

LIBERTY BONDS

The Denominational Building

The Sabbath Recorder

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

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 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); 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. Titsworth, 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. Titsworth, 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, Leonardville, 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 Thayre, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Walter Rood, 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. 17

PLAINFIELD, N. J., OCT. 28, 1918

WHOLE NO. 3,843

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.

Who Are in Debt

Again it becomes necessary to remind our people of the financial strain under which their boards are working. We are sorry to have any occasion for doing so, but the RECORDER would not do right to remain silent regarding the matter. The people can not be expected to act promptly and effectively if uninformed as to the serious financial needs. It must be that our readers—many of them at least—do not read carefully the treasurers' reports as they appear from time to time showing their indebtedness. If they did read carefully, we can not believe they would rest easy until their boards were relieved of debt; so we are compelled to think they have failed to interpret the figures of the reports as they should.

We still have faith in our people in these matters; for it is hard to believe that they would deliberately neglect to do their part if they were well informed as to what that part was.

Please note carefully the question at the head of this editorial: "Who are in debt, the people or the boards?" and give it a candid answer in the light of facts already published in the RECORDER. Last year the small sum of \$3.15½ from each resident church member, for a whole year, was regarded as sufficient to carry all our interests through. Of this an average of only \$1.07 was requested from the resident members to meet the expenses of the Missionary Board. Does this seem too much to give in a year for missions? Is it any more than the people of our churches should do? Could we feel justified in doing any less for missions? Had this all been paid, would our board have come through the year burdened with debts? To whom does the debt belong? We speak of the board's

debt; but is it not, after all, the people's debt? Did the people do their duty in the sight of God when they did not give in a whole year enough to average \$1.07 each for missions—and that, too, when the Missionary Board was handicapped by debt? Think how easily that debt could have been avoided if all had done their part. Again, think of the ease with which it might be wiped out now by a whole-hearted Thanksgiving Day drive! Read again the message from the Board of Finance in the RECORDER of September 9, p. 297.

Finances of the Tract Board If our readers will turn to p. 301 of the RECORDER for September 9, they will see that while the amount requested for the entire year for the Tract Board averaged only 95 cents a resident member of the churches, the gifts were only 40 per cent of that amount. They will also see that one church out of every four made no response to that request, and that only thirteen churches met or exceeded their apportionment.

It hardly seems possible that 17 churches were unable to average 95 cents a member in a whole year, but possibly some might be so poor. All our giving is on the voluntary plan. No one can be compelled to do his part in supporting the work. The voluntary system of giving always affords a good opportunity to measure the interest any people really take in the causes for which their church stands. People will give for the causes they really love and which they desire to promote. When only 40 per cent of so small a sum for a whole year is all our churches averaged for the promotion of Sabbath truth and the denominational publications, what shall we think of their interest in the Seventh Day Baptist cause?

A Thousand Dollars Borrowed Already In the SABBATH RECORDER of October 14, p. 450, we published this paragraph: "The Missionary Board is in debt and has been so for months because the people have not given their share to make up the budget. The Tract Board, just the other day, ordered its treasurer to hire \$1,000.00 to meet its bills."

At the close of that editorial a plea was made for a thank offering to place the boards out of debt. We wonder who will respond. As for the present year, we must not forget that the rate per resident member is \$4.12½. Of course the rate must increase as long as delinquents in giving fail to meet the budgets. Would it not be far better all around if the churches would make one grand rally—a whole-hearted drive—to do their bit and make matters all right?

The treasurer of the Tract Board assures us that unless the people do rally and meet the budget appropriations early in the year, another embarrassing debt is inevitable. It is up to the people to see their boards through, and it can easily be done by promptly meeting the very reasonable terms set forth in the budget for this year. These terms are \$1.00 from each resident church member for the Tract Society and \$1.50 for the Missionary Society. While some families may not be able to do this, there are many who can and will do much more.

The boards deeply regret that they are compelled to hire money for the much-needed work. The people, too, hate to see a debt. Then why not make a debt impossible by promptly furnishing the moderate sums suggested by the budget?

Two Interesting Articles This RECORDER contains two articles of more than usual denominational interest. One, by Rev. Theodore J. Van Horn, missionary pastor in the Southwest, gives the story of his work among lone Sabbath-keepers in Texas and Arkansas. The other, by Rev. S. S. Powell, of Hammond, La., regarding the Southwestern Association, recalls some things in the history of our work in that Southwestern field in which our entire people were deeply interested thirty years ago.

After the disappointment over not be-

ing able to hold the thirtieth session of that association, on account of the prevailing epidemic, Brother Powell's article is timely. The best he could do was to give RECORDER readers the main messages from those little churches to their expected association. We are sorry the Hammond Church was deprived of the feast toward which it was looking with pleasant anticipations. The delegates from the North and East were well on their way to Hammond when telegrams announcing the decision of the health board reached them, and they had to change their plans. Even though the messages from the brethren could not be given, the friends in Hammond may be cheered by the thought that they are not forgotten. And when Brother Powell's article is read all over the denomination, we know the hearts of our people will be turned toward his little church with perhaps even greater sympathy than could have been, had there been no disappointments.

Thinks the Work of Historical Society Important That the Historical Society has friends who believe in the importance of its work is shown now and then by letters received from far and near. Here is one which shows the right spirit:

Mr. Frank J. Hubbard.

DEAR SIR:

In response to the appeal for funds for the Historical Society by Corliss F. Randolph in RECORDER of September 30, I am enclosing check. I feel that this is a small contribution, but just now we are going our limit, buying Fourth Liberty Bonds to back up the boys "over there." They surely are "carrying on" wonderfully and victory seems to be drawing nearer. The cost in money is small when compared with the lives of the boys whose service stars are turning to gold all over our land. Even the flag unfurled at Conference has several more gold stars now.

I think the work of the Historical Society is important, and I hope that many others will respond to the appeal for funds.

Sincerely yours,

We are glad to know that all over the denomination there are those who are willing to add something to their regular gifts for our work, in order to promote important special interests not included in the Conference budget, but which pertain to the welfare of the denomination. Only a few

hundred dollars are needed by this society, and we trust there will be friends enough to furnish what is required for present necessities.

Two Ideals of War The Government Committee on Public Information, in its *Four Minute Men's Bulletin*, publishes in parallel columns "Two Ideals of War." One of these contains the words of the German Kaiser to his troops as they were embarking for China, July 27, 1900. According to the *Berlin Tageblatt* of the next day he said:

When you face the enemy he will be beaten! No quarter will be given! No prisoners will be taken! Whoever falls into your hands, let him be at your mercy! Just as the Huns a thousand years ago, under their king, Attila, gained a reputation, by virtue of which they still appear mighty in tradition and story, so may the name German be established by you in China in such manner that for a thousand years no Chinaman will ever again even dare to look askance at a German.

These characteristic words showing the real spirit of the Kaiser and his ideal of war stand in marked contrast with the following words of President Wilson, spoken to the National Army on September 3, 1917:

You are undertaking a great duty. The heart of the whole country is with you. The eyes of all the world will be upon you, because you are in some special sense the soldiers of freedom. Let it be your pride, therefore, to show all men, everywhere, not only what good soldiers you are, but also what good men you are, keeping yourselves fit and straight in everything, and pure and clean through and through.

Let us set for ourselves a standard so high that it will be a glory to live up to it, and then let us live up to it and add a new laurel to the crown of America. My affectionate confidence goes with you in every battle and every test. God keep and guide you!

True to the Hun traditions Germany began this war for world-conquest. True to American traditions our armies went forth soldiers of freedom, with the eyes of the world upon them, to make this earth a safe place in which to live.

Now after four years of murderous atrocities, in which every law of civilization has been ignored, the Hun finds himself on the losing side, and begins to beg for peace with honor!

The eyes of the world are still upon our boys in France and Belgium, and in view of the two ideals of war set forth by the Kaiser and our President, we do not wonder that the world protests against any parley over an armistice that can possibly bring any resting spell to the foe until the unconditional surrender comes. Soldiers of freedom must be allowed to gain complete victory if the fearful costs and sacrifices of the war are not to be in vain. To allow the Hun to beg off half whipped and settle by signing another "scrap of paper," would mean that the allied nations are, before long, to be completely whipped and trodden under the iron heel of despotism.

What of Religion When the Boys Come Home? Much is being said at present concerning the

changes in thought which the world upheaval is likely to bring, and the consequent effect it will have upon the religious attitude of the soldier boys when they return to their homeland. The centuries have brought many changes in human thought, and revolutions have come in men's ideas of God and right during the ages; therefore it would not be strange if out of this world-war there should be evolved some new conceptions of religion and the church.

But we can not believe that the fundamental principles, upon which men have relied in every stage of the world's changing thought since the days of Christ, will be undermined. One element of religious life has always remained constant. The human heart has never lost the sense of its need of God. No matter what different shades of doctrine have prevailed, there has ever been the universal, deep-felt craving for pardon and peace with God.

When the boys return after their experiences in the valley and shadow of death, where the need of peace with God has been so keenly impressed upon their hearts over and over again, and where, in Y. M. C. A. huts and in hospitals and trenches, they have witnessed the all-sustaining power of faith in Christ and have learned the blessings that come by practical Christian service, they will realize as never before how much the whole world is in want of the healing touch of the great Physician. And when they see how the people in the homeland have been driven by their troubles to

yearn for divine help; when they see the need of comfort in ten thousand homes, it must be that, instead of forsaking and condemning the church, they will hasten to give it a new life, filled with helpful services for human betterment.

Why should not those who believed in the church and who were, at least, friendly toward it before going away, come back to us with a new impulse to rally around the standard of the Cross—an impulse born of their deeper experiences as to the value of religion and their clearer knowledge of practical methods in Christianity.

Rather than prophesy ill to the church of God as the result of the army's return to the homeland, would it not be better to think of the returning soldiers as anxious to help the church satisfy as never before the spiritual hunger of the world? Why should those who have enjoyed the ministrations of the Red Cross, the Y. M. C. A. and the Y. W. C. A. on the battlefields of Europe, be regarded as coming home in an attitude of antagonism toward the church that gave birth to all those societies and that has sustained them all these years? After witnessing the unstinted benevolence of American churches in sending millions of money to keep strangers in foreign lands from starvation, is it likely that the American soldier will turn his back upon the source of such benevolence when he comes home?

I can not think so. The soldier, of all others, must upon his return realize that the world is starving for the bread of life, and he will see the need of a clear message of salvation and a practical service for men—a gospel of a Savior for this world as well as for the next, and we can not bear to think of him as a slacker in his Master's service.

ANNUAL MEETING OF IOWA CHURCHES

The forty-third annual meeting of the churches of Iowa was held with the Seventh Day Baptist Church of Welton, Ia., August 30, 1918.

Meeting was called to order by J. O. Babcock in the absence of the moderator at 2.30 p. m., and opened with a song service led by Sister Lottie Babcock, of Garwin, followed by prayer by Deacon J. O. Babcock, of Welton.

It was voted that W. J. Loofboro, Charley Michel, Lottie Babcock, and Pastor Burdick be a committee to arrange the program for this meeting.

Reports from the Garwin and Marion churches were then read, both of which were very encouraging and showed their determination to go forward in the work of the good Master.

Impromptu talks were then given by Pastor Burdick, of Welton, and Rev. Eli Loofboro, of Little Genesee, N. Y. In closing the congregation sang, "I Need Thee Every Hour."

The evening session was opened with song service led by Brother Willard Van Horn, of Garwin, followed by a sermon by Rev. Eli Loofboro, of Little Genesee. The text was taken from Matthew 7: 7—"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." Prayers were offered by Mr. Lee Shaw, of Milton, Mr. Frank Mentzer, of Garwin, and Pastor Burdick, of Welton. The after-meeting was led by Pastor Burdick, and many helpful testimonies were given. At the close of this meeting the male quartet sang, "Trust and Obey."

Sabbath morning at 11 o'clock the Sabbath school, in charge of the superintendent of the Welton Church, U. S. Van Horn, was opened with singing, led by Sister Lottie Babcock. Prayer by Elder Loyal Hurley. After a responsive reading of the lesson the school was divided into five classes, under the charge respectively of Edna Beulah, Mrs. Mudge, Rev. Eli Loofboro, Mr. Frank Mentzer, and Deacon J. O. Babcock. Brother Willard Van Horn gave an interesting review of the lesson, "Christian Giving," and the ladies' quartet sang "It is His Will" as a closing song.

The preaching service was opened by song, followed by a report from the committee for the following afternoon's program. The moderator then announced the committees on Nominations and Resolutions as follows: On Nominations, Charles Michel, Lucy Van Horn, Loyal Hurley; on Resolutions, Mrs. Lottie Babcock, Frank Mentzer and Pastor Burdick.

Pastor Burdick then took as his text for the morning the life of Paul. Paul spent three years exhorting people at Ephesus to accept God, and with results everlasting. The lions of Judah will break every chain.

Press onward again and again. Do not hold back from speaking for Christ, as this will give strength. Comparing this age with that in which Paul lived, Christians are standing still. The impulse in our hearts is not strong. We need the urgency of Paul's experience. Paul preached the whole gospel to all. Leave nothing of the gospel out. God entrusts the gospel of the Sabbath to us, to live it and teach it. If all the Sabbath-keepers of the world were wiped out, there would still be Sabbath-keepers to rise up. If a tithe were too much to give, God would never have asked it of us. The whole gospel includes also the tithe.

The Sabbath afternoon service opened with singing by the congregation and by the boys' chorus. The Scriptures were read by Pastor Burdick, after which Rev. Eli Loofboro offered prayer. The choir then sang an anthem.

The sermon was by Elder Loyal Hurley, of Garwin, who spoke of the life of Jacob, taking his text from Genesis 35: 1, "Arise, go up to Bethel, and dwell." He spoke of his love for the Bible. It contains such fine literature and it put things so fearlessly to us. It tells also of the mistakes of the people as well as of the great deeds they did. It tells of the life of Jacob, how he early began to practise deception in buying Esau's birthright. His mother was a plotter with him in trying to get away from Esau. But while he succeeded in getting away from Esau, he failed to get away from God. Just so with men today, they fail to realize that God is everywhere present, and so like Jacob of old they have to be called to arise and go to Bethel. Bethel to Jacob was an experience, teaching him that God was near him. It was a call to put away strange gods. So to us it is a call to be clean and pure in heart. We should live in Bethel all the time.

Song, "He's My Friend." The program for Sabbath night and Sunday morning was read, after which Pastor Burdick pronounced the benediction.

