

IT WAS A  
**Glorious Fourth**  
 LIBERTY LOAN

*DID YOU give some of yours for*  
**The Denominational Building**

# The Sabbath Recorder

**A**CCORDING 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

# 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. Clark, 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, Leonardsville, N. Y.  
**Secretary, Western Association**—Mrs. Lucy A. Wells, Friendship, N. Y.  
**Secretary, Southwestern Association**—Mrs. R. J. Mills, Hammond, La.  
**Secretary, Northwestern Association**—Miss Phoebe S. Coon, Walworth, Wis.  
**Secretary, Pacific Coast Association**—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

## SABBATH SCHOOL BOARD

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

## BOARD OF FINANCE

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

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Rev. Edgar D. Van Horn, Milton Junction, Wis.  
**Recording Secretary**—Miss Beulah Greenman, Milton Junction, Wis.  
**Corresponding Secretary**—Miss Marjorie Burdick, Milton, Wis.  
**Treasurer**—Miss Carrie Nelson, Milton, Wis.  
**Trustee of United Society**—Rev. William L. Burdick, Alfred, N. Y.  
**Editor of Young People's Department of SABBATH RECORDER**—Rev. R. R. Thorngate, Homer, N. Y.  
**Junior Superintendent**—Mrs. W. D. Burdick, Milton, Wis.  
**Intermediate Superintendent**—Carroll B. West, Camp Custer, Mich.  
**Acting Intermediate Superintendent**—Miss Verna Foster, Milton, Wis.  
**Field Secretaries**—Edna Burdick, Dunellen, N. J.; Zilla 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. 18

PLAINFIELD, N. J., NOV. 4, 1918

WHOLE NO. 3,844

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

**Elder Wheeler In Better Health** The many friends of our venerable brother, Rev. Samuel R. Wheeler, of Boulder, Colo., will be glad to learn that his health is somewhat improved of late. His excellent article in the last RECORDER, taken from the Boulder News-Herald, does not read as though its writer was in feeble health; but in a letter sent to the Boulder editor with the article, Brother Wheeler wrote: "My bodily condition has been such that it has taken me weeks to complete this writing." This note was written on September 5. We now have one from Brother Wheeler, written October 21, in which he says: "My health was quite poor for some weeks, with vitality so low it was a tiresome task for me to do half the daily routine of necessary work. The burden was heavy upon my good wife and other helpers. Am glad to report myself much better the last two or three weeks."

Brother Wheeler believes with all his heart that God is leading to win this war, and is the power behind the Allies which assures us of victory. He writes: "Praise his holy name, he is doing the work now! The human agency is important, and the United States has a very important part in the contest; but all should remember that God is the *all-important power*."

**Memories Awakened By Old Letters** A score or more of old letters came to hand this morning from a friend in Colorado who thought that the editor might perhaps find something of interest in them for RECORDER readers. Several of them were written by friends in Independence and Little Genesee, N. Y., in 1850 and 1851, to Mrs. Olive Wardner, then one of our missionaries in China. One of these letters bears date of January 19, 1850, about five months after

the mission was established in Shanghai. This letter is as newsy as any one could wish concerning happenings of seventy years ago with which I was familiar in early childhood. After mentioning several marriages in Genesee, the writer adds these words: "David Gardiner's wife died about a month ago (she was Uncle Amos Green's daughter), leaving three children, one only two or three days old. She was very much beloved by every one, and it seemed very hard to give her up."

This good woman was my mother, who went home nearly seventy years ago—seventy next December—and that newborn babe, grown to womanhood, has been for nearly forty years a missionary in Shanghai, China, the very mission to which Mrs. Wardner belonged and which she helped to found.

As to the church life in Genesee, the letter says: "Elder James Bailey preaches here for us. He is very well liked by the people generally. He has a Bible class immediately after the sermon, and prayer meeting Sabbath evening."

The letter also speaks of Elder Bailey's having gone to Nile to dedicate the new church there. According to this letter that church was dedicated in January, 1850.

Several of these letters were written before envelopes were used and the sheets were folded the proper shape and sealed with wax. Considerable ingenuity was required to write on all the sheet excepting the part to come outside when folded. The letter from which I quoted contains two other long letters on the one large sheet, all finely written, evidently with a quill pen, with lines close together for the purpose, as stated, of saving postage and paper.

