herald*, was first published. There is a great work before us in the field. A church building is needed. The missionary is pleading for help. What can you do, dear Endeavorers, to assist in this needy field? The doors of opportunity are thrown open. Shall you not do your best to hold up the hand of your missionary?

#### A CLUSTER OF QUOTATIONS

We will spoil our chance to help in the social reorganization of the Mexicans unless we understand that what they want

is to make the best kind of Mexicans and not a poor imitation of New York or Kansas.—*Mary Austin.*

There are about a hundred Christian Endeavor societies in Brazil doing good work in connection with the churches.—*Dr. F. E. Clark.*

The failure of the Huguenot Protestants through treachery to get a foothold in Brazil determined the religious destiny of that country for at least three centuries. Our acts today may be equally important.—*Dr. Tucker.*

#### QUESTIONS

What work is my church doing in Latin America?

What claims has a missionary work in Latin America upon us?

#### WEAK POINTS

[The following article was prepared by Rev. T. L. M. Spencer in his treatment of the Christian Endeavor topic, "Weak Points in Our Society to be Strengthened," for Sabbath Day, October 12. Even though his copy did not arrive in time for use in connection with the topic, the weak points which he suggests apply just as well one time as another, so for that reason it appears at this time.—Ed. Y. P. W.]

The life of the Christian Endeavor society depends on the interest the officers and members manifest in it. The officers should make plans for its success and also strengthen its weak points. Many societies have only been short lived because the weak points were not discovered and strengthened.

Some of the weak points that ruin a society are these:

1. Lack of study of the topic. Often members come to the Christian Endeavor meeting with the excuse "I have not had time to study the topic." This causes the interest to wane and spoils a meeting which might have been full of enjoyment and enthusiasm. When members can participate freely in the topic, visitors are encouraged to become members and the spiritual thermometer rises. This weak point can be strengthened by members devoting a little spare time to the study of the topic.

2. Irregular attendance. Many socie-

ties are greatly embarrassed in their usefulness by this weak point. It is most discouraging to the leader of the meeting to find members regularly absent. It ruins his zeal and weakens the influence of the society.

3. The lack of proper leadership. Proper leadership is essential to success in any enterprise. Without this, ruin is inevitable. The activities of the church of God call also for proper leadership. The Christian Endeavor society can never accomplish any good work without a proper leader who can encourage and organize. He should know how to plan and work his plan. He should be able to set the members to work and prepare programs for the meetings that would make them interesting. To strengthen this weak point an experienced Endeavorer should be chosen.

4. Worldliness. This is a weak point that creeps into the society and ruins it. It commences by members first absenting themselves from the meeting to attend some social and gradually the love of pleasure takes possession of them and kills their interest and enthusiasm for the society. Many useful lives have been spoiled by this weak point. Lives that should have developed into efficient workers for the cause of God have drifted out on the tide of worldliness and then severed their ties with the Christian society. This weak point can be strengthened by prayer and earnest work for those who are drifting away. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2: 15-16).

5. Lack of consecration. Many would be able to accomplish good work in the Christian Endeavor society if they were consecrated to do God's will. In many instances young people join the society without deep consideration on its object and never make any great progress in usefulness. The life is not given up to God. This weak point should be discovered and strengthened by the help and encouragement of the leader. Endeavorers can do a great work when consecrated.



## YOUNG PEOPLE'S RALLY AT VERONA, N. Y.

ZILLA M. THAYER

The idea of holding a Christian Endeavor rally originated with the pastors at the close of the Central Association. Through the efforts of Pastor Simpson and the associational young people's secretary, the plans materialized. Each society was requested to furnish special music, an essayist for some topic relating to young people's work, and a speaker for the missionary speaking contest. Pastor Simpson was to be leader of the music, Rev. J. H. Hurley, leader of devotions, Rev. Jesse Hutchins, to report young people's work at Conference, and Rev. Clyde Ehret, to deliver an address.

Because of school and the Government's request for conserving gasoline, many were unable to attend. However, on September 15, we were glad to welcome four young people from DeRuyter, exclusive of Pastor Hurley, four delegates from Brookfield, including Pastor Hutchins, together with Mr. and Mrs. Allie Burdick and daughter Tina, of Alfred Station.

The Sunday afternoon session opened with a patriotic praise service; (2) Romans 12 was read by Craig Sholtz, Verona; (3) Young People's Rally Song; (4) Essay, "Life Work Recruits," Carlos Camenga, Brookfield; (5) Vocal Solo, Tina Burdick, Alfred Station; (6) Essay, "The Tenth Legion," Jennie Maxon, DeRuyter; (7) Cello Solo, "Happy Thought," Pastor Simpson; (8) Essay, "Endeavorers and the SABBATH RECORDER," Artheda Hyde, Verona; (9) Hymn; (10) Address, "The Forward Movement," Rev. Jesse Hutchins; (11) Hymn; (12) Benediction.

Between the hours of four and six, a "denominational" social was enjoyed, at the parsonage. No two from the same society were to walk together to the parsonage. Couples were formed by getting pastors and churches together, for a denominational spell-down. The pastor's family had arranged a photographic display of our pastors and leaders. Prizes were given to the one having the greatest number correct. Each society originated a certain stunt, in a given time, Brookfield's being a Christian Endeavor song, DeRuyter's a "catch" and Verona's a literary program (?) composed of a declamation from

mother goose, a "story," and a Christian Endeavor song. The young people then adjourned to the church, where an appetizing supper was served in the basement, to about seventy people.

The evening session opened with the Young People's Rally Song, recently published in the RECORDER, Scripture was read by Emaline Burdick, DeRuyter. Several prayers were offered, followed by Brookfield and Verona's local songs and DeRuyter's most enthusiastic society yell. An offering was taken for the Young People's Board. A cornet duet by Messrs. Hutchins and Camenga was much enjoyed, also the vocal solo by Mr. Camenga. A selection from "The Sky Pilot" was given in a pleasing manner by Miss Elmina Camenga, of Brookfield, and a reading, "How the Church was Built at Keboe's Bar," by Beatrice Thayer, of Verona. Pastor Simpson asked the congregation to sing, "Jesus, Lover of My Soul," as a fitting close to this impressive reading. Rev. Jesse Hutchins' excellent address was listened to with marked attention. The rally song was sung with a vim and the meeting closed with the Mizpah benediction.

Thus ended the first Central Association Christian Endeavor Rally. While there was a full attendance of our own young people, we regret that more delegates could not be present to enjoy the inspiring, uplifting and enthusiastic sessions.

### MESSAGE FROM THE PRESIDENT

DEAR CHRISTIAN ENDEAVORERS:

Once more the irony of fate or some other forceful circumstance has deemed it best that I should take an active part in the direction of the activities of the young people of our denomination. It was not because of any lack of interest that I laid down the work when I came to Battle Creek. In all my pastoral experiences there has always been a close tie between the young people, the pastor and the future, hopeful phases of the church work. I have missed keenly those intimate relationships that existed between us, a relationship that the work in the Sanitarium does not permit. So I am not at all displeased to find myself once more in intimate touch with our young people through the medium of the Young People's Board.

Naturally, you want to know the personnel of the new board. The executive force are now located at Battle Creek. I think you will best remember their names if I give them in their official order: president, Rev. Henry N. Jordan; vice presidents, Dr. B. F. Johanson, Dr. W. B. Lewis, Miss Edna Van Horn, Mrs. Marion Howard Hargis, Elvan H. Clark, Clark Siedhoff; recording secretary, Miss Ethlyn Davis; corresponding secretary, Mrs. Ruby C. Babcock; treasurer (note this), David M. Bottoms. All of the above can be reached at Battle Creek.

The Intermediate superintendent is Mrs. Cora Ogden, of Salem, W. Va. The Junior superintendent is Mrs. W. D. Burdick, of Dunellen, N. J. Rev. R. R. Thorngate, of Salemville, Pa., still shows his big interest in our efforts by consenting to remain in the editor's chair and boost the Young People's department. Dr. William L. Burdick, of Alfred, N. Y., represents us as a trustee on the board of the United Society.

Our board is still to have the counsel and co-operating interest of the following associational secretaries: Eastern, Miss Edna Burdick, Dunellen, N. J.; Central, Miss Zilla Thayer, Durhamville, N. Y.; Western, Miss Mabel E. Jordan, Nile, N. Y.; Northwestern, Miss Marjorie Burdick, Milton, Wis. (societies in churches east of Mississippi River); Miss Marcia Rood, North Loup, Neb. (those west of the Mississippi); Southeastern, Miss Frankie Lowther, Salem, W. Va.; Southwestern, Miss Neva Scouten, Fouke, Ark.; Pacific Coast, Miss Mary Brown, Riverside, Cal.