The Sabbath night meeting was opened with prayer service led by O. A. Hurley. Pastor Burdick then read for the Scripture lesson the first chapter of the Epistle of James, and this was followed by prayer by Deacon H. R. Loofboro and Mr. Henry Hurley. Song by male quartet.

Rev. Eli Loofboro then preached on the text, "Bring us not into temptation," taken from verses in Matthew and Luke.

Sunday morning, at 11 o'clock, the business meeting was called to order by Moderator L. L. Loofboro. Prayer by Elder Loyal Hurley, of Garwin. The report of the Committee on Resolutions was called for. No report. It was then voted that the collection taken Sabbath morning be used by the secretary for the purchase of a new secretary's book and for any other expenses of the yearly meeting, the surplus to be turned over to the Education, Tract and Missionary boards.

The report of the Nominating Committee for next year was read and accepted as follows: moderator, Mr. Frank Hurley, of Garwin; secretary, Alverda Van Horn, Welton; superintendent of Junior hour, Mrs. Hattie Loofboro, Welton; program committee, Mrs. Lottie Babcock, Mr. Charles Hurley, Mrs. Grace Severance, Garwin, Mr. W. J. Loofboro, Welton, and Mrs. Ella Michel, Marion. Readers and essays as follows: Miss Mildred Severance, Garwin, Miss Reva Van Horn, Welton, and Miss Adelaide Cramer, Marion.

Motion, that at the close of this meeting it be left to the Executive Committee to set the time for meeting next year, 1919.

Motion, that the Program Committee appoint the delegate from the Minnesota and Wisconsin churches next year. Minutes of the meetings were read, corrected and approved, with the understanding that the secretary finish the minutes of the following services.

Song, "Every Day I Need Thee More and More." Scripture reading, Pastor Burdick. Following this was a sermon, "The Golden Rule," by Rev. Eli Loofboro. The text was taken from Matthew 7: 12. The Golden Rule, not the rule of gold. Not do the other fellow as he does you. Are we just? God is not looking to wealth, he is looking to character of life. Are our accounts square with God in buying and selling by the rule of love? Stop depreciation of values, in our life of business. The Golden Rule encourages honesty. Should we live in luxury while missionaries are praying and working for necessities? We must waken to the meaning of the Golden Rule, which applies to ourselves, personally, and to church, denominational, social, na-

tional and community affairs. We can do all things through Christ with God's help. We have gone too long trying to do our work alone.

The closing song was "'Tis So Sweet to Trust in Jesus."

On Sunday, at 3 o'clock p. m., the Junior hour, in charge of Hattie Loofboro, was opened with two songs by all the Juniors, "Dare to be a Daniel" and "I'm a Little Bluebird." The congregation then sang, "I'll be a Sunbeam," and this was followed by a season of sentence prayers and the reading of Psalm 12 by the Juniors. Class No. 1 of the Sabbath school sang, "Little Fishermen are We," after which the roll call was answered by a verse of Scripture. Duet, Leona Gregoire and Iris Arrington.

Christian Endeavor hour, in charge of Mr. S. R. Lanphere, of Milton, Wis., was opened with song service, led by Alverda Van Horn, followed by a duet by Dora Hurley and Alverda Van Horn, "Sometime, Somewhere." The lesson was then read by the leader, after which several sentence prayers were offered. The boys' chorus then sang, "My Native Land," and following this a rousing testimony meeting was held. Nearly every one present had a word to speak for the good Master. Mrs. Lottie Babcock and Elder Loyal Hurley, both of Garwin, then favored the Endeavorers with a beautiful duet as the closing song, and those present were dismissed by the Mizpah Benediction.

The closing session, on Sunday evening, was opened at 8 o'clock, with prayer service, led by Lucy Van Horn, during which the boys' chorus sang, "Speed Away." The evening lesson was read and following was a season of earnest prayers.

Pastor Loyal Hurley then gave a sermon, taking for his text, "I know that ye seek Jesus. He is not here." In studying the fundamental principles of life, we are first led to compare animals and human beings, as to digestive organs, nervous system, bones and body, and we find them in these things much alike. A crow can count to five; a horse can be trained in mathematics. The difference is, you can teach animals tricks, but you can not teach an animal to pray. Animals love their homes as well as do human beings. But animals are satisfied if they have enough to eat, while man is never satisfied. He is always

looking higher. God gave man the instinct of self-preservation. He also gave man a soul. If you take out the soul of man or God's gift you will have a beast of the field. Man is a praying animal. Some people believe that only good men seek God. But all men seek him. The devil tries to make men think that sin will satisfy the heart. The devil is called a deceiver. Both saints and sinners have the same longing, and God is the only one who can satisfy this longing. No crime was ever committed but that it was a deceived person who did it. The passing crowds in the city hurry on with a hungry look in their eyes. They are seeking for something. God is the only one to satisfy their longing. Society belles have the same longing as common persons. If Christian women, or the ones who profess to be, knew of the remarks made by evil-minded men about society belles, they would be careful how they dressed. Pastor Hurley described the different looks on people's faces in a city crowd, showing love of fashion, cares of business, the search for pleasure, etc. Through it all they are really seeking God, but they know not where to find him. Pleasure may be fine, but it does not satisfy the longing of a person. God alone can save a man from himself. A cigarette fiend smokes because he is trying to fill the longing in his heart. A person can not satisfy his heart with things of the world. Sin satisfies us only when we are thinking about the forbidden pleasure, and it does not satisfy after we get it. Jesus Christ and he alone really brings peace and satisfaction to the hungry heart. Every person yearns for God sometime and somewhere in the course of his or her life. God said, "If any man thirst, let him come unto me."

The after-meeting was in charge of Elder Loyal Hurley. In this meeting many testified to their love for, and faith in, their Savior.

The meeting closed by singing, "You May Have the Joy Bells Ringing in Your Heart," and was dismissed by Rev. Loyal Hurley.

ALVERDA VAN HORN,
Secretary.

DeWitt, Iowa,
October, 1918.

MISSIONS

REPORT OF REV. R. J. SEVERANCE

To the Members of the Pacific Coast Association.

DEAR BROTHERS AND SISTERS IN CHRIST:

As your representative to visit the Lone Sabbath-Keepers on the Pacific Coast, I hereby submit the following report.

I made the tour in connection with my trip to Conference, which makes it very difficult to present a report without including the expense account for the whole trip, from the time I left home to my return. As soon as it was definitely settled that I was to represent you on this visitation tour, I sent letters to twenty families whose names were not on the list furnished by the corresponding secretary and whose addresses were uncertain. Some of the letters were returned unclaimed, others were never heard from; yet out of the "dagnet" we got on the trail of five new families. The letter which appeared in the RECORDER asking for the address of L. S. K's resulted in locating two families, and while at Conference I learned of three additional families residing in our territory. Of these ten families, but three were visited on this trip; two others might have been had I known longer in advance that I was to make the tour; one has moved so far off the route as to make a call unpracticable; while the failure to visit the other four was due to their neglect in not furnishing correct addresses.

The total number of families visited was thirty-three, representing seventy-five adults and twenty-four children, a total of ninety-nine persons.

Including the trip to Conference, I traveled about 6,000 miles by train, trolley car, motor cars and auto stage, not including the hundreds of miles of fine automobile rides while being entertained by my hosts. The correspondence incident to the work includes over 100 letters and cards, and about 1,000 pages of literature were distributed. Aside from my parts on the Conference programs, I preached five times, conducted two Bible-study classes and two round-table discussions. The expense of the trip amount-

ed to \$194.62. Of this amount \$150.04 was spent for car fare, including street car, stage, etc.; meals and lodging, \$28.99 (nine nights at hotels, \$8.25, and fifty-five meals at eating houses, \$20.74, an average of \$.377); incidentals, collections, telephone, telegraph, parcel checks, etc., \$12.99; postage, \$2.60. This seems like a heavy bill of expense to be borne by the church and the Tract Society; and yet I was as economical in my habits as circumstances would seem to justify. I was not in a sleeping car during the entire trip, and ate only two meals in the diner.

Deducting the \$100.00 which the church contributed for my trip to Conference from the total expense of \$194.62, leaves \$94.62 to be charged to the Tract Society. This amount deducted from the \$100.00 forwarded by the society leaves a balance of \$5.38. The sum of \$60.50 was contributed on the field, making a total of \$65.88 to be returned to the Tract Society. In other words, it has cost the Tract Society \$34.12 for the entire expense of your representative in visiting thirty-three families in which there are forty-three members of Seventh Day Baptist churches.

I wish to express my hearty thanks to the Pacific Coast Association for the opportunity and privilege of visiting the L. S. K's in our territory. It was an enjoyable experience to me and I trust helpful to those visited. From the many, many expressions of appreciation which I heard in each place, I am certain that these isolated ones enjoy the visits more than we realize. I heard it remarked more than once by those north of San Francisco, who had not been visited for the past two years, that if the association knew how much the visits meant to them a representative would be sent oftener.

If any one is in doubt as to the value of this personal visitation he should make the trip once and I am sure he would be convinced that it was not effort wasted or money ill-spent. The eagerness with which those visited listened to the account of Conference and other matters pertaining to us as a people and the questions they fired at me concerning denominational life and activity strengthened my faith in this kind of work. It is not a work, however, that can be successfully prosecuted by simply a visit once a year. There are a number of

families that have not yet been reached; they must be located and placed on our list. While on this trip I learned of several Seventh Day Baptists who have recently moved into our borders; I have sent letters of inquiry concerning their exact addresses and will report my findings to our corresponding secretary. Those visited this year should be kept in touch with through correspondence. If this is too much of a burden on our corresponding secretary, perhaps it might be shared by the various associational secretaries. Those of us who have church privileges and enjoy the friendship and fellowship of others of our own faith should remember that there are those who are deprived of these blessings, and a cheering letter occasionally will do much to dispel that feeling of loneliness and isolation.

R. J. SEVERANCE.

MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, October 16, 1918, at 9.30 a. m., the President, Rev. Clayton A. Burdick, in the chair, and the following members present: William L. Clarke, Clayton A. Burdick, Edwin Shaw, Robert L. Coon, Charles H. Stanton, Ira B. Crandall, D. Burdett Coon, E. Adelbert Witter, John H. Austin, Alex. C. Kenyon, Ira L. Cottrell, Albert S. Babcock.

Prayer was offered by Robert L. Coon.

The reports of the Corresponding Secretary and the Treasurer were read and approved.

The Corresponding Secretary presented reports from the missionaries on foreign fields, also from 14 workers on our home fields.

It was voted to extend a call to Rev. James H. Hurley to work on the Michigan field at a salary of \$800.00 and traveling expenses; also to invite Rev. Theodore J. Van Horn to engage as Missionary evangelist on the Southwestern field at a salary of \$800 and traveling expenses.

The Budget Committee reported recommending the same items as are printed in the Annual Report of this Board to the Missionary Society.

The afternoon session opened with prayer by William L. Clarke.

Appropriations voted for 1919 are as follows:

China:	
Rev. Jay W. Crofoot	\$1,000 00
Rev. H. Eugene Davis	1,000 00
Miss Susie M. Burdick	600 00
Miss Anna M. West	400 00
Dr. Grace I. Crandall	600 00
Dr. Rosa M. Palmberg	400 00
Dr. Sessie B. Sinclair	600 00
Incidental fund	500 00
Child allowance	75 00
Girls' School	300 00
Traveling	600 00
Exchange	2,000 00

Total\$8,075 00

Java:	
In aid of Marie Jansz	\$ 150 00
Holland:	
Rev. Gerard Velthuysen	300 00
To be expended under direction of the Holland Central Committee	300 00
Georgetown, S. A.:	
Rev. T. L. M. Spencer	600 00
Italian Mission:	
Rev. Antonio Savarese	350 00
Hungarian Mission:	
Rev. J. J. Kovats	240 00

Total foreign appropriation\$10,015 00

Home work:	
Southwestern field:	
Field Missionary Evangelist	\$ 800 00
Hammond, La., Church	200 00
Fouke, Ark., Church	200 00
	\$1,200 00

Michigan field:	
Field Missionary Evangelist	800 00
Wisconsin-Minnesota field:	
Cartwright, Wis., Church	100 00
Exeland, Wis., Church	100 00
Grand Marsh, Wis., Church	100 00
New Auburn, Minn., Church	100 00
	\$ 400 00

West Virginia field:	
Ritchie Church	100 00
Salemville, Pa., Church	100 00
	\$ 200 00

New York and Hebron fields:	
Hartsville, N. Y., Church	100 00

Pacific Coast fields:	
Pastor Missionary Evangelist, Rev. Geo. W. Hills	500 00
Los Angeles, Cal., Church	200 00
	\$ 700 00

Missionary Committee of the Eastern, Central, Western and Northwestern Assoc's, each \$100.00	400 00
Emergency Fund	200 00
Treasurer's expenses	300 00
Corresponding Secretary	600 00
Rent	180 00
Stenographer	250 00
	\$1,030 00

Total home appropriations\$5,330 00

Officers elected for 1919:

Joint Committee—Ira B. Crandall, Edwin Shaw, John H. Austin, Robert L. Coon, Albert S. Babcock.

Evangelistic Committee—Ira B. Crandall, Edwin Shaw, Frank Hill, William L. Clarke, D. Burdett Coon.

Auditors—Frank Hill, John H. Austin.
Committee on "Fisher Fund"—Clayton

A. Burdick, Samuel H. Davis, Edwin Shaw, Albert S. Babcock.

We were reminded that, within the past few days, two members of this Board have been called to mourn the death of sons in the United States Service. The sympathy of the Board was expressed and special prayer was offered, being led by Rev. D. Burdett Coon.

Adjourned.

CLAYTON A. BURDICK,
President.