Seventy years ago, school children in Genesee carried their own goose quills for pens. I can remember when the young la-



dies in our school would say to the teacher of penmanship, "Please make me a pen?" or "Please mend my pen?" The teacher in those days had to be able to make quill pens for the pupils.

These letters show that Olive Forbes had made many friends about Little Genesee and Main Settlement while teaching school, before her marriage to Nathan Wardner and their departure for China.

What memories are revived by reading such letters—letters containing expressions of interest in the cause of Christ and the church; letters in which occur the names of many loyal men and women whose zeal for the cause of missions was strong and who shaped the spiritual life of the community nearly three quarters of a century ago; letters that bring to mind the very features and recall the voices of the fathers and mothers who laid well the foundations upon which we are trying to build. "There were giants in those days." We love to think of them and their work. And we rejoice, too, that they did not labor in vain, and that among their descendants are many strong men and women true to the cause they loved so well.

**An Unused Asset** More and more is it being shown in the religious press, that the denominational paper is as essential to the welfare of the Christian Church as the secular press is to the success of the business or political world. What progress could the nation have made in its preparations for war, or in its drives for Liberty Bonds, had there been no public newspapers to publish its plans and appeal for supporters? The printing press is the nation's most essential asset, without which it would be seriously handicapped in all its great undertakings. The world of business would be crippled without the newspaper.

Everybody eagerly seeks the papers, morning and evening, in order to keep in touch with the great movements of our nation and to be well informed upon the momentous questions constantly arising, upon which decisions must be made and action taken.

Can you imagine the crippling effect—the deadening handicap sure to come upon our Government in its activities—if fully half of its supposedly loyal supporters

cared nothing for the papers, never looked into them, never brought them into their homes, and seldom mentioned them excepting by way of unfriendly criticism? What chance would there be for loyal citizens to come out of such homes—citizens upon whom the nation could depend in time of need? Reared in the atmosphere of such indifferent homes, the children could not be expected to make enthusiastic, loyal citizens, eager to support the Government and anxious to promote its welfare.

The nation, the business world, every department of the world's work—even the farmers of America—all seem to understand and appreciate the value of papers that try to promote their interests and advance their causes. Why should not the church be as eager to utilize the religious press for advancing its interests? If our people realized the possibilities for good in a well-sustained denominational paper they would not rest until the SABBATH RECORDER found a place, if possible, in every household. If our publications are to influence the thought and conduct of the members of our churches, then these publications must find their way into their homes and hands. If this can not be done; if in all our churches there are not enough loyal, enthusiastic supporters of the denominational paper to talk it up and see that all our families have it to read, then there is little hope of better days for Seventh Day Baptists.

A recent writer, referring to the wonderful progress of the Methodist Denomination in this country, ascribes its success to the fact that *Advocates* are found in every Methodist home. Who shall say that the rapid growth of the Seventh Day Adventist Denomination is not due largely to the loyalty of its members to its publications?

By way of illustration take two of our own churches, one of which loyally supports the RECORDER and places it in every home that will receive it, while the other is indifferent to the interests of the paper, only a minority of the members ever seeing it. Upon which of these churches can you depend for the support of the Master's work? Which of them will be interested in missions or in tract work? Which will be more loyal to the Sabbath? Which will be more likely to furnish young men for the ministry?

It is beyond all question that continued, well-sustained interest in the denomination and in the objectives for which it is striving depends upon the interest taken in our publications. Too many families are neglecting the SABBATH RECORDER, and by so doing are jeopardizing the cause for which their fathers lived and gave their best energies.

**Be Brave at Home** In the *Red Cross Bulletin*, Rev. Charles

Stelzle gives advice to those who have relatives in army camps here, which is worth careful consideration. He recognizes the fact that sometimes the battles against loneliness and heartache are the hardest to win, and urges soldiers' friends to fight these battles out bravely at home, rather than move to some point close to camp in order to be near husband or son. Mr. Stelzle says that to follow your soldier to camp is bad for *him*, bad for the *army*, and bad for *you*. There should be some very good reason for moving to a town near camp—indeed you should be quite sure that your doing so is going to help win the war. Here are some of Mr. Stelzle's reasons for not living near camp. He believes that to persist in so doing will help to lose the war, by using space in cars greatly needed for war transportation; by occupying rooms needed for nurses or munition workers; by employing mechanics to build private houses who should be working for the Government; by distracting the mind of your soldier and so decreasing his efficiency, his keen interest in military duties; and by encouraging him to ask for too many passes to visit you.