Later on we shall give you the names of the superintendents of the various departments who are all active interested workers in our denomination. We shall endeavor to put and keep before you the aims and plans of the board. I have not at hand the budget nor the formulated goal for this year. As soon as we can secure them they will be put in print. One thing please, give us, as a real service, prompt reply to our messages to you. Don't plead that hackneyed excuse that you were *too busy*. So, too, are we busy, extremely busy. But we consented to give a little, or more, time out of a crowded life to promote practical Christianity among our young people. Every one of the board is pushed

to the limit, yet we are sure we are going to find real joy in our service for Christ and the Church.

The call is sounded; the game is begun; we are in it to win. As a unit let us courageously, unitedly, faithfully *pray, plan, push* and *persevere* and make this the victory year in Christian Endeavor.

Faithfully yours,

HENRY N. JORDAN,  
President.

*The Sanitarium,  
Battle Creek, Mich.*

### A CHALLENGE TO AMERICAN WOMEN

T. T. F. PUBLICITY REPRESENTATIVE

"Women of the United States are not doing all they can in the matter of using cereal substitutes, judging from my observations and reports that come to me from over the country," says Ida C. B. Allen, national authority on home economics, author and lecturer for the Federal Food Administration, now on a speaking tour. "From points as widely separated as Michigan and Vermont I learn that flours of grains other than wheat are being fed to chickens or hogs and not baked into bread as Mr. Hoover contemplates. If you can not make good bread with the substitutes you owe it to yourself, your country and our Allies to buy your bread, for the baker must use the substitutes and experience has shown that he can make a fine palatable loaf with them.

"There are, in round numbers, 10 billion pounds of bread baked annually in the United States. Of this 20 per cent must be substitute. I have reports of cities where as much as 80 per cent of the substitutes were being wasted. But suppose only half of the women misapply them, and that these only misapply half of their supply, we still have the appalling figure of 500 millions of pounds of flour wasted, enough to supply bread to an army of 2,000,000 men for almost a year. This waste operates to increase the cost of mill feeds, which is one of the reasons why milk is higher all over the United States than it ever has been before. If you can't bake properly, buy, it is more patriotic."

Let your speech be better than silence, or be silent.—*Dionysius*.

## THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XIX

(Continued)

AS THE school days passed the students became quite well acquainted with each other. There had been several social events that brought them into fellowship, and the most of them began to feel like one family. In some of the games members of the faculty joined, and Freshmen up to Seniors, had a comradeship that would shame many a college fraternity. There was no distinction in dress between classes, and rivalry was seen only in an occasional game of ball or debating contest.

Kon had frequent letters from home and he kept his parents well informed as to all that transpired at Salem. He was regular in attendance at church Sabbath days and had become an active member of the Y. M. C. A. as well as the Christian Endeavor Society. Once he had gone home with his roommate to spend Sabbath and Sunday and had listened to Don's father on Sunday morning and evening, returning to Salem on the early train Monday morning. It was while at church at Clarksburg that he was introduced to Evelyn Troy and her mother, for not as yet had he had opportunity in college to have an introduction, though she was in two of his classes. They did not, however, seem like strangers, having so often seen each other on the campus and in the chapel and classroom. It seems that Evelyn had described Kon to her folks and commented on his manly appearance. The Troys and Carltons were very social and often called on each other. It was on one of these occasions that they invited Don and his roommate to call Sunday afternoon, for Sunday calling was not considered irreligious by the pastor and the most of his flock at Clarksburg. "Provided you do not become frivolous and irreverent," said Mr. Carlton.

"Please tell me about your State and your place of residence," said Miss Evelyn to Kon as they were all seated in the well furnished parlor. "I have never been north. We came from Tennessee to this parish two years ago, and before living in Tennessee we were natives of eastern Virginia. So you see I am a full-blooded southerner."

Kon described his native State as far as he knew it and that was not very much. Only central New York had been his field of observations, but when he talked about Markum Mountain and the Plainfield hills and the beautiful Unadilla Valley, he was indeed eloquent and Evelyn conceived an exaggerated idea of the locality. Her father's next pastorate *must* be in the north, she declared. For she, too, was a minister's daughter, there being two Baptist churches in the vicinity. Her father's church was not, however, in the city proper, but some ways out, so she attended the church in town.

"Why do you and Don come to Salem to college?" asked Kon. "Have you no colleges of your own in West Virginia?"

"There are colleges of our denomination all over the United States, but Salem stands high for character and it is easy to go and come and

saves us money as well. As long as you good people do not thrust your beliefs on us we can stand it there," she said laughing.

"Do you know what our beliefs are, Miss Troy?" asked Kon.

"Why, yes, you believe that Saturday is the Sabbath still, that Christ will come very soon now, that prophecy is fast being fulfilled, and that the ten-horned beast is—well, I don't know what you think of the beast," she replied.

"Now you are mixing us up quite a little bit with our Seventh Day Adventist friends. Some Seventh Day Baptists *do* have views of their own on prophecy and many believe in the second personal coming of Christ, but there is great latitude and those questions are not made prominent. They are not *the* tenets that we proclaim with certainty or as necessary. That is, we do not make as much of the matter of prophecy as others, nor do we claim that Jesus is at hand. *Our* position is that *readiness* for his coming is the chief thing. Of course we *do* make prominent the Sabbath and that is nearly all that separates your people from ours," said Kon.

"Then do you think that keeping the Seventh Day is something that will save you?" asked Don.

"Not the mere keeping of the day, no, we have not said that. But the keeping of the day is the only way we have of showing obedience to God's commands. And if I have this light and do not walk in it myself, I would not expect salvation while I disobeyed the Christ, the Lord of the Sabbath. I am not the judge of those who have not yet seen this truth. We believe it a vital truth and especially needed in these days of so great lawlessness. Now I observe that you First-day people do not have a very sacred regard for your day. If you attend church and give liberally for religious things, you care very little for the manner of observance of your day. Few of you now contend for Sunday as really sacred or as having divine sanction. Some of your very aged ministers do, but the present generation does not. Is not that so, Miss Troy?"

"Now it is well that papa and mamma are out or there would be a discussion right away, but I don't know how to carry on a discussion. And the fact is, I don't know what to say about it for I am not informed, though I am a minister's daughter. Papa has been in the habit of referring to Sunday as fully established without any question and so does not need to defend it with arguments for his people. Some day I'll ask him to show all needed Bible authority."

"Will you then kindly give me the main points of his argument, Miss Troy? I'd really like to have them. I want all the light I can have," said Kon.

"I surely will," she replied. "But now we'll have a lunch before the evening service. I hear that you are quite a clarinet player, Mr. Wells, I'll enjoy a duet with you, as I play the piano."

After the lunch they tried a few pieces, as Mr. Troy had a clarinet himself, then all went to church and in the morning the Clarksburg students went to Salem.

"Had a good time, Kon?" asked his sister the next evening when they were again together. "Did you also meet the girl Don mentioned?"

"I did meet her and in her own home. Don

was right when he said she was not a cheap girl. I felt that I had been with a queen. There was frank cordiality and a sincere welcome to the home that was refreshing. I just hate this affectation seen among so many girls."

"And some men and boys, Kon," put in his sister.

"Yes, men and boys do often affect, especially politeness, when with a decent woman, for when not in such company they wholly lack politeness. Half the boys who tip their hats to a girl on the street are cross to their own sisters and downright impolite to their mothers," said Kon.

"Which reflects upon their mothers who did not bring them up as my mother brought up her boy," said Ethel as she smiled at her brother. "It is hard to put blame on a mother, but there is where blame often lies, for she has the making of her boy the first ten years and if then she has taught him real politeness it will be hard for him to outgrow it when with other women. So many mothers, otherwise good, do not know *how* to teach it."

"Sister," said Kon a little later, "I've another letter from mother and one item makes me sad. The Meads are blaming me terribly, all but Susie; she stands up for me but goes about sad and will not come to our house any more. She is attending school again at Winfield and her folks say that they will give her as good an education as I have if they have to mortgage the farm. I'm glad of that, for her sake and theirs. They did not look at an education once as very necessary for farmers. If I've stirred them up I'm glad. The motive, however, is not the best for Mr. Mead. But I have learned to be careful in my association with girls."

"Entanglements come often so slowly and imperceptibly that boys and girls, young men and women, do not always know where the dividing line is. That is the way many unhappy engagements are made and the reason why so many Christian girls yoke up with unbelieving men. Look to that, my brother."