A. S. BABCOCK,
Recording Secretary.

MONTHLY STATEMENT

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society

Bal. on hand Sept. 1, 1918	\$2,143 74
Little Genesee Church	21 23
Plainfield Church	12 60
Milton Church	64 38
Collection at Beck's Prairie	7 72
Walter Londagan	1 00
D. E. Maxson	1 28
S. F. Porter	3 00
S. F. Skaggs	5 01
H. H. Skaggs	2 00
E. F. Grant, Life Membership	25 00
Capt. and Mrs. Elmer Kemp, Gen. Fund	15 00
Capt. and Mrs. Elmer Kemp, Miss Jansz	20 00
Roanoke Church	5 58
Roanoke Church, special	10 92
Mr. and Mrs. A. D. Payne	5 00
Mr. and Mrs. W. E. Churchward	5 00
Syracuse Church	1 79
1/2 Collection at Conference	40 00
1/2 Collection at Kalaska, Mich.	6 47
1/2 Collection at Bangor	8 00
Ashaway Church	9 15
Ashaway Church, Rev. Mr. Coon's Conf. trav. exp.	5 00
Farina S. S.	7 39
Verona S. S., Georgetown Church, Bldg. Fund	10 00
Woman's Board, Gen. Fund	37 30
Woman's Board, Miss Burdick's salary	210 00
Woman's Board, Miss West's salary	150 00
Woman's Board, Evang. work in S. W. field	18 00
	\$3,527 23

Cr.	
Rev. D. B. Coon, Aug. sal.	\$ 83 34
Rev. T. J. Van Horn, sal., Aug. and Sept. trav. exp.	91 67
Rev. Luther A. Wing, Aug. sal.	37 50
Rev. Geo. W. Hills, Aug. sal.	58 33
Mrs. Jay W. Crofoot, Sept. sal.	50 00
Dr. G. I. Crandall, Aug. sal. and Conf. exp.	76 11
Miss Anna M. West, Aug. sal. Conf. exp.	79 11
Rev. T. L. M. Spencer, Sept. sal.	50 00
Jesse G. Burdick, Italian Mission	29 16
Rev. J. J. Kovats, Aug. sal.	20 00
Edwin Shaw, sal., trav. exp. and rent for Aug.	110 00
Anna M. West, acct H. E. Davis	3 00
Am. Sab. Tract Soc., 1917 "Year Book"	82 54
Am. Sab. Tract Soc., 300 Annual Reports	54 09
Rev. T. J. Van Horn, bal. Conf. trav. exp.	17 84
Washington Trust Co., payment of note	1,000 00
Washington Trust Co., int. on notes	61 40
Frank J. Hubbard, Tract Soc., acct. Roanoke Church	4 96
Mrs. A. E. Whitford, Woman's Bd., acct. Roanoke Church	2 94

W. H. Greenman, Sabbath School Bd., Roanoke Church	66
Curtis F. Randolph, Seminary acct., Roanoke Church	1 31
Wm. C. Whitford, Conf. exp.	1 05
Treasurer's exp.	26 00

Bal. on hand Oct. 1, 1918\$1,941 01
1,586 22
\$3,527 23

Bills payable in Oct., about\$2,600 00
Notes outstanding Oct. 1, 19182,000 00
S. H. Davis,
Treasurer.

E. & O. E.

QUARTERLY REPORT

July 1, 1918, to October 1, 1918

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
By Months

Dr.	
Cash in treasury July 1, 1918	\$1,643 67
Cash received in July	1,469 59
Cash received in August	977 03
Cash received in September	1,383 49
	\$5,473 78

Cr.	
Expenses paid in July	\$1,036 02
Expenses paid in August	910 53
Expenses paid in September	1,941 01
Bal. in bank Oct. 1, 1918	1,586 22
	\$5,473 78

By Classification

Cash Received	
General Fund, including balance brought forward	\$3,235 09
Home field	40 00
China field	451 50
Java Mission	30 00
Other fields	10 00
Specials	10 92
Life members	25 00
Income from Permanent Funds	1,375 00
Income from Memorial Board	191 36
Interest on checking account	4 91
Debt. Fund	100 00
	\$5,473 78

Disbursements

Corresponding Secretary and gen. missionaries	\$1,019 26
Churches and pastors	541 67
China field	696 49
Other fields	335 38
Specials	150 30
Treasurer's exp.	83 07
Interest	61 40
Payment of note	1,000 00
Bal. in bank Oct. 1, 1918	1,586 22
	\$5,473 78

In the Parliament of Nations a new voice is heard, and amid the powers which mold and shape the destinies of nations a new hand is seen; that hand is strong and mighty, and grasps a strong and glittering blade. The voice speaks for truth and righteousness, and the hand strikes in defense of liberty and justice. That voice is the voice of American diplomacy, and that hand is the hand of American strength and courage.—Joseph A. Bennett.

THE SOUTHWESTERN ASSOCIATION

REV. S. S. POWELL

This is Thursday, October the tenth, the day on which our association was to convene in its thirtieth session in Hammond, La. But the day dawned without the arrival of a delegate, and now as these words are written it is past time for the preaching of the introductory sermon; yet no attempt has been made to call the association to order. The opening sermon was to have been preached by Rev. Verney A. Wilson, Attalla, Ala.

On Sabbath last the order went out from the mayor that, beginning with the next day and until further notice, all assemblies and schools should be shut down and closed in Hammond; and by Tuesday the order was made state-wide by the State Board of Health. Of course, all will recognize that this is because of the prevalence of the Spanish influenza. This is a great disappointment to us. We can only say, The will of the Lord be done.

Rev. T. J. Van Horn was at Port Lavaca, Tex., at the home of Brother D. S. Allen, awaiting the association, with the strong probability that Brother Allen would have come with him. The delegate from the Northwestern Association was to have been Rev. M. B. Kelly, and from the Eastern, Central and Western associations, Rev. Eli F. Loofboro. Neither Secretary, Shaw nor Editor Gardiner were to have been with us this year. Let me revert to Brother Allen. This brother from Texas has been deeply interested in our association from the very start. If I mistake not he was present at its organization thirty years ago in Texarkana. He has attended several times since. Last year he gave it as his opinion that the sessions were the "best ever."

The thirtieth anniversary is of quite considerable importance to us, especially as within the present year the Rev. J. F. Shaw, the organizer of this association, has passed to his eternal reward. A remarkable man was he, of strong personality, well educated, a man of affairs, and a scribe who needed not to be ashamed in the affairs of the Kingdom. In 1883, Rev. James F. Shaw was pastor of the Baptist church in Texarkana, Ark. Principally through the influence of the *Outlook*, edited by Rev. A. H. Lewis, D. D., and Dr. Correll D.

Potter, he with eleven others began to keep the Sabbath. In 1884, they withdrew and were organized into the Texarkana Seventh Day Baptist Church. For four years he and others labored assiduously in missionary work in Texas, Arkansas, and Missouri. In 1888, the *Sabbath Outpost* was founded and published in Texarkana, with J. F. Shaw and J. S. Powers, of Texas, as editors. This was a great help in stirring up interest in the Sabbath. That princely man, George H. Babcock, was deeply interested in it and backed the undertaking with his money. Groups of Sabbath-keepers in the States mentioned were organized into churches and on August 9, 1888, our association was organized. Later the Attalla (Ala.), the Hammond (La.), and the Gentry (Ark.) churches came into the confederation.

Looking back over the lapse of time since then, over these thirty years, we can see the forms of earnest, consecrated men who have labored within the bounds of our association,—S. R. Wheeler, J. L. Hull, S. I. Lee, L. F. Skaggs, G. W. Hills, G. W. Lewis, D. W. Leath, R. L. Wilson, A. P. Ashurst, and G. H. F. Randolph, good men and true. These and many more have labored; some of them have passed over the river, while others are still a blessing to the world in the ranks of the church militant. Of inestimable value, too, to our Fouke School were Brother Randolph, Miss E. A. Fisher and Miss Carrie Nelson. Of the Rev. D. W. Leath, who was, on the representation of those who knew him, truly a man of God, I wish to write just a word. He was a man of true literary ability, and published at his own expense paper-covered books which he circulated for missionary purposes. I wish to call special attention to his "Letters to Preachers." It is most charmingly attractive, instructive and useful. With some modifications I would like to see it republished by the Tract Society. It is worthy to be placed in every home, and to be used very largely as a gift book. It is a good Sabbath tonic.

Letters have come in from all of our churches. The best that can be done with them just at present, I feel sure, is to send some of their best things to the RECORDER.

The Attalla Church maintains Sabbath school on every Sabbath Day and meets for worship twice a month. The clerk

writes: "We feel and realize the need of prayer, and we trust all our Seventh Day Baptist friends will pray for us that we may grow stronger in our faith and do what the Lord would have us do, that we may accomplish great things in time to come. We have recently held a union protracted meeting in the grove at the home of J. C. Wilson, with two conversions." Rev. Verney A. Wilson is the pastor.

In the messages from Fouke mention is made of the destruction of their school building by fire. In two days the school was running again in rooms provided, although crowded. Great gratitude is manifest to the whole denomination for the very generous manner in which funds have been provided for rebuilding. The new building is now near completion and church services are held in it as formerly. Mention is made of the preaching of Brethren Coon and Van Horn, for a short season, which was much appreciated. Mention is made of the passing away of Rev. J. F. Shaw, the founder of the town of Fouke, as well as father of the church and association. For the present the church does not feel financially strong enough to call a pastor, but hopes to do so soon. The church in Fouke is the only one which invites the meeting of the association next year.

Our corresponding secretary, Brother C. C. Van Horn, writes of the field covered by the entire association: "This, as we all know, is an extensive, needy, and withal a very promising field. Souls are hungering for the bread of life and are responsive to the claims of the Gospel when presented judiciously and in the love of the Master."

Gentry reports that the regular appointments have been kept up, the pulpit being supplied with either preaching or a sermon being read by one of the members in the absence of the pastor. Evangelist Coon was with the church through March, with encouragement and strengthening on the part of the membership. Appreciative words are spoken of the work of the pastor and his wife.

The Little Prairie Church reports that the membership feels the drought of the past year severely. Crops were almost a total failure. Church appointments are irregular; but when the church does gather, there is good attendance both from members and First-day people. Brethren Van

Horn and Coon spent some time here, after the Gentry meetings, and a goodly number of converts were added to the church. It was the intention of the church to purchase additional land adjacent to the meeting house and erect a parsonage; but on account of crop failure it is felt that means are not available. It is hoped to do this next year. The clerk writes: "If we only had a parsonage and a minister, our church would build up and be a good, live church." The writer of this article, who knows the Little Prairie Church, would like to say that most assuredly he thinks so, too. The clerk continues: "I think I am safe in saying that the church would like to have a minister for another year." The pastor of the Hammond Church spent three Sabbaths with the Little Prairie Church last summer and was met by a large and attentive congregation. It was also a pleasure to visit in homes throughout the entire community.

The Hammond Church has had a prosperous year from a financial point of view. In spite of our small numbers never have our obligations been better met. Every dollar of the apportionments was met; the Sabbath school outdid itself in raising money; and a debt of one hundred dollars, of two years standing, was paid, occasioned by the necessity of city improvements in the parsonage. Several times the pastor has visited a community in upper Livingston Parish, where there is decided Sabbath interest. One young man embraced the Sabbath within the year. There is great opposition; but, also, great steadfastness and joy in all that it means in being a Seventh Day Baptist. It is a great pleasure to preach and visit in that community.

Let me add that the financial successes of the Hammond Church are without doubt largely attributable to the enthusiasm and fidelity with which our people practice tithing. They are few in number, but through the past year the faithful few have been unremitting in their religious duties. Two of our brethren are working in a large shipyard, thirty miles distant, and are permitted to keep the Sabbath. Many more Seventh Day Baptists can find employment there.

We would like to see many of our Northern friends come to Hammond to spend the winter. Many who really know our climate are quite spoiled for the Northern winters.

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 III

From New York to Shanghai, February 25, to
June 30, 1860

Most of the following was apparently written by Mrs. Carpenter while she and her husband were on board the Steamship N. B. Palmer. How prolonged and tedious the trip to China was in those days is graphically set before us in these extracts.

There will, we know, be expected at least a short account of our trip this second time to China. So I will begin where our dear friends left us, at the dock. You may have heard from those who were present that Rev. Dr. Murray offered up a prayer before the company dispersed, and the steamer commenced towing us out, about eleven o'clock [Feb. 25, 1860.] Several of the captain's friends came out to return by the tug, and when we parted company, . . . and the waving of handkerchiefs had ceased, we felt that the last visible tie which bound us to our native land was again broken. The captain himself is that Mr. Low, who was first mate on the Hongua when we came out before

This long quiet that we have is pleasant in many respects, and perhaps favorable in this, that it leaves us at leisure to live over again, in recollection, the social life we have just renounced—that life of pleasant reunion with beloved friends, which we have enjoyed for a few months, to be, in all probability, renewed no more on earth. We seem to ourselves like the camel of the desert, who, having drank his fill at the beautiful oasis he was forced but to touch at and to leave in his onward march, finds, as he goes forward, that that supply suffices to slake his daily returning thirst. Again in spirit do we enter the dear family circles and listen to "the words of love there spoken," words of sympathy, of encouragement, of hope, of promise. We join "those who go up to the house of God in company." We feel that he is present in his sanctuary. We see the silent tear, we join in the united plea for our beloved Zion, we feel that among all our varied interests, China is still remembered, and we "thank God and take courage." Sometimes, when the home feeling is strong, and we half long to be again there, and our selfish thoughts suggest we might have remained a little longer . . . we have need to summon all our resolution, and we hasten to comfort one another with the same words which urged us up to the decision to return now.

Oh, that was a visit never to be forgotten, and in all probability never to be repeated. In dreams we are with you all again, and the faces thus brought near remain to comfort us in our waking hours, and very pleasant are their words of sympathy and love. . . . A kind Providence ordered our way, just at the moment when health, and life itself, was at stake. And now, when the threatened danger is arrested, is it time to sit down and mourn over our withered gourds?

March 20. Crossed the equator at noon, in longitude 28° 34' west. On this occasion we witnessed for the first time the ceremony of "crossing the line," with a visit from "Old Neptune."

March 26. We were off the island of Trinidad, but too far away to see it.

April 6. We had our first gale and a violent one it was. But this once more subsided into calms and head winds, and we made but little progress up to the 17th. The captain says he has never known so long a succession of calms.

I found myself at last in a mood to copy the remaining pages of my journals while in England. . . . Really there was no time to write more when I was at home. Those busy, happy, flying days, how could I burden them with the toils of copying anything?

On the 17th a breeze sprung up, gradually increasing until on the 20th it became a gale. On the night of the 21st we were in danger of swamping from the heavy seas that broke over our quarterdeck. And then, it kept on so, day after day. The rolling prevents our getting sleep or rest at night or performing our round of duties by day.