Ill-advised sympathy from home friends tends to make the soldier discontented with conditions which he has always accepted as a good soldier. Hence the home friends who would help their soldier to do his best, and so make his final return all the more certain, must be strong and brave at home. By doing this they will help him to be true and courageous on the battle line.

**To Bring Home Our Dead** We are glad to note the act of Congress providing for the return to the home-

land of our soldier dead who have made the supreme sacrifice for liberty. Americans, whether soldiers or civilians, who die

abroad are to receive only temporary burial in France. The bodies will be placed in marked graves until after the war, when the Government will bring them home for permanent burial. Those who die on ships, either going or coming, are to be embalmed and returned to America in the ship on which the deaths occurred.

It will be a comfort to the friends who lose their loved ones over there, just to know that their bodies can be brought home and laid where loving care can be given their graves in the years to come.

**The Spirit of Christ** Who can read of the **In Red Cross Workers** work being done by the Red Cross people

without recalling the Master's words: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The American Red Cross has appropriated \$131,600 to establish work rooms and training schools for interned soldiers in Switzerland. The original design was to give work that would keep the men from mental collapse, and it has exceeded expectation. The goods manufactured amount now to about \$45,000 a month.

The American Red Cross has also arranged for the care of any nurses captured by the Germans, to the end that they will be supported during captivity. Food and clothing will be furnished them until the Government changes its laws so it can care for such nurses even when they are not on duty.

So well have the Christian women of our American churches done their Red Cross work that their surgical dressings are given the preference in four thousand five hundred French hospitals. The reason for this preference is found in the splendid condition of these dressings when they reach France.

The old home of Garibaldi in Italy has been turned into a clinical hospital for poor people, and our Red Cross has supplied

it with surgical dressings and bandages from its work rooms in Rome.

In another Italian town two thousand destitute refugees, among whom are two hundred and twenty children, are being looked after by the American Red Cross. Nearly four hundred thousand needy families of soldiers in Italy alone, eighty-two nurseries for thirteen thousand children, and health centers for eight thousand more, are some of the objects for which the Red Cross has been working and raising funds this season.

**To Pastors and L. S. K's** This RECORDER contains an appeal to "Pastors, Lone Sabbath Keepers and Other Church Workers," from Mrs. Angeline Abbey, the L. S. K. secretary; also an article by Rev. Willard D. Burdick, entitled, "Shall We Encourage L. S. K. Work?" We trust that in all our churches these two articles will receive careful attention, and that there will be a hearty response from pastors and people.

**MISSIONARY AND TRACT SOCIETY NOTES**

SECRETARY EDWIN SHAW

No definite arrangements have yet been made for the return to Shanghai of Doctor Crandall and Mrs. Crofoot. They may perhaps be able to secure accommodations on a steamer that is scheduled to leave December 23.

Rev. T. J. Van Horn is spending several weeks at Nady, Ark., with the Little Prairie Church, the place where he and Evangelist D. Burdett Coon worked with such pleasing results for a time several months ago. His purpose is to establish a foundation for permanency and growth. Mrs. Van Horn is with him, and together they are helping the people in building a parsonage and Christian character.

People who are isolated often find it difficult to know just how to arrange the paying of the denominational budget. Their money goes to seven different treasurers. The items are as follows:

General Conference .....	\$ 50
Missionary Society .....	1 50
Tract Society .....	1 00
Theological Seminary .....	20
Woman's Board .....	60
Young People's Board .....	20
Sabbath School Board .....	12½
<b>Total .....</b>	<b>\$4 12½</b>

A good woman who is interested in our work, and loyal to it, recently sent me \$4.50 to pay her part of this budget. She wrote that the excess was "for postage, etc." But I divided it among the seven items, adding a little to each. This kind of assistance I am ready and willing to give. Of course the better way is to have this work done through the treasurers of the churches; but where this is not convenient, I am glad to accommodate any who may wish to send to me their part of the denominational budget. I shall send back a receipt, and see that the amount is properly distributed and that due credit is given.