## CHAPTER XX

LATE in the spring some young people in college, from a lively town we will not mention, together with a few in Salem, tried to get up a dance. Now the dance is an old subject, yet always new to the beginners in life who think that such a recreation (?) "gives tone and character to society." "We had such a good time at home at dances and I don't see the harm of one here," remarked one girl. "Some of the old people are opposed to 'pleasure', but I am not going to let them curtail my freedom," said another. How little do many young people understand what 'pleasure' means as applied to particular forms that sap their energies, despoil them of still better pleasures, and are a part and parcel of an army of unrighteousness that imperils society. There may be a legitimate gratification of normal appetites, but it can be safely said that such "society" has no respect for the grace of self-denial, dogmatizes about its personal liberties, and never looks at the dance from a psychological or physical standpoint.

It is usually 'The best society dances' and 'Virtuous women dance,' and 'What's the harm?' and all that. Their talk is superficial. There are no brains to it and hence no reason about it. Says one mother, "I train my children to dance at home and at private dances for they must be accustomed to the regulations of society when they meet people of refinement." Refinement indeed, when girls are hugged in a way that even an unrefined father would not tolerate did a man attempt it with his daughter in his sitting room on any other occasion. Refinement, when thousands in the Red Light districts confess that they took their first steps at a private dance. The greatest dangers that ever came to the church of Jesus Christ are from "society."

One of these students was making plans for this dance when it came to the notice of a member of the faculty.

"But does the Bible forbid it in plain terms?" asked the student.

"That is not a way to settle the matter. The Bible does not mention taking morphine, but you know what that does to you," said the professor.

"Well, where is the harm in the thing itself?"

"My young friend, listen. Will you tell me whether the thing as an institution and a custom tends on the whole to evil? If you have studied the matter you know it does. Is it on the whole harmful or helpful to one who gives himself to it? How do intelligent Christian people who examine the institution regard it? Why do Roman Catholic Priests and Protestant ministers almost as a body warn against it? Have you, as a professed disciple of Christ, given the question candid thought? When little girls on the lawn dance in glee alone that is no argument for the public or parlor dance. That David danced religiously before the Ark has nothing whatever to do with the question. It may be innocent for the children but perfectly silly for the older ones. But, my young friend, the dance means more than you yet know. In condemning it I refer to its associations and tendencies. Where is womanly modesty when women whirl about hugged in the arms of a stranger? Where is virtue when girls are carried away with the indelicacy and impropriety of the waltz? What does it mean when you take into consideration the physical contact, the hot breaths on each other's cheeks, the intoxicated brain, everything in fact that feeds the fire of passion? Consult an honest physician. That you may be unconscious of the secret cause of your pleasurable excitement makes it still more dangerous. Do you know that there is a fine personal electricity meeting the fingers as they touch each other and that the eyes flash a quick language? I speak plainly to you, my friend. That is what is the matter with the dance. Of course if you are already given up to unholy desire you will seek that amusement all the more from what I have said. But if you are the virtuous man I take you to be you will cut the head off the rattlesnake immediately. The dance is a rattle and the poison quickly enters the lifeblood of the dancer."

"But why, then, is it regarded as such a great source of recreation everywhere?" asked the student.



"Recreation! Give me the definition of recreation. After you have danced two hours or four, as is usual, do you feel rested, re-created, refreshed? How many girls tell of headaches the next morning? How many young men feel fresh for office work and other work the next day? How many students are able to do better study right after such 'recreation'? It is dissipation, not recreation. This insolent freedom not permitted in private homes is allowed in public 'society' gatherings, and yet I am sure that women with native delicacy feel some revolt against these indiscriminate contacts, and are ashamed of themselves when they get home. Of course they get hardened in time, and then they talk of 'society' this and 'society' that. No, my young friend, Salem College can not have the respect of its founders and its best supporters and allow dancing as a college function or in any way seem to condone it among students in the city. Give it up and let us furnish you with innocent and life-giving amusements, manly and womanly athletics and social functions approved by men and women of real worth."

This ended the dance question among students that year.

Kon's Freshman year came to an end and though he had not planned to go home the first year in view of the distance and expense, he could not stand it any longer, and without writing that he was coming he started the day after school closed, reaching Leonardsville in time to be at the Sixth-day afternoon covenant meeting where he knew that his father and mother would be. The meeting had commenced and great was the surprise as he walked in and found his seat with his parents. Of course there could be no demonstration during the religious service save handshaking, but at the close there was a general greeting from all.

Passing the station Kon's father asked if his trunk was there.

"No, I thought I could do without a trunk for this trip; just packed what I could get into my grip. My! but it is good to be home once more. Are you both well and how is grandpa? How are the horses and the stock and what is the plan for the summer's work?" he eagerly asked.

"One question at a time, Kon. But why did you not send us word that you were coming? However, I felt sure you would and have been looking for you all the week. Reckoned you'd not even wait for the end of the semester," said his father.

It was a happy gathering about the supper table that Sabbath evening and everything connected with Salem appropriate for Sabbath conversation was talked over with animation.

"One year of college life quickly gone, though at times it seemed long to us off here on the farm," said Grandfather Wells. "Your letters have been very interesting but it seems to me you have made your lyceum work more prominent than necessary. How is that, Kon?"

"That is as good or better than anyone single study, grandpa. It does not however interfere with any of the studies. Professor Litford says that 'lyceum work in college is of the first importance. It trains the student in parliamentary rules, familiarizes him with doing his part in pub-

lic meetings and serves as a test of his knowledge of questions for discussions and his ability to say clearly and methodically what he knows about them."

"Have you found it true that the small college has advantages over a large one in respect to the influence of the faculty?"

"Of course I have never been in a large university and have made no personal observation, but I can take the word of those who have. Professor Litford says that 'the teachers of a small college being fewer in number than in large ones necessarily come into contact more intimately with their pupils and so have better chance to influence them socially, morally and religiously.' Our teachers are experienced and very hard-worked men and women who received culture from such universities as Yale, Cornell, Harvard, Michigan, Columbia, Milton and Alfred. And I think a great deal of them."

"Have you settled it that Salem is a real denominational college, such as I have referred to in my letters?" asked his father.

"Well, I am still studying that question and am going to have more to say about it during my next year. There seem to be honest and various opinions as to what is a denominational school. One noted teacher among our people says we have none except that which teaches theology. Others think differently. Professor Litford says: 'A real denominational college is one that is owned, officered, and controlled to subserve the aims and purposes of a denomination. It may however receive students of other denominations, who need not conform to all of its rules, provided they do not defeat or harm the purposes of the school. There are but few such in our country and most of them are under the control of the Roman Catholics. It is right and proper for such to have special endowments to promote their own beliefs and practices in religious matters. In non-denominational colleges, owned and controlled by communicants of some one denomination for the most part, elective studies may be given by a teacher seeking to instruct the student in the peculiar tenets of this sect.' You might now ask, Does Salem or Milton or Alfred 'subserve the aims and purposes' of our denomination? I'd like to hear that discussed at General Conference sometime. And to what extent can a swarm of students of other faiths, or no faith, in our college, harm these 'purposes'? I have heard of Presbyterian colleges, and Baptist and Methodist and Christian and other colleges as denominational and so supposed that there were a great many outside of the Catholic communion. I'm going to put this matter up to our Prexy some day, or to some others who have a better view of it perhaps than I can have in my first two years in college," said Kon.

"Ethel writes that you have been several times with a Baptist girl there in school and have been at her home. I sincerely hope you still keep your head on you," said his mother.

"Yes, and I have been a few times with others. You see, as one fellow said, 'Each girl is most delightful until you meet another'. I suppose it will not be news to you that recognizing girls brings an awakening and puts a fellow on his

mettle. Whether that is true of the girls, I do not pretend to know, but I expect so. However, that Baptist girl is most extraordinary, far above the average in every way. And that does not discount our own girls a moment. Salem boasts of some of the sweetest and best girls in the nation according to my judgment. I mean not merely the girls of the town but those that are in college. Oh, yes, there are a few most foolish creatures, who seem to think they are there to capture some fellow and who call the college a 'match factory.' Mother, I really wish Susie were there at school. Not for my sake but her own, and also for the sake of her future. She has good stuff in her if only she had training and came in contact with other girls of her age and ambition," said Kon.

"I think Susie is going to make her mark yet, Kon. She is doing real good work, I hear, at the academy, and now that her folks are pushing the matter, out of spite I suppose, she will bloom into a well-educated woman after awhile. She has taken suddenly a great interest in music, I did not suppose she had talent, but really she plays well already. She puts her whole soul into her studies and seems to pay no attention to anything else. But the poor girl still looks so dejected and absent-minded when at home. I wanted to talk with her, heart to heart, but her mother will not let her come here now. Has she written to you since you went away, Kon?" asked his mother.

"I have received no letter from her," said Kon.

"She *did* write you, Mary Lamb told me, but I am thinking that her father, in taking her letter with his mail to the box, destroyed it. So she evidently thinks you would not answer her. You explain that as soon as you can for I would not have her think of you that way."