Straits of Sunda, May 17, 1860. After a voyage of eighty-two days, exactly the number occupied in sailing the same distance thirteen years ago, we are, by the favor of Divine Providence, in sight of land again, and in comfortable health. For the last thirty days we have averaged 227 miles a day. On two days we sailed 300 miles a day. Yesterday we sighted the promontory on the southwest part of Java. At evening we cast anchor at Anjier. Before night tomorrow we shall doubtless be "filling away" into the China Sea. Agreeably to the understanding when we engaged passage, we were allowed to remain on board while the "N. B. P." was detained in port at Hongkong something more than half a month. . . . Two or three times we went on shore for a shopping excursion or a walk. . . . On the 20th of June we weighed anchor. . . . Hardly were we round the point, however, when down went the anchor again, wind and tide being contrary. . . . With the next tide, we took up anchor, and came out through the Lamar Channel at four o'clock in the morning. At eight we had the pleasant excitement of meeting the expected steamer, with its overdue mails. And now we almost wished ourselves back in Hongkong, for the sake of home news, for which we had waited so impatiently for half a month. Now we must wait at least another. . . . On Sunday, our third day out, we were beating up the Formosa Channel, so that each alternate tack brought us nearer that barbarous isle. All the frightful stories of the cruel

treatment of shipwrecked seamen only increased the interest. Alas! darkness reigns there—the people know not God, and our prayer is, may this, too, speedily be numbered among the "isles that wait for his law" . . . The wind increased, but it was dead ahead. Think of going 196 miles to make 50! Afterwards, for a change, we had dead calms. . . . On the 29th, we found ourselves in sight of those great waymarks, which tell the weary sailor he is nearing the port of Shanghai. . . . Near the mouth of the Yang-tse-Kiang we anchored for the night.

With next morning's tide we again moved on, and took on a native pilot. Much and thrilling was the news he gave us of the spread of the rebellion, the capture of various cities, the panic of the people, and the doings of the allies. . . . At Woosung we again cast anchor, still timing our progress to the tide.

And then tomorrow came (June 30, 1860) and with it our arrival at home, our welcome among old friends, and cordial greetings from the resident members of the little flock we had left in sorrow eighteen months ago. Anna said, "It is the power of God that has brought you back in safety," and so we felt it to be; and to his service, and for their benefit, did we wish again to offer up our renovated energies, in this our old and new field. (To be continued)

TEXAS TRAVELS

REV. T. J. VAN HORN

Laying by a few days for repairs in the hospitable home of Brother O. P. Sweeny affords the opportunity for reporting what may be of general interest to the RECORDER readers regarding the field which has engaged my attention since the memorable week at Nortonville. One of the most exhilarating experiences of my life was the one already referred to in the Missionary Notes of the RECORDER. The Sabbath and Sunday spent at the home of our aged brother, Elder L. F. Skaggs, with his son, Pastor Skaggs of Plainfield, and other children with their sons and daughters, of the former missionary on the field, will never be forgotten by those who were present on those occasions. Let us pray that the vitality contributed to the old Delaware Church in the addition of those five happy young people by baptism, may be an unceasing means of growth to the cause of Christ and the Sabbath in that neighborhood. Following this experience was another delightful one of having Elder Skaggs with us in our home at Gentry, and giving the Gentry Church the privilege of listening to this veteran of former missionary work.

On the earnest solicitation of our lone Sabbath-keepers in Texas I visited three

different groups of them in that State on my way to the Hammond meeting, besides stopping off a day to see our Sister Ellis and the family of her daughter, Mrs. Live-say. Their home is only five miles out from Texarkana and it was a sweet privilege to preach informally to that attentive family group in their home that night. A busy Sabbath was spent with the energetic Fouke Church and the following Monday night I rested soundly in the home of our dear Sister Lammie at Eagle Lake. Never was I more warmly welcomed than here. After the baptism the following day of the young lad referred to in a former RECORDER, the Lord's Supper was administered to this eager and reverent group of four Sabbath-keeping Christians. They would like to exchange this place of a few hundred acres on the Colorado River for a place in a Sabbath keeping community.

Rev. A. J. Williams and wife, of Morales, Tex., who more than a year ago applied for membership in the Gentry Church and were gladly received, were next found. They are about one hundred miles south of Eagle Lake. Within the last few years they were both excluded from the Baptist Church for Sabbath-keeping. I am inclined to the view that this fault of theirs was magnified in the minds of the brethren who brought action by the manifest ability of Brother Williams and his wife to give abundant Scriptural justification for such a course. Nevertheless I found them to be people standing high in moral influence in the neighborhood where they live. Sister Williams is the grandmother, not yet sixty years of age, of eighteen grandchildren, as bright a lot as you might wish to see. I never enjoyed a series of eight meetings more than those we held with the people of the Morales neighborhood, in spite of the handicap of a bad throat. Brother Williams is a good singer and they both gave good help in the work. A degree of courtesy, cordiality and attentiveness that was very warming was shown the missionary during this time, and he was cheered by assurances that much good was done by this visit.

Sixty miles to the south of Morales is Port Lavaca, and Brother Williams took me speeding in his auto across the level prairie land of South Texas to visit Brother D. S. Allen and wife. Here we spent a

quiet and delightful Sabbath, on the shore of Lavaca Bay. Aeroplanes were maneuvering above the city, however, and the machine guns of the air at their target practice kept the air vibrating and were gruesome reminders that not all the world was enjoying the Sabbath rest that had come to us. Brother Allen is a successful manufacturer of fish knives and oyster knives and supplies the demands of the fish and oyster industries on this coast. The great heaps of shells at the shucking station here testify to the bigness of the trade at this port. At Brother Allen's table we gave generous encouragement to the oyster business. This was nothing more than discharging a legitimate obligation, since Brother Allen and his wife are such loyal supporters of our Seventh Day Baptist enterprises. The patriotism shown at the court house that night when in a very short time the citizens of Port Lavaca subscribed \$36,000 for Fourth Liberty Bonds was exhilarating to see. Southern courtesy and the personal influence of our Brother Allen I recognize as factors in securing for your missionary the joy of preaching to the Baptist congregation in their church Sunday night. About twenty soldiers from the near-by aero camp were among the listeners.

The telegram from Pastor Powell received Monday morning at the depot while purchasing a ticket for my journey to Hammond, advising that the association was canceled on account of the epidemic of influenza, was a sudden jolt to my plans, which, however, were easily readjusted. So it turned out that Tuesday morning I was in Texarkana instead of New Orleans according to plan, praying for light on the next step of my journey. It would hardly be right to close without acknowledging gratefully some instances of Providential leading on this trip. In Shreveport during the few hours between trains I was very anxious to find some friends, but had no clue as to their place in the city. Crossing the street from the depot, wondering how to find them, I felt a hand on my shoulder, heard my name and the next moment I was looking into the faces of my friends. Word had not been received at Fouke, as planned, from Sister Lammie, and when Houston was reached I was in great perplexity whether to buy my ticket for Eagle Lake or to Edna. I am sure the Lord directed the

decision that had to be made at once, and when I met our Sister Lammie I found that my letter to her had been delayed and two letters had been sent in answer to the delayed message to assure me of their anxiety to have me come. At Wharton I missed the train on which Brother Williams was to meet me. Attempts to wire ahead of the Southern Pacific train failed. After a half-hour's struggle with "long distance," I abandoned the effort, and half way down the stairs the hand of my Guide turned me about for a renewed trial. I was just asking the operator for another turn, when she said, "Here is your party," and the next moment in the booth I heard the mellow voice of Brother Williams, saying "Hello!" And I gratefully acknowledge the same Friend's leading which has brought Mrs. Van Horn and me together here at Brother Sweeny's at a time of their need. I met on the way our common enemy "influenza," with some disadvantage to myself, but I am hoping to be normal in a few days. A general work of several weeks' duration is in the plan for this place. Pray that our faith may be strong to say, "So far Thy power hath blessed me, Sure it still will lead me on."

Nady, Ark.,
Oct. 15, 1918.

P. S.—This was a very expensive trip, but the generous contributions of the friends along the way exceeded by a number of dollars the cash outlay.

One of the hottest fights between the dries and the wets ever known on the Pacific Coast ended happily in Stockton, Cal., last June, when the dry won by over 400 majority. And the "California Christian Advocate" said of it: "It looks now as if, routed from Stockton, the liquor forces would be compelled to fight in the open. If so, good-by, John."—*National Advocate*.

"How careful we should be that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith."

GOD AND THE WORLD'S HAPPENINGS

In the great prophetic conference held in Philadelphia May 28-30, 1918, this impressive statement was made: "Recent happenings have knocked the bottom out of the old conceit that man could run the world in utter independence of God."

Yes; so also have continuous ancient happenings, and yet the blasphemous "old conceit" still lingers.

Periods of peace and prosperity encourage it. Deadly calamities, earthquakes and volcanoes, tornadoes and floods, pestilence and famine dampen it. Wars have ever been most effective to restrain it.

This terrible world-wide war will do very much to crush out the "old conceit" as well as to wipe out a vast amount of wickedness. A letter from a prominent godly man at the front to Dr. Hillis said: "But for this war Berlin and Vienna, London and Paris would have descended into hell within three generations."

Surely God saw the world needed this war and allowed the German emperor to go forward with his destructive ambitions.

Also we may reasonably expect this severe chastisement will continue until God sees that the proper amount of good work has been done in bringing man to recognize and obey his creator.

Let us notice a few of the world's happenings which show God's hand in a clear-cut decisive way.

The descendants of Abraham, Isaac and Jacob were bondsmen in Egypt, and that nation was determined to keep them. God sent a series of ten plagues. The last—death of the first-born both of man and beast—released the bondsmen and they went toward the Red Sea. There the Egyptian army cornered them.

At God's command the sea divided its waters and the children of Israel, two or three million in number, passed through "on dry ground" (Exod. 14-22). The Egyptians followed; the waters closed over them, and the Israelites saw them no more.

Now turn to 2 Kings, 18th and 19th chapters. Sennacherib, the powerful king of Assyria, came very near to Jerusalem with his conquering army. He sent taunting words to the godly king Hezekiah, declaring his God could not deliver him.

Hezekiah knew he had not an army able to overcome Sennacherib. He and Isaiah,

the prophet of God, prayed most earnestly for divine help; "and it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and fire thousand. . . . So Sennacherib, king of Assyria, departed and went and returned and dwelt at Ninevah" and there "his sons smote him with the sword" (2 Kings 19: 35-37).

Happenings of this kind are numerous in the Bible.

Turn now to more modern times. In 1555, Philip II of Spain "became by the abdication of his father, the most powerful prince in Europe. . . . with the best disciplined and officered army of the age." Thirty years later, like the present German Kaiser, he became possessed with an ambition to conquer England and the world.

Three years were spent in building larger ships than were then known. This was widely advertised to call in distant help and intimidate the nations.

So confident was he of success that he called this new-born fleet "Invincible Armada." "When ready for sea it consisted of 129 vessels, 65 of which were over 700 tons, and was manned by 8,000 sailors, while it carried 19,000 soldiers, over 2,000 cannon, and provisions enough to feed 40,000 men six months.

"A squadron of eighty ships, only thirty of which were ships of the line, was all that Elizabeth (queen of England) had to oppose it by sea."

May 1, 1588, was the time set for this "invincible armada" to start. But there were delays. "At the moment of sailing," the experienced commander died and a man of small experience took his place.

Only about one day out and a severe gale damaged the fleet and drove it into port for refitting.

It was the end of July before the sails of this famous fleet were seen by the English. On it came in the form of a half moon—seven miles between the horns. The fight began and the English were the victors.

"Galleon after galleon was sunk, boarded or driven on shore, and the feathers of the Spaniard were plucked one by one. . . . More than 4,000 men had fallen while on the English side not a hundred men had been killed and not a ship had been taken."

The fleet started its return by going

around the Orkneys. Unusual tempestuous weather finished the work of destruction. Only fifty-four ships reached Spain. Both ships and men were in a very miserable condition.

The English queen struck a medal bearing the inscription, "Deus flavit, et dissipati sunt" (God blew, and they were scattered).

The Waterloo happening. The night of June 17-18, 1815, found Napoleon near Waterloo and Wellington with the English army to oppose.

That night God sent a heavy rain which continued till 4.00 o'clock in the morning. Being very close to the longest day in the year in that latitude—50 degrees north—daylight came very early. But the ground was too soft to move the artillery.

It was 11.00 o'clock before Napoleon began the battle. Late in the day he dispatched a messenger to Paris to announce his victory. But about that time reinforcements came up. Wellington was victorious and Bonaparte was banished to the island of St. Helena. He remained a prisoner there six years, until his death.

Christ's pronounced woe (Matt. 18: 7): "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." This woe did come to the Egyptians and Sennacherib, to Philip and Napoleon, and verily, verily, it will come to the present German Kaiser.

"Free-thinkers, infidels, agnostics, spiritualists and materialists—some twenty millions in the country" (J. R. Furlong, in *Boulder News-Herald*, Aug. 12, 1918). All these may say, The blast which slew Sennacherib's army, the storms which delayed and ruined Philip's "invincible armada," and the rain that defeated Napoleon at Waterloo, all came by natural laws and God had nothing to do with these events.

But be it known to John R. Furlong and his infidel hosts that God can and does stop, start, and use his own natural laws more readily than a master mechanic can stop, start and use a machine of its own invention and manufacture.

The God-inspired writers believed this: "So persecute them with thy tempest and make them afraid with thy storm" (Ps. 83: 15):

"He giveth snow like wool; he scattereth

the hoar frost like ashes." "He casteth forth his ice like morsels; who can stand before his cold? He sendeth forth his word and melteth them; he caused the wind to blow and the waters flow" (Ps. 147: 16-18).

"Fire and hail, snow and vapours; storm, wind, fulfilling his word" (Ps. 48: 8).

The following historic facts, with innumerable kindred ones, should be held in mind by presidents, kings, queens, emperors and their advisers in every nation:

It was God with Moses who released the Israelites from Egypt, and God with Joshua who gave them possession of the land of Canaan.

It was God with Hezekiah and Isaiah who saved Jerusalem from the Assyrian army.

It was God with Queen Elizabeth who saved the world from the determination of Philip II to conquer England and the world and crush out the Protestant religion.

It was God with Washington who gave our United States nation to the world with its republican form of government.

It was God with England and Wellington who saved the world from Napoleonic tyranny.

It was God with Abraham Lincoln and his hosts who saved this nation from becoming two-hostile nations.

And be it most surely remembered just now that God must be recognized as the prime factor and power to crush down and out this monstrous, self-exalted, aristocratic ambition of the German emperor and his war lords. To set at liberty all nations, small and great, that each may be secure in its own boundaries and enjoy the God-implanted rights of humanity is a mighty task.

The nations which have set themselves to do this heavy work must realize that they are co-laborers with God and for God and the human family.

This should be taught now in this critical time in every pulpit in every denomination, and in every school, kindergarten and university.

