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Fourth Liberty Loan*

Four Million Men

in France or about to go

This is at the Rate of

Fifteen Hundred Dollars

Per Man "Over There"

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Bought Bonds to the

UTMOST

If you send some of these Bonds to
The American Sabbath Tract Society,
they will be held until the close of the
war for the Denominational Building

The Sabbath Recorder

THE 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

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 2 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 1 year); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—William L. Clarke, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.
Secretary, Central Association—Miss Ethlyn Davis, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.
Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.
Secretary, Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. Edgar D. Van Horn, Milton Junction, Wis.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Marjorie Burdick, Milton, Wis.
Treasurer—Miss Carrie Nelson, Milton, Wis.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Homer, N. Y.
Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.
Intermediate Superintendent—Carroll B. West, Camp Custer, Mich.
Acting Intermediate Superintendent—Miss Verna Foster, Milton, Wis.
Field Secretaries—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Walter Reed, North Loup, Neb.; Erma Childers, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT

President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Advisory Committee—All members of the Missionary Committee in each of the Associations.
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. 16

PLAINFIELD, N. J., OCT. 21, 1918

WHOLE NO. 3,842

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

Need of Loyalty

To the Sabbath Recorder There are many reasons why our churches should do more to place the SABBATH RECORDER in every Seventh Day Baptist home, and there are just as many reasons why the members of every such home should be regular readers of this paper. These reasons need only to be stated in order to be appreciated, for they must commend themselves to every one who cares for the welfare of our cause: (1) When the RECORDER is received into any home and read by the members of the family, it connects that home with our denominational life as nothing else can. If it is not welcomed to the home, there is nothing that can take its place as a supporter and co-operative force in all our organized work. (2) It is a most important factor in the matter of denominational unity as regards all our missionary interests. How can our families and churches keep informed as to the needs of our various mission fields without the denominational paper? (3) Who can tell how much our schools owe to the SABBATH RECORDER for their very existence? It has always been a tower of strength in the support of our colleges, and these would suffer untold loss if the denominational paper should cease to exist. (4) As a people we are probably more indebted to the SABBATH RECORDER for what we are today than to any other human agency.

We need not enumerate farther, for many readers will certainly think of the benefits the RECORDER has brought to them by way of spiritual food and comfort, inspiration and uplift of soul, help for pastors, and Sabbath reading for scattered families, for shut-ins and for pastorless churches.

It would seem that, if the members of our churches love the things for which

Seventh Day Baptists stand, there would be a SABBATH RECORDER drive all along the line, to place the paper in every home. It is a sad commentary on our loyalty when nearly or quite half the families in some churches have no RECORDER, and when the other half do not seem to care enough about it to make systematic efforts to better matters.

The Ministry Succeeds

Among a Right-thinking People The proverb, "As he [a man] thinketh in his heart, so is he," is capable of a broader and more far-reaching application than is usually given to it. In some cases it may be said, "As people think about others, so are the others." Some one has said, "Our ministers come to be as our congregations think of them." Whether this is so or not, there is enough truth in it to arrest the attention of those who desire to see a practical and efficient ministry.

If the people among whom our future ministers are now being brought up think lightly of the profession and speak slightly of those engaged in it, ignoring the high obligations that rest upon them and the grand possibilities that await them, the chances are that these ministers will come to deserve the low opinion in which the ministry is held. Public opinion has much to do with the kind of men who enter the ministry.

It is time that people who desire a practical and efficient ministry and who lament the fact that so many bright young men shun that profession—it is time these people begin to think and speak more highly of the holy calling and to make special effort to set the work of the gospel minister in its true light.

The daylight of Christian common sense should illumine the whole question as to the true minister and his work. The ministerial office should not be regarded with any kind of superstition, as though there were a sort of magical power connected with it, or as though the minister had some dealing with the occult which gave him special prestige. A great and helpful service would be rendered to the ministry if public thinking would establish it firmly and durably in the realm of natural vocations essential to the highest welfare of the present world.

We have never approved the kind of thinking once prevalent among certain classes of Christians, but now, we are glad to say, fast dying out, that sets the minister apart as belonging to a peculiar class, a cult or sort of caste, which makes him different from people in general and gives him a special brand of holiness. This very thing has tended to make a chasm between the world's people and the ministers of the gospel. As for Seventh Day Baptist ministers, I know of no one among them who does not prefer to be regarded as a Christian man among men.

Responsibility of Laymen For the Success of the Pastor The pastor may be devoted to his work, spiritual as to his inner life and practical as to his methods, and yet fail in his field of labor from lack of lay support. We do not speak here of financial support, important as that is, but we refer to support that comes from the inner loyalties of spirit on the part of his people. One of the most discouraging features of the religious life of the church today is the absence of hearty and thoroughly sympathetic relations—a real and genuine spiritual comradeship—between the pastor and the men of his church. The cold businesslike attitude of the laity which says as plainly as words can say it, "We pay the bills; you do the work," is killing many a church and robbing many a minister of the success to which his good qualities fairly entitle him.

The true pastor does not, as a rule, crave compliments or flattery. He does not desire ease or elegance in worldly surroundings. But he does long for, and greatly needs, the warm-hearted, personal

friendship and co-operative sympathy of the men in his congregation.

There is a grand opportunity for the laymen of our churches right here. They can wonderfully increase the efficiency of their pastors by cultivating personal affection for them and by lovingly co-operating with them in their work. As a rule the pastor will do his part. We need have no fear about that. But he can not do all the work, and he can not go the whole distance in making friendships. There must be a mutual drawing together of pastor and people if the work goes forward.

Starved Pastors Means Starved Churches Pastors may be starved in more senses than one.

The starvation that comes from inadequate financial support goes farther than the merely physical hunger and humiliating poverty found in some parsonages. There is a soul hunger that must be satisfied in the pastor or the church is bound to suffer. Of the hunger for friendship and sympathetic co-operation we have already spoken. But we must not forget that many a failure to realize the full development of a minister's powers is due to his being starved for books and ideas. Weighed down by debt and crushed by the constant struggle to keep the wolf from his door, the pastor has no means with which to purchase the books and periodicals absolutely essential if he is to keep up with the times. The inevitable result from such a condition is a *starved and deteriorated congregation*.

There may be here and there a genius who can succeed in spite of poverty; but geniuses are few and far between, and the average man must have some equipments for mental improvement, especially in his earlier ministry, or he is doomed to a mediocre life, if not to absolute failure.

No church can expect the best results from the efforts of a minister who must battle against poverty until there is no courage or joy left in him. Unless God can bless downright stinginess, which comes very close to actual dishonesty in many cases, we must expect a curse to rest upon any church that "muzzles the ox that treadeth out the corn."

If good ministers are scarce and churches have to go pastorless, the fault does not lie entirely with the pulpit. Much of the

blame rests on the pew, and matters can be no better until the pew ceases to starve the pulpit.

Belated Conference Pictures A friend who attended the General Conference at Nortonville, Kan., placed in our hands several pictures caught in his kodak, but they did not reach us in time for the Conference editorials.

Frank J. Hubbard, will bring to mind the scenes of that memorable night in which the enthusiasm of Conference reached its high-water mark.

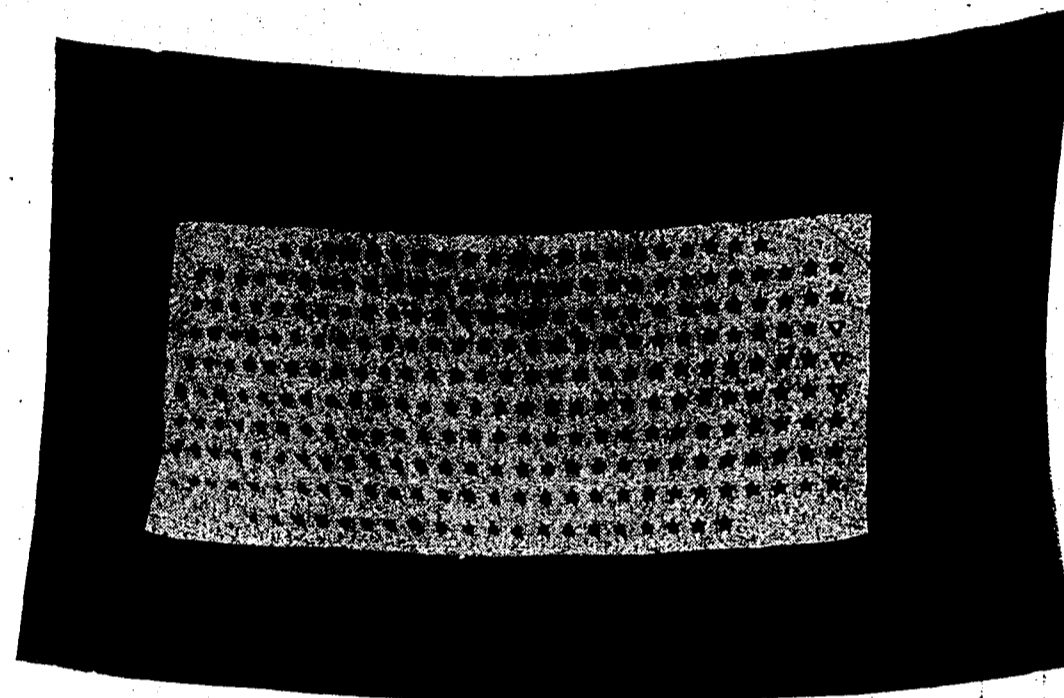
The other two cuts, one picturing the back part of the tent and one end of the dining hall, and the other showing a great portion of the dining hall, can not fail to interest every one who enjoyed the meetings in the tent and the Nortonville hospitality in the hall.

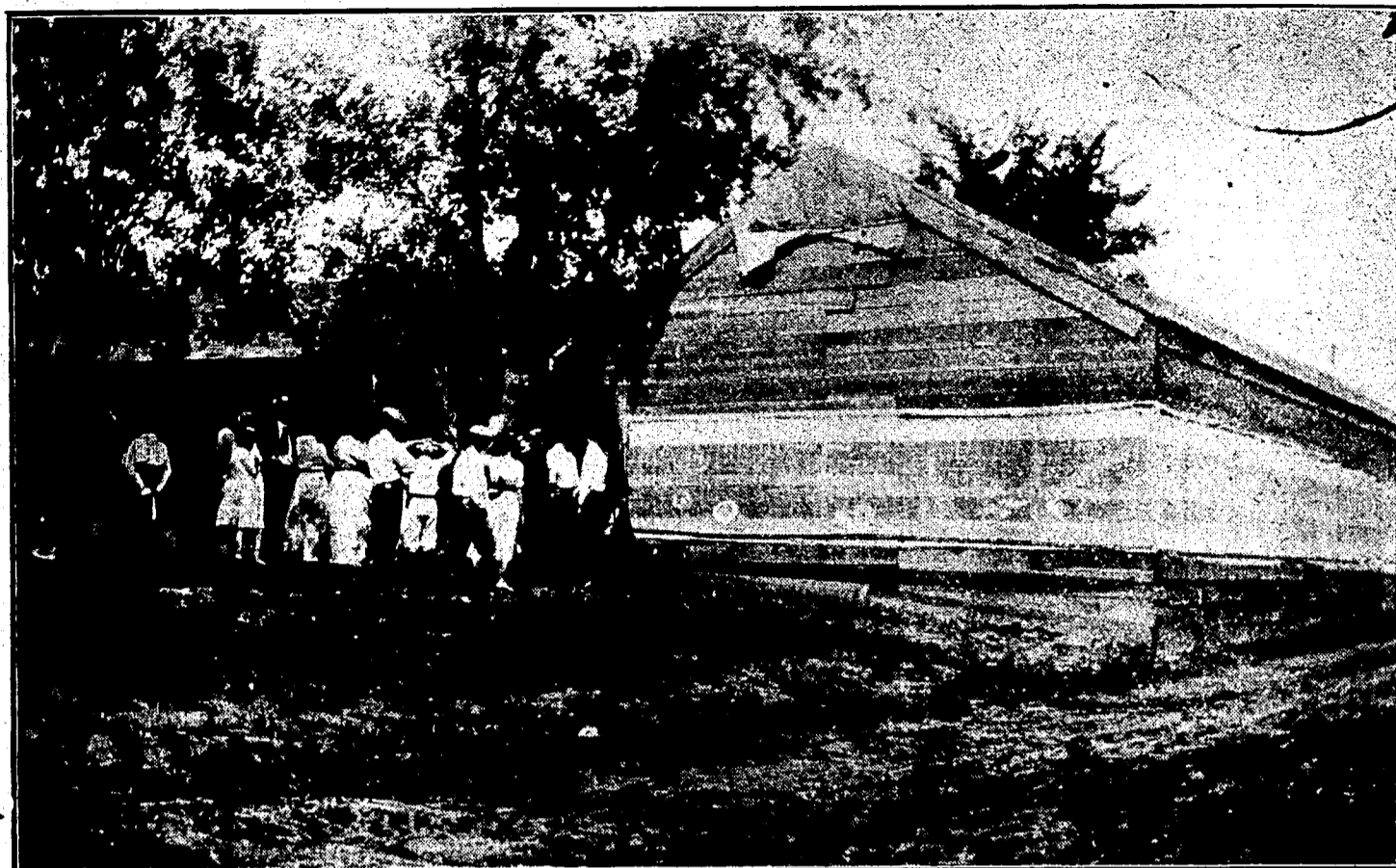
Passing from the dining hall through the large tent to the front, we found the church close at hand, ever open for rest and for the denominational exhibits. The Conference postoffice, too, was there. While life shall last memories of the Nortonville meetings will linger with those who were present, many of whom went away with renewed courage and brighter hopes for the future of our cause.

Nevertheless we have had prepared three cuts, chosen from the lot, which we give here.

To many readers these pictures will recall the pleasant scenes and excellent meetings of those happy Conference days. That of the service flag presented by President

In the Darkness Of Deep Sorrow Within two or three days this week our hearts have been saddened by the news that heavy bereavements have come suddenly upon several families among RE-CORDER readers.





The *Journal-Telephone* of Milton Junction, Wis., brought the sad news of the death of two sons of Dr. Lester C. Randolph and wife, of Milton. Kenneth died of influenza at Cornell University where he had recently entered the Students' Army Corps, and Paul perished when the U. S. S. *Herman Frasch* went down on its way to France. The messages bringing the news reached Brother Randolph's home only a few hours apart.

A day or so before this reached us came the sad news of the death of Captain Arthur Cottrell, son of Rev. Ira Lee Cottrell. Arthur died of pneumonia at Camp Mills, L. I.

Then came a letter telling us that Lucia, wife of Professor Cortez R. Clawson, of Alfred University, had passed away, smitten by the same dread disease. As yet we have no further particulars regarding these deaths, but we know that all over the denomination many hearts will be deeply saddened by the news of so great sorrow coming to friends who are widely known among RECORDER readers.

We know that it is sometimes said, "Words have no comfort for such sorrows," but many who read these lines have learned by experience that messages of heartfelt sympathy, words of hope and love, do have great value in times of deep sorrow. It is a comfort to know that friends whose own hearts have been bereaved, into whose lives

have come similar experiences, are making your sorrow their own for love's sake, and that they weep anew for your affliction.