And speaking of the budget, I was interested in learning how that matter was taken up by the little church at Waterford. This is the plan adopted there. The Christian Endeavor society has agreed to make up their amount for the Young People's Board. The Sabbath school has undertaken to meet the budget for the Sabbath School Board. The women of the church in their organized work will meet the budget of the Woman's Board, and also the Theological Seminary.

This leaves for the church the three items of the Conference, the Missionary Society, and the Tract Society, which amount to just \$3.00. The church has figured it out that this will be only twenty-five cents a month, or six and a quarter cents a week. This does not seem so imposing, when looked at in weekly instalments, and the entire resident membership has entered into the plan, and each person has been supplied with a small package of envelopes with which to make regular and systematic contributions. Some of the people will pay the entire amount at once, and this will be very acceptable to the boards which usually have to wait till late in the year. The Waterford Church has a resident membership of only thirty-six; but there is an interest and a loyalty that are most commendable, and worthy of widespread imitation.

The secretary believes in *evangelism* with all his heart, mind, and strength. The gospel of Jesus Christ is the message of the ages. Disciples of our Savior have no greater privilege than preaching and teaching the story of good will among men.

The spirit of our denomination is essentially *evangelistic*, and yet we need to give a good deal more time and prayer and effort to this part of our work.

Rev. James H. Hurley has just accepted a call from the Missionary Society to become a field missionary *evangelist* on the Michigan field. A similar call has been extended to Rev. T. J. Van Horn for the Southwest field.

The Missionary Society tries especially to impress the value and the importance of the *evangelistic* spirit upon the men and churches that receive financial assistance.

The last session of our General Conference emphasized this work by recommending "an effort supplementary to the plans of the Missionary Society to secure the services of ministers and laymen who are willing to devote a portion of their time each year to *evangelistic* work under the direction of the Missionary Society in conjunction with the missionary committees of the various associations."

The Tract Society has given the term "Sabbath *Evangelists*" to the men it sends out to work among our churches and on the fields. We are an *evangelistic* people thoroughly in our plans, and our principles, and our policies, but we are not as thoroughly *evangelistic* as we ought to be in our practice.

A campaign, prayerfully conducted, personally conducted, collectively conducted, Christ conducted—a campaign of real evangelism in actual practice is needed among us as a people and as churches. Under the leadership of our pastors, Sabbath-school teachers, and others, we need an army of enlisted volunteers to carry forward such a campaign.

**FROM GEORGETOWN, BRITISH GUIANA**

MY DEAR BROTHER:  
Yours of September 13 just to hand, and I am writing you at once so as to catch the return mail. Glad to know that you had such an excellent Conference. We were praying for it here. Although absent in body, we were present in spirit. The SABBATH RECORDERS of September 2 and 9 just came also, and I have read and reread them.

As I have no minister of like faith near by, I always like to read the SABBATH RECORDER and get the thoughts of my brethren.

Work here is going on as usual. Our interest still keeps up, praise the Lord. We are having good congregations at present.

I am in full harmony with the actions taken at Conference, and believe that they are for the advancement of God's cause. If I were present, I surely would have given them my support.

I am full of joy to read of the progress of the cause. If God is on our side, who can defeat us? I am glad also to read of the additions to our ministry. I am putting in the current issue of the *Herald* the action taken concerning the Federal Council. People here will like to read it. I have also put in some extracts from your reports as I know they will interest many here.

I have many inquiries developing in the faith, and I hope they will soon take their stand fully with us.

I have made a few trips in the country districts and found a ready welcome for our literature.

I am invited up the Demerara River to open another work, and hope to go at the earliest opportunity.

Fraternally and sincerely yours,  
T. L. M. SPENCER.

Statistics for the quarter ending September 30, 1918

Name—T. L. M. Spencer	
Address—Georgetown, British Guiana, South America	
Work engaged in—Missionary	
Number of sermons .....	26
Prayer meetings .....	26
Addresses, talk, etc. ....	14
Bible readings .....	8
Visits .....	60
Pages of literature distributed .....	1642
Number of "Gospel Heralds" published .....	500
Number of churches .....	1
Membership .....	30
Number of Sabbath schools .....	1
Membership .....	26
Young People's Society of Christian Endeavor .....	1
Membership .....	20
Salary from Missionary Society .....	\$150 00
Printing appropriation from the Tract Society .....	30 00
Collected on the field for expense of Mission .....	20 00
Expense of the