Kon met with the band twice at the Forks and attended a reunion of academy students, a Sabbath-school picnic, and made many calls, but he worked well for his father through the vacation. The grandfather could not keep from a constant talk about college and was anxious to find if, after all, his far look had been to any purpose. Surely Kon was physically an improvement on both grandfather and father. He kept sounding him on religious matters, but in matters of education he could not go beyond Kon, for he had never had these opportunities, though he appreciated them in Kon. A loyal Sabbath-keeper, he frequently drew Kon out and was pleased to see the interest the young man had in religious questions. Concerning piety and Sabbath convictions and practices Kon was remarking one day that "God was not satisfied with and did not give true peace to any Sabbath-keeper as such unless his piety made him strictly honest and consistent every other day."

"That is true," replied his grandfather, "and I wish all our young men and women felt that way and lived accordingly. There is no real life, however much they seem to have of energy otherwise and warmth of feeling on this subject theoretically, unless they long for knowledge to seek for truth, find real delight in it when found, and contend for it by example and precept. Our power-as Sabbath-keepers lies not simply in being able to show the Scriptural sanction of the

Seventh Day and the unscripturalness of the Sunday, but in a consistent joyful observance of God's day. How that can be better brought about is the problem just now. I want you, Kon, to make a study of that and tell me what you find."

In a few days Kon received word that a vacation game of football was to be played between the Winfield Academy and the Whitestown Seminary and that they wanted him to help Winfield.

"Grandpa, did you ever see a game of football?"

"No, Kon, and I don't know as I want to see the slugging, murderous thing. I have worried ever since you went to Salem lest you might break your leg or get killed," said his grandfather.

"We don't play such games now. The new rules make that result a rare thing. I want you to see this game, but of course it will not be up to the scratch like that of a college team. We will carry our lunch up on old Markum and take a few more far looks and then proceed to Winfield for the afternoon."

So on the day appointed Kon and his grandfather drove to Markum, and hitching the horse they went once more to the old Projector. Again they reviewed the past and talked of the fulfillment of the former visions.

"I have walked by faith," said his grandfather, "and to this day have had no doubts as to the outcome of my purpose of years ago. And now I want you to take a far look, and purpose to make your future and that of your followers still better and make the Wells family one to be a power for good in the world. Keep your eyes on the 'mark', Kon, aim high, and never forget the Source of all true success."

Kon never forgot that day, it was an inspiration all his life, and every time he looked on that painting given him the year before he thought of his grandfather and his noble life and purposes.

Kon played for Winfield. It was a close game and fair, but in the heat of it and the too great desire for the success of their side some could not restrain themselves from saying unfair things. One Whitestown player called it a "rough and tumble game". One Winfield chap said it was a "joy riding for them." One Bridgewater friend of Whitestown said they were hampered by an overprejudiced official. A Utica man in the game tripped Kon once and shouts went up from Whitestown fans, "Down goes the Adventist", for it had become known that Kon was from a Seventh Day college, playing for his old schoolmates. But Kon paid no attention to that and when he again took his position he played a fine star game. Before he realized what he was doing, Grandpa Wells was shouting his loudest for Kon's side.

"Grandpa, what you think of it?" asked Kon as they were driving home.

"Well, I guess it may be all right. I don't suppose you can keep out all the rowdies that come to see the play. I think there may be yet some room for improvements, but it may not be now more dangerous than automobiling."

(To be continued)

**CHILDREN'S PAGE**

**THE TRAVELS OF THE LITTLE TOY SOLDIER**

CAROLYN SHERWIN BAILEY

He was the largest and the best dressed and the bravest looking of all the toy soldiers in the toy shop. Some of the toy soldiers were made of paper and these tore easily if they even tried to drill. Some of the toy soldiers were made of tin and these bent if they had an encounter. But this toy soldier, who stood head and shoulders above the others, was made of wood. He had once been part of a great pine tree that stood in the forest, and his heart was as brave and true as the heart of the tree.

His trousers were painted green with yellow stripes and his jacket was painted red with gold buttons. He wore a painted blue cap upon the side of his head with a band that went under his chin, and he carried a wooden gun in one arm. He could stand alone, for his wooden legs were glued to a block of wood, and his eyes were black and shining and his mouth was painted in a smile.

When the Toy Soldier went from the toy shop to live in Gregory's house the little boy thought that he had never seen such a fine soldier in his life. He made him captain of all the soldier ninepins and guard of the toy train, and he took him to bed with him at night. Then, one day, James, who lived next door and was Gregory's neighbor, came over to play with Gregory.

"What a nice Toy Soldier!" James said.

"Yes, he's mine," Gregory said.

"May I play with him?" James asked.

"No, I said he was my Toy Soldier,"

"Then I'll take him," James said.

"I won't let you," Gregory said.

Then the two little boys began pulling the Toy Soldier to see which could get him away from the other, and the Toy Soldier did not like it at all. He was fond of a good battle, but not of a quarrel. He decided that he would not stay in a house where there was a quarrelsome boy, and so he tumbled out of a window that was close by and fell, down, down to the street below.

The Toy Soldier had not lain long on

the sidewalk when Harold passed by and picked him up.

"I wanted a Toy Soldier and here is the finest one I ever saw," Harold said, and he slipped the soldier inside his coat and started on, for he was going to school. The Toy Soldier lay close to Harold's watch that was tick, tick, ticking the time away, but Harold loitered and at last he stopped to play a game of marbles with another little boy whom he met. "I don't care if I am late for school," he said.

"Oho!" thought the Toy Soldier, and as the two little boys played he dropped out from under Harold's coat and into the gutter. When Harold reached school, late, the Toy Soldier was gone.

Joe found the Toy Soldier in the gutter and ran home with him to his mother.

"I have a Toy Soldier!" he said.

"How brave he looks," said Joe's mother.

All the rest of the day the Toy Soldier went about with Joe and listened to what he said and watched what he did.

"I can't go to the grocer's; I'm afraid of his dog."

"I can't put in that nail. I am afraid that the hammer will slip and hit my fingers." This was what the Toy Soldier heard. Then it was Joe's bedtime and the Toy Soldier went upstairs with him to bed, but Joe cried all the way.

"I'm afraid of the dark!" he said.

When Joe was asleep the Toy Soldier slipped out of his hand and fell into a scrap basket. He knew very well that he couldn't stay with a child who was a coward.

No one saw the Toy Soldier when the basket was emptied in the morning. He went with the scraps into a huge bag and then into a wagon, and then into a factory where men sorted the cloth to make it into paper. One of these men found the Toy Soldier and took him home to his little boy, who was lame and had to stay alone all day.

"Has it been a good day, John?" his father asked.

"Oh, yes!" laughed John as he hugged the Toy Soldier.

"You have my supper ready just in time," his father said watching the soup bubbling in a shining pot on the stove.

"And I cleaned a little and set the table," John said.

"Has your back hurt you very much today?" asked his father.

"A little, but I don't mind that," John said. "See how fine the Toy Soldier looks standing on the table!"

"Oho!" thought the Toy Soldier, "now I have found a place where I can stay. Here is another soldier, cheerful and willing to work and brave!"

**TRACT SOCIETY—TREASURER'S REPORT**

For the quarter ending September 30, 1918

F. J. Hubbard, Treasurer  
In account with  
The American Sabbath Tract Society

Dr.	
To balance cash on hand July 1, 1918	\$1,152 88
Reserved for Pacific Coast appropriation	40 00
Reserved for "Recorder" stock	500 00
Reserved for organ for Marie Jansz	60 00
Funds received since as follows:	
July	\$ 662 34
August	217 62
September	182 04
	1,062 00

Contributions to Denominational Building:	
July	\$ 142 50
August	569 46
September	121 80
	833 76

Contributions for Marie Jansz:	
July	\$ 5 00
September	21 50
	26 50

Income from Invested Funds:	
July	\$1,591 78
September	174 00
	1,765 78

Collections:	
September	40 67
Publishing House Receipts:	
"Recorder"	\$ 464 46
"Visitor"	81 74
"Helping Hand"	185 82
Tracts	3 35
"Junior Quarterly"	29 13
	764 50

George B. Shaw, Ashaway, R. I.	
Conference exp. returned	9 53
George W. Hills, Los Angeles, Cal.	
Refund 1917 appropriation for trav. exp.	23 88
Ashaway Nat. B'k Dividend	1 00
City Nat. B'k, Interest on B'k. balances	2 80
	\$6,289 30

Cr.	
By cash paid out as follows:	
Edwin Shaw, sal.	\$150 00
Edwin Shaw, exp.	47 70
	\$ 197 70
G. Velthuysen, appropriation	151 50
George Seeley, sal.	\$75 00
George Seeley, p'st'ge	30 00
	105 00
J. J. Kovats, sal.	60 00
T. W. Richardson, sal.	37 50
T. L. M. Spencer, appropriation	30 00
Italian Mission, New Era, N. J.	87 50
W. D. Burdick, sal.	\$93 75
W. D. Burdick, exp.	50 00
	143 75
	812 95