Why Prohibit Card Playing Not long ago a writer in his denominational paper entered a bitter complaint because card playing was prohibited in the Y. M. C. A. huts of the army. He seemed to think that it was nobody's business, and that if a young man wanted to play cards he had a right to do so.

To this objection the reply was made that the Y. M. C. A. secretaries are not troubled so much over the question as to the degree of guilt or innocence involved in card playing, but they are dealing with a real and serious condition that is sure to result from the use of cards. They have found gambling to be one of the most demoralizing habits when it gets into camp life—so much so that drastic measures are necessary to eradicate the evil. Experience has shown that if cards are allowed at all in the association huts, some soldiers will use them for gambling in spite of all precautions. So to protect those to whom a deck of cards brings too much temptation to "put up some bets on the game," the Y. M. C. A. asks others "to forego their taste for whist and consent to keep out of everybody's sight what would soon lead some into playing poker."

This spirit of willingness to refrain from questionable amusements that tend to lead weaker brethren astray is commendable, and it might be cultivated with excellent results in many places outside the army camps.

Patriotism Through Conservation This week we give on Children's Page one more of the stories furnished by our Government to promote patriotism among the children.

Ideals of thrift and conservation, if well implanted, will abide with the children and result in great future good. This may be one of the benefits coming to America from the war. The Government's message regarding the matter follows:

One of the greatest of the good impulses born of the present struggle is the ideal of thrift and conservation that it is bringing to the children of American homes. Without feeling the pinch of actual want, they are learning the useful game of making the best and the most of things. New values are being discovered, economy is no longer looked down upon, but is raised to the level of an art, and simple living is going to make healthier bodies and stronger minds for the children who will be the citizens of tomorrow's freedom.

Help the children, through a story, to work out a plan of conservation that will fit their own lives. What, on his own plane, can a little child do without, share or put to a wider use in our crisis of today? The story of "The Birthday Cake" suggests food economy, and after the children have heard it, they may make their own application of the lesson in other home sacrifice.

Our Weekly Sermon The address of Rev. Brother Bond's Address Ahva J. C. Bond, delivered in the patriotic service at the General Conference, is given as the Weekly Sermon in this RECORDER. It received hearty commendation from those who heard it, and the editor was urged to give it place in our paper as a timely and helpful message. The delay has been unavoidable.

The world now needs a great moral and spiritual movement carried through by men and women of faith and prayer. Everywhere Christians must come more fully under the guidance of the Holy Spirit that they may apply his spirit and his principles to international affairs.—*World Alliance for International Friendship.*

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in adjourned sessions in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 6, 1918, at 2 o'clock p. m., Vice-President Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, John B. Cottrell, Jesse G. Burdick, Irving A. Hunting, George B. Shaw, James L. Skaggs, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Nathan S. Wardner.

Prayer was offered by Rev. George B. Shaw.

Minutes of last meeting were read.

The Treasurer reported the receipt of a copy of the will of Oliver Davis, of Nortonville, Kan., citing this society as one of the residuary legatees; also a copy of the will of his wife, Elizabeth R. Davis, to the same effect; also copy of the will of Lucy M. Knapp, bequeathing \$200.00, and also naming the society as one of the residuary legatees.

Pursuant to correspondence from Herbert G. Whipple, the Treasurer was authorized to sign waiver of citation relating to the estate of Henrietta D. Babcock.

The Treasurer presented his report for the first quarter, duly audited, which was adopted.

By vote the Treasurer was authorized to borrow \$1000.00 to meet current bills.

Voted that the Treasurer be authorized to sign on behalf of the Board all citations, summons, or other process of the courts, including waiver of service, in order to facilitate their execution.

Voted that the SABBATH RECORDER list known as the "free list" be referred to Secretary Shaw and Editor Gardiner for revision, and that this Society pay for such copies as they may recommend to be sent out free of expense to the recipients.

The Committee on Italian Mission reported the average attendance at New Era during September as 21 and New York 7, and 207 tracts distributed by Mr. Savarese.

Report received and ordered placed on file.

Voted that Secretary Shaw have permission to remove to his office in the Babcock Building all literature, maps and cases belonging to the Society now in the pastor's study of this church, all the expense incident to the removal and reinstallation to be borne by the Society.

Secretary Shaw presented the following report, which was received and ordered placed on file.

REPORT OF THE JOINT CORRESPONDING SECRETARY FOR THE QUARTER ENDING SEPTEMBER 30, 1918

The month of July and the first two weeks in August were largely spent in attending Board and committee meetings, in preparation of the Annual Reports of the two Societies for the General Conference, in correspondence connected with the work of the two Societies and the routine work of the office.

While in Rhode Island and Connecticut one Sabbath was spent with the people of the Second Westerly Church at Bradford, where one sermon and a chalk-talk were given. Another Sabbath was spent with the church at Waterford, Conn., where two sermons and one chalk-talk were given, and a personal visit made to the home of our beloved brother, Rev. Andrew J. Potter, at Noank, Conn.

The last two weeks in August were given to the General Conference at Nortonville, Kan.

Returning from Conference, a stop was made in West Virginia, and four days' session of the Southeastern Association held with the church at Lost Creek, W. Va., were all attended; after which a visit was made at the Ritchie Church at Berea, W. Va., and the Middle Island Church, situated between New Milton and Blandville, W. Va.

A secretary, Miss Dorothy P. Hubbard, has been employed and is now on duty five days in the week at the office in the Babcock Building.

The traveling expenses for the three months, in visiting Rhode Island and Connecticut, in trips to Newark and New York City, in attending the General Conference and the Southeastern Association, with the side trips to Berea and New Milton, amount to \$110.20, or \$55.10 for each Board. There was at the office at the beginning of the quarter a supply of postage on hand, so that the expense for postage for the quarter has been only \$2.89; all of which is respectfully reported.

EDWIN SHAW.

Correspondence received from

Rev. Willard D. Burdick, Rev. George Seeley, Rev. T. L. M. Spencer, and Marie Jansz, and correspondence sent to Seventh Day Baptist Southwestern Association, Rev. Eli F. Loofboro, Rev. Willard D. Burdick, Rev. G. Velthuysen, Rev. T. L. M. Spencer, and Marie Jansz, was read by Secretary Shaw.

President Randolph, having appointed

Secretary Shaw, Clarence W. Spicer and Frank J. Hubbard as the Committee on Nominations for the standing committees of the Board for the year, the committee presented the following report, which was adopted as follows:

Advisory Committee—Esle F. Randolph, Chairman, Asa F. Randolph, Joseph A. Hubbard, Jesse G. Burdick, Franklin S. Wells, James L. Skaggs.

Supervisory Committee—John B. Cottrell, Chairman, Marcus L. Clawson, Clarence W. Spicer.

Committee on Italian Mission—Jesse G. Burdick, Chairman, Iseus F. Randolph, Irving A. Hunting.

Committee on Distribution of Literature—William C. Hubbard, Chairman, Willard D. Burdick, Alexander W. Vars, James L. Skaggs, Jacob Bakker.

Joint Committee—Theodore L. Gardiner, Chairman, Henry M. Maxson, Orra S. Rogers, William M. Stillman, Frank J. Hubbard.

Committee on Sabbath School Publications—Edwin Shaw, Chairman, Harry W. Prentice, George B. Shaw.

Committee on Files of Denominational Literature—Corliss F. Randolph, Chairman, Arthur L. Titsworth.

Investment Committee—Frank J. Hubbard, Chairman, William M. Stillman, Henry M. Maxson.

Auditing Committee—Charles P. Titsworth, Chairman, Arthur J. Spicer, Otis B. Whitford.

Budget Committee—The Treasurer of the Society and the Chairmen of the standing committees.

The President of the Society and Board is by virtue of his office (ex officio) a member of all the standing committees.

Voted that we suspend the regular meeting of the Board for October 13, and that the Recording Secretary notify the members not present today of this action.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Young men go into the service as a rule freely, and although seriously yet with comparatively light hearts. Their life is full of excitement and new interests, and will be so until their return. But with those who stay at home it is different, especially with fathers, mothers and wives. They may worry unduly. They may write too much about troubles at home, and their anxiety will tend to unsettle those who are soon to put their lives in jeopardy.—*Federal Council.*

RELIGION AND PATRIOTISM

HOSEA W. ROOD

When the present war had come on in its fury—almost like a storm out of a clear sky—just at a time when we fondly dreamed that there would be no more war—the most of us were horrified. We asked how it could be so in this enlightened age of Christianity. Some went so far as to doubt the influence of the Christian religion upon humanity, and to ask if, after all, the Sermon on the Mount and the Golden Rule had not been a failure in leading mankind to the highest ideals. Many religious people, even leaders among them, did not feel able to answer directly this question. They said that, as they were religiously bound to have faith in God, they hoped that good would in the end come out of this great struggle; that were it not for the best in some way God would not allow so terrible a conflict among nations—nominally, at least, Christian nations—to come to pass; that all we could do was to have faith in him who doeth all things well, and wait.

IT IS DIFFERENT NOW

All this at first; but now, after more than four long years of fearfully destructive combat, and in which our own nation is taking a leading part, the preacher in almost every pulpit is positively proclaiming with all faith and hope that it is a righteous war waged for the good of humanity; that it is necessary for the overcoming of such wickedness as could be put down in no other way.

Bishop Quayle, of the Methodist Church, declares that so far as the German army is concerned it is not war at all, but the execution of a vast cold-blooded, premeditated scheme of wholesale murder, even worse than murder, without distinction of age or sex. He says, "Germany has slain and debauched more people in this war than all the heathen hordes since Nero"; and he, with nearly all other preachers, calls upon every man, woman and child to do everything possible to rid the world of such unrighteousness and thus make way for the rule of the gentle Prince of Peace. Such preachers have come to believe that we are in the war, not in spite of what Christ taught but because of it; to defend the weak and helpless; to give even life itself, if need be, for the sake of suffering humanity; to

fight for what is right and against that which is wrong. Our nation is not in this terrible struggle because of the weakness of Christianity but because of its sturdy and conscientious vigor.

THE BROTHERHOOD OF MAN

Christ taught not only the Fatherhood of God but the brotherhood of man. It is because of this great brotherhood that we sympathize with our Belgian brethren when their homes are desecrated; all they had that was beautiful and sacred to them ruthlessly destroyed; their parents and grandparents shamefully maltreated—even shot down; their mothers, wives and sisters worse than murdered, and their little ones more than orphaned. It is because of all this that we have sent relief to them, and a great army of men to drive back the invader and deprive him of his power to tyrannize when and where it pleases him to do so. It is because of this world-wide spirit of brotherhood that a million and a half Americans are now somewhere in France doing everything possible for that distracted country all the way from Red Cross nursing and mothering orphans to shooting off big guns and going over the top in the trenches.

It is because of the brotherhood of man that the Christian world is reaching out a helping hand to the persecuted starving Armenians. It is because of the brotherhood of man that we here at home are buying Liberty Bonds and War Saving Stamps, giving to the Red Cross, the Y. M. C. A., and K. of C., and doing everything else we can to drive back the great tidal wave of war and bring about a peace that will safeguard the rights of men and make every government of earth safe under which to live. It was not Christianity that forced this war upon us, but it does now demand that we defend its principles even on the battlefield.

PATRIOTISM IN RELIGIOUS CONVENTIONS

In the time of peace great religious conferences and conventions found little or no time on their programs for any paper or talk upon patriotism. It was all religion, sometimes quite abstract, too, with doctrinal discussions. Once I tried to get Comrade McKay on the program for a message from the Grand Army to a west Wisconsin Methodist conference, at Eau Claire, but

the time, the moderator said, would be so taken up with necessary topics for discussion that there would be no time for a talk upon patriotism. I counted myself fortunate to obtain five minutes for such purpose at a State Baptist convention, at Janesville. I was especially favored with twelve minutes at a state Congregational convention at Fond du Lac. The object of this message was to suggest to the pastors there present the close relation of love of home and country to love of God, and to urge them on proper occasions to preach patriotic sermons.

There is now no need of sending such messages to preachers' meetings. They take time themselves to make manifest this relation. They make speeches there that fairly ring with love of country and the duty of sacrificing both money and time in the concrete Christianity that calls for service in this great struggle. I have now and then attended a general conference of the Seventh Day Baptists when not even a small edition of Old Glory was in sight, and no patriotic topic was on the prepared program. But at the last meeting of the kind in August—three sessions in the five days were essentially patriotic. There were two rousing patriotic sermons. Ringing resolutions were adopted—under a great service flag—pledging President Wilson unqualified support, along with singing America, The Star Spangled Banner, and Keep the Home Fires Burning. At one time some boys in khaki who were present were called to the platform, where one of them played the army bugle calls, and another sang Keep the Home Fires Burning. It goes without saying that there were tears. At that meeting particular stress was put upon the fact that religion and patriotism are very closely related.

And now we have no need to ask that an opportunity be given for some one to speak in a religious convention upon a patriotic subject or to urge pastors to preach patriotism. They are more likely to do that than preach theoretical or doctrinal sermons. And I guess we folks in the pew are quite willing they should do so.

GROWING SPIRIT OF FRATERNITY

And how the brotherhood of man is manifested in these trying times. Young men of all grades of society, degrees of culture,

trades and professions, are now fighting side by side in the trenches, the rich young man perhaps, under the command of one of his father's former employees. All are together as comrades and forming a great brotherhood in the service of humanity—a most noble fraternity. The rich father here in a mansion and the father in a humble home have for each other a fraternal regard that they did not feel before their boys were serving together over there; and so it is with the mothers. The organization known as the Mothers of Soldiers is binding together in a community of feeling the noble women who have given up their boys for the greater good. And so are the workers together in the Red Cross and every other organization that calls for service and sacrifice.

If all this is not theological Christianity, it is most certainly the practice, in a broad sense, of what Christ taught.

IN THE SCHOOLS, TOO

Also this same spirit of service is animating our boys and girls in school, and at just the time when their character for life is being formed. This influence upon character will manifest itself when our present school children become men and women, and the world will be the better for it.

PATRIOTIC TEMPERANCE

Another thing for which practically every church has been contending in the past years, but which has been rather slow in coming until war patriotism has given it a mighty impetus, is the making of the liquor traffic unlawful. In order that our soldiers may be as fit as possible it has been made a crime to let them have intoxicants. Also, State after State is adopting the prohibition amendment and the general government is soon to stop the manufacture of even beer during the war. Thus the patriotism of war is bringing about in a positive manner a reform for which Christianity has long contended.

Indeed, patriotism and religion are closely related, and should be taught together.—*The Madison (Wis.) Democrat.*

"The House of Representatives wisely and soon followed the Senate's lead, at Washington, in voting to annul the charter of the German-American Alliance."

WOMAN'S WORK

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

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 II

In England and America, March 5, 1859, to February 25, 1860

The following extracts from the writings of Mrs. Carpenter give some of her experiences during this period of less than a year.

On the 5th of March, 1859, our eyes were gladdened by the first view of Old England's happy shore. On the 6th we took on a pilot, and almost the first item of news he gave us was that the splendid ship Jubilee, on which we had expected to take passage, and from doing which we were only providentially hindered, was a wreck on the French coast, on which she had run in a fog. Another of those apparent cases in which the hand of our heavenly Father had been over us for good.