"In God we trust" is imprinted on our gold and silver money coins and it belongs to us to do our utmost to have it imprinted upon the hearts of all the inhabitants of this God-created world.—*Rev. Samuel R. Wheeler, in Boulder News-Herald.*

YOUNG PEOPLE'S WORK

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

ARE YOU AFRAID?

Christian Endeavor Topic for Sabbath Day,
November 9, 1918

DAILY READINGS

Sunday—Are you afraid of offending God? (Heb. 12: 25-29)

Monday—Of wronging any one? (Mal. 3: 1-6)

Tuesday—Of death? (Isa. 38: 1-8)

Wednesday—Of judgment? (Rom. 8: 28-39)

Thursday—Of lack? (Matt. 6: 25-34)

Friday—Of temptation? (1 Cor. 10: 11-13)

Sabbath Day—Topic, Are you afraid? (Luke 12: 1-12)

THE SCRIPTURE THOUGHT

Jesus warns his disciples of the hypocrisy of the Pharisees. There is danger in it. Like leaven it will in time affect and infect the whole of religious life with insincerity (v. 1).

Hypocrisy, like that of the Pharisees, is useless. The time will come when the things that are covered up shall come to light and the things that have been kept in secret shall be known. In the judgment day the most secret words and thoughts of the Pharisees will be proclaimed to the world (vv. 2-3).

We are not to be afraid of those who may be able to do us bodily harm, but rather are we to fear God, who is the custodian of our existence, both present and future (vv. 4-5).

"God cares for the animal creation, even birds of the commonest sort, not one of which can be wantonly hurt without his noting it. But much more does he care for his children." (v. 6).

We, as human beings and his children, are of very much more value than many sparrows (v. 7).

Everyone who has courage to own and confess Jesus before the world will in turn receive recognition in the presence of the angels of God when Christ shall come again in his glorified estate. Those who have not had the courage to confess, but have denied him, will in turn receive no recognition from Christ in the end. (vv. 8-9).

In the presence of opposition and perse-

cution the disciples were not to be afraid, but to rely upon the guidance of the Holy Spirit for wisdom in every emergency. (vv. 11-12).

FEAR INBORN

Fear is inborn in each one. The reason for it is that so far as our physical natures are concerned we respond to the law of self-preservation the same as all other animals. Whatever may endanger our physical existence causes fearfulness in us. This same law of life governs all animals. But this law of life is much more highly developed in some individuals than in others. There are not a few people in the world who live continually in abject fear of some harm coming to them. Their sense of self-preservation is abnormally developed.

There are many things that arouse the sense of fear in us, such as sickness, accident, violent storms, calamities, in fact, anything that may result in harm to us or our friends.

While the sense of self-preservation, which gives rise to fear, is really for our good, nevertheless, when yielded to with utter abandonment it develops within us a slavish sense of fear which makes abject cowards of us on the slightest occasion. Such fear destroys faith and trust, and is an enemy of health and cheerfulness.

FAITH AND TRUST OPPOSED TO FEAR

Fear is innate because of our physical natures and our response to the law of self-preservation along with all other animals. But is there no higher law existing in the case of man? We are not only possessed of a physical or animal nature but we have also been given spiritual natures—the thing that distinguishes us in particular from other animals. But this does not make us any the less subject to the laws of physical existence, only in so far as it adds to our ability to take advantage of the law of self-preservation, through a better understanding of the laws of physical existence.

But are we to live in abject fear of the things that menace life? Surely not, though our spiritual natures may not always be able to completely overcome the fears that are grounded in the physical. But for us—for Christian people—to live continually in abject fear of some harm is evidence of a lack of faith and trust in the love of God and in the reality of divine

things. It is an evidence that our Christian experience is not grounded in faith.

SHALL WE BE RECKLESS OF LIFE?

But does faith in divine love and goodness mean that we shall be reckless of life, and carelessly and foolhardily expose ourselves to known danger? Not by any means. But it does mean that when we find ourselves facing such things, if need be, we shall face them with courage and faith, and with the assurance that whatever may be the outcome we are in the care and keeping of God. He may see fit to allow the law of physical death to operate at a given time, but our spiritual lives and welfare are still in his care and keeping. Even though our earthly lives may be cut short there can no harm come to us. But we often overlook this great and comforting fact, and become groveling slaves of fear, when we ought to be the confiding children of God!

AUTUMN DAYS

School had been forced to close for a week, the children had heard it rumored that it might be so, but they had gone to school as usual and returned to report it a fact. And now what should they do? Some new experiences must be entered into in order to establish the fact of their freedom from study, and to make hilariously and joyously true its full meaning. What better than a ramble over the hills in the mellow autumn sun, with the return by the way of a chestnut tree in the edge of a miniature wood, to which invitation had already been given by the owner.

So it was not difficult to decide after all, and in the afternoon, when the long shadows stretched east-north-east aslant the hillside, across bench, and over hog-back, the family, consisting of schoolgirls, and little girls and parents, fared forth to enjoy a holiday together.

Of course the children had a good time. Everything is full of romance for happy, carefree children out for a good time. The yellow of the golden rod is richer than any Cinderella's slipper, and no queen ever dressed in robe of state as rich and beautiful as the autumn-tinted maple tree. And there are always unexpected delights, such as a cotton-tail crouching low in the grass, sitting motionless until surrounded by seven pairs of feet, and wonderingly in-

spected by as many pairs of eyes, when suddenly, without a "How-do-you-do" or "Goodby," he springs from his nest, and brushing the skirts of an excited Miss bounds away to his secret hiding place.

And for the older members of the party there is the joy of the companionship of children in happiest mood, the deep-breathed exhilaration of Nature in charming though melancholy mood, and the memory of childhood days seen through the hazy blue of the dying year's charming atmosphere. Even the "Gee," "Haw" of the plowman on the crest of the hill recalls the days of yore when life was young, and when cares were not, but joy flowed like a mountain stream, sweet and inexhaustible.

Happy youth. Happy man or woman who can renew his youth in the companionship of children in God's wonderful out-of-doors. Should we not do more of it? Would we not be healthier and happier, not only, but better, and fitter for the compelling worthy tasks of these difficult times? Let us try it while the time is opportune and the hills inviting. There is no cordial better calculated to relieve the strain or prevent the break which the cares of the years threaten. The hills await your coming, the sunshine invites you, and the golden-robed trees extend a welcome. Save valuable time by taking a day off to commune with nature. If the whole family can go, so much the better. If some member of the family is in the service of our country, still for his sake, go. Or even if a loved one has been translated from the scenes of earth, make happy an inhabitant of heaven by a day of communion with the absent one in the heavenly experience of a meditative ramble with loving and kindred spirits in the gloriously suggestive atmosphere of a fading autumn afternoon.—*Rev. A. J. C. Bond, in Salem Express.*

In the Civil War the death rate from disease was 50 for each 1000 people. In our Spanish-American War it was 27 for each 1000. In the Franco-Prussian War it was for Germany 25 for each 1000. For us in this war it is 8 for each 1000. This is because we help give our boys substantial food, proper recreation, and some comforts in sanitary camps.—*School Bulletin.*

CHILDREN'S PAGE

OLD CURIOSITY AND DAVID

ALICE ANNETTE LARKIN

From "Kind Words"

THE hands on the town clock pointed to ten minutes of nine when a somewhat bespattered buggy, drawn by an old roan horse, long-limbed and lank, stopped in front of Jacob Buddington's barn. At the sound of approaching wheels a small group of boys had come from somewhere inside the building, and now they gathered around Bert Carson as he jumped from the buggy and began to unloose the horse from the thills.

"Hi, Bert! How's Old Curiosity this morning?" Philip Wade greeted the new arrival cheerfully. "Able to sit up and take his rations, I suppose?"

"Sure thing," Bert replied as he started to lead the old horse into the barn. That he gritted his teeth and scowled as he went the boys failed to notice.

"Say, Tack, you better get an earlier start tomorrow morning," Ted Buddington suggested, following Bert to the barn door. "Old Curiosity needs a little more zip in his legs, I reckon. Don't you see how wobbly they're getting?"

"About time to can Curiosity, don't you think, Tack? He must be half a hundred at least. 'Can everything you can,' you you know."

This remark, coming from Philip, was received by the boys congregated about the barn door with shouts of applause, but brought forth no reply from the one to whom it was directed, for the school bell rang before the applause had ceased, and half a dozen husky lads were soon racing across the street. Bert immediately followed.

This was no new position in which he found himself this morning. For weeks now, day after day, he had been driving the old roan horse into Enfield, and for weeks Old Curiosity had been the subject of many a joke on the part of the boys.

Bert hadn't blamed them so much at first. Curiosity was a queer old chap, from the name which some one had be-

stowed upon him years before because of his propensity for investigating everything with which he came in contact, also because of his strange appearance—clear down to the docked tail, of which he seemed to be inordinately proud. But the boys were carrying their fun altogether too far, and he and Curiosity were fast becoming objects of ridicule to others than the members of his own class in Enfield High School.

Philip Wade was the worst of them all. No doubt he felt himself to be several degrees above common people, since his father had brought home that second-hand car, from the back of which the smoke was at times wont to pour out in clouds, and that made racket enough to scare a deaf person. But that wasn't any excuse for making fun of another fellow's less popular turnout. No doubt he felt proud when he rode into Enfield morning after morning with Aaron Judd, the hired man, and a dozen cans of milk, and out again at night in the same way, the only difference being that then the cans were empty.

The Carsons and Wades lived on adjoining farms five miles out from Enfield. Locustville, or what was left of it, was less than half a mile from the two homes, but there was neither a store nor a postoffice there now, only an old tumbled-down mill and three or four empty houses. So all the trading for the two families was done at Enfield. Here also was the nearest doctor. The nearest telephone was three miles in another direction.

There were only three members of the Carson family, but the Wades had another son, David, a slender little fellow of three years. Blue-eyed and red-haired and bright he was, and Philip, strange as it may seem, almost worshiped him. He might mock the hired man, who wasn't the wisest of human beings, or growl at the dog. He might play the meanest of mean tricks on the fellows. He might annoy Bert until his patience was almost at the breaking point, but for Red-top, as he called him, he had only kind words and a smile. There had been another little Red-top once, David's twin, but he had lived only three short months.

Both families had talked of selling out and moving to town, but still they stayed on, first for one reason and then another,

and still, they traveled the rocky, hilly, sometimes muddy road to Enfield—Philip in his car and Bert behind Old Curiosity.

No one but Bert knew just how fast Curiosity could go. He had tested him for speed only once, two years before, when his father had met with an accident that had threatened to prove fatal, and a doctor's services had to be secured with as little delay as possible.

Bert was thinking of this experience that night as he harnessed Old Curiosity to the bespattered buggy.

"You may not be so much to look at, old chap," he said, rubbing the nose that was reaching out to investigate the contents of his overcoat pocket, "but I'd risk you now in case of real emergency. You wouldn't go back on a fellow, would you?"

But Curiosity had discovered the small ear of yellow corn Bert had hidden away that morning, and his whole attention was now given to the devouring of that. When the last kernel had disappeared Bert climbed into the buggy and drove away from the Buddington barn.

In front of the high school building on the opposite side of the street, the Wade car waited for Philip. Just as Bert and Curiosity turned into Maple Avenue it passed them, and Phil sang out, "We won't get home until morning! Oh, we won't get home until morning!"

Bert had no chance to reply if he had cared to. To tell the truth, he was getting disgusted with the whole affair. Phil Wade's jokes were stale and not worth noticing, but somehow they did make a fellow downright mad sometimes.

(To be continued)

The way of suffering also is the way of personal growth and recovery. Softness and ease hold no mental stimulus. God allures men from before with rewards and scourges them from behind with poverty, adversity, and trouble, just as one shepherd carries a little salt in advance of the flock, and the other shepherd marches behind with a crook and a shepherd dog.—*Hillis.*

It is better to say, "One thing I do," than to say, "These forty things I dabble in."—*Washington Gladden.*

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XXII

(Continued)

AFTER they had returned from the lecture, and when all were seated in Mrs. Barber's kitchen, pulling and eating candy, Kon said, "It will not be selfish for Don and me to have the larger share of this candy. The girls are sweet enough anyway."

"O you flatterers!" exclaimed Hazel, "your education in proper speech to ladies has been sadly neglected. I'll venture that neither you nor Don can quote a line the Professor said to-night."

"I can," replied Kon. "He quoted Henry Clay, the great statesman, as saying, 'A wise mother and good books enabled me to succeed in life. My mother was very poor, but not too poor to buy books for her children. It is a mean sort of poverty that would starve the mind to feed the body?' There, was not that correct?"

"And he said that Daniel Webster wrote, 'My opportunities in youth for acquiring an education were limited, but I was well supplied with useful books, and these gave me my success in life,' added Don. "That being so, why can't we use the public libraries and let the college go?"

"The college can teach us *how* to use books. But I want to quote also," said Evelyn, to show you boys that girls have sometimes good memories. We were told that Benjamin Franklin said, 'No one can be truly educated or successful in life unless he is a reader of good books.' We must take more interest in the college library after this."

"Education neither begins nor ends with the school," remarked Mr. Barber. "To be successful it must begin in childhood and last through life. The road to learning is, not royal, it is said. However, every avenue leading to it is royal. But you young folks must guard against the use of your knowledge for ornament; that would be affectation."

"Nor," as Bacon says, "should our studies be a workshop for gain and merchandise.' In view should be the glory of the great Creator and 'the ennoblement of life.' I am glad that our schools now do not sacrifice everything to classics and mathematics, nor leave one to think that what is learned from textbooks is *the* great object of college life. There has been too much book worship in the past. I like my father's and grandfather's views of education," said Ethel.

"If college shall teach young people how little they really know and how much there is yet to learn, and create a thirst for knowledge and wisdom, time and money spent on a college course will be well spent. College should also teach that health, strength and time are sacred trusts. Classroom and gymnasium are for that object. But some athletes so greatly overdo gym work and track work that when they leave college they are wrecks."

That was Mr. Barber's opinion, though he

had never had college training as these young people were having it.

"Oh, this is all too heavy to end the evening on. Let's have some froth and be let down easy," said Hazel.

"I was just thinking that this candy, to digest well, needs to be sandwiched in with some loud smiles. And then a little music. Would you like that, Kon?" asked Evelyn.

And so the evening ended with merry conversation, music and laughter. The young people studied the better the next few days, and that week Kon wrote home.