George B. Shaw, Ashaway, R. I.	
Exp. to meeting Advisory Committee in Plainfield, N. J.	10 85
C. C. Babcock, Treas. Pacific Coast Ass'n.	
Return exp. northern California of R. J. Severance	100 00
Expenses of representatives to Conference:	
T. L. Gardiner	90 00
W. D. Burdick	45 00
George B. Shaw	50 00
Edwin Shaw	45 00
L. P. Burch	130 00
George W. Hills	100 00
Corliss F. Randolph	158 57

Calista A. Sears:	
Bal. income to June 30, Estate Electra A. Potter	\$ 77 93
Account of income recd. July 10, 1918	10 20
	88 13

A. Mildred Greene, typewriting Treas's. Reports, Annual and Quarterly..	2 55
Publishing House Expenses:	
"Recorder"	\$2,089 98
"Visitor"	294 34
"Helping Hand"	250 11
Tracts	45 56
"Junior Quarterly"	79 87
Tract Society Statements for Conference	75 64
	2,834 50

Bonds and War Savings Stamps contributed for Denominational Building	
	140 20
	\$4,657 75

Contributed for Denominational Building Fund to be invested in Liberty Loan Bonds	
	693 56
Reserved for Marie Jansz, contributions	26 50
Reserved for Marie Jansz, Organ Fund	60 00
Bal. cash on hand September 30, 1918	895 49
	\$6,283 30

E. & O. E.  
F. J. Hubbard,  
Treasurer.

Plainfield, N. J.,  
September 30, 1918.

Examined, compared with books and vouchers and found correct.

Asa F. Randolph,  
Auditor.

Plainfield, N. J.,  
October 6, 1918.

<b>Receipts for July, 1918</b>	
Contributions:	
Clara Wiard, Springboro, Pa.	\$ 2 00
Mabelle Wiard, Springboro, Pa.	2 50
H. Waldo Wiard, Springboro, Pa.	2 50
Mildred Wiard, Springboro, Pa.	1 50
Alida H. Morse, Edgerton, Wis.	5 00
Mrs. D. C. Waldo, Venango, Pa.	2 50
Mrs. D. C. Waldo, Venango, Pa., Denominational Bldg.	5 00
Lucia M. Waldo, Venango, Pa.	95
Harriet Burdick, Lowville, N. Y.	8 00
Mrs. Ada Shaw Sanders, Fouke, Ark. Denominational Bldg.	5 00
Dr. L. M. Babcock, Milton, Wis., Denominational Bldg.	50 00
Iowan L. S. K., Denominational Bldg. Salem Baraca Class, Denominational Bldg.	22 50
Marlboro, N. J., Junior C. E. Society	2 50
Marlboro, N. J., Junior C. E. Society, Denominational Bldg.	5 00
Plainfield, N. J., Church	30 40
Fouke, Ark., Church	7 60
Mr. and Mrs. Milford Crandall, Andover, N. Y., Denominational Bldg.	50 00
Salem, W. Va., Church	172 00



Farina, Ill., Church	13 33
Gentry, Ark., Church	2 50
Greenbrier, W. Va., Church	2 75
West Edmeston, N. Y., Church, for Marie Jansz	5 00
Milton Junction, Wis., Church	42 98
Cosmos Church	5 70
Milton, Wis., Church	34 63
First Brookfield (Leonardsville) Church	53 63
Carlton (Garwin, Ia.) Church	44 00
Pawcatuck (Westerly, R. I.) Church	129 59
Lost Creek, W. Va., Church	18 32
North Loup, Neb., Church	28 00
Plainfield, N. J., Sabbath School:	
General Fund	\$6 99
Boodschapper	2 47
	9 46
Second Brookfield (Brookfield, N. Y.), Ladies' Aid Society	40 00
Ashaway National Bank Dividend	1 00
Geo. W. Hills, Los Angeles, Cal., refund 1917 appropriation for traveling expenses	23 88
	\$ 834 72

Income from Invested Funds:	
Sarah C. L. Burdick Bequest	\$ 3 00
Lois Babcock Bequest	1 50
Eliza M. Crandall Bequest	30 00
Martha G. Stillman Bequest	3 00
Elizabeth U. Maxson Bequest	1 50
A. Judson Wells Bequest	1 50
Deborah Randall Bequest	48 00
John G. Spicer Bequest	6 00
Parsonage Fund, Berlin, Wis.	6 75
George S. Greenman Bequest	129 75
Mary Rogers Berry Bequest	15 00
American Sabbath Tract Soc. Fund Int. S. D. B. Mem. Fund	2 85
Eugenia L. Babcock Bequest Int. S. D. B. Mem. Fund	123 50
George H. Babcock Bequest, Int. S. D. B. Mem. Fund	862 22
Sarah P. Potter Bequest, Int. S. D. B. Mem. Fund	27 49
Elizabeth L. North Bequest	3 00
Richard C. Bond Bequest	3 00
Julius M. Todd Bequest	3 00
Susan E. Burdick Bequest	18 00
Eliza M. Crandall Bequest	4 51
D. C. Burdick Bequest, Int. S. D. B. Mem. Fund	267 56
Nancy M. Frank Bequest	08
Lois Babcock Bequest	13
Deborah Randall Bequest	12
Susan E. Burdick Bequest	06
Amanda B. Green Bequest	68
Angenette Kellogg Bequest	2 88
I. D. Titworth Bequest	10 00
North Branch, Neb., Church Fund	2 50
Electra A. Potter Bequest	10 20
Alfred Collins Bequest	4 00
	\$1,591 78

Publishing House Receipts:	
"Recorder"	169 51
"Visitor"	67 10
"Helping Hand"	153 30
Tracts	2 55
"Junior Quarterly"	17 93
	\$ 410 39
Total	\$2,836 89

Receipts for August, 1918

Contributions:	
W. H. Tassell, White Mills, Pa.	\$ 10 00
Mrs. Myrtilla C. Parker, Chicago, Ill.	5 00
Mr. and Mrs. A. D. Payne, Hitchcock S. D.	5 00
Mr. and Mrs. A. D. Payne, Hitchcock S. D., Denominational Bldg.	5 00
Mrs. M. E. Churchward, Dodge Center, Minn.	2 00
Mrs. M. E. Churchward, Dodge Center, Minn., Denominational Bldg.	5 00
Young People's Board	80 00
Woman's Executive Board	100 00
Thomas Trenor, Los Angeles, Cal., Denominational Bldg.	10 00
Mr. and Mrs. G. H. Trainer, Salem, W. Va., Denominational Bldg.	521 06

L. E. Maxson, Minatare, Neb., Denominational Bldg.	4 20
Rev. T. J. Van Horn, Gentry, Ark., Denominational Bldg.	4 20
Plainfield, N. J., Church	15 62
Miss Celia Hiscox, Westerly, R. I., Denominational Bldg.	20 00
City National Bank, Interest on Bank balances	2 80
	\$ 789 88
Publishing House Receipts:	
"Recorder"	\$ 117 05
"Visitor"	4 20
"Helping Hand"	13 66
Tracts	80
"Junior Quarterly"	1 75
	\$ 137 46
Total	\$ 927 34

Receipts for September, 1918

Contributions:	
Captain and Mrs. E. Kemp, Augusta, Ga.	\$ 10 00
Miss Hazel Langworthy, Adams Center, N. Y., Denominational Bldg.	4 20
A. S. Childers, Salem, W. Va., Denominational Bldg.	50 00
Mrs. H. Gillette Kenyon, Hopkinton, R. I., Denominational Bldg.	8 40
A Lone Sabbath Keeper in California, Denominational Bldg.	4 20
Rev. J. H. Hurley, DeRuyter, N. Y., Denominational Bldg.	50 00
A. D. Wolfe, Salemville, Pa., for Marie Jansz	10 50
Miss Ada Sanders, Fouke, Ark., Denominational Bldg.	5 00
Mrs. J. D. Washburn, Earlville, N. Y., for Marie Jansz	1 00
Milton, Wis., Church	37 98
Little Genesee, N. Y., Church	21 00
Plainfield, N. J., Church	13 35
First Alfred, N. Y. (Alfred) Church	50 64
Farina, Ill., S. S.	6 82
Nortonville, Kan., S. S., for Marie Jansz	10 00
Roanoke, W. Va., Church	4 96
Woman's Executive Board	37 29
	\$ 325 34

Collections:	
One-third Conference collection	\$ 40 67
George B. Shaw, Conference exp. ret.	9 53
	\$ 50 20

Income from Invested Funds:	
George H. Rogers Bequest	\$ 30 00
S. Adeline Crumb Fund	28 50
Rosannah Green Bequest	75
Lois Babcock Bequest	75
George Greenman Bequest	45 00
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmiter, gift	6 00
Nancy M. Frank Bequest	12 00
Sarah E. Saunders Bequest	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50
Sarah A. Saunders Bequest	60
Mary Saunders Bequest	60
Reuben D. Ayers Bequest	7 50
Charles Saunders Bequest	1 50
Benjamin P. Langworthy 2d Bequest	1 50
Villa Ridge, Ill., Church Fund	3 57
Susan E. Burdick Bequest	1 08
Sarah Elizabeth Brand Bequest	1 35
	\$ 174 00

Publishing House Receipts:	
"Recorder"	\$ 177 90
"Visitor"	10 44
"Helping Hand"	18 86
"Junior Quarterly"	9 45
	\$ 216 65
Total	\$ 766 19

E. & O. E. F. J. Hubbard, Treasurer.  
Plainfield, N. J.,  
October 2, 1918.

OUR WEEKLY SERMON

JESUS REQUIRES CONFESSION AND LOYALTY

Text: *If any man would come after me, let him deny himself, and take up his cross, and follow me.* Mark 8: 34.