Shall I tell you of our welcome? Of our first evening among those whom we had long loved and whose faces, although we looked upon them for the first time, seemed like dear familiar ones to us? We at once felt ourselves no longer strangers and aliens, but members of that dear household where heart and hands had found their rest for a season.

Our first day in London had been so fully occupied that we had time for little else except to look over the files of Records for the past year, only a few of which had ever reached us. We had endeavored to prepare our minds for the many painful announcements which would be likely to meet us, in these, as well as in the letters forwarded to us from home. But there were those for which we were totally unprepared, and which fell with a weight upon our spirits, peculiarly trying under the present circumstances. Death had entered our dear home circles, and beloved ones whom we had expected in a few weeks to meet were already laid low in their last long sleep.

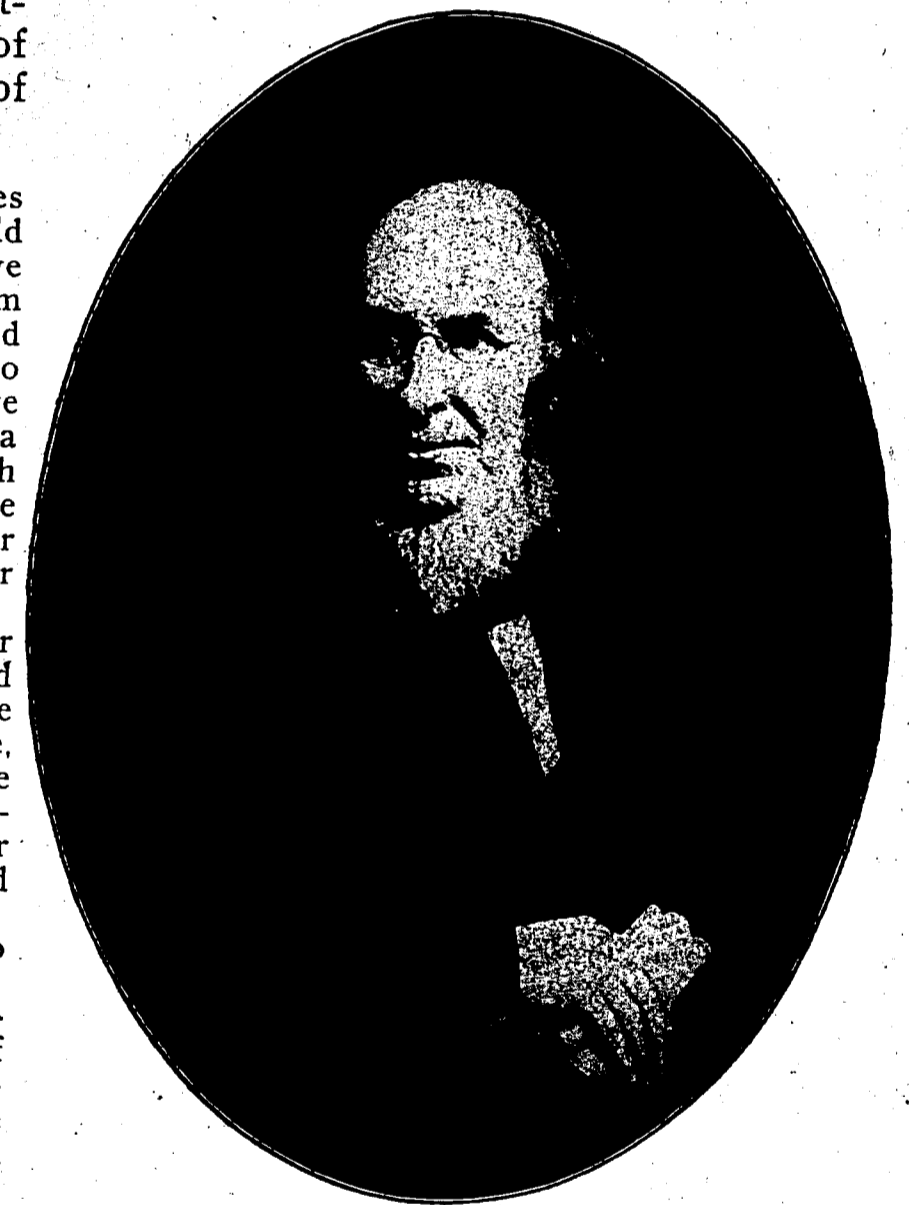
* * * *

In all our walks through the crowded thoroughfares, nothing struck me more, for the first few days in London, than the brilliant, glowing complexions of the persons we everywhere met. Whether it was that my eyes had so long rested on the pale countenances and careworn features, incident to residents in the debilitating climes of

the East, or whether, as compared with my own native land, the change would also have been striking, I could not decide. Another novelty that kept me wondering was the hearty goodwill with which so many fine looking men, and women too, betook themselves to tasks which for so many long years I had seen performed only by the tawny natives of a heathen clime.

Mr. Black, who is a walking chronicle and just the companion to make an excursion agreeable and profitable, spared no pains to bring to our notice every noticeable thing.

March 12. A Sabbath at Mill Yard! Was it real or a dream? How strange it seemed to us. But the exercises of the day were glorious realities. Two sermons by Mr. Black, and in the intermission the Sabbath school, conducted by his three daughters.



Rev. William Henry Black
Pastor of Mill Yard Church for 32 years

March 14. After dinner we went with our friends to visit a sister of Mrs. Black. Our first railroad trip, and my first on wheels since leaving New York.

March 15. Today, one of the long thoughts of my youth, a living dream of the days of my vanity, has been realized—I have visited the Tower of London. . . . I had no wish to come near the murderous-looking machine (stocks), but the thumbscrews were lying on the frame, and I did beg the guide to let me lay my thumbs in them, to which he reluctantly consented, saying I was the first lady who had ever desired the favor. But he would not gratify me with a

"taste of the torture," as Queen Elizabeth elegantly called it. . . . There is the heading-block, which was used for the last time in 1746. The executioner's axe lies on the table nearby. I knelt on the platform and laid my head on the block, but the good-natured guide said I did it awkwardly, and then suggested, apologetically, that my bonnet was in the way. . . . The little cell in which Sir Walter Raleigh was incarcerated for twelve years is without a window, and we went in and sat down upon an old chest, endeavoring to conjure up some of the emotions that must have filled such a mind during the cruel imprisonment. . . . No sadder feelings passed over me for the whole day than when I stood upon the spot where perished Anne Boleyn and her successor, the young and misguided Catherine Howard, and later still the saintlike Lady Jane Grey. . . . Returned from the Tower in time for an early dinner to attend a meeting of the London Missionary Society to be held at the residence of the Lord Mayor. . . . We were much interested in the proceedings—how could we fail to be when the subject was one that lies so near our hearts? We do rejoice to believe that the set time to favor China is near, and that those who have the means, have also the heart to put their hands to the work. We understand the subscription at the end of the meeting amounted to upwards of ten thousand pounds, about \$50,000.

March 27. In the evening we attended the church at Clifton. The discourse was a missionary sermon, anticipatory of another meeting next Tuesday evening, in which the claims of China are to be represented by a friend of ours, a returned missionary from Shanghai, another proof that that beloved field is not overlooked by the laborers. O that God would add to their numbers, how many soever they be, an hundredfold.

April 4. And now came Monday, with its renewal of sightseeing, and a visit to the Zoological Gardens. . . . One word about the lions. While we were passing their quarters one of them, an immense Nubian, eyed us with dignified indifference until it espied among the visitors the singular costume or strange personality of our Chinaman, Chau Chung-la, when it suddenly commenced a most uncourteous growling, walking back and forth in its cage, eyeing him uneasily, and seeming greatly annoyed at his presence. Fearing these angry demonstrations might proceed too far, we walked on, and the lion became quiet, but afterward, passing again before the door, the same suspicious restlessness was exhibited, the same troubled pacing to and fro, with the ominous growling, and we were glad afterwards to keep the Chinaman behind us out of sight when passing near that den. All the other animals treated him with indifference, except the seal. He took his station where he could eye our party with a look of intelligence which was almost startling. Presently he caught sight of the Chinaman and started off to where he could get a better view of him, eyed him with a most scrutinizing glance, and scrambled off as a frightened child might at the sight of some oft-threatened horror. Other visitors were saying to each other, they were well paid

for coming to visit the gardens, if it had been only to see the Chinaman.

April 6. I really wonder sometimes how it is that we can be so happy, and enjoy our protracted stay here so much, when the home of our childhood, the companions of our youth, the friends of our later life, are still far away. But we forget, while with this beloved family, that we were "strangers when they took us in." Nor were we such in spirit, for through their affectionate letters we had learned to know and love them long ago.

At Buckingham Palace we were attracted by quiet groups in unmistakable attitude of expectancy, from which we inferred that Queen Victoria was out, and we joined the multitude to await her return. Her carriage was soon announced preceded by two horsemen in uniform, and accompanied by two mounted lords, also in uniform. Her coach was drawn by two horses guided by two postilions. With the queen were her mother, the Duchess of Kent, and Princess Alice, a beautiful girl, her second daughter. . . . She passed so very near that we might have touched the carriage. She seemed so young and blooming, I was near mistaking Her Majesty for the princess.

April 13. . . . We began to be attracted by the nobility in their court liveries. This at once suggested the forgotten fact that the queen held a drawing room today. We paused to see the peeresses, in court dresses, come out of their lordly mansions and enter their waiting carriages, glittering in armorial bearings and drawn by splendid horses richly caparisoned. . . . The royal children and ladies of the court preceded the queen and Prince Albert. They all looked lovely and happy.

April 15. And now the Sabbath drew on, and it was to be our last day in London. Sadder still, it was to be our last day with the dear friends who had made our sojourn here so pleasant.

In the evening, before leaving for the ship, Mr. Black, with characteristic thoughtfulness, proposed that we celebrate together the Last Supper of our departed Lord. Hallowed and pleasant was this also to us, and sweet, though mournful, will be its memory, a fitting valedictory to this delightful episode in our changeful history. Then they accompanied us to the ship, entered with us our floating home, and saw us quietly domiciled before taking their leave of us. In the morning our friends came again and remained to the moment of our departure before bidding us, as we sadly believed, the last adieu. We were lonely afterwards. As we were slowly steaming around a point in the river, the mate informed us we were desired on deck, and there in a little boat alongside, were our dear Mill Yard friends once more. I almost wished they had not come, for my heart had grown too full for words, and I could not see them distinctly for the blinding tears.

* * * *

We had dense fogs across the Banks of Newfoundland, and for several days after, with calms, until we were off Montauk Point; soon after which we took on a pilot. His familiar talk about passing events at home soon gave a coloring of reality to the fact that we were near.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. A. E. Whitford, October 7, 1918. Members present were: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. A. R. Crandall, Mrs. O. U. Whitford, Mrs. J. H. Babcock, Mrs. A. E. Whitford and Mrs. G. E. Crossley. Visitors present were: Rev. W. D. Burdick, Dunellen, N. J., Mrs. W. R. Potter, Mrs. Emma Landphere and Miss Lotie Baldwin.

Mrs. Babcock read Isaiah 25: 1-8, and Rev. W. D. Burdick offered prayer.

The minutes of September 9 were read.

Mrs. A. E. Whitford, Treasurer, read the report for September. Receipts, \$165.47; disbursements, \$627.58. This report was adopted. The Treasurer's quarterly report was also given and adopted.

Mrs. J. H. Babcock, Corresponding Secretary, read the annual letter addressed to the women of the denomination, both in the women's societies and the lone Sabbath-keepers, and reported that copies of these letters had been mailed to the Associational Secretaries. Mrs. Babcock read letters from Mrs. E. P. Saunders, Alfred, N. Y., and Miss Ida B. Coon, Little Genesee, N. Y., and reported other correspondence.

It was voted to ask Mrs. Edwin Shaw to represent the Board at the Twenty-sixth Annual Conference of the Foreign Mission Boards of Canada and the United States, to be held in Garden City, Long Island, N. Y., January 14-16, 1919.

Rev. W. D. Burdick was called upon and spoke, telling of his recent trip through South Dakota, Minnesota and northern Wisconsin. He visited all the lone Sabbath-keepers in South Dakota, and visited in New Auburn, Dodge Center and Minneapolis, Minn., and Exeland and New Auburn, Wis. He spoke of his great interest in the work with the lone Sabbath-keepers, and paid tribute to the loyalty of many workers on all these fields. He brought encouraging reports of the work of the women in the churches which he visited. He told of being a guest at a meeting of the Woman's Society in New Auburn, Wis., and of a visit earlier in the year to the Woman's Society of Waterford, Conn. The members of the Board were much interested in this talk, and an informal discussion followed.

Then did our hearts begin to throb with earnestness as one island point after another came in sight. It was "our own, our native land." And now the pen refuses to act. The past is only dimly remembered. Asia, land of our adoption, and of our voluntary exile, we turn away from you for a little season. Africa, whose sunny shores we delighted, for a little space, to contemplate in passing, we forget you now. Europe, land of our pleasant sojourn, towards which memory will ever turn with longing affection, forgive us this deep yearning, this fond heart-throb, with which we stretch out our hands to our own beloved land, our blessed America—our home!

May 27, 1859.

Of Mrs. Carpenter's home-coming she writes:

Such a welcome I never dreamed of—no cold shoulders, no, not one.

In New York she was advised to visit her friends before submitting to the removal of the large tumor on her neck, as the operation might be fatal, so she came to the home so dear to her, in Brookfield. It was a sad home-coming; one brother and the loved mother had been taken to the home above. Two sisters and one brother had been married during her absence. In her journal she wrote:

A long talk with sister Esther about the last sickness and death of my beloved mother. Oh, how strangely has this bereavement overwhelmed me, so I have felt altogether unable to speak of it. Neither have I yet visited the spot where she sleeps beside my darling brother and sister. Shall I sleep beside them, or make my grave in a foreign land? O Lord, thou knowest. Thy will be done.

The anticipation of the ordeal through which she must pass had not contributed to the restoration of her health. But when the time came, she was equal to the emergency, and went upon the table composedly, although having but little expectation of surviving the operation. In her journal she makes this record, after the return of sufficient strength to write:

September 12. I shall not die, but live to declaim the glory of God. I was brought low and he helped me. Praise waiteth for thee, O God, out of Zion. And now, O Lord, accept the life which thou hast preserved. I give myself anew to thee, with all that I have and am. Amen.

After a sojourn of only nine months in the homeland, she, with her husband, re-embarked for the land of her adoption, February 25, 1860.

(To be continued)

Minutes were read, corrected and approved.

Adjourned to meet with Miss Cora Clarke, November 4, 1918.

MRS. A. B. WEST,
President.

NANIE B. CROSLY,
Secretary pro tem.