"DEAR FATHER AND MOTHER: Your loving and encouraging letter was received yesterday and I'm going to answer it right away. The money you sent was in the nick of time and I paid my tuition at once. You ask me for a brief history of this college. It was chartered in January, 1889, as Salem Academy, and then the next year the West Virginia Legislature changed the name to Salem College. Its president and two-thirds of the board of managers must be Seventh Day Baptists. Before this the young people of this part of our denomination were quite unable to secure the higher education, and under proper influences, unless they could find means to go far from home. At the associations the matter was discussed and many prayers were offered for this object. Over at West Union an academy was started, but for some reason it could not be maintained. Finally, under the excellent leadership of Rev. John L. Huffman, a committee canvassed for funds, and a little less than \$5,000 was pledged in stock at \$25.00 a share, or its equivalent, as in the case of G. W. F. Randolph, who gave five acres of land for a site. For the first two terms school was held in rented rooms, and Rev. S. L. Maxson was elected president, but until he came Mr. Huffman was acting president. The first building was ready for use the last of 1889. At the dedication the Baptist minister here gave the address, on 'The Advantages of Education to a Community.' Then the Methodist minister spoke on 'The Necessity of an Education.' Following these were several other addresses along the lines of dedication. 'The Duty of the People to Salem College' was the subject of Rev. J. L. Huffman's address. A concert closed the services. But there was a debt that had to be raised and there were no endowments; everything had to be paid from subscriptions, except about one-third that came from tuitions. In 1892, President Maxson resigned. Rev. T. L. Gardiner succeeded him after tireless effort on his part in canvassing to secure some other person. How nobly he held on and kept the college running while struggling with debts is a matter of history. To save me writing so much I refer you to the Year Book of our Conference and also to the Historical Papers of the book, 'Seventh Day Baptists in Europe and America.' You will see in the Year Book that the trustees have a little problem concerning athletics, in view of such a variety of opinions on the question. My playing at Winfield was not because I have had any regular training myself here thus far.

"We had a nice little party here the other

evening after a lecture on education, and after attempting to show our memory of profound quotations, we had to give it up and turn to nonsense, which, they say, 'now and then is relished by the best of men.' Misses Hazel and Evelyn are getting to be quite members of our family when we need a little recreation. What if I can convert Evelyn, and Hazel can convert Don,—what would you say? But to tell the truth, I fear more that Don will convert Hazel, for he seems to have the stronger will and greater influence as far as my observation goes. Ethel is going to have a heart-to-heart talk with her soon.

"I appreciate your solicitude for my health. In our little party the other evening, we brought out the thought also that a college should teach health, strength, and the value of time. We have had a few good lectures along this line. I have also given the matter some special individual study. I see the great tendency of athletics, as carried on in most colleges in the past, to be abnormal muscle-building exercises, and they overheat by overstimulating the circulation. I believe we still need great improvement in physical training for the undeveloped students who have been kept from proper athletics because a premium is placed on 'animal strength' for the games that are played. Ordinary athletics, it seems to me, do not beautify the body or well develop it. Moderate gymnastics, walking bouts, calisthenics, even some military drills not too warlike will do more for efficiency and endurance and beautifying the form than football, wrestling, and those popular sports. Strong muscles are not indicative of good health. Many a weak person outlives the athlete. Semi-invalidism, cared for, is preferable to reckless athletics with over-muscled appearance. It was demonstrated at Yale that the non-athletes go ahead, many times, of the athletes in feats of *endurance*, while athletes show extra points in *strength* feats only. Physical culture experts are proving, I think, the greatest value of moderate exercises that build supple muscles and real physical power. I am practicing, you will be glad to know, deep breathing, a dozen full breaths every hour; also a correct posture. As soon as I am up in the morning, and with the windows still open, I commence my exercises. I'm going, as soon as possible, to get me a phonograph and exercise to the rhythm of a lively record; there is stimulation in music. As one has said, 'Motion should equal emotion.' I just feel fine these days and can study 'to beat the band.' So much concerning health, which I thought you would be glad to read.

"This is a long letter and an unusual one for me.

"I must tell you that I wrote to Susie a good letter about college matters and tried to encourage her to go to Alfred if her father was inclined to send her, as I know he is now. I'd be glad to see here here, but you know the situation.

"Tell grandpa that I have decided to prepare my great-great-granddaughter for Salem College if the world stands that long! Is not that a far look?"

"Wish I could be home for the holidays. Save

(Continued on page 535)

SABBATH SCHOOL

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

MESSAGE FROM THE SABBATH SCHOOL BOARD

DEAR FELLOW WORKER:

The Sabbath School Board again asks for a little of your attention. This is our first circular letter in this Conference year and we wish to make known a few of our plans.

First. The Score Card. We are enclosing herewith the card for November, and we ask that you bring the matter to the attention of your school next Sabbath and urge the importance of its careful consideration. The schools will be scored once during each quarter this year. Probably the months selected will be November, February, May and July. Will you not adopt the plan this year and make a record for each month?

Second. Our Committee on Publications is hard at work on the problem of graded lessons and will have something interesting to report soon. Watch for their report.

Third. The Committee on Field Work will endeavor to secure the standization of all our schools this year. If you are not now rated as a standard school, please look the standard over and see wherein you fail, and then see if you can not meet the requirements. They are not difficult if all officers and teachers give them proper attention. In so far as you raise the standard of your school, in that degree will you add to its efficiency.

Fourth. The board is anxious to get in touch with all organized classes. If there are organized classes in your school, please register them with us, or put us in contact with the teacher or officers of the class so that we may send them an application blank and a certificate of registration. An application blank is herewith enclosed.

Fifth. The Sabbath School Board is cooperating with the S. S. War Council, which has in charge the raising of funds for the relief of the famine stricken people

of the Bible lands, particularly the Armenian and Syrian Christians, who have been driven out from their homes by the Turks and their confederates, and who are now dying by thousands from starvation. We shall ask all our schools to make a Christmas offering for this relief. Pastor George B. Shaw of the New York Church is acting as the representative of the Sabbath School Board on the American Committee, whose headquarters are in New York, and will have in charge the sending out of all literature pertaining to this. Please give it careful consideration when you receive it. It is a mighty work and deserves your hearty support.

Please let us know how your school is progressing. What new work are you undertaking? What efforts are being made looking toward the increasing of the enrollment? These are times that call for our best efforts. Let us work with renewed zeal to make our Sabbath schools the mighty force they may and should be to redeem the world from the powers of evil.

On behalf of the board, I am yours in Christian fellowship,

A. L. BURDICK,
Secretary.

October 20, 1918.

SCORE CARD "The Sabbath School at Work" November, 1918

Name of School .....	.....
Present Supt. ....	.....
P. O. ....	.....
St. No. ....	..... State
Date of Annual Election .....	.....
Total Members enrolled this month .....	.....
(Count only those present at least once during the month, and not including cradle roll and home department)	
No. Officers	No. Teachers
Total .....	.....
(Same person acting as both to be counted only once)	
No. Resident Members of Church .....	.....
No. of such Enrolled in Sabbath School this month .....	.....
No. Officers and Teachers at Workers' Meeting .....	.....
November	2 9 16 23 30
Number members present	
Number teachers and officers present	
Amount of offerings in all departments	
Number pupils above primary grade who spent 20 minutes or more in preparing lesson	
Number pupils above primary grade who did not spend 20 minutes in preparing lesson	
Filled out by .....	.....
Put a two-cent stamp on the other side and mail not later than December first.	

APPLICATION BLANK For Registration of Seventh Day Baptist Organized Class

- Name of class
 - Date of organization
 - No. of members
 - Adult Bible class:
 - Men
 - Women
 - Secondary class:
 - Boys
 - Girls
 - Ages from to
 - Names of officers: (Following five necessary)
 - President
 - Vice President
 - Secretary
 - Treasurer
 - Teacher
 - Committees: (Two required for Secondary, Social and Membership, and three, including Missionary for adults)
 -
 -
 -
 - This class is affiliated with the Seventh Day Baptist Sabbath school at
- Signed
- P. O. Address

Lesson VI—November 9, 1918

JACOB DECEIVES HIS FATHER. Gen. 27: 18-29

DAILY READINGS

- Nov. 3—Gen. 27: 18-29. Jacob Deceives his Father.
- Nov. 4—Gen. 27: 1-10. Jacob Taught to Deceive.
- Nov. 5—Gen. 27: 11-17. Jacob Prepares to Deceive.
- Nov. 6—Gen. 27: 30-45. Esau Weeps over his Brother's Deception
- Nov. 7—Gen. 37: 20-36. Jacob Suffering for Deception.
- Nov. 8—Acts 5: 1-11. Punishment for Deception.
- Nov. 9—Eph. 4: 20-32. Christianity and Truth. (For Lesson Notes see *Helping Hand*)

(Continued from page 533)

your extra pin money to bring you here to commencement two years from this!
"I'm helping Leroy in the store a little after school hours. But I am not planning the mercantile business.

"Affectionately,
"KON."

There is so much to occupy the attention of a college student that there seems little time to think of home and the past so hallowed. It must be left to the fleeting years to bring to the young all they owe to their homes. But Kon was not forgetful of this. His grandfather and parents had been too much his companions for him to quickly forget his debt to them. He thought of home as few ambitious and active people do. There was no word in all the language so full of thrilling meaning to him as the word "home." It would always be the sweetest remembrance of life and entwined around the tenderest chords of his heart. How he frequently pictured its quiet scenes and then the play days on Markum, and what it had meant to his grandfather. In the dear home were the windows through which he first looked out upon the world; the old farm with its meadows and pastures and woods and scenery, painted indelibly in bright colors upon his vision; the flowers

and specimens gathered with Susie in his company. There were the stars still shining which he had studied with her many an evening. Poor, dear Susie. He could have loved her, and perhaps he did, though he tried hard to make himself believe that he thought of her only as a little playmate and friend. All these images followed him and at times soothed his mind when something came to agitate him. Somehow there is character to one's birthplace and every scene about it, that has influence and effect upon one's life. A pretty landscape can aid in molding one's feelings and tastes. Did you ever watch a sunset in a distant State and be reminded of the golden hues with which your childhood sunsets were painted? Did you ever pick a flower a thousand miles from the old home and think of some favorites you picked years and years before in your father's meadow or mother's garden? Time may bring us many sorrows and disappointments, but sweet memories of home do not disappoint us. Home is our rainbow upon storm clouds, and when other sources of worldly pleasure are lost to us, home joys remain in blessed memory. The religious instruction of Kon's home would always incline his feet towards a temple of worship, and the Sabbaths at home, with their rich privileges and blessed hopes would never be forgotten. Oh, that home, the sanctuary of his mother's love! There is never a tie that unites human hearts so imperishable as that, unless we except the tie of marriage. Even then, the mother's love has helped greatly to bind husband and wife. Home, home, foretaste of another beyond the stars; home bright with enduring glory and eternal friendships and angelic love.

Thus did the college student muse and thus was built in him that which was to guide him through all life's battles and triumphs and failures, and then other and greater victories.

(To be continued)

COLLEGE MEN IN SERVICE

During the past year the colleges and universities of the country have contributed liberally in men and service to the support of the war. From 198 colleges and universities, according to reports made by these institutions, 44,456 students enlisted in the Army and Navy. More than 100,000 graduates and 3000 members of the faculties of these institutions entered the service. Seventy-nine colleges and universities report 297 members of their faculties on war service duty in Washington, varying in number from one from each of 33 institutions to 11 from the University of Texas, 19 from the University of Minnesota, and 22 from the University of Wisconsin. Many students, graduates, and faculty members have enlisted from institutions that have not reported.—*National School Service.*

OUR WEEKLY SERMON

PERMANENT INVESTMENTS

REV. EDWIN SHAW

New Jersey Yearly Meeting, November, 1909

Text: "Lay up for yourselves treasures in heaven." Matthew 6:20.

These are days when, in the business world, men are taking the long look into the future, and are making their plans all relative to the distant forward view.

Down at Salem, W. Va., enterprising men have drilled holes into the solid rock for a great many hundred feet, and have found down there several layers of coal, good coal. When my brother George was a boy ten or twelve years of age, he told his schoolmates one day that he had 160 acres of land which father had given him for his own; but when he added that the land was ten feet under father's farm, they laughed and considered the story a foolish joke. The underground farms at Salem are no joke, many of them are now selling for 75 to 100 dollars an acre, being bought, not for speculation, as once, with the idea of selling when the price had advanced, but by men who are looking ahead, who are making permanent investments. Some time, it may be in ten years, it may be in fifty years, it may be longer, that coal will all be taken out, and will bring back to the people, who then own the property, I presume 100 times the value of the money now invested.

In my judgment, Mr. E. H. Harriman, who died recently recognized by all as a leader if not the leader in the railroad world, owed his power to his ability to look into the future, and to his daring faith to make permanent investments in railroad matters, as against the temporary, speculative methods, which had prevailed during the last quarter of the nineteenth century. I say, in the business world, it is coming to be an age of permanent investments; and I welcome it, and approve it, as over against the spirit of speculation and exploitation. That same spirit is beginning to find expression in matters of the federal government, and the great natural resources of forests, and water power, and

water supply, and coal, are being protected and conserved, looking towards the future, as a permanent investment.

Now, what permanent investments are we making as individuals, as churches, and as a people? I do not raise these questions to answer them, but if possible, to arouse your thoughts in regard to this matter. What permanent investments are we making in regard to money matters?

As individuals, of course, that is your business, not mine, but let me suggest what seems to me a most admirable method for us as a people, and as individuals together.

I have been studying this week the reports of the treasurers of some of our denominational enterprises. For example, aside from borrowed money and from sale of bonds, which do not count, Alfred University received for its support last year, \$34,922.84. Of this, \$16,668.40 was the interest on permanent investments, 48 per cent, almost half of its income.

Treating the report of Milton College the same way, out of an income of \$13,541.63, \$6,259.30 came from endowments, that is from permanently invested funds, again almost half, being 46 per cent.

Turning to the Missionary Society, the treasurer reports a total income of \$10,545.88, of which \$3,793.69 is from funds that are permanently invested, that is, 36 per cent of the money that the Missionary Society used last year came from the gifts of our fathers and mothers, who made permanent investments for this society.

In the report of the Tract Society the per cent of income is not quite so large, being 31 per cent, but if I were to subtract from the revenue the money paid as subscriptions to the SABBATH RECORDER, the *Sabbath Visitor*, and the *Helping Hand*, then the per cent would be 51 instead of 31, or over half of the revenue of the Tract Society last year came from permanent investments.