WE are in danger of supposing that this saying of Jesus was quite applicable to his disciples, but is not applicable to us. It does not surprise us that Peter was required to deny himself, take up his cross and follow Jesus, but we feel that it is too much to expect of Smith and Jones today.

But this is one of God's timeless truths. It is independent of century, place or circumstance. It is elemental and eternal. It is not true because Jesus said it; he said it because he had discovered that it was true.

"If any man will come after me." Where was he going? Not merely to Jerusalem to the feast of the Passover. Millions were preparing for that journey who had no thought of the goal of life at which he aimed. He was going to complete self-realization, to moral wholeness, to perfect spiritual manhood, to the largest and fullest life, peace and blessedness, and at the same time to the greatest usefulness and service.

If we should undertake to state the laws that underlie this saying we should write something like this:

1. *Spiritual life and blessedness are attained by putting one's lower self, his appetites and carnal desires, in the background, and his higher self, his appreciation of truth, duty and altruism, in the foreground.*

Each of us is conscious of his own dual motives. One set impel him toward selfishness, brutishness, bestiality. They must be suppressed. The other set drive him toward high duty, unrewarded service and noble sacrifice. These are the godlike. They should be developed and encouraged. It is for us as rational beings, who aim at the best in character, to resolutely adopt them and follow their leadings. The godlike must be given the right of way.

In this case high duty pointed Jesus to the sacrifice of himself in Jerusalem, while

the old selfishness found voice in Simon Peter's, "Be it far from thee, Lord." Such a suggestion from even a friend and disciple was satanic.

2. *Spiritual wholeness is attained by putting one's selfish interests, pleasure, safety, life, in the background, and the interests of others in the foreground.*

Nature has been leading all her creatures along that path which opens at last to spiritual life, and the more nearly they have approached that goal the higher they are in the scale. The lowest forms, like the amoeba or the slipper animalcule, are not wholly independent of their neighbors. Nature requires that before they can reproduce they must fuse with the neighbor and lose their identity for the larger interests of their offspring. Not to do so it to die. The coral polyp shares all it gets of nourishment and sustenance with the whole colony. Its vital fluids flow into neighbor as well as into self. Higher in the scale of life, the mud-wasp fills her storehouse with paralyzed spiders for her young which she never sees. Still higher, the bird not only denies herself food in order that she may feed her own young, but herons have been known to carry fish for miles into the wilderness to feed a blind member of the flock. The sentinel crow subordinates his own interests to the safety of the flock while they feed. Still higher, buffaloes when attacked arrange themselves in a circle, with the cows and calves in the center, the place of safety, and the bulls on the circumference, the place of danger. Still higher, humanity has not only here and there its Damon and Pythias, but countless millions of obscure heroes who as parents deny themselves luxuries and comforts in order to educate their own children, and still more millions who live plainly in order that they may endow educational institutions for training youth as yet unborn, and send missionaries to lands whose inhabitants they have never seen.

The nobler the man the larger his sacrifice, and the wider the circle for whom he makes it. A savage will make sacrifice for his wife and children, a clansman for his clan, a tribesman for his tribe, a patriot for his country, but only a Christ or a Christian for his enemies.

3. *"Take up his cross."* The third law would read: *Spiritual wholeness is attained*

not by shirking duty and dodging difficulties, but by meeting, accepting and bearing them. To Jesus this meant at that time suffering death on an instrument of Roman execution, but it means generally enduring the evils incident to our duty, work or life.

There are four attitudes one may take towards crosses:

1. He may curse them. Many a man wastes so much time and energy in complaining at his hard luck, his difficulties, obstacles, misfortunes and troubles that he has not enough left to master them. He becomes a chronic whiner, a pessimist.

2. He may try to escape them. But every road in life is so full of difficulties and obstacles that one who tries to dodge them all never gets anywhere. Some people think they have said the last word when they tell us that there are difficulties ahead. But no worthy man ever turned back on a right road because of difficulties. The road to character and worth is through difficulties and over obstacles. If one could find a way free from hindrances he would be foolish to take it, because such a way would never call out, the best in him, the dormant possibilities would never be realized. The man who should succeed in dodging all hard work, difficulties and obstacles would succeed only in reducing himself to something less than zero. He would be a minus quantity when the process was complete.

3. He may lie down on his crosses and cling to them. He may make a fetish of them, fashion images of them in gold, set them in diamonds and wear them as charms about the neck, set them upon the tops of church spires, carve them in marble or weave them of flowers for cemeteries. That is the thought in a popular picture that represents a shipwrecked girl cast upon a rock and clinging to a cross. It has been set to music in a favorite hymn, one of whose verses runs, "Simply to thy cross I cling." But we are not to lie down on our crosses, cling to our difficulties or grow sentimental over our troubles.

4. He may take them up, lay them upon his shoulder and march away with them, the master of them. No man ever met a difficulty and mastered it that he was not stronger than he was before. The North American Indians had a saying that the strength of the dead man's arm entered the arm of his slayer. A cross successfully

borne is transformed into a glory. Soon after the Confederate war a Southern lady, a member of one of the aristocratic families of Kentucky, whose father and brothers had fought on the Confederate side, felt that she should open a school for negroes. At once her cross of social ostracism stood in her path. Her family pleaded with her to give up the idea. They threatened to disown her. But she took up the cross, opened the school and today she is probably the best loved woman in the Southern States. Those who opposed now applaud. She holds the highest office in the gift of the women of a great Christian communion.

What is your cross? Hard, persevering work, when the flesh calls for ease? Dread of criticism, fear of what people will say about you if you attempt to actualize your ideal? Shrinking from notoriety? Fear that you will fail and be laughed at? Fear that you will be misunderstood and your good motives impugned if you undertake to right wrongs? What stands between you and a life of moral and spiritual wholeness? What is hindering you in attaining the largest usefulness possible? Name it honestly, and that is your cross. Take it up and bear it away. Do not suffer it to stop you or to deflect you in the way to life. Oh, the stirrings in us at our best moments, the glimpses and intimations of what we may be if we do our best! Oh, the sadness of the spectacle of so many of us creeping in life's timid, petty pace to our graves, having realized so little of the divine possibilities in us, having stifled the voice of God which has struggled in our souls for expression!

"If any man." He was speaking of you and me. He was thinking of his many brethren among whom he was the "first born." In exalting him to a position calling for only worship we have banished him from those more intimate relationships in which we need him most. What he wished while on earth was not that men should bow down and pay homage to him. He sought to bring Peter and Magdalene into a dear companionship and sympathy, and, unless he has changed since he went away, he would today much rather have our confidence and fellowship than our worship.