WOMAN'S BOARD—TREASURER'S REPORT
For three months ending September 30, 1918

Mrs. A. E. Whitford, Treasurer,
In account with
The Woman's Executive Board

Dr.	
To cash on hand June 30, 1918	\$ 640 26
Adams Center, N. Y., Ladies' Aid Society:	
Screens, Crofoot home	20 00
Alfred Station, N. Y., Union Industrial Society:	
Tract Society	5 15
Missionary Society	5 15
	\$ 10 30
Albion, Wis., Quarterly Meeting:	
Screens, Crofoot home	11 77
Cosmos, Okla., Church:	
Unappropriated	3 42
Collection S. E. Association:	
20th Cent. Endowm't Fund	7 00
Collection Eastern Association:	
20th Cent. Endowm't Fund	7 05
Collection Conference:	
20th Cent. Endowm't Fund	32 10
Dodge Center, Minn., Woman's Benevolent Society:	
Unappropriated	32 20
Fort Wayne, Ind., Mrs. W. H. Ingham:	
Tract Society	10 00
Missionary Society	10 00
Miss Burdick's salary	5 00
Board Expenses	5 00
Young People's Board	5 00
Home Dept., S. S. Bd	5 00
	\$ 40 00
Hartsville, N. Y., Ladies' Aid Society:	
Unappropriated	7 94
Grover, Colo., Mrs. Elizabeth J. Van Horn:	
Marie Jansz	10 50
Milton, Wis., Woman's Benevolent Society:	
Miss Burdick's salary	10 00
Miss West's salary	10 00
Ministerial Relief Fund	10 00
Evang. Work in S. W. field	10 00
Board expenses	3 00
Screens, Crofoot home	2 00
	\$ 45 00
Milton, Wis., Alberta Crandall:	
Screens, Crofoot home	5 00
Milton, Wis., Circle No. 2:	
Liberty Bond, Milton Col.	50 00
Tract Society	10 00
Missionary Society	10 00
	\$ 70 00
Milton, Wis., Circle No. 3, Milton College:	
Interest on note	24 54
Milton, Wis., Church and Society:	
Screens, Crofoot home	27 45
Milton Junction, Wis., Church:	
Miss West's salary	2 50
Unappropriated	10 00
Milton Junction, Wis., Ladies' Aid Society:	
Screens, Crofoot home	5 00
Nortonville, Kan., Woman's Missionary Society:	
Unappropriated	25 00
Screens, Crofoot home	5 00
	\$ 30 00

Providence, R. I., Mary A. Stillman:	
Milton College Library	10 00
Riverside, Cal., Dorcas Society:	
Unappropriated	21 00
Roanoke, W. Va., Church, Mrs. Helen Ingham Gray:	
Unappropriated	5 00
Shiloh, N. J., Female Mite Society:	
Tract Society	22 14
Missionary Society	22 15
	\$ 44 29
Salemville, Pa., Woman's Society:	
Unappropriated	27 36
Venango, Pa., Mrs. D. C. and Lucia Waldo:	
Unappropriated	1 14
Westerly, R. I., "Ever Ready" S. S. Class:	
Screens, Crofoot home	5 00
	\$ 1,158 76

Cr.	
S. H. Davis, Treas. Missionary Society:	
Miss Burdick's salary	\$ 210 00
Miss West's salary	150 00
Debt	100 00
General	37 30
Evang. work in S. W. field	18 00
	\$ 515 30
F. J. Hubbard, Treas. Tract Society	137 29
J. A. Hubbard, Treas. Memorial Board:	
20th Cent. Endowm't Fund	46 15
Ministerial Relief Fund	25 00
	\$ 71 15
C. E. Crandall, Treas. Milton College	74 54
Mrs. Jay Crofoot, screens for Crofoot home	81 22
Mrs. A. B. West, expenses to Conference	45 00
Typewriting Treasurer's report	35
Davis Printing Co., annual letters	4 30
Mabel Maxson, Librarian Milton Col.	10 00
Mrs. John Babcock, Home Dept. S. S.	5 00
Correspondence exp. of officers and Assoc. secretaries	20 00
	\$ 964 15
Cash on hand September 30, 1918	194 61
	\$ 1,158 76

REPORT OF BATTLE CREEK LADIES' AID SOCIETY

Our society numbers thirty-five. About two-thirds of our members were present at a meeting held at the parsonage on Thursday afternoon, October 3. After the opening exercises and listening to reports from the various circles, of which there are four, we discussed ways and means for meeting our apportionment from the Woman's Board. Previously we depended largely upon a sale held in the Sanitarium parlors just before Christmas, but war conditions seem to make the holding of such a sale unadvisable this year, as most of the members are actively engaged in Red Cross and other activities related to the great crisis upon our country. The suggestion was made that we proceed to raise our amount by direct pledges. This was adopted and acted upon at once. The sum of \$61.50 was pledged by those present,

and there is no doubt that the absent members will gladly subscribe the needed amount. We thank God for the grace and spirit of giving, so that we come behind in no good gift. We are all busy women, and each one feels that her part is too small for mention, but the totals are gratifying and bear testimony to the fact that each one tries to do what she can.

ELSIE L. TENNEY,
Secretary.

IN MEMORY OF MRS. LOUISA LAWTON WITTER

"As blooming flowers their fragrance still exhale,
When fading petals drop upon the air,
So human lives, when led by hand divine,
A lingering sweetness leave and semblance bear."

So has been the life of this member of the Ladies' Benevolent Society of the First Verona Seventh Day Baptist Church, who has been removed by death; and while we greatly miss her loyal interest, her genial and generous spirit, we would cherish her memory and strive to emulate her noble example.

In the beauty of life's morning, with the dew of youth still upon her brow, she chose the "better part," and trusted to the Master's hand the guidance of her future.

With principles of strength and right she guarded her home, and to her household ways looked well. With earnest, loving care she watched the bright unfolding of each infant mind that gathered in her home, and taught the ways of truth and virtue to those who now rise up and call her blessed. She loved the Sabbath truth and firmly stood wherever her surroundings.

But as years rolled on and blessings came, and joys and friends were rife in that ample home of hospitality, the hand of disease upon her fell heavily, and like an advancing foe that would not know defeat, shadowed her pathway. Not loving care nor human skill could stay its course, and life, with its unrest and weariness, lingered until more than fourscore years had passed, when, her mission done, her life work ended, "she laid her down to rest." Not nation's tears nor jarring discords of earth's mournful dirge can break upon her slumbers—she's at rest.

In behalf of the Ladies' Benevolent Society,

MRS. CARRIE STARK,
MRS. IDA THAYER,
MRS. FLORA DAVIS,
Committee.

AMERICAN FLIER IN THRILLING BATTLE

[A friend in Washington, D. C., sends the following account, taken from one of the dailies, thinking it would interest RE-CORDER readers, because Lieutenant Chamberlain is a great-grandson of the late Rev. Walter B. Gillette, his mother being a daughter of Dr. Fidelio B. Gillette, late of Brooklyn, N. Y.—Ed.]

LONDON, August 31.—First Lieutenant Edmund C. Chamberlain, of San Antonio, Tex., a graduate of Princeton and the University of Texas, and an aviator attached to the United States marine corps, has received simultaneous recommendations for the Victoria Cross and the congressional medal of honor for an exploit in which he figured on July 28.

On that day over the British front Lieutenant Chamberlain took part in an aerial battle with twelve German machines. He destroyed five of them, damaged two others, and, sweeping earthward with a damaged plane, scattered a detachment of German soldiers.

After he landed he bluffed three others into believing his compass was a bomb and captured one of them. He then carried a wounded French officer back to safety and finally refused to give his name to the British officer in command of aerial forces in that section of the front because of his fear of being reprimanded.

The story, which is one of the most thrilling chapters in the drama of the war, also has been cabled to America by the London office of the committee on-information.

Lieutenant Chamberlain appeared at a British aviation camp on July 27 and informed the major in command that he had personal but not official permission to visit the camp. This is borne out by the young man's superior, who says that Lieutenant Chamberlain had asked permission to go up near the front during a furlough because he desired to get some more experience before resuming his work.

The British commander was in-need of

aviators, and as there was a bombing squadron about to leave, told Lieutenant Chamberlain he could go along. On this flight the young American brought down one German airplane in flames and sent another whirling down out of control.

The next day came Lieutenant Chamberlain's wonderful exploit. He was one of a detachment of thirty aviators who went out over the battlefield through which the Germans were being driven by the Allies. As the thirty machines circled about over the fleeing Teutons they were attacked by an equal number of German machines. It was a hurricane battle from the first and almost at the inception of the combat the British lost three planes. In the tempest of machine gun bullets that roared about his machine Lieutenant Chamberlain's engine was damaged. One of his machine guns became jammed and he seemed to be out of action.

AIDS COMPANIONS

But instead of starting for home he remained to offer assistance to two other airplanes which had been attacked by twelve German machines.

His machine had lost altitude owing to engine trouble, but when he was attacked by a German he opened such a hot fire that the enemy went into a dive toward the earth.

His two companions were now engaged in a life and death struggle, and Lieutenant Chamberlain went to their assistance. His action probably saved the lives of the two Englishmen.

His engine was now working better. He climbed up toward the enemy and with a burst of fire sent one of them crashing to the earth. A second was shattered with another volley from his machine gun. Then Lieutenant Chamberlain looped out of a cordon of enemy machines which had gathered to finish him, and as he sailed away he shot the wing off another machine.

The leader of the German squadron came straight at him, but was met with such a torrent of bullets that his airplane joined the others sent to earth by the American.

ENGINE "GOES DEAD"

The lieutenant turned for the British lines. His engine had "gone dead" and he was forced to volplane, carefully picking his way through the smoke clouds of shells

fired at him by the enemy's anti-aircraft cannon.

As he made a wide sweep toward his destination he saw beneath him a column of German troops, and into it he poured a gust of machine gun bullets from the gun which had been jammed, but which he had succeeded in putting in action again. The Germans scattered and Lieutenant Chamberlain flew on an eighth of a mile and came to earth.

He found that he could not carry off the equipment of his machine, so he took his compass and started across the fields. As he did so he encountered a patrol of three Germans. He shouted to them to surrender, waving the compass above his head like a bomb. Two of the enemy ran, but the third surrendered.

SAVES FRENCH OFFICER

The American started again for the British lines, but came upon a wounded French officer, whom he picked up and carried, driving his prisoner before him. He waded a brook under heavy fire and finally arrived within the British lines in safety with the French officer and the German prisoner. He then reported "ready for duty," asked the major in command of the British airmen not to make any report of the affair and refused to give his name. The major was unable to keep the affair quiet, and the full details were made in a part of his official report of the day's fighting.

It was only the outburst of enthusiasm at the magnificent fighting and far-reaching success early last June of the Americans hurriedly thrown into the battle in the neighborhood of Chateau Thierry which showed how great had been the strain, how tense the nerves underneath the outer calm.

It is a soul-stirring story—the story of that relatively small American force rushing forward at a very critical moment and turning the tide by throwing itself upon the enemy with irresistible dash and bravery. When the full account of the war comes to be written it will, I believe, be found that that action, in its psychological and strategic consequences, was among its determining events.—*Otto H. Kahn.*

YOUNG PEOPLE'S WORK

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

THE EFFICIENCY BANNERS AWARDED

The efficiency banners have been awarded as follows:

The banner for highest efficiency rating is awarded to the Milton Junction Christian Endeavor Society, where it was held last year also. This society has a rating of 381 per cent. The Alfred Station society holds the banner for highest percentage of Christian Endeavor experts for another year, reporting twenty experts in a society of twenty members—a 100 per cent society so far as experts go. The banner for greatest gain in efficiency, which was held by the North Loup society last year, continues its journey westward, and will be at home with the Riverside (Cal.) society for a year. A gain of 146 per cent is reported by this society.

CARRIE E. NELSON,

Superintendent Efficiency Campaign.

OUR TIME FOR CHRIST

Christian Endeavor Topic for Sabbath Day,
November 2, 1918

DAILY READINGS

Sunday—Life's little span (Ps. 39: 1-5)
Monday—Wasted time (Acts 17: 21)
Tuesday—New use of time (1 Peter 4: 1-9)
Wednesday—At Christ's disposal (Phil. 1: 19-26)
Thursday—Full consecration (Luke 1: 67-80)
Friday—Letting time slip (2 Chron. 24: 1-5)
Sabbath Day—Topic, All for Christ. 5. Our time (Eccles. 12: 1-7). (Consecration meeting)

Beginning with the second half of the year was a series of topics, one each month, in connection with the monthly consecration meeting. The series was "All for Christ." The fifth one in the series, the one for the November consecration meeting, and the one which we have under consideration, is "Our Time." In the consideration of not only this particular topic, but of each topic of the year, it should ever be kept in mind that the Christian Endeavor topics are chosen for the consideration of Christian young people. There is much in the subjects that might be of help

to any one, but they are intended first of all for Christian Endeavor young people. This should not be lost sight of, and when we take them up for study and discussion in our meetings we should consider them with a seriousness that is fitting to Christian young people.

WHAT IS TIME?

The topic presupposes that our time is to be given to Christ. But what is time? How shall we define it? Well, time, so far as you and I are concerned, is just that little span, or part, or period of existence allotted to us individually in our present state of existence. It may be measured by twenty, thirty, forty, fifty, sixty, seventy, yes, even by fourscore years for some, but each one of us shall have only just so much. We can neither borrow nor lend. Every year, every month, every week, every day, every hour, yes, every minute and second, is shortening that little span for us. Gradually, but surely, our time for grasping life's opportunities is being shortened.

HOW SPEND OUR TIME?

How then shall we spend our time? Shall we spend it in such a way that when we shall look back on the years we shall feel that life has been little less than a failure? Or shall we make such use of our time that we can look back upon the years with gladness? Life is full of possibilities and opportunities, and they are ours to use to bring gladness to ourselves and others. If we would have true happiness in life we must early and all through life make the right use of our time. Remember these four things:

1. "Give time to think of God when you are young, for in old age the natural powers are jaded."
2. "God wants more than the dull dregs of our life; it is sin to offer him the feeble end while we have consumed the strong beginnings on ourselves and pleasure."
3. "Time given to self in youth brings us to an old age of fear and misery."
4. "Time is talent given us with which we must trade, and we must give account at last."

"Take time for the tender word,
Take time, lest a heart should break;
Take time to say that your own is stirred,
Take time for the Master's sake.

"Take time for the upward look,
Take time for the whispered prayer;
Take time to seek the old, old Book,
The comfort which lightens care."

Does this all mean that we are to be "goody-goody," long-faced young people? No, it means that we are to be just the opposite of that. "To give God and Christ and religion the rightful place in our lives means that we will be better, brighter, happier young people. And it means that we will not only get more of happiness out of life but that we will be looking for chances to bring happiness into other lives. To give our time to Christ simply means that we shall have the right viewpoint and understanding of life; how to make the most of life.

YOUR THOUGHT

Why are we often unwilling to give our time to Christ?

Why should we give ourselves and our time to Christ while we are young?

Why is it easy to find arguments to justify the misuse of time?

Is time that is used in such a way as to bring no particular good to yourself or others, even though not viciously used, well spent?

A SPENT FORCE

Now and then it is suggested by some one or from some source that Christian Endeavor has outlived its usefulness, just because there happens to be a temporary lagging in interest on the part of some societies, just as there is bound to be now and then in any line of work where sustained effort is required. Not long ago some one wrote Dr. Francis E. Clark, asking him if Christian Endeavor is a "spent force," having heard it said that it was. In his reply Dr. Clark gives so many facts to the contrary that they are not only interesting, but most encouraging at this particular time to the friends of Christian Endeavor. Dr. Clark says:

That catchword "spent force" was started some years ago by a minister in a pessimistic mood, who applied it in his address to all church organizations, not only to Christian Endeavor, but to the Bible school and the church itself. It meant little at the time, except that the speaker was suffering from a fit of the blues, and all the years since have disproved it.