Now, friends, what do these figures mean? They mean that if our people of the past fifty years, and especially the past twenty-five years, had not taken the far look into the future, and made by gift and by legacy these provisions for an enduring income, Milton College and Alfred University would simply have to close their doors, dismiss their teachers, and go out of business; sell their buildings for what they

could to some society, and as a people we would be without denominational centers, and therefore without denominational leadership; and that would mean disintegration and extermination. I mean just that thing; and it is because God does not plan that we should disintegrate and become extinct that he put it into the hearts and heads of our people to establish and make provision for these permanent investments.

Without these incomes, of which I am speaking, it would mean the withdrawal of our forces from China, from Holland, Denmark and Canada. It would mean the contraction of all our missionary work in the United States, it would mean the abandonment of our publishing house, and the expiration of the SABBATH RECORDER, without which as a common medium of information, exchange of opinions, and wise directorship, we would soon lose interest in one another, and in a united effort for the cause of truth and right.

In view of these things, I feel warranted, as a minister of the gospel of Jesus Christ, in presenting and emphasizing the value and the importance, yes, and the duty we have to make permanent investments of money for our denominational enterprises. I feel that the work and support of our churches, which is local should be maintained by themselves from year to year; the work is for them, and it is for their own good that they support it; but for our schools, our colleges and seminary a more permanent support is needed. The demands upon our educational institutions increase year by year. The annual budget of expense for Milton College has more than doubled again during the past twelve years; it must double again during the next twelve years. Permanent investments must be made to meet these needs. The same general facts are true of Alfred. I do not wish to seem opinionated, but, friends, for eighteen, yes, twenty-two years, counting in the time I was a student, I have been closely associated with our educational interests, and I have studied the relation of our schools to the life of the denomination, and I am certain that the existence of our denomination depends upon our schools.

But some one may say, "Is not God able to maintain us as a people without schools?" That is just exactly it. Do you see the

hand of God in raising up Abraham Lincoln as a leader, when the time had come for the abolition of slavery? I do; and I see just as clearly the hand of God in raising up men like George H. Babcock, and Charles Potter, and many others, who by their legacies are giving a permanency to our cause. But just now we have no Andrew Carnegie or John D. Rockefeller in our denomination; but we do need more and greater endowments, especially for our schools. Does it not, therefore, seem clear and plain that the Lord is expecting a whole lot of us to do something? Each of us do a little, rather than that one or two do something great? I think so, I believe it. How shall we do it? Why, by giving. We have laid by a little for a rainy day. That's good, and the day turns out bright and sunny. Send in your check, the amount may not be large, but immense fortunes are made from the five cent fares on the trolley lines. And then, when you make your plans for the disposal of what you have saved, when you make your wills, don't forget to be generous, liberal, and farsighted in what you give to our denominational work, and especially to our schools.

Can I say anything more? Have I said all I can to emphasize the importance of this matter? Do you wish something concrete? There is just now a movement on foot to establish an endowment fund for our schools, that is, a fund for enlarged endowments, the money to be placed in charge of our Memorial Board. Of every \$100.00 given, \$30.00 will go to each college, Alfred, Salem, and Milton, and \$10.00 to the Theological Seminary. This scheme of division appeals to me. Does it not appeal to you? Then act upon it. Talk it up among your friends, and let it not all end in talk.

I had thought to call this part of my sermon permanent investments in checks. The second kind of permanent investments which I would call to your attention is permanent investments in *children*. I heartily endorse President Roosevelt's plea for homes where there are many children, from my point of view four is about right, and I deplore the condition of homes which has made common the expression "race suicide." But that is not the thought I have in mind when I speak of permanent investments in children. One can make

permanent investments in children who are not their own by nature. Many a child is left in infancy without the care of father or mother, and many homes are by nature without children. It has always been to me a most delightful experience to see such children and such homes brought together, and God bless the men and women who take into their lives, and hearts, and sympathy, and love, and care, these little homeless ones; they are laying up for themselves treasures in heaven, they are making permanent investments.

But farther yet, one can make permanent investments in children without adopting them and taking them into their homes. Many people in Sabbath school and Junior Christian Endeavor work, in public schools, in orphanages, nurseries and hospitals, by their work of loving service, in kindness, patience, and wise leadership, are laying up for themselves day by day treasures in heaven. But farther yet, in order to make permanent investments in children, it is not necessary to be a natural or adopted father or mother, or an official teacher, or helper in school or other organization. Let it be said of you, when you are gone, "He was a friend of children. The children all loved him." If that is said of you, even though I never knew you, I can absolutely be certain that while you were living you were laying up treasures in heaven, you were making permanent investments in children. You see what I mean? O weary heavy-burdened mother! O hurried careworn father! Think not that your time is spent in vain with your little ones! It is well worth your while to forego many pleasures out in the world of society, and public organization, things that you would doubtless enjoy very much and things which in themselves are helpful to others. But in caring for your children, in clothing and in feeding them, in giving them an education, and a training, in leading them in the ways of righteousness and religion, you are making investments of money, and labor, and of love, which are permanent, you are laying up for yourselves treasures in heaven.

And so it is not only in the home but everywhere. The city that provides first-class schools, parks, playgrounds, libraries for the children, is making the best kind of permanent investments for its own good

and welfare. The city that drives saloons out of its borders, that permits only clean and wholesome places of amusements where children can attend, is making the best kind of permanent investments. The man or woman who always has a smile and a kind word for children, the waifs upon the street, the ragged newsboys, and the faces peering out from swiftly passing automobiles, who is patient and sympathetic, and wisely and lovingly confidential with children, who spends time, and energy, and thought, and sacrifice for children, is laying up treasure in heaven, is making permanent investments that are worth while.

But again, I have spoken of permanent investments in *checks* and in *children*; now let us think of permanent investments in *character*. I am sorry to say, that now and then, not often, hardly worth mentioning, but sometimes, the permanent investments in checks, in endowment funds, depreciate in value, or are wholly lost; that is, they are not absolutely permanent. And sometimes it seems, that, in spite of all efforts, some children go to the bad, and apparently our investments in children disappear and are lost. But with character there can be no loss, no failure, no depreciation in value. Character endures, character abides. All effort to form a noble character by discipline of one's passions, by self-control, by trial of one's patience, by self-sacrifice, by generous liberality, by loving forbearance, by practicing high standards of justice, honesty, and fair-mindedness, all efforts along these lines or other lines that produce with their weave and woof the fabric of a beautiful character, no matter how trying, how difficult and hard, are permanent investments; they are treasures laid up in heaven.

But in conclusion, the fourth *Ch.* Permanent investments in *checks*, in *children*, in *character*, and in *Christianity*. This last is to my mind the most important, and in reality, the other three investments would not be really permanent, unless in and through them, all the time and everywhere, the thought of Christianity constantly prevails.

Last Thursday night at East Orange, in this State, I had the pleasure of hearing the Rev. Homer C. Stuntz, field secretary of the Board of Missions of the Methodist Episcopal Church, speak of the relation of

the Sunday school to a world-wide gospel. The man spoke from a personal experience of twenty-four years of work in connection with foreign missions; it was a most eloquent and inspiring address. More keenly than ever before did I feel the interests of a world-wide gospel upon my heart and life. Among other things he made this point. I can not say it as he did, I wish I could. But he said, in substance, that the uneasy boy in the Sunday school will stop pinching the boy next to him, and will sit up and listen, if in teaching the lesson you present the subject of missions as something worth while, a big subject, one that calls for heroes and heroines, for perils and dangers, for men and women of power and might. Boys will stop whispering and take notice when they are told of what is now being done, and what is being accomplished, and of the great work yet to be done. As Mr. Stuntz was telling of some of these things which would thus hold and interest the children, I thought as never before of the value, the permanent value, of all the work that has been done by the disciples of Jesus in spreading abroad the story of the gospel. It is the best, the most valuable permanent investment, that any one can possibly make, an expenditure of soul and body in the cause of Jesus Christ.

As individuals, as churches, as a denomination, are we doing all we can? I do not believe very much in quoting statistics, but if you will consult our annual reports, you will find that for years we have had about the same total membership, somewhere near 9,000 members. We are holding our own, and that is good, but that is not enough.

"O Seventh Day Baptists, both loyal and true,
We know that God blesses us, though we are few,

But are we contented not doing our best?
We are holding our own, but who's holding the rest?"

"Who holds the rest of the brawn and the brain,
And the slumbering talents Christ's longing to train
In service for him? Let these be our quest;
If we're holding our own, who's holding the rest?"

"Who's holding the rest of the lives, that, when
waked
To a knowledge of Christ, will soothe hearts that
have ached,

That will strike off the shackles where sin has
oppressed?
We are holding our own, who's holding the rest?"

"Who's holding the rest of the girls and the boys
In sin from glad service, in sorrow from joys?
Behold the great fields in the South, in the West!
We are holding our own, who's holding the rest?"

"Are we holding our own, simply holding our own?
No broader, no deeper is life or work grown?
By growing still better we come to our best;
We're not holding our own, if Christ holds not the rest."

And so I plead today for permanent investments, in checks, in children, in character, and in Christianity; and as a matter of fact they all go together. I have used four words beginning with the letters *Ch*, so that, if possible, I may emphasize and impress upon our hearts these things. And as the days and years come and go, and we meet as here in our yearly meeting, may we all more and more be laying up treasures in heaven, making investments that are permanent.

Our Father in heaven, we thank thee for the things that abide, that are enduring, that pass not away, that are fixed, eternal, and unchanging. Upon such things we can depend, in such things we can trust. Such, O Lord, are the manifestations of thy love and grace. Make us, we pray, more worthy of thy sure promises, and by the investments which we make of our time and our talent, enable us to merit a permanent place in the kingdom of our Lord Jesus Christ; we ask in his name and for his sake. Amen.

When the Holy Spirit is allowed to do its work on human hearts, self will be crucified, and Christ will give to his people the gift of his grace and a perfect understanding of their great need. When they make a full surrender of themselves to him, the work that he desires to see done for his people will be accomplished.—*The Sower and Reaper.*

True liberty can exist only when justice is equally administered to all.—*Lord Mansfield.*

TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, 8 West Fortieth Street, New York.

ARTICLE XVII

MRS. LENORE R. RANUS

MOST children have too many toys; consequently they are not stirred to make toys for themselves, and their powers of invention are retarded. There are two classes of toys, useful and useless. Those are useful which answer the needs of child life. A ball is a most useful toy because it is about the first a child can play with. All mothers know how a babe, as soon as it is old enough to use its hands, loves a soft, bright-colored ball. From infancy practically through the whole of life the ball plays an active part. Tennis, golf, baseball, football—all sports of later life center around a ball.

Soon comes the building stage, with blocks. A ten-cent box of dominoes is excellent material for building and for making tables, chairs, beds and soldiers in a row.

Then comes the imitative stage of toys. Every child, boy or girl, wants to do as father or mother does. A ten-cent sweeper and a ten-cent broom are always a joy to a child's heart and enable the little one to actually help mother.

The doll also plays an important part in children's lives, for it answers the instinct for nurture which is inborn in children. Good serviceable dolls, not too many at once, are most useful. Children also need sets of dishes with which to learn to set a table and to pretend to cook, and which they can wash and dry, again imitating mother. Imitating father, children can play with toys of construction, such as sets of stone blocks and trains, automobiles and other tools of man's world.

Toys are useless which are easily broken, such as expensive mechanical toys. These are generally more interesting to grown-ups than to children. Huge hobby-horses, large dolls and too many toys are useless also. Every little girl longs for a big doll, which is right and good, but for babies of two years or younger such toys are not only useless but lead to the bored child, which of all things is the most piti-

able—a child to whom nothing is new, nothing interesting!

Through play the child should be taught the care of toys. A child who is taught to pick up his toys and put them away in their proper places becomes neat and orderly. Often children are careless with their toys and, unless carefulness is instilled in them, they become wantonly destructive and have no respect for the property of others. If a little boy has a stuffed dog that barks and he is found investigating the reason for the barking, he is not destructive so much as he is curious, and it must be remembered that through investigation the great discoveries of the world have been made. A child with a mechanical mind will often take his toys apart "to see how they are made." But curiosity is strong in all children; therefore before punishing a child for destroying a toy, be sure that he has been guilty of something more than pure thoughtlessness or curiosity.

Happy and contented—these are the two words which describe the condition of children in the kindergarten and should describe the condition in the home, too. You can accomplish so much more through love than you can through force. The busy mother in the home can have just as happy children as the kindergarten has, but she must devote a part of every day to them conscientiously.

Be reasonable with a child and he will be reasonable also. Remember that the desired results from child training depend first upon the physical condition of the children and secondly upon the time, thought and intelligent care which you give to them.

A dear old lady said to me once, after I had remarked with discouragement that all I seemed to accomplish in a day was to care for my baby's needs, "My dear, you are doing a woman's greatest work right now—the training of your child's mind and morals. The time spent may show no immediate results, but you are laying the foundation for a character that will stand as a monument to your work and wisdom in years to come."

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

"Be calm in arguing: for fierceness makes Error a fault, and truth discourtesy."

HOME NEWS

GENTRY, ARK.—It ought not to be forgotten that Gentry is on the map of the Southwestern field. And yet you have heard nothing special about the church there for a long time. Putting a secondary thing first according to popular custom, it has been a hard year for this section. Fruits of every variety were far below the average in quantity and quality, and some kinds failed entirely. Apples were keeping the three evaporators busy and were being marketed in considerable volume when I left there four weeks ago.

But in spite of the severe pressure of war and weather conditions, the people of the Gentry Church have shown a degree of interest and vitality not to be accounted for without acknowledging Him who alone is the life and strength of his people. The pastor in all his travels is made to feel the sustaining influence of the little company who meet there every Sabbath eve for prayer and praise, and the missionary knows that he is being remembered in his work at the throne of grace. We feel keenly the loss by removals and we are sad that another family containing a large percentage of the few remaining children is about to move away. We can but hope that others will soon move in to fill up the vacancies.

The women of the society have recently demonstrated their wide-awakeness by cleaning the church, varnishing floor and furniture, placing a new rug on the rostrum and relaying the old carpet. The church came astonishingly near to paying the various items in the Conference budget, and is the only one I know of that pays the pastor's salary in advance. This in spite of the fact that the members either walk to church or arrive in slow-going vehicles. The services are sustained by an unusually large percentage of its members in the absence of the pastor without help from outside. Will you pray that courage and hope may be sustained for the work at Gentry, and that the Lord's blessing may be manifestly given.

T. J. V. H.

IN MEMORY OF FLOYD VAN HORN

OLGA ARRINGTON JACOBS

The harbor is brightly tinted,
And beautiful ships of state
Are gliding into the portal
Where bright, happy angels wait

To rid them all of their burdens
As into the port they glide,—
These vessels that bravely and nobly
Out over life's ocean did ride.