If Jesus lived a life so unapproachable

(Continued on page 479)

### MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N. Y.  
Carley, Francis  
Greene, Carlton  
Horton, Corp. Kenneth  
Langworthy, Virgil  
Williams, Clayton  
Williams, Ernest

ALBION, WIS.  
Ayers, Elsworth D.  
Ayers, Elton  
Babcock, Fred I.  
Green, Sidney C.  
Stillman, Mahlon  
Stillman, George

ALFRED, N. Y.  
Ayars, Capt. Emerson W.  
Ayars, Lister S.  
Babcock, Corp. Ronald  
Bass, Corp. Elmer  
Beach, Rolland P.  
Burdick, Corp. Arthur E.  
Burdick, Capt. George E.  
Clarke, Lieut. Walton B.  
Coon, Lance Corp. Aaron Mac  
Cottrell, Capt. Arthur M.  
Crandall, Lieut. Winfield R.  
Davis, B. Colwell, Jr.  
Davis, Stanton H.  
Dunham, W. E.  
Ells, Alton B.  
Fenner, Glenn B.  
Greene, Sergt. Edward F. R.  
Greene, Lieut. Ernest G.  
Greene, Sergt. Robert A.  
Hall, Horace A.  
Martin, Howard  
Meritt, Carl L.  
Phillips, Lieut. Kent  
Poole, Lieut. Cleson O.  
Potter, Clifford M.  
Randolph, Lieut. Winfield W.F.  
Shaw, Lieut. Leon I.  
Sheppard, Corp. Mark  
Stevens, George P.  
Rosebush, Capt. Waldo E.  
Straight, Lieut. B. D.  
Thomas, Herbert  
Truman, De Forrest  
Saunders, Edward E.  
Saunders, Harold B.  
Vars, Otho L.  
Witter, Adrian E.  
Witter, E. Allen

ALFRED STATION, N. Y.  
Allen, John R.  
Allen, Joseph L.  
Burkhart, James  
Champlin, Capt. E. V.  
Ormsby, Orson C.  
Palmiter, Elson G.  
Roberts, Guy  
Smith, Claude C.  
Woodruff, Corp. Charles Eldon  
Worrell, Herman L.  
Worrell, W. T.

ASHAWAY, R. I.  
Briggs, Charles B.  
Briggs, Leverett A., Jr.  
Coon, John T.  
Hill, Frank M.  
Langworthy, Lloyd  
Riffenberg, Fred  
Smith, Arthur M.  
Wells, Edward  
Wells, Forest  
Wells, Nathanael

BATAVIA, ILL.  
Clement, Neal Gilbert

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Bottoms, Lieut. Roger  
Confer, Oren  
Elsworth, Carlton  
Evans, Leslie D.  
Evans, William C.  
Hargis, Gerald D.  
Hoekstra, John  
Kinney, Corp. C. B.  
Kolvoord, D. Benjamin  
Kolvoord, Paul

Kolvoord, Lieut. Theodore  
Lippincott, Herbert  
Stockwell, Guy  
Tyrrell, A. Lee

BEREA, W. VA.  
Brissey, A. G. Thurman  
Brissey, Grover S.  
Brissey, Reuben M.  
Brissey, William  
Davis, 1st Sergt. Arthur G.  
Maxson, Forest  
Maxson, Guy  
Sutton, Guy T.  
Sutton, Holley

BERLIN, N. Y.  
Hull, Gerald W.  
Mosher, Floyd C.  
Tift, L. B.  
Vars, Jesse D.

BOULDER, COLO.  
Irish, Glenn W.  
Jeffrey, W. M.  
Jones, Rev. Ralph Curtis  
Weaver, Charles  
Wing, Hubert B.

BRADFORD, R. I.  
Newton, Harold S.

BROOKFIELD, N. Y.  
Spooner, Malcolm G.  
Stillman, Lynn A.  
Todd, Sergt. Leon J.  
Worden, Dean

CAMARGO, OKLA.  
Estee, James L.

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Leach, Lieut. Floyd Dewitt  
Platts, Lieut. Lewis A.

DENVER, COLO.  
Crosby, Capt. Leonard G.

DERUYTER, N. Y.  
Wing, Archie L.

DODGE CENTER, MINN.  
Crandall, Ellery  
Daggett, Q. M. Sergt. C. S.  
Langworthy, Floyd E.  
Langworthy, Reginald  
Lewis, Clinton

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Bond, Howard  
Clarke, John Milton  
Crandall, C. L.  
David, Marion  
Kelly, Kelso  
Rogers, Shirley Z.  
Seager, Harry Bernard  
Seager, Ross  
Smith, Clark

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Fillyaw, Walter Judson

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Davis, Karl  
Sanders, Capt. J. Y., Jr.

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Ford, John P.  
Saunders, Ora E.  
Saunders, S. Perry  
Saunders, William M.  
Van Horn, Harold A.  
Van Horn, Harold E.

GRAND MARSH, WIS.  
Babcock, Stephen

GREAT KILLS, STATEN ISLAND,  
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Mills, Corp. Harold A.  
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Ells, Cleon M.

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Dresser, M. A.  
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Williams, G. Grover

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Maxson, Leslie B.

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Curry, John  
Davis, Max H.  
Randolph, Brooks F.

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Richardson, 1st Lieut. Ernest  
Gilbert  
\*Richardson, 2d Lieut. Robert  
Harold  
Richardson, Corp. W. Albert  
Vane, George H.

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Willis, Harry  
Willis, Roy

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Ayers, E. H.  
Babcock, Sergt. Laurance E.  
Berkalew, George  
Burdick, Allison  
Burdick, Clifford H.  
Burdick, Lieut. Paul  
Burdick, Corp. William D.  
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Cartwright, Frank  
Cartwright, Leslie  
Clarke, William Aden  
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Crumb, Fred  
Daland, Alexander K.  
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Davis, Ezra M.  
Davis, Elmer M.  
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Fox, Howard  
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Hall, Gregory  
Hurley, Francis H.  
Hurley, Lieut. George I.  
Hurley, Victor  
Kelley, Sergt. Albert L.  
Kumlien, L. L.  
Lanphere, 2d Lieut. Leo L.  
Maxson, Charles S.  
Maxson, Roland H.  
Nelson, Julius S.  
Oakley, Carroll F.  
Post, Charles E.  
Randolph, Paul  
Rasmussen, Orville  
Sayre, A. Gerald  
Stillman, Claire L.  
Stringer, L. H.  
Thorngate, Sergt. John H.  
MILTON JUNCTION, WIS.  
Atz, S. David  
Bond, Dewey L.  
Coon, Carroll L.  
Greenman, George R.  
West, Carroll E.



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Babcock, Earl  
Coon, Claude  
Crandall, Ellery F.  
Greene, George M.  
Haskins, Claude  
Ling, Philip  
Mack, Lieut. Stanley

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Randolph, Leslie Fitz  
Randolph, Milton Fitz

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Canfield, Paul C.  
Green, Paul L.  
Greene, Corp. William C.  
Whitford, Lieut. W. G.

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Babcock, Earl  
Babcock, Edwin J.  
Babcock, Iven  
Barker, Lieut. Frank M.  
Brannon, Riley U.  
Brown, Alex  
Burdick, Edwin  
Clement, Neil  
Davis, Frank L.  
Davis, Reed  
Eglesfield, Ralph  
Goodrich, Lorenzo G.  
Goodrich, Harold  
Hemphill, Paul H.  
Hurley, Elno C.  
Larkin, George  
Maxson, Eslie  
Pierce, Earl  
Rood, Bayard A.  
Sayre, Walter D.  
Stillman, Archie L.  
Stillman, Clarence  
Thorngate, Arthur  
Thorngate, George  
Thorngate, John  
Thorngate, Walter  
Tucker, Henry A.  
Van Vorn, Beecher  
Van Horn, Dale R.  
White, George  
Wright, Everette

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Eckles, Fayette

Eyerly, Lieut. Tema  
Hurley, Alvin  
Jeffrey, Lieut. J. Robin  
Knight, Saddler Raymond  
Knight, Roy  
Stephan, Alfred D.  
Stephan, Corp. Earl D.  
Stephan, Corp. Thomas A.  
Stillman, Ira Orson  
Stillman, Ralph  
Van Horn, Earl  
Woolworth, Cecil

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Davis, Max H.

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Titworth, 1st Lieut. Sydney R.

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Davis, T. Eugene  
Furrow, Harold F.  
Osborn, Lester G.  
Sweet, Lawrence E.

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Bond, Ian H.  
Bond, Oras  
Bond, Orson H.  
Hevener, Walton

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Burdick, Elverton C.  
Jordan, Allen E.  
Kenyon, Clayton C.  
Whitford, Marcus  
Woodmansee, Lloyd E.

## SALEM, W. VA.

Bee, Carl  
Childers, Sergt. A. T.  
Childers, Lieut. E. W.  
Childers, W. J.  
Davis, Courtland V.  
Davis, Capt. Edward, Surgeon  
Davis, Coral  
Davis, John Huffman

Kelley, Sergt. Audra M.  
Randolph, Harold C.  
Sutton, Sergt. Earnest  
Swiger, Capt. Fred E.  
Warren, Corp. Hurley S.  
West, W. Robert

## SALEMVILLE, PA.

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## SHILOH, N. J.

Bonham, Clarkson Saunders,  
Second Mate Machinist  
Campbell, Francis E.  
Davis, William J.  
Glaspey, Roy B.  
Harris, Lawrence F.  
Kuyper, William  
Randolph, Capt. J. Harold  
Tomlinson, Raymond J.

## SILVERTON, ORE.

Irish, Lieut. Harold R.