As for Christian Endeavor, it is twice as strong now as when that remark was first made. Consider these facts.

1. Our numbers are growing year by year. Single campaigns have added a million new members and ten thousand new societies in two years (not a net gain of these numbers, of course).

2. New and successful plans of work are constantly developed, suggested by the officers of the United Society at the biennial conventions, operated and often enlarged and improved by the state unions.

3. The state Christian Endeavor unions are better organized for greater efficiency each year, many of them having field secretaries who give their whole time to Christian Endeavor.

4. Intermediate and Junior Endeavor societies have of late been multiplied and improved.

5. The denominations, with one or two exceptions, are more and more cordial to Christian Endeavor, many having adopted the society as their only young people's organization.

6. In war service Christian Endeavor has found a great opportunity. Not only are nearly 200,000 Endeavorers serving with the colors; but in production and conservation, in Red Cross and Y. M. C. A. work, Endeavorers have been in the front ranks, receiving the commendation of President Wilson and many others in authority.

7. From foreign countries we learn that Christian Endeavor in spite of awful war conditions has not been seriously checked, and in some, like Mexico, Brazil, and Norway, has actually taken on new life. Australasia has just had a great convention; the British union is in better condition than before the war; China has added three hundred societies to her ranks lately; Japanese Endeavorers have more than doubled their numbers within two years; while India has made large advances as usual. Christian Endeavor is a *spending* force, and not a *spent* force. It is spending its force everywhere for Christ and the church and the world.

THE THEOLOGICAL SEMINARIES AFTER THE WAR

REV. FREDERICK LYNCH, D. D.

Reprinted from the "Christian Work," and sent out as a folder by the Theological Seminary at Alfred, N. Y.

In the findings of the Conference of Theological Schools which were printed in this column last week, three or four items deserve careful attention, and I should like to emphasize their importance in this week's letter, if I may.

The first finding deals with the closer relationship of the churches and the theological schools. It points out the duty of the churches to recruit men for the seminaries. I am glad the conference brought up this matter. It might well have addressed an encyclical to the churches reminding them of their great obligation at this point. The

relation of the churches and seminaries should be much more intimate than it is at present. The churches should feel, not that the seminary is an independent organization which finds young men, educates them, and then sends them to the churches, but that the seminaries belong to them, and that they send up their boys to be educated in the institution they maintain for this purpose. Perhaps the seminaries have been remiss in this matter as well as the churches. I am not sure that it would not be a good idea for each seminary to maintain an able man, a sort of vice-chancellor, to spend all his time going about among the churches keeping them in real and close touch with the school. I think the average congregation would like to hear just how its ministers are trained—what is taught, and how it is taught. I think it would increase contributions to the school, help accomplish just what the conference asks for in its findings, and awaken an interest in the recruiting by the churches of bright young men for the university. The bright young man might possibly be in the congregation and become interested. But the churches should undertake the interesting of its boys in the ministry more than it does. We pastors might be more alive in this matter, too. The Roman Catholic priesthood is almost entirely recruited by the priests, who pick out the bright boys in the parish, make them acolytes, and, when one shows ministerial promise, point him toward the priesthood. And why could not a church occasionally send up its best boy to the seminary as its student, providing a scholarship for him at its own expense?

Another finding makes something of the same appeal to the colleges and universities, asking their interest in boys intending to enter the ministry and asking them to direct his preparatory studies in that direction as they now direct the boy intending to enter the law school or medical school. The boy expecting to enter the medical school is advised to study biology in his senior year in college. The boy expecting to enter the law school is advised to specialize in constitutional and political history. Why should not the colleges advise the boys planning to go to the divinity school to study economics, psychology and philosophy?

But I think the conference did not em-

phasize the most important duty of the Christian college, namely, to put before its students the claims and opportunities of the ministry today. One of the best movements of recent days was the holding of a few conferences of college students where five or six of the ablest preachers met them and put before them these claims and emphasized the opportunities the ministry offered for leadership. I attended one of these conferences three years ago and was greatly impressed with their value. I understand that they bore good fruit. Now, as soon as this war closes, the world is going to enter upon a great period of reconstruction, *religious* reconstruction as well as industrial and international. Old things have passed away. All things have got to be made new. *Never* has the ministry offered such an opportunity for leadership since the days of the apostles as this period will offer; never has the ministry demanded abler men—men who are statesmen and prophets; nowhere can the strong, eager, ambitious, noble boy find greater scope for leadership. These new opportunities should be presented in every college by our ablest ministers. I would advise the conference to undertake this task at once, sending two or three of our best preachers and leaders for a day's conference with the boys in every college. Any minister would delight in such a task.

A third significant finding of the conference emphasizes the need of exercising great care in maintaining a high standard of qualifications for the ministry in view of the great problems and huge tasks that will confront the churches after the war. This is a wise caution. The minister of this approaching period of reconstruction should be a man of finest training, unusual qualities of leadership, broad vision, grasp of the great problems facing the Church. He should be the best educated man in the community. He should be big enough to see that the new world is going to demand a much wider service of the Church than has the order which is passing. He must be able to lead a Church that has got to save the social order, the industrial order, the international order, as well as the individuals in these orders. This will call for big men, with the finest training that schools, colleges, seminaries, books, personal study and prayer can give.

CHILDREN'S PAGE

WHAT HAPPENED TO THE BIRTHDAY CAKE

CAROLYN SHERWIN BAILEY

"It will need four eggs and a cup of sugar and some milk and some flour," mother said, as she went to the pantry to get the yellow mixing bowl and the sifter to make Barbara's birthday cake.

"It needs sugar, too, for the frosting and please make very thick frosting, mother dear," Barbara begged. She was standing beside the kitchen table, watching, for she was going to be six years old in just a few days. It was to be her birthday cake, rich and sweet, and shining on the supper table with six pink, lighted candles.

"I am afraid that the cake and the frosting together will use up all our sugar," mother said as she came back. "I wonder," she went on, with just a little bit of worry in her voice, "if we could manage with two eggs instead of four. Eggs cost so much now."

"Well, we have to make a birthday cake, don't we, mother, because I always cut it and share it?" Barbara said. Mother looked down in Barbara's kind little face and she thought a moment, too. That was the wonderful part about mother and Barbara, they so often thought the same things. Then they said something to each other, laughed, and hugged each other, and mother put away the big yellow mixing bowl and flour sifter.

The next day was Barbara's birthday and two people who didn't have birthdays had surprises.

Timothy, whose mother did the washing, had been very ill for a long time. He was getting better, and could sit in the big rocking chair, all wrapped up in a quilt, and try to smile out through the window when Barbara passed. Barbara stopped at Timothy's door on the morning of her birthday. She had a basket on her arm. She took from it a bottle of creamy milk and a bag that held four white eggs.

"Here is a part of my birthday cake for you, Timothy," Barbara said. "It will make you get well faster."

Granny Blake was just putting her tea-kettle on her stove when she heard a knock at the door of her little house. When she opened it she saw Barbara who loved Granny Blake so much. No one could make such nice rag dolls as Granny, and she was always cheerful and smiling, even when she had hardly enough coals to make her kettle boil.

Barbara still carried her basket, and she took a package of sugar and a freshly baked loaf of wheat bread out of it.

"Here is a part of my birthday cake for you, dear Granny," Barbara said. "This is sugar for your tea, and mother made the flour into a loaf of bread for you to eat with it."

Then Barbara went home almost as happy as if she had eaten a large piece of frosted birthday cake. But when the day was almost over and it grew dark, Barbara began to wish that she could see the six pink lighted candles shining for her birthday. She went slowly in to supper, thinking of them. And, oh, what a surprise she found there!

In a rosy circle in the middle of the table shone six pink, lighted candles set in six pink rosebud holders. In the center of this birthday circle of lights was a bowl that held six beautiful pink roses from the garden and beside Barbara's plate was a parcel wrapped in pink tissue paper. When Barbara blew out the candles and opened the parcel she found a pink hair ribbon for a birthday present.

"What a beautiful birthday this has been, mother," Barbara said, "without a birthday cake!"

A KIND-HEARTED MAN

A story is told of Professor Leidy, the great naturalist, which shows how kind he was to animals of every sort. Once he collected half a dozen frogs for the purpose of studying their habits under different conditions. He shut these frogs up in a little box for a little while and presently, forgetting all about them, he left his home on some important errand.

When he was six blocks away Professor Leidy suddenly remembered the little captives that he had left behind him, and fearing that they might suffocate because of his neglect, he walked back the whole dis-

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XXI

(Continued)

As Kon's vacation was drawing to a close and he was sitting by the window one day, he suddenly jumped up saying to his mother, "Mother, there goes Susie by the house. I must see her once before I go back, it will be wrong not to do so." And without waiting for any reply he rushed out and called, "Susie, wait a moment, I want to see you."

She stopped until he caught up with her and then he said:

"I have wanted a little visit with you, Sue, before I go back and have watched and watched to see if I'd have an opportunity. You don't seem to be walking past in a hurry, so sit down on this rock with me a few minutes."

"But if father sees us he will call me with no uncertain sound. You know, father is all out of sorts these days. But I appreciate your wish and will wait to hear what you have to say," she replied, almost choking.

"Calm down, Sue, let's talk soberly and frankly. You have blamed yourself and I have blamed myself, but it hurts me to have you blame yourself, for I know I was shortsighted and altogether to blame. I asked your forgiveness. But why should we go the rest of our lives like this and feel hurt and sorrowful?" he said.

"Have you been sorrowful while in college? Have you not been a most joyful student and had all sorts of pleasure? I do not blame you for that, and I am trying to forget all the past, but O, Kon, I just can't, we did have such good times together. It is blistered into my mind. But, remember, I do not blame you, I never shall," she said.

"That is noble in you, Sue, and I appreciate it so much. I heard that you wrote to me once, but I never received the letter."

"Is that so? I thought you must have, for the letter did not return 'unclaimed.' What can it mean, do you suppose? I felt that you did not want to write to me after that, although you said when you went away that we could correspond a little," said Susie.

"I'll tell you what it may mean, and I am quite sure I am right. It means that your father destroyed the letter and it never went into the mail bag. And he will do the same again if you write to me from home. When you get to the academy or wherever you go next, just drop me a line and let me know where you are and I'll surely write. Let's be friends now, good and true, and I am sure no harm can come from it."

Kon then told her of his year's college life and how he wished she might have the same privilege.

"Father says I shall go to Alfred next. I am not quite up in studies for a Freshman year, but he says that does not matter, and that I need not take a full college course, just an elective study or two and lots of music. They say I can play real well. Did you know that I have a piano?"

"Yes, I heard of it, and I wanted to hear you so!

tance and put them into a more comfortable place.

This great naturalist, to whom a monument has been erected in Philadelphia, took pains not to cause suffering to any dumb animals. Surely we should all follow the example of the scientist who was so kind-hearted in all his dealings with animals.—*Author unknown.*

AN EGG PROBLEM

Two young girls and their brother were going to spend the day in the woods.

In the lunch-basket they had three boiled eggs—one for each; but just as they were about to set out, a young friend called; and they invited him to accompany them. The oldest girl said to her brother: "George, we must add to our lunch-basket, or there won't be enough." Whereupon George went off and got another egg, and put it in the basket, while his sisters procured cake, etc.

"Why, George, where did you get that egg?"

"Oh, out of the basket in the cellar," was the reply.

"But it was not cooked, and we can not use a raw egg. Which was the egg you put in last?"

But George could not tell; the eggs all looked just alike, so they felt them to see which was the warmest, but they were all equally cold, the boiled eggs having been cooked early in the day and taken to the cellar to cool. They then held them up to the light, and they thought one of the eggs was more transparent than the rest, but the difference did not seem to be so great as to make them quite sure as to which had been boiled and which was raw.

At last the visitor found out their dilemma, and at once said that he could easily tell. Taking an egg between his fingers and his thumb, he twirled it on the table, and it spun like a top. "That egg," said he, "has been boiled." Another was tried with the same result, and then he found one that he could not make spin. "That," said he "is the raw egg."—*Exchange.*

"Out of 22,000 operatives in four mills of Manchester, N. H., many of them foreign born, just one left because of prohibition, is the statement of Mrs. William Tilton."

much, but I knew your father would not like it, and so for your sake I did not come over to your house. But I am glad of this chance to right up a few things. Let's shake hands good friends, and I'll write to you soon. Good-by."

Kon told his mother what was said, for he still confided in mother.

"I am fearful that writing will keep up her sorrow, but be careful, my boy, and do not let her feel encouraged in anything but common friendship. Tell her things of interest, but go not into details of any girl company you may have, only that all the young men and women mingle together in college as one family," advised his mother.

The vacation ended all too soon and Kon again said good-by to those dearest to him on earth. He arrived at Salem to start in as a Sophomore.

"Two years yet before you'll be a 'grave Senior,'" said his sister; "but I don't think Seniors act very grave—oh, yes, some of the 'pop and effervescence's gone' and many boys' tricks are not pulled off. They know what they are in college for now, and that soon they must meet some very stern realities."

"Have you heard whether Evelyn is coming back or not?"

"Are you anxious, brother. Yes, she's here. I saw her go by the house yesterday. Don will not come until next week. He has been sick. A card from him is on the desk. Read it."

"Sorry for the boy. If he had been with me on the farm he would have felt like a fighting matador," said Kon.

"Have you heard that John Fraats got into trouble this summer at Wheeling?" his sister asked.

"No; disgraced his college?"

"Disgraced himself. I do not see how it can disgrace the college," she replied.

"Well, we students look at it that way. Some may say when a student does something shady, 'That's life,' but if Don should get crooked, I'd feel all broken up and Salem would have to suffer for it. Don't you know that a college is too much judged by the actions of her students?" said Kon.

"I suppose so, as a church is judged by the world for the crookedness of some of its members. It is not 'righteous judgment,' however," replied Ethel. "But there is one thing I want you to guard against as a college student. Don't get puffed up with the feeling that you are so greatly superior to men outside college."

"I expect that does get some fellows. But, sis, how can they help it when they listen to men who talk as did a judge who, in his lecture before the students here last year, kept repeating, 'You college men are to be the brain and leaders of the country.' We get that from so many different sources all the time, and if it is taffy, then take it for its worth. George Simms was walking one day with me over the hill and saw a chap with a greasy jacket cleaning an oil well. 'The poor sinner, he'll never rise above that job, but I'm to lead this nation.' And he puffed up about twice his usual size."

"Oh, he was just joking. George is not like-

ly to lead any nation unless he stops flirting and bones down to study better than he did last year," said Ethel.

On the street Kon met lots of college mates, and very hearty were the greetings and inquiries as to vacation bouts.

"How do you feel, George, after the summer's rest?" asked Kon.

"Tip-top, Kon. Lots different than when I entered here two years ago. Then I had both fists clinched expecting some one was going to 'horse' me every time I went to the postoffice. That's all gone now."

"Earned lots of money this vacation?" Kon asked.

"Earned one hundred dollars, but I've just six dollars in my pocket now after paying up my bills of last year. Father said I was too prodigal and spent too much on girls, but that is not so, for when I came here I had only five dollars, and I am a dollar ahead now. That's better than even in the game of life," said George, laughing.

"You and Alexandre Dumas are alike, only you will never have his fame. He went to Paris with twenty francs, and after making millions of dollars and losing them, he died, still having twenty francs, which he gave his son as he was dying. What are you going to do when you finish college, George?" asked Kon.

"Don't know, but there's one thing I'm sure of, I'll not go back home to the farm. I'll jump into something wonderful and say, 'Good-by father, so-long, dad, I'm gone.'"

"You might do worse than stay on the farm, dreamer. No better place than that for even a college graduate. The farms need us as much as the professions and even more, I'm thinking. Farming is not overcrowded and the law and medicine are."

"How about the ministry?" asked George.

"You'll not worry over that, boy; you're never serious enough for that. But the ministry needs some of us, I'm thinking, in these days when the mighty dollar takes nearly all graduates off their feet in the scramble for worldly success. The far look might induce some to try the ministry with all its financial discouragements."

"Say, Kon," remarked another Junior, "what show is there for a man with conscience and brains enough for the ministry? Salaries for almost everything else go up as times change, but the poor minister knows better than to deceive himself about that. He will still get his little \$400 or \$800 a year and a rickety old parsonage, and a donation of last year's bonnet from the sisters for his wife, and a cambric apron or pair of shoes for his daughter that Miss Grundy outgrew. Deliver me from that prospect. But of course you say, 'The Lord will provide.' I s'pose so. That is, he will keep him alive and give him a sight of the good times he will have a million years from now."

"That might be even better than a million a year here and a failure to see good times generations hence," remarked Kon.

"Oh, well, I recognize that, Kon. I'm not discounting all God's promises to those who sacrifice so much for his truth; but after all, is it not natural for a fellow to dream of a wife

and children and pleasant home and enough to save them from suffering and a dime or two to spare to send the kids to college? Is it the will of the Lord that churches shall keep their pastors humble and pious by half starving them and forbidding them to lay up a thousand dollars for old age and sickness of their dear ones that will come some time? I can't reconcile that with divine promises. Now, there is our old Presbyterian pastor living in our town. He was laid on the shelf at fifty-five years because he could not sing as he used to and play tennis with the young people, and yet he could preach a better sermon ten times over than his successor and was a sound man and in good health. But he had to go. He had been getting \$500 a year, with three children to clothe and educate and a wife that was not well, though a sweet woman, and he had not a dollar laid up when he quit the ministry, and how could he? I say that his congregation has murdered him, and he is fast going down in health and ambition, as he will not ask aid from his Board and they do not really know his situation. His daughters have been robbed of the college education that they expected to get, and his wife is on her death-bed. Oh, yes, the Lord provides, for the neighbors take something occasionally, but say, man, is that what a fellow faces when he thinks God has called him to the ministry? Thank goodness I am not called."

"I do not know what faces either one of us," remarked Kon, "but I know that the church must have ministers or go down. But it will not go down. Nevertheless, there is a mighty problem for business men in the church to solve. They must see to it that the men who serve them in spiritual things are well provided for or else vote themselves hypocrites in their congregations. For the average business man and farmer to keep adding to their stock of worldly goods while they permit the pastor to lose out continually, and to sit up nights worrying over old age and emergencies, is simply outrageous and a sin. Too many are like a farmer I knew at Cedarville, where I once taught school. He was always in debt buying and paying for farms. He just could not keep out of such debts. He skimmed the cream for his wife's use in cooking, and yet bought a \$50 harness for his span that he was so proud of, and paid \$10 for a Scotch collie. He went to the town fairs and paid the expenses of some of his neighbors who were judges on stock, but that man's subscription to his church was just \$5 a year. They paid \$450 a year to the minister, who rented a house and ten acres of land, and paid his rent from what he got off the land. The farmer would whine, 'I am \$3000 in debt now and can't possibly raise my subscription,' when the soliciting committee came around. Was he a good exhorter in prayer meeting? Just fine. I expect it was as in the story one of our good deacons told of his grandmother. She and her husband were going home one evening from meeting after the good woman had outdone herself in exhortation, and she was elated. She said to her husband, 'Didn't we have a great meeting tonight?' 'Yes,' he replied; 'but didn't the devil whisper to you that you did remarkably well?'"

"Say, Kon, you have a mission," said the Junior.

"What is it, please? I've long wanted to settle the question of a life work," replied Kon.

"It is the lecture field, for the special purpose of reforming all these abuses in church and society," answered the fellow-student.

College opened with new students as usual and the loss of a few old ones other than graduates. Don came the second week. He had come over just after a convention had been held at Clarksburg of so-called reformers, who had assembled to consider the question of more stringent Sunday laws. Don had attended the closing session. They had voted to petition the Congress, with other state organizations, to pass quite stringent laws to protect and save the "laboring man's only rest day"—Sunday, of course.

"Then what?" asked Kon, after Don had related the proceedings of the convention. "Was your father in favor of such laws?"

"Yes, but with proper exemption laws in favor of Seventh Day Baptists and Adventists," replied Don.

"Don't you know that Seventh Day Baptists and Adventists would be the *only* ones to be arrested under such laws? It has usually been that way. Your Sunday folks would not observe the day any better for the laws, and the persecution would all be on us," said Kon.

"I don't see how that would be," replied Don.

"Why, the only reason why men today are seeking such laws is because of the light that has come to the thinking people through our tracts and efforts to win back an apostate church to the Bible Sabbath. They can't withstand our arguments, so they resort to civil law to bolster up the decaying Sunday. If they seek to compel others than us to obey that law it will happen as the Tower City Topic, up in North Dakota, not long ago stated the matter."

"How was that?" asked Don.

"It said that 'an exchange' (it's usually an exchange) reported that, a few Sundays before, a farmer drove over to the county attorney's home and demanded the arrest of a neighbor's working crew that was violating the Sabbath. The county attorney was busy pulling weeds in garden, and suggested that the complaint go before the justice of the peace in his own township, but he was informed that the justice was out fixing his windmill. He was then asked to telephone the sheriff and have him attend to the matter, but he was busy loading cattle at the stockyards. The farmer was exasperated and resolved to saddle a horse and go for a constable, but his good wife, who was busy canning fruit, informed him that the boys had driven the horse to the village and were playing baseball. See how it works?" And Kon nudged his chum, who was slightly sensitive over the talk.

"Don, you ask your father if he would think, in case it was the Baptists who were to have some exemptions from a law opposite to their beliefs—if he would think exemption and toleration laws were equal rights according to our national constitution," said Mr. Barber.

"I'll do it," said Don. "I don't see any

justice in such laws myself, and I don't believe father does. He says Baptists have always demanded equal rights for all and for a Bible proof of all dogmas. "The Bible and the Bible alone the rule of faith and practice."

"Exactly, Don. And will he also give Bible and Bible only for Sunday observance? He can't find it in the Old or New Testament. I'll give you free room rent and board and tuition until you graduate if he'll produce it from the Bible," said Mr. Barber.

"Do you mean that?" asked Don. "I would not accept them anyway, but I'll get you the Scripture for it when I go home next time and repeat to father your offer."

"All right, Don, don't forget it. And also tell Evelyn to have her father send his arguments," put in Kon. "By the way, Don, leaving that controversy, you get Miss Hazel and I'll get Evelyn, if they don't 'mitten us,' and let's go to the lecture next Thursday evening by Professor Sturgess on Education. Agreed?"

"Agreed, old boy," replied Don.

"And after the lecture all of you come here for reports and a candy pull," said Ethel.

(To be continued)

NOT TIME ENOUGH

ANGELINE PRENTICE ABBEY

There was not time enough, Lord,
In the week

To do my task and yours, and so
I did mine own,

And yours was left undone.

My money, too, was short this month;

I only gave a little change

Into thy treasury.

I did not have enough to buy the things

My wife and daughter asked,

And so, of course, I could not give away

What first belonged to them.

When all their needs I have supplied

I'll make it up to you.

You say there was a soul, last Sabbath eve,

Who missed me at the church?

Who said he always had been helped

By words which I have said?

He failed the next day in a test

Which needed moral fiber?

If I had not gone with my wife

To that concert on Thursday,

I might have finished up my work

And been at church next night.

That ball game, too, the other day,

The new book read last week,

Of course took up much of my time;

But one must have some play,

Some recreation 'mid the toil

And drudgery of life.

You say the Lord needs every one

To help in saving men?

If every one did well his part

The world would soon be saved?

That when at church we meet and pray

Our re-creation comes,

The Spirit's power comes from on high

And fits us for the task?
I know I always have been helped,
Made stronger through the week
To cling to right, and shun the wrong.

You say I should plan first each day
What I can do for God?

The Morning Watch is just for this,

And keeps us strong and true?

That I should first count out God's tithe

And live upon the rest?

That many people live on half

That I receive, and give

Their tithe and more with joyful heart?

If wife and daughter felt this way

'Twould not be difficult.

You think that I should teach them this

If I have caught the vision?

You do not know their selfish hearts,

How Christless is our home!

You say, use my persuasive eloquence

As I do at the bar?

That if I go about the task with hope and

faith and love,

And earnest prayer, I shall succeed,

And life will be transformed

For every inmate of our home;

And Christ's cause far advanced?

Oh, I am so lean in my soul,

I first must be renewed!

Yes, I will pray most earnestly,

And I'll be at the church

And bring my wife and daughter, too,

If I can but persuade them.

I know we need Christ in our home

To help us every day

The evil to resist, and then

To save our souls for Heaven.

OUR FLAG

No matter what happens to you, no matter who flatters you or who abuses you, never look at another flag, never let a night pass but you pray God to bless that flag. Remember, boy, that behind officers and government, and people even, there is the country herself; your country, and that you belong to her as you belong to your own mother. Stand by her, boy, as you would stand by your mother.—*Edward Everett Hale.*

There is no way but for Christian people to rise to the largeness of the task. The necessity of the nation and of the world during the war, and for a period after the war, requires that every citizen shall offer himself and his resources as unreservedly as the soldiers offer their lives. Ministers must teach the people to live for the nation and the kingdom of God during these fateful days.—*Federal Council.*

OUR WEEKLY SERMON

SEVENTH DAY BAPTISTS AND THE NEW WORLD-ORDER

REV. AHVA J. C. BOND

Address at the "Patriotic Service" in the General Conference, Nortonville, Kan., 1918.

It has been said repeatedly that henceforth and for some time to come everything will be dated from the Great War. We come to this conclusion because the war affects us all so vitally as it enters every home with some urgent demand, and pulls the heartstrings of millions who bid loved ones good-by. And this will be a different world as a result of the present conflict. Our homes will be different. Many of the boys will not come back. Some have already made the supreme sacrifice. Those who do come back will be changed; and we who stay at home can not go through the experiences of these tremendous times and remain what we were before. Our social relations will be greatly altered, and our economic life will have undergone a reconstruction. Surely in all these ways and many more the Great War is fixing an important date for all time.

It is not my purpose to dilate upon these evident changes, or to draw conclusions for the future from facts so patent to every observer. While I would not disregard these obvious changes, nor fail to appreciate their significance for the future, I desire to bring into purview other forces at work in the world. I have chosen to survey the field of spiritual forces because they affect the world more fundamentally.

The Protestant Reformation in the popular mind dates from the nailing of Luther's ninety-five theses to the door of the Wittenburg chapel. In fact the celebration of the Quadri-centennial by Protestantism last year centered about that date. True enough on October 31, 1517, began the violent eruption which was to wrench a new freedom from the autocratic power of a sterile but arrogant ecclesiasticism. But without the Renaissance there could have been no Reformation. He who studies the movements of Luther and his coadjutors as they stand in unqualified opposition to

the unscrupulous power of Rome, but fails to trace the silent forces which lead up to that hour, has not reckoned with the great spiritual forces always at work in the world.

It is not my object to sight a parallel between the Protestant Reformation and the present world situation. In spite of the hoary adage to the contrary, I do not believe that history repeats itself. Cause and effect follow each other; but history is progressive. There are always new elements entering in, and therefore advanced results being obtained in the development of history. I maintain that the new order whose existence will be dated from the Great War has its roots in the new learning of the last fifty years preceding the outbreak of the present conflict. Modern science has given us a new universe. We owe a great debt to natural science which has immeasurably enlarged, but has unified our world, and has given us instead of a capricious, a trustworthy universe. Science has made it possible for theology to postulate the truth, both inspiring and reassuring, that God is a God of law; for a God of law can be trusted, while a god of caprice can not. It is true there are men restricted in religious experience and contracted in their thinking who have arrogated to science a place of dominance to which common sense can not agree. But common sense is not so uncommon but that men are able to take care of an error so obviously inconsistent. Science should be made a servant of religion. We may accept its conclusions in regard to the methods and processes in this universe of ours, but its limitations bar it from determining ultimate causes or final results in the realm of religion. Science may tell us how God has worked, but not how God must work. It teaches us not the uniformity of law, but the universality of law. Science has taught us that God works according to law, but not all, nor the most important, elements entering into the law of God are discoverable to science. By the help of science, however, religion has been redeemed from fetishism and has become a life of trust in a living God who is at home in the universe. The earlier fears of orthodoxy, which persist even yet in some minds, were that God would be driven out of the world if we came to understand in any measure

how he orders and sustains the universe. Such fears were based upon the false notion that only the mysterious is of God. We have seen him only in the gaps which we could not bridge in our thinking. Such conceptions put a premium on ignorance. As knowledge increases and these gaps become smaller and fewer our God of magic is taken from us. Today God is brought nearer in every discovery of the working of law, for it constitutes a fresh revelation of God's way with men, and a new insight into his character. We shall never be able in this world to fathom the mystery of divine being, but we can follow along in the right direction. Jesus will ever be to man the supreme revelation of God, but knowledge and reason, scientifically acquired and applied, support faith and foster an ethical religion.

Another important influence in the new world-order is the new light which the Bible is shedding abroad in the world, and the new power it is bringing to bear upon the life of men and nations. The Renaissance and the Reformation made the Book generally accessible. It put it into the hands of the people, and in the language the people could understand. But it was overlaid with the traditions of centuries of ignorance and superstition, fostered by the Roman church and often by designing popes. Due to an awakened interest in Bible study, and to a devout application of the literary and historical method, the crustations which had gathered about the Sacred Scriptures are being removed, and there is breaking forth from the old Bible a new light, even the face of the Man of Galilee, the Savior of mankind. Jesus once said to the Pharisees, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life." The folly of the Pharisees was repeated by the Protestant churches during the centuries immediately following the Reformation. The Reformation of Luther was a great triumph of truth and freedom in that the church broke the chains of an unscrupulous power. But the new church made the mistake of the boy who fell out of bed, it went to sleep too near the place it got in at. All sorts of fantastic interpretations were put upon the Scriptures, and every variant conception of meaning

gave rise to a new denomination. Every passage was considered of equal value with every other in directing worship and in determining conduct. Like the Pharisees of old men searched the Scriptures with diligence, but often without finding Christ therein. Some years ago I heard that a certain minister argued the justice of retaliation in a particular instance, bringing to bear the Bible which says, "An eye for an eye, and a tooth for a tooth." If we accept the theory of a dead-level, verbal inspiration, formerly held by Protestants, there is no way to meet his argument. We may quote to him the words of the Master in Matthew 5:39. But for him that is simply a matter of two passages which do not seem to agree. One is just as authoritative as the other, and if we would justify our position, all we have to do is to look up another passage that will support Deuteronomy 19:21. And no doubt it can be found. With such a conception of the Bible one may search the Scriptures until he is able to argue to a standstill, or to a fare-you-well, and fail to find Christ.

Many read their Bibles today with a new interest, and its truths are emancipating their lives, and regenerating society. We search the Scriptures because they testify of Christ, and through that study we are brought to him, and find in him our life.

Underlying all that I have thus far set forth as forces making for a new world-order is the theory of evolution. I can make but a brief reference to this important factor in the present world conditions. Like the discoveries of physical science, and the findings of the higher criticism, the theory of evolution at first proved disconcerting, and seemed about to destroy faith. Today its devotees claim less for evolution, while the church has accepted a rational interpretation of the theory to the enrichment of the life of faith. The Christian believes in evolution not as an unfolding simply, but as an enfolding. Environment, therefore, makes its contribution to the development of the personal life and of the race. And our environment includes the physical universe, and the unseen but boundless realm of the spiritual.

I have been able to indicate, merely, certain theories that have affected the thought of the last several decades, and have brought us up to a new period in the

world's progress. With it have come new problems, and if I read the signs of the times aright, new opportunities for the Christian church. To me the times are by no means wholly disheartening. This deadly war, the most awful nightmare that ever disturbed the dreams of mankind, will pass. The night through which we are passing is not without its star of promise. The day will dawn. Out of the darkness the church will come with a new sense of the meaning of Calvary, with a new conception of vicarious suffering, and with a brighter hope of immortality. Were it not for seeming to belittle a calamity so colossal, I would designate the war as only a symptom of a world illness which is working out its worst suffering in its passing. Were it not that I might seem to you to regard war as a normal condition in the progress of the race, I would speak of it as the world's growing pains. War is not normal. It is not a necessity in the development of the superman. War is a blight and a curse, a block to civilization, and a denial of Christianity. It is an evil which must be banished from the earth and driven back to Hades where it belongs. Today America is giving her sons in a war against war. It is the business of the church to support the cause in every possible way, but to see to it, also, that the fruits of our sacrifice shall not be lost in an aftermath of spiritual depression and of practical atheism.

God is not responsible for this war. Men are responsible: malicious and evil-minded men. And men must put an end to war: men Christ-led and Spirit-filled. God does not bring about war in order that he may accomplish his purposes thereby. The forces that will forever banish war from the earth, and bring in the kingdom of Christ are spiritual, but they must be man-mediated. In an address delivered in Cincinnati last December Robert E. Speer said, "You say the church could have prevented this war. So could chloroform have prevented it, if it had been administered to the right persons." "But," he continued, "neither chloroform nor Christianity are self-administrative." There is the point. The church must become the instrument of divine grace, the channel through which shall flow divine power. The church is becoming awake to this fact. And I repeat here, The new learning, a re-discovered Bible, and

modern theology all contribute to the vitalizing of Christianity. The church will yet arise to the supreme opportunity not only to meet successfully the new world-order, but to mold it.

You have seen already that I do not agree with the pre-millennialists. I do not believe that the war was made in heaven and staged on the earth as a part of the program of God for the universe. God, the Father of our Lord and Savior Jesus Christ, is not going to adopt the methods of the Kaiser and by physical means destroy mankind; or any portion of it, in order to work out his will. It is not his will that any should perish. Many will be destroyed through failure to meet the conditions of salvation. But these conditions are spiritual. God's kingdom is spiritual, and his method is love. He has not abandoned his own plan for the world. The man who preaches the destruction, by fire or sword or by any other physical force, of this world of ours, as a part of the program of Heaven, is injecting into religion an element of force which is not in keeping with the character of God as revealed in Jesus Christ.

I trust I have made clear my belief concerning the present world-situation, both as to the spiritual elements entering into it, and their implications for the future. It would seem there are new tasks awaiting the church; tasks great with possibility for the race. Tasks urgent and heavy, but for which God, as in every time of crisis, has been preparing his people. We say Germany has been forty years preparing for this war. For a longer period than that God has been preparing his church to meet the crisis, and to carry the race forward toward the goal of peace and righteousness, and the Kingdom of Heaven. Now, what is the place of the Seventh Day Baptist Denomination in this new world-order? And when we speak of a new world-order we mean nothing static or final. The present is but the legitimate fruitage of all the past, the pregnant promise for the future.

The Christian church is submitting itself to a rigid self-examination. For four years this process has been going on for the purpose of determining why the church did not prevent this war. One result of this study has been the pretty general conclusion that the church must become more united. Many are working for church union, and

boldly state that only "visible union" will fit the church to meet the demands upon it. There is a popular demand for the elimination of all non-essentials that separate the church into different communions. Donald Hankey's "Religion of the Inarticulate" has become a popular phrase. And we hear a good deal regarding John D. Rockefeller Junior's "Church of the Living God." Many are looking for the elimination of denominational lines as the church honestly and seriously faces the tasks confronting it.

The value of co-operation is being demonstrated in other fields of action. And, too, we are beginning to see how insignificant some things are that separate great bodies of Christians. For a single instance, why should the color of the skin of the communicants separate churches into different camps. Such divisions are a travesty on religion, and they become embarrassing when carried to the mission field. It must be an offense in the sight of Heaven.

The elimination of non-essentials will obliterate denominational lines where divisions are marked by unimportant differences in creed or polity; and the church will be stronger for every union brought about on that basis. There will be less time for bickerings, and more energy to devote to a constructive ministry.

But we are learning other things in these strenuous times besides the value of unity of action. We are learning to reckon the last ounce of energy, and to measure the value of every element of strength. The tasks before Christianity call for every available spiritual force. The contribution to the spiritual equipment of the church which may be made by the smallest Christian communion can not be longer overlooked.

For a denomination holding a vital doctrine or an essential Christian practice to compromise its faith for the sake of organic union would be to stifle its own life, and to weaken the impact of the whole church upon the world. There might be the form of union, but not the power of the unity of the Spirit, which must be built around the truth as it is in Jesus. No doubt much needs to be eliminated from the church, but the only safe process is by a re-emphasis of the fundamentals of faith, and by a renewed loyalty and devotion to

Jesus our Master and Lord. The one truth that separates us from other Christian bodies is the Sabbath. The question of our place, therefore, and of our right to exist apart from other communions, depends upon whether the Sabbath as we hold it is needed by the church to fulfil its mission in the world. For unlike many doctrines about which members of the same communion may differ without serious difficulty in practice, the observer of the Seventh-day Sabbath faces once a week the practical demand for separateness. We believe the church needs the Sabbath, and that that need is being demonstrated. Those who speak of the failure of Christianity today, refer to a Christianity without a Sabbath; certainly without *the Sabbath*; and such was not the religion of Jesus with which his disciples were commissioned to conquer the world. The Sabbath was lost when Christianity was captured by the world, and Sunday-keeping, however conscientiously followed today, is a part of that apostasy which has threatened us with a defunct Christianity and a defeated church. The church that shall vitalize humanity and rehabilitate the world must be a Sabbath-keeping church. Is that too much to say? Confronted by the present collapse of civilization, I dare not trust in this dark hour of the world any religion, however elaborate or refined, other than the faith lived and taught by Jesus of Nazareth.

The life of the Master can not be rightly understood, or his religion appreciated apart from his spiritual heritage. Jesus was born a Jew. No other race or religion could have given him birth. It was by no arbitrary selection or mere accident that Jesus was born of that race whose life history and whose ideals in song and story and sermon make up the contents of the Old Testament Scriptures. The centuries behind him were centuries of discipline in the faith and religion revealed in the Old Testament.

No institution of the Hebrew religion had more disciplinary influence or more fruitful life-building results, than the Sabbath. The monotheistic faith of the Jews taught the transcendence of God who created the heavens and the earth. That same faith that taught his transcendence taught also his imminence. It revealed his loving

active interest in man in that he created not only a physical earth, beautiful and good, but in the morning of the world, "when the stars slid singing down their shining way", God created a Sabbath for rest and spiritual refreshment. We do not stop here to discuss the question of criticism involved in the early chapters of Genesis. Underneath the form in which the truth is cast and held for the blessing of man is the great truth itself, back of which mortal can not go: In the beginning God; and God created the heavens and the earth,—and the Sabbath. Nothing less than this is taught in the first creation story as recorded in our Bible. That God created the heavens and the earth, and the Sabbath was a fundamental faith of the Hebrew religion. In this faith Jesus was born, and of it he said that not one jot or tittle should pass till all is fulfilled. If the roots of the Sabbath reach back into this ancient Scripture it is well grounded. And if Jesus said it can not pass away till the earth passes, then in our Sabbath-keeping we do well to harken to the voice of the Master.

As we come to the Ten Commandments we find the same principle will hold. The question whether the Ten Commandments were written by the finger of God on tables of stone need not necessarily be answered in the affirmative. Apart from the incidents connected with the giving of the law as recorded in Scripture; the stone slabe, the smoke and fire and thunder, there remains the great fact of the commandments themselves. They not only exist as recorded in the twentieth chapter of Exodus, but they formed the foundation of religion and ethics for the Hebrew race, and men of Christian faith believe it was of these that Jesus spoke when he said, "I came not to destroy the law."

At the heart and center of this moral code is this commandment: "Remember the sabbath day to keep it holy." "The seventh day is the sabbath of the Lord thy God." The burden of truth rests not upon him who holds to the fourth commandment with the rest of the Decalog, but upon him who rejects the fourth while acknowledging the authority of the other nine. Let those who tear one out give reason why; Sabbath-keeping Christians need but to hold consistently to the plain teachings of the word of God.

In the later history of Israel the sins condemned by the prophets were not ceremonial but ethical. The people were not asked to multiply sacrifices, but to do good to others and to walk humbly before God. The prophets who in life and teaching approached the Gospel standard, taught that Sabbath-keeping was necessary to right living. They cried out against Sabbath-breaking which was one of the chief sins that brought punishment to the race. They held that spiritual Sabbath-keeping would free them from threatened punishment, and would bring blessing in its train. Jesus said, "I came not to destroy the prophets," and in that declaration sealed forever for himself and for his disciples the truths taught by these worthy men of God.

Among the lessons of the Babylonian exile was the lesson of Sabbath observance. The discipline of those exile years with the teachings of the prophets ringing in their ears and lodged in their hearts, brought the Hebrew race up to the birth of Jesus free from the paganism of no-Sabbathism.

Briefly I have outlined the place of the Sabbath in the teachings of the Old Testament, which was Jesus' only Bible. In it he was taught as a child and from it he received inspiration and instruction. In the Old Testament his life was grounded, and upon its teachings his faith was founded. It has been said that Jesus taught nothing new; only new conceptions. In the birth of Jesus the highest hopes of the prophets were fulfilled. He was born in a Jewish home, and therefore in a Sabbath-keeping home; in a Seventh-day Sabbath home. A home that gathered up into its life all that was best in the traditions of the race, and where the Scriptures were read and revered. I have said this was no accident. The Hebrew race, in spite of its mistakes and weakness, had in it the elements that went into his own life and furnished the basis for his teaching. We find him doing just what we would expect of one who had perfect discernment. Continuing, enlarging, and correcting the conceptions of truth found in the Old Testament, he rejected only that which the new Way found worthless, and by his life and teaching gave larger meaning to all that had permanent worth.

The Jews, who by ceremonial washings had washed all the color out of their re-

ligion, had burdened the Sabbath with rabbinical restrictions. From these burdens Jesus sought to free the Sabbath. But no recorded act of his can be construed to teach that he ever forgot its sanctity or disregarded its claims upon his own life. They who sought to condemn him, and who accused him of Sabbath-breaking, could find no charge more serious than that he healed a blind man on the Sabbath; restored a withered hand or straightened the bent form of a woman long bound under an infirmity. In passing through the grain fields Jesus did not so much as rub out the grains to satisfy his hunger. He defended his disciples against their hypocritical accusers, but in his defense of them the sacred character of the Sabbath was not involved.

Think what kind of Sabbath-keeping Jesus must have practiced when those who sought to condemn him by the strict law of the Pharisees could find no charge more serious than these. The whole attitude of Jesus toward the Sabbath convinces us beyond a peradventure that it was one of the institutions of the Old Testament that had permanent worth. It must be preserved but purified. It must be redeemed from Pharisaical fetishism, and restored to its primitive purpose of blessing to mankind. He who announced himself as lord of the Sabbath when he was here on earth, is as truly the lord of the Sabbath today. Such a conception of the Sabbath lifts it above the plane of narrow sectarianism and of mere Seventh-day propagandism. Here we face the question of loyalty to Jesus Christ, and of a spiritual conception of the Sabbath which shall make it a constructive religious force in a day when every spiritual resource is needed to build the Kingdom of God out of a broken humanity.

These times call for re-evaluation of our spiritual heritage. The Sabbath can not escape the pragmatic test now being applied to every ordinance and doctrine of the church. If the Sabbath could escape, that very fact would go far toward proving its lack of vital worth. In the face of a distraught world, humbly but confidently we bring the Sabbath of Christ as the peculiar contribution of Seventh Day Baptists. This we do while joining with all followers of our Lord in every possible Christian service which can be better promoted by such

co-operation. We are living in a new world. In a torn and bleeding world, but in a unified and waiting world. In a crying and seeking world. The cry must be answered by a united church, but by a purified and holy church. How shall Seventh Day Baptists do their part in meeting this twofold demand? Shall we deliberately sink our denominational identity in a sacrificial effort to bring into one organized body all believers? Or, on the other hand, shall we emphasize our separateness, leaving to the co-operative ministry of others the world's redemption, while we tag along in the rear, crowding ahead once in a while far enough to nudge these forward-looking denominations in the ribs while we shout in their ears, "You forgot something; What about the Sabbath?" God forbid that we should do either of these disastrously foolish things. So long as the Christian church, however awakened it may be to its responsibility to save a dying world,—so long as the church fails in the proper recognition of the Sabbath of divine appointment, that long will there be a place for a separate body of believers who hold sacred in practice the Sabbath of the Scriptures. On the other hand, the Sabbath must not wait to be brought in as an adjunct to Christianity, but must be given the fundamental place it holds in the life and teachings of Jesus.

The 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

(Continued on page 511)

DEATHS

SMITH.—Mrs. Emma Lanphear Smith, wife of John Hathaway Smith, died at the old Lanphear homestead in Phenix, R. I., September 24, 1918.

Mrs. Smith was the daughter of the late Thomas P. Lanphear, a leading business man of Phenix more than half a century ago. She is survived by her husband, a brother, Edwin T. Lanphear, four nieces and five nephews—Thomas P. Harris E., and Harold A. Lanphear, Mrs. Oliver D. Edwards, Mrs. Lydia W. Bassett, and Miss M. Alice Lanphear, all of Providence, John H. Lanphear, of Baltimore, Md., Mrs. Alfred Masury and Robert E. Lanphear, of New York.

Mrs. Smith was a pioneer among women to enter the journalistic field. For more than twelve years she was the Pawtuxet Valley correspondent of the Providence Journal and, for a much longer period, was a contributor of special articles to that newspaper. She was also a contributor to various New York and New England newspapers. She was a charter member of the New England Women's Press Association, and a member of the Professional Woman's League, with headquarters at New York, the Legal American Penwomen, with headquarters at Washington, D. C., of the old Short Story Club, an organization composed entirely of professional writers, and of the American Dialect Society.

While Mrs. Smith had not written for many years, she continued to feel a deep interest in newspaper work.

Though she lived far from any Sabbath-keeping church she always kept the day sacredly and loved the church of her father to the end.

Funeral services were held at the home on September 24, and the burial was at Westerly, R. I.

POPE.—Mrs. Isabella Randolph Pope, daughter of Phineas and Sarah D. Fitz Randolph, was born at Plainfield, April 23, 1840, and died in Plainfield, October 4, 1918.

She was the widow of the late David S. Pope. When eighteen years of age she was baptized and joined the Seventh Day Baptist church at Plainfield, of which she remained a faithful member till the time of her death. She was the last of a family of seven children, two brothers having died during the past year. She leaves one son, Elias R. Pope, of Newark, N. J.

Mrs. Pope was a woman of refined and cultured mind, poetic in temperament, quiet and sweet in disposition, a devout Christian. She and a widowed sister, an invalid, who died July 18, 1914, had lived long together, in rather quiet retirement, and the separation of a few years has now been ended in the eternal sisterhood of heaven.

Funeral services were held on Monday afternoon, October 7, and burial was made at Hillside Cemetery.

E. S.

HEMPHILL.—Harry Hemphill, son of Walter B. Hemphill, of Hebron, Pa., died at Alfred, N. Y., October 3, 1918.

Harry entered college on September 26 and on October 1 was inducted into the Students' Army Training Corps at Alfred University though suffering at that time from influenza. He grew rapidly worse and died with pneumonia three days later.

Harry's fine Christian character and splendid patriotic spirit made him a favorite with all who knew him. He was anxious to get into the active service of his country, and at the same time was ambitious for a college education.

His funeral services at Alfred were attended by the entire unit of the Students' Army Training Corps, and his body was removed to Coudersport for burial.

His death adds another gold star to the service flag of Alfred University, and takes from one of our denominational homes and churches a promising and capable young man. B. C. D.

WENTZEL.—Henry Wentzel was born in Fremont, Mich., August 21, 1882, where he lived and grew to manhood. Several weeks ago he was taken ill and gradually grew worse in spite of the heroic efforts of the physician, until on Wednesday, September 25, 1918, he passed away of dropsy of the chest, aged 36 years, 1 month, and 5 days.

In 1904, with his brother Jacob, both of them single men, they purchased a large farm in its wild condition two miles north of White Cloud, Mich., where they began at once to make improvements, and where they lived as companions.

November 5, 1914, Mr. Wentzel was united in marriage to Miss Bertha Belcher, of White Cloud, and to this union one son was born.

Henry was an industrious man and respected by all who knew him. Early in life he became a Christian and was faithful to his convictions. He was a member of the Seventh Day Baptist Church of White Cloud. He leaves to hold him in memory, a wife and little son, an aged father and mother, two brothers and one sister, besides a large number of more distant relatives.

The funeral services were conducted on Friday, September 27, 1918, at 2 o'clock in the afternoon. Elder L. J. Branch officiated, assisted by Dr. J. C. Branch. The remains were laid to rest in Prospect Hill Cemetery.

L. J. B.

GREENE.—Andrew J. Greene was born December 15, 1832, and died at his home in Adams Center, N. Y., September 13, 1918.

He was the son of Joseph and Clarissa (White) Greene, and was born in the town of Adams, N. Y. In this community he spent his entire life. At his death he was in his eighty-sixth year, yet he was a man of unusual physical strength. He retained all his physical faculties as though he were a man of but twenty. For some years he had been bothered with a weakened heart, and had to be careful and not mingle too much in crowds. His last sickness was for only a day, and then not seemingly alarming. The end was only a sleep, from which he did not

wake—just the way he had often wished he might go.

For sixty-eight years he had been a member of the Seventh Day Baptist church. With his departure, it seems as though a part of the church's foundation had gone. He was a man who was consistent in his life, and held in high esteem by his friends and neighbors. To his pastor he was more than a friend, he was a father. As he was one of our nearest neighbors, it seems as though the parsonage had lost a part of itself. While we all miss him so much, yet how thankful we all are to our heavenly Father that he was spared so long and in such a well-preserved manner, and most thankful that he lived well the life that was given him. On March 14, 1855, he was married to Mary Louise Hull, who passed away October 6, 1889. On April 21, 1891, he was married to Teressa V. Greene. He leaves to mourn his loss a wife, two children, Mr. Ben Greene, of Watertown, and Mrs. Janie Buckingham, of Boulder, Colo., and three grandchildren.

Funeral services were held at his home, conducted by his pastor, and he was laid to rest in the Union Cemetery.

A. C. E.

MESSER.—At the home of his son, W. F. Messer, Mt. Hope, Ala., on September 14, 1918, A. C. Messer departed this life at the age of 67 years, 9 months, and 4 days.

Andrew Columbus Messer was united in marriage to Miss Nannie C. Stockton in 1871. To this happy union were born ten children. Mrs. Messer died October 6, 1898. There are eight children left to mourn their great loss, Iva, Nora, and Eddie C. having died in childhood. Those living are: B. H. Messer, Atlanta, Ga.; J. C. Messer, Hattiesburg, Miss.; R. E. Messer, Albany, Ala.; W. F. and C. B. Messer, Mt. Hope, Ala.; Mrs. O. L. Wear, Corsicana, Tex.; Mrs. J. G. Wear, Albany, Ala., and Corporal T. J. Messer, 16th Cavalry, Mercedes, Tex.

Mr. Messer accepted Christ as his Savior at the age of 14 years. He and his wife were faithful and active members of the Missionary Baptist Church till 1897, when they learned the truth about the Sabbath and accepted the Seventh Day Baptist doctrine. In 1916, Mr. Messer, with his daughter, Mrs. J. G. Wear, united with the Seventh Day Baptist Church of Attalla, Ala., where his membership remained as long as he lived.

Mr. Messer's death was not unexpected. He had a stroke of paralysis the 9th of last April. He was soon able to walk again, but had completely lost his speech. Even through this great affliction he was ever kind and patient. On the day that he left us he, with his brothers-in-law, Rev. J. J. Stockton and R. S. Stockton, and a cousin, Mr. Perry Henderson, had gone to the home of his son, W. F. Messer, to spend the day. Every one seemed to be enjoying the occasion, and Mr. Messer became very happy and began shouting. Then going to his daughter-in-law he showed her that his heart bothered him. Then, taking his son by the hand, he led him into another room where they would be alone and knelt there, his son kneeling with him. He clasped his hands and looked up, then fell into

his son's arms and was gone. This was the beautiful ending of a devoted Christian life.

Funeral services were conducted by Rev. J. I. Stockton, on September 15, 1918, at Town Creek church. Interment took place in the Town Creek Cemetery.

A. A. W.

WRIGHT.—Miss Ellen Wright was born in the town of Adams, N. Y., and died Aug. 14, 1918.

She was the daughter of George and Delia Kellogg Wright. Most of her life was spent in Adams Center. At an early age she joined the Seventh Day Baptist church, and until her sickness was very active in all its branches. She was a member of the Christian Endeavor, the Sabbath school, and for about fifteen years was treasurer of the Ladies' Aid. At the time of her death she was a member of the Home Department of the Sabbath school.

For the last twelve years she was a great sufferer from rheumatism, and for the last three years was practically helpless, and her suffering was intense. Through most all her affliction she was cared for in the home of A. C. Whipple, of Adams, where all was done that tender hands could do.

Short services were held both at her home and at the Adams Center Union Cemetery, where she was laid to rest.

A. C. C.

WELLS.—George Clark Wells, son of Peter C. and Eliza (Stillman) Wells, was born near Ashaway, R. I., January 20, 1844, and died at his home in Farina, Ill., October 5, 1918, aged 74 years, 8 months, and 15 days.

He grew to manhood in the New England home, receiving his training in the public schools and at Alfred University, N. Y. In July, 1862, he enlisted for three years in Co. A, 7th R. I. V. I. He was in the great battle of Fredericksburg and was shot in the right hip December 13, 1862. He suffered from this wound the remainder of his life. After his discharge he was engaged as a mechanic in the Cottrell Press Works, Westerly, R. I., until he came west, December 10, 1862.

Deciding to locate at Farina, he purchased the 40-acre tract that formed the nucleus of his farm. To this home he brought his young bride, Emma L. Brown, of Niagara Co., N. Y., with whom he was united in marriage, February 16, 1868. Here their children who are living, Oscar, Hattie, and Lena, grew to manhood and womanhood. Here they shared in the development of this country, teaching in winter, farming in summer at first, till the farm grew to dimensions that required his whole attention. He was ever interested in the social and economic relations of our community; of strong convictions, he yet was large in his sympathy and respect for others. He was a constituent member of the Farina Seventh Day Baptist Church and was ever a loyal supporter of all its religious interests. He was a member of Lucian Greathouse Post 426 G. A. R.

The many friends who gathered at his home to pay the tribute of respect in the last sad rites spoke of the high esteem in which he was held for his moral and uplifting influence in the community.

The services were conducted by the pastor, Sunday afternoon, October 6, assisted by a former pastor and neighbor, Rev. L. D. Seager, and the body was laid at rest in the Farina Cemetery.

L. O. G.

HOME NEWS

DERUYTER, N. Y.—The fiftieth anniversary of the marriage of Mr. and Mrs. Charles J. York was celebrated at their hospitable home on Cortland Street, Friday, September 13. The York family reunion was also held at the same time and place. A large company of relatives were present, and a most delightful day was enjoyed by all. Many valuable presents, including a generous amount of gold coin, were left, attesting to the appreciation of their friends, of their sterling worth and their kindly deeds and helpfulness to those in need. May this worthy couple live to enjoy many returns of their wedding anniversary.—*DeRuyter Gleaner*.

HOME HAPPINESS

Blessed are those homes where the inmates are at their best—in good nature, in sunshine, in courtesy! A fine, keen and optimistic observer is a widow obliged to go daily to her office work, but who for years has made it a practice at the supper table to tell her small son one interesting or helpful happening of the day. "And some days it took lively scratching to find something really good," was her merry opinion. Another young woman ascribes her literary start to the fact that for over four years she wrote a daily letter, filled with the brightest or funniest news, an interesting story, or cheerful verse. The letter was written generally on train or car, on her way to or from work. "One was finished even in the dentist's chair," she said, laughing; but it was ready each morning to tuck under the pillow of the dear invalid at home. "He setteth the solitary in families," must be to fulfil a wise and far-reaching purpose of the Creator's, so let us begin to help carry it out. Suppose you spring on the family tonight some good story you've heard; see if a hearty laugh won't smooth a wrinkle out of father's tired forehead. Put a plant or a spray of berries on the table, and see if the dinner doesn't taste better. Real "company manners" are nothing but being cordial and interested and

sympathetic, and the more we practice these things, the more our homes will become a real rallying ground for the family, a heaven of rest for a passing visitor. One boy said, recently, that for his part he couldn't see why boys wanted to go out at night; he always has a better time at home—with nicest games and the jolliest fun. It pays to spend a little more in time and thought and money on the family, if by so doing home ties are strengthened and the home made a center of bright and helpful influence.—*Elizabeth Webb Upham, in the Watchman*.

Sabbath School. Lesson V.—Nov. 2, 1918

APPETITE AND GREED. Gen. 25: 27-34

Golden Text.—"Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible." I Cor. 9:25.

DAILY READINGS

- Oct. 27—Gen. 25: 27-34. Appetite and Greed
 Oct. 28—Rom. 14: 13-23. Appetite and Doubtful Things.
 Oct. 29—I Cor. 8: 1-13. Appetite and Christian Liberty
 Oct. 30—I Cor. 10: 23-33. Appetite and Duty to Others.
 Oct. 31—Heb. 12: 14-17. Appetite and Chastisement
 Nov. 1—Num. 11: 4-13. Appetite and Murmuring Israel.
 Nov. 2—Ps. 78: 29-40. Appetite and Disobedient Israel.

(For Lesson Notes see *Helping Hand*)

(Continued from page 508)

let us follow Jesus in a world service for which the Sabbath can better fit us.

Sunday is a graft from paganism, which gradually made its way into the Christian church. Conversely, the gradual supremacy of pagan superstition drove the Sabbath of Christ from the church. The watchword of present progressive Protestantism is, "Back to Christ." It is the felt necessity on the part of many Christians, and a positive trend in the Christian church. The Sabbath, which was made for man, marks the way over which that journey must be taken. The Christian church is in By-path meadow, ahead of her is the Slough of Despond. The weekly Sabbath which has marked the King's Highway from the beginning of time, stretches on ahead, a guidepost to direct the weary feet of the earthly pilgrim, a pledge of Heavenly rest at the end of the journey.

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. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

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.

"Mrs. Elizabeth Preston Anderson, President of North Dakota's W. C. T. U., says her State has no saloons, but has a bank for every 767 inhabitants."

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

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What men need most is not talent, but purpose; not the power to achieve, but the will to labor.—Bulwer Lytton.

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BELLIGERENT controversies do not help to the union of the Church any more than they help in the reconciliation of a family difficulty. Such contentions give support to a side. That will always be so. There will be adherents as, in a hot family controversy, some neighbors usually take sides, but that does not help toward reconciling the family difference. The strength of a side does not help toward union in the Church. Quarreling with one's religious neighbors on matters of doctrine from the pulpit or through the press or in social conversations is not conducive to peace. Friendly, fair and courteous discussion and conference help in every cause. Religion is not unlike other fields which need the elements of reconciliation. Worldly men recognize this and advise accordingly. When Christian men do not know how to observe this it becomes a condition that strikes at the fundamentals of Christianity, to which the Church has too long been indifferent. We must learn to be frank, fair and courteous and do it so constantly and earnestly that our desires shall bring forth a fruit which shall be the unquestioned evidences of our sincerity. The union of the Church of Christ will come as sure as trees bud and flowers bloom. We must be eager to help that growth.

—Peter Ainslie, D. D., in Christian Work.

—CONTENTS—

Editorial.—Who Are in Debt, the People or the Boards?—Finances of the Tract Board.—A Thousand Dollars Borrowed Already.—Two Interesting Articles.—Thinks the Work of the Historical Society Important.—Two Ideals of War.—What of Religion When the Boys Come Home?	513-516	God and the World's Happenings ...	527
Annual Meeting of Iowa Churches ..	516	Young People's Work.—Are You Afraid?	529
Missions.—Report of Rev. R. J. Severance.—Missionary Board Meeting.—Monthly Statement.—Quarterly Report	519-521	Autumn Days	530
The Southwestern Association	522	Children's Page.—Old Curiosity and David	531
Woman's Work.—From the Life and Letters of Mrs. Lucy Clarke Carpenter	524	The Far Look, or "Kon of Salem" ...	532
Texas Travels	525	Sabbath School.—Message From the Sabbath School Board.—Score Card.—Application Blank.—Lesson for Nov. 9, 1918	534
		Our Weekly Sermon.—Permanent Investments	536-539
		Training Little Children	540
		Home News	541
		In Memory of Floyd Van Horn (poetry)	541
		Deaths	542