And these brave Ships of Honor,
With colors of red, white and blue—
These sailors who gave up the home ties
Form armies of righteousness true.

And now in this rose-colored harbor
Is anchored there safe at last
The ship of Sailor Boy, Floyd,
His dangers and trials are past.

We know his Pilot faithful,
His Captain is truly divine,
All hail, this brave Ship of Honor,
And so let his service star shine.

"Thanksgiving time is sharing time. We can never enjoy to the full what God has given us unless we are eager to make others glad. Thanksgiving must become self-giving if it is to take on the image of Christ."

The Youth's Companion

is worth more to family life today than ever before. Today, those who are responsible for the welfare of the family realize the imperative need of worth-while reading and what it means to individual character, the home life and the state. Everywhere the waste and chaff, the worthless and inferior, are going to the discard.

The Youth's Companion stands first, last and continually for the best there is for all ages. It has character and creates like character. That is why, in these sifting times, the family turns to its 52 issues a year full of entertainment and suggestion and information, and is never disappointed.

It costs only \$2.00 a year to provide your family with the very best reading matter published. In both quantity and quality as well as in variety The Youth's Companion excels.

Don't miss Grace Richmond's great serial, Anne Exeter, 10 chapters, beginning December 12.

The following special offer is made to new subscribers:

1. The Youth's Companion—52 issues of 1919.
2. All the remaining weekly issues of 1918.
3. The Companion Home Calendar for 1919.
4. All the above for only \$2.00, or you may include McCall's Magazine—12 fashion numbers. All for only \$2.50. The two magazines may be sent to separate addresses if desired.

THE YOUTH'S COMPANION,
Commonwealth Ave. & St. Paul St., Boston,
Mass.

DEATHS

GLASS.—Donald Glass was born November 15, 1902, and died by drowning August 27, 1918.

A shock came to the whole community when the word was received that Donald was drowned. The day before, in company with his mother and sister, he had gone to their summer cottage at Campbell's Point, Lake Ontario, to spend a few days. School was to open the following week and the few days ahead of them were to end their summer vacation, and the cottage was to be closed for the winter. Tuesday morning the lake was very quiet and inviting. He loved the lake and desiring to enjoy his last trip to the full extent, he procured a canoe and started out for a row. For some unknown reason he went farther from the shore than was his intention, and the mysterious happened. No one saw him disappear. His sister noticed the canoe was vacant and hastened with a boat to rescue him, believing that, as he was a good swimmer, he would be clinging to the canoe; but he was gone. A careful search was made for his body by a life-saving crew that was near by, and by many friends, but his body was not to be found until five days later, when the lake of its own accord gave him up.

His father passed to the life beyond five years ago. He is survived by his mother, Mrs. Bessie Glass, his fourteen-year-old sister Evelyn, a grandmother, two grandfathers, and several cousins. He was a man in both physical and mental development. In another year he would have completed his high school course, and then he expected to enter college.

His pastor had had some pleasant talks with him, and expected in the near future to have the pleasure of leading him into the sacred ordinance of baptism and into the church.

Funeral services were held at his home September 4, conducted by his pastor, and he was laid to rest in the Union Cemetery.

The following resolutions by his class and the Sabbath school showed the esteem in which he was held.

"For the second time since the organization of our Baraca class we have been called upon to part with one of our members. Our heavenly Father has called another one of our boys to himself. Donald was one of our most faithful members in attendance and interest. His place in class was most always filled by his presence. He was interested in the study of the lesson and his questions and answers showed that the higher and better thoughts were uppermost in his mind.

"Since the organization of our class he has served as treasurer, secretary, and at present was our vice-president. He was loved by us all, and it is hard for us to realize that he is gone to return no more. Yet we are resigned to the will of Him who doeth all things well.

"We extend to his dear ones our heartfelt sympathy. While the loss falls most severely

upon his own home folks, yet it is a loss that comes to us all. To the home it is the loss of a son, a grandson, a brother, a most intimate companion and loved one. To us as a school it is the loss of a friend, a classmate, a beloved brother, who had found a place in the love and hearts of us all. Now that he is gone we cherish his memory with gladness and with the hope that we may all again meet with him in the home beyond, where we are called upon to part no more.

"Be it resolved that as a class and school we extend to his dear ones our heartfelt sympathy by sending them a copy of the above, and that the same be placed upon the records of both his class and the school." A. C. E.

DAVIS.—Elijah Davis, son of Absalom and Polina Davis Davis, was born April 14, 1842, and departed this life September 15, 1918.

Brother Davis was of a family of fourteen children whose father and mother taught them to work for the support of the family and also to live the true principles of life. He is the eighth of the fourteen brothers and sisters to transfer citizenship to the better country.

On December 12, 1861, he was united in marriage to Miss Nancy Ellen Moran. To this union were born eleven children, seven sons and four daughters, four of whom have preceded their father to the better world, while seven remain to help and comfort their mother. The father and mother made their home with their son Ruley and wife, who, during his brief but severe sickness, tenderly cared for him until the end came. There are twenty-nine grandchildren and twenty-two great-grandchildren, all of whom loved him dearly.

In 1873, Brother Davis gave his heart and dedicated his life to Christ, followed him in baptism and, with his good companion, united with the Black Lick Seventh Day Baptist Church at the time of its organization, and to it he was faithful until called into the church triumphant.

Besides his companion and family he leaves a host of neighbors and friends who appreciated his cheerful kindness. He was always optimistic, jovial and cheerful, because his faith in God had developed into an abounding hope in God and things eternal.

His funeral was held on September 16, both at the home and at the Greenbrier church. His body was laid to rest in the Greenbrier Cemetery to await the coming of the Son of God to call his own in triumph.

"The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy." W. L. D.

MAXSON.—William Henry Maxson was born at Lynn, Wis., November 6, 1846, and died at his home in North Loup, Neb., October 14, 1918, in his 72d year.

About thirty-eight years ago he came to the Loup Valley from Minnesota. On March 29,

1894, he was united in marriage to Frances Lawton, of North Loup, who survives him.

Mr. Maxson was the second child of a family of seven children, born to John Russell and Mary Anne Maxson, only two of whom survive him,—Rosell Steven and Charles Fremont.

No public gatherings in the village being permitted, the funeral service was held on the lawn at the home, Thursday afternoon, October 17, 1918, conducted by Pastor A. L. Davis, and the body was laid to rest in the village cemetery.

A. L. D.

GORDON.—James Howard, son of Edward A. Gordon, died October 14, 1918, near Rockville, R. I., of influenza, followed by typhoid pneumonia, aged 18 years, 10 months, and 6 days.

He was a good, faithful young man, industrious and trusty. He leaves a father, two sisters and four brothers. His oldest brother is in the army in France and he was in the last registration. Howard's mother died some years ago.

Farewell services were conducted at Hope Valley by Rev. I. L. Cottrell, and interment was made in the family plot in Vollandtown, Conn. Mr. Gordon and family have the sympathy of the community in their bereavement.

I. L. C.

THE GIRL WHO IS NERVOUS

The American girl, generally speaking, is a nervous girl. This nervousness in one form or another, seems to crop up in all classes.

I happened to be in a train the other day with fifteen young girls who, with two chaperons, were going to New York City for a matinee. They were from one of the well-known fashionable schools on the outskirts of the city; the average fashionable boarding-school type—daughters, doubtless, of the wealthy.

Some of them wore helmet-shaped affairs that would have frightened Launcelot himself; others appeared from certain views to be neckless, the brims of their hats literally resting on their shoulders; some seemed to have borrowed for headgear the hats or stewing-kettles of Og, Gog and Magog; one had a quite flower-like beauty, seen full face but only a huge hat-crown and a little bit of chin in profile; and so on and on. Around their shoulders were draped whole foxskins, or other animal skins with dangling claws and open or snarling mouths.

But noticeable as was the fashion of their dress, there was something even more uniformly noticeable about them; their ner-

vousness. It was manifested in many different ways: their voices, first of all. These were high or loud, or hurried or uncontrolled, not a really fine or beautiful modulation in one of them. Their language, too, was clipped and cut and illy pronounced; and their conversation full of "very," "awful," "perfectly stunning," "perfectly adorable," "heavenly," etc. All this with a smattering now and then of the most execrable French, slovenly pronounced, too; and snatches of affected laughter.

One girl twisted her gold chain; another tapped her foot; another had a little jerky way of sitting up straight and giggling, and prefixing almost every speech with, "Oh, girls, lemme tell you!" another bit her lips at little intervals; another had a nervous trick of frowning and then raising her eyebrows; another, as she talked, played with some bangles she wore; another would give her huge muff a little shake and then smooth it with a long stroking motion; another looked out of the window with what seemed a certain quietness, but when any one spoke to her, she gave a little start.—*Woman's Home Companion.*

HOW TO LIVE A CENTURY

Sir James Sawyer, an English physician, has formulated the following nineteen rules for prolonging life to one hundred years:

1. Eight hours' sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat to your bedroom door.
5. Do not have your bedstead against the wall.
6. No cold tub in the morning, but a bath at the temperature of the body.
7. Exercise before breakfast.
8. Eat little meat, and see that it is well cooked.
9. (For adults.) Drink no milk.
10. Eat plenty of fat, to feed the cells which destroy disease germs.
11. Avoid intoxicants, which destroy those cells.
12. Daily exercise in the open air.
13. Allow no pet animals in your living rooms. They are apt to carry about disease germs.
14. Live in the country if you can.
15. Watch the three D's—drinking water, damp and drains.
16. Have a change of occupation.
17. Take frequent and short holidays.
18. Limit your ambitions; and
19. Keep your temper.

It has been declared by Mr. Arthur J. Davis, of Boston, that the shipyards of Portsmouth actually gained men under prohibition, instead of losing them.—*National Advocate.*

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 Yokefellow 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.

The thankful spirit is the hidden spring which opens the gate to larger divine blessings.—*Exchange.*

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per year \$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogues, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

MONOGRAM STATIONERY—Your monogram die stamped in color on 24 sheets of high grade Shetland Linen, put up in attractive boxes with envelopes to match. One or two-letter monograms postpaid for 55c. Three or four letter combinations 80c per box, postpaid. No dies to buy; we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J. 12-17-tf

A GOOD BUSINESS CHANCE.—Must be sold at once. Clean stock of CLOTHING and GENTS' FURNISHINGS. Best of reasons given for selling. Lock box 38, Nortonville, Kans.

WANTED.—Seventh Day man to work on farm by the month, in Iowa. Man not subject to draft desired. Address Frank Mentzer, Marion, Iowa, Rt. 5.

TO RENT OR FOR SALE.—Good dairy farm in Central New York; large pasture, well watered; one mile from canning and cheese factories and school; 140 acres; good buildings. E. G. Sabbath Recorder, Plainfield, N. J.

WANTED.—A good job compositor by the Sabbath Recorder. A man of experience and good taste wanted at once. 48 hours per week. Pleasant working conditions. Sabbath-keeper preferred. Address Sabbath Recorder, Plainfield, N. J. 9-9tf

Hope is the eye, faith the hand, and love the heart of the soul. What the soul feels through love, what it grasps through faith is first seen in darkness by hope. No one has ever believed or felt that for which he has not hoped.—*L. G. Haines.*

ALFRED UNIVERSITY COME TO SALEM!

Buildings and equipment, \$400,000.
Endowments over \$400,000
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art. Freshman Classes, 1915, the largest ever enrolled. Fifteen New York State Scholarship students now in attendance.

Expenses moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economics and Art courses.
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

FRED I. BABCOCK, PRINCIPAL

Other competent teachers will assist.
Former excellent standard of work will be maintained.
Address for further information, Fred I. Babcock, Fouke, Ark.

AMERICAN SABBATH TRACT SOCIETY

Publishing House

Reports, Booklets, Periodicals
Publishers and Commercial Printers
The Recorder Press
Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS
Single copies, per year 60 cents
Ten or more copies, per year, at 50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyccums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue.

PRESIDENT, CHARLES B. CLARK, M. A., Pd. D.,
Box "K," Salem, West Virginia.

Plainfield, N. J.

WILLIAM MAXSON STILLMAN
COUNSELLOR-AT-LAW
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 360

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

IT WAS A
Glorious Fourth
 LIBERTY LOAN

DID YOU give some of yours for
The Denominational Building

The Sabbath Recorder

ACCORDING to the popular hope, the kingdom of God was to come in some divine catastrophe, beneficent earthquake, or like the blaze of a meteor, "with outward observation," so they could say: "Lo, there it is!"

The higher spiritual insight of Jesus reverted to the earlier and nobler prophetic view that the future was to grow out of the present by divine help. While they were waiting for the Messianic cataclysm that would bring the kingdom of God ready-made from heaven, he saw it growing up among them. He took his illustrations of its coming from organic life. It was like the seed scattered by the peasant, growing slowly and silently, night and day, by its own germinating force and the food furnished by the earth. . . . Because Jesus believed in the organic growth of the new society, he patiently fostered its growth, cell by cell. Every human life brought under control of the new spirit which he himself embodied and revealed was an advance of the kingdom of God. Every time the new thought of the Father and of the right life among men gained firmer hold of a human mind and brought it to the point of action, it meant progress.

—Walter Rauschenbusch.

—CONTENTS—

Editorial.—Elder Wheeler in Better Health.—Memories Awakened by Old Letters.—An Unusual Asset—A Neglected Talent.—Be Brave at Home and Help "Him" Win.—To Bring Home Our Dead.—The Spirit of Christ in Red Cross Workers.—To Pastors and L. S. K's	545-548	A Request	556
Missionary and Tract Society Notes From Georgetown, British Guiana . .	549	Lieutenant George Thorngate Goes Over the Top	556
Field Work in South Dakota	550	Young People's Work.—"Dry" Order Decreases Crime.—Reforms to Be Aided.—Dying at the Top.—Too Many Cigarettes for Sick Soldiers	557-560
Woman's Work.—From the Life and Letters of Mrs. Lucy Clarke Carpenter	552-554	Our Government and the Golden Rule	560
Annual Meeting of the Trustees of the Seventh Day Baptist Memorial Fund	554	Children's Page.—Old Curiosity and David	562
Quarterly Meeting of the Memorial Board	554	The Far Look, or "Kon of Salem" . .	564
Shall We Encourage L. S. K. Work? .	555	Sabbath School.—Minutes of Sabbath School Board Meeting.—Lesson for November 16, 1918	567
		Our Weekly Sermon.—Conscience and the War	569-571
		Marriages	573
		Deaths	573