## STONE FORT, ILL.

Johnson, Robert

## SYRACUSE, N. Y.

Clayton, Howard

## SMITHTON, W. VA.

Davis, Sergt. Walter H.

## WALWORTH, WIS.

Clarke, Capt. Charles P.  
Clarke, Charles P., Jr.  
Clarke, Harry  
Larkin, Charles  
Smith, Raymond

## WATERFORD, CONN.

Brooks, Albert

## WELLSVILLE, N. Y.

Burdick, Percy Witter

## WELTON, IOWA

Bentley, Roy  
Hurley, Francis  
Hurley, Victor  
Saunders, Ernest W.  
Van Horn, Floyd

## WESTERLY, R. I.

Babcock, Major Bordon A.  
Burdick, Charles G.  
Burdick, Lieut. H. Russell  
Chapman, Sergt. George  
Coon, Howard Ames  
Coon, Raymond H.  
Hemphill, Russell  
Hiscox, Raymond H.  
Kenyon, M. Elwood  
Loofboro, Lloyd C.  
Nash, Major Arthur N.  
Peabody, T. Edward  
Stillman, Sergt. Karl G.

## DEATHS

BEE.—Mrs. Emily Virginia Bee was born at Rockford, near Lost Creek, W. Va., January 17, 1845, and died at Lost Creek, September 19, 1918, aged 73 years and 6 months.

She was the youngest of the fourteen children of Isaac Swisher. Her mother was born during George Washington's administration, in 1795, and therefore was 50 years old when this youngest child was born. About the close of the Civil War Miss Emily Swisher married Moses Davis, a gifted and energetic leader in Lost Creek Seventh Day Baptist Church for some twenty-five years or more. The young wife became also a member of the same church, to which she has been faithful these fifty odd years.

To them were born five children, two of whom survive,—Mr. Owen T. Davis and Mrs. Arden Bond. The husband, Moses Davis, died in 1891. About two years later Mrs. Davis married Benjamin W. Bee, who died in 1911. For the past seven years Mrs. Bee has dwelt among her children, ever taking the motherly interest and comfort with them. While it seemed not often convenient to her to attend church she was of such strength of mind and faith as to find ways to express her appreciation of the cause of the church.

She had been a sufferer for some time. The call to rest found her quietly waiting for the great change. She seemed to pass easily to the world beyond, escaping all further cares and ills of the flesh. We think of her at rest with the faithful gone before.

The funeral at our church on Sunday afternoon was largely attended locally and from Salem. Pastor Bond was present and took part with remarks highly appreciated.

M. G. S.

(Continued from page 476)

in its perfection and godlikeness as to deter every other man from attempting it, then his very success was his greatest failure. But he never dreamed that he had monopolized the Father's grace. He kept calling to men to follow.

Our faith is in One who in his devotion to truth, his loving ministry to all, especially the poor and sinful, his sublime courage, his fidelity to high duty, his perfect unselfishness and cheerful sacrifice, has given us at once the best revelation of the nature and will of our heavenly Father, a demonstration of the possibilities of divine sonship in humanity and a perfect example for our emulation.—Rev. H. Stiles Bradley, in *Christian Work*.

## A CORRECTION

DEAR JUNIOR BOYS AND GIRLS:

Didn't you think it was funny, to read on the first page of your new *Quarterly* that "Ever since January 1, 1918, we had been studying the life of Jesus as it is told by Mark"? Especially when we have just finished that splendid quarter's lessons on "How to Become a Christian"? When your editor wrote that lesson, *last June*, the statement was quite true. If she had read the proof before the new *Quarterly* was printed she would probably have noticed that what was really true in *June* would sound untrue in *October*. So if you will kindly take your pencils and write just over that first line, "For six months from January 1, 1918, to June 30, 1918," I think it will read truthfully.

Please forgive the mistake.

Your friend,

MRS. T. J. VAN HORN.

Gentry, Ark.,

Oct. 6, 1918.

## Sabbath School. Lesson IV—October 26, 1918

ISAAC AND REBEKAH. Gen. 24.

*Golden Text*.—"Let not kindness and truth forsake thee: So shalt thou find favor and good understanding in the sight of God and man." Prov. 3: 3, 4

## DAILY READINGS

Oct. 20—Gen. 24: 57-67. Isaac and Rebekah  
Oct. 21—Gen. 2: 18-24. Institution of marriage  
Oct. 22—Eph. 5: 22-33. Duty of Husbands and Wives  
Oct. 23—1 Cor. 7: 10-17. Divine Regulation of Marriage  
Oct. 24—Matt. 19: 3-9. Christ and Divorce  
Oct. 25—John 4: 5-19. Jesus and the Samaritan Woman  
Oct. 26—Prov. 31: 10-31. Noble Womanhood.  
(For Lesson Notes see *Helping Hand*)

It is commonly known that moths very much dislike the odor of ink in old newspapers. Several thincknesses of old newspaper's firmly glued together may be made into the form of a bag and the garment placed inside. After the ends and all joints are firmly sealed with glue, the bag is absolutely moth and dust proof, and your protection from moths has cost practically nothing.—*Uncle Sam*.

Whatever makes men good Christians, makes them good citizens.—*Daniel Webster*.

## HOME NEWS

ROANOKE, W. VA.—It is a safer and better time to write for the RECORDER when we are in an encouraging state of mind and having something to say really worth knowing that most all the readers of the RECORDER don't yet know. I count myself to have just arrived at such a stage in our journey. I feel ten years younger than I was at Conference without feeling childish either. What is the matter? Five young

people of our Roanoke Sabbath School received baptism in the "West Fork" River last Sabbath, October 5. If that would not be a fountain of perpetual youth then there isn't any such place on earth. At other times in the fifteen years I have served these two churches, we have enjoyed the privileges of baptism, but none has ever seemed quite so pleasant to me as this time. We live in new hope.

M. G. S.

\*Died, January 12, 1918, at Camp Green, of cerebro-spinal meningitis.

\*Killed in action on the Ypres Front, in France, November 6, 1917.

\*Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.

\*Died at Spartanburg, S. C., April 29, 1918, of pneumonia.

\*Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.

\*Died from wounds received in action on the Western Front, France.

\*Died in France May 28, 1918, from effects of gas.

## 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.

Governor Albert Capper was nominated in the Kansas primaries for United States Senator from that State. He and his papers have stood straight for national prohibition. —National Advocate.

## THE SABBATH RECORDER

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

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# The Sabbath Recorder

**T**HE church that can meet the demands of this new day must be the church of ministry in the name of Christ. Seventh Day Baptists, seeing the wider field and hearing the world call must, as loyal observers of the Sabbath, co-operate with all followers of Jesus in serving the world. And if the Sabbath is needed to prepare the church for its world task, and to provide the weekly mountain-top experience of transfiguration that will keep it fit, then Sabbath-keeping Christians have a twofold duty. They must keep this matter before the churches of other faiths with whom they co-operate in Christian service; and they must demonstrate by their consecrated devotion to the larger service the spiritual value of the Sabbath. We do well to remember that the Pharisees were Sabbath-keepers, and to avoid their narrowness in the conception and use of the day. Rather let us follow Jesus in a world service for which the Sabbath can better fit us.

—Rev. Ahva J. C. Bond.

## —CONTENTS—

**Editorial.**—Need of Loyalty to the "Sabbath Recorder."—The Ministry Succeeds Among a Right-thinking People.—Responsibility of the Laymen for the Success of the Pastor.—Starved Pastors Mean Starved Churches.—Belated Conference Pictures.—In the Darkness of Deep Sorrow.—Why Prohibit Card Playing?—Patriotism Through Conservation.—Our Weekly Sermon—Brother Bond's Address ..... 481-485  
Tract Society.—Meeting Board of Directors ..... 485  
Religion and Patriotism ..... 487  
**Woman's Work.**—From the Life and Letters of Mrs. Lucy Clarke Carpenter.—Minutes of Woman's Board Meeting.—Woman's Board—Treasurer's Report.—Report of Battle

Creek Ladies' Aid Society.—In Memory of Mrs. Louisa Lawton Witter ..... 489-493  
American Flier in Thrilling Battle.. 493  
**Young People's Work.**—The Efficiency Banners Awarded.—Our Time for Christ.—A Spent Force.—The Theological Seminaries After the War ..... 495-497  
**Children's Page.**—What Happened to the Birthday Cake.—A Kind-hearted Man.—An Egg Problem ..... 498  
The Far Look, or "Kon of Salem".... 499  
Not Time Enough (poetry) ..... 502  
**Our Weekly Sermon.**—Seventh Day Baptists and the New World-order ..... 503-508  
**Deaths** ..... 509  
Home News ..... 511  
Sabbath School Lesson for November 2, 1918 ..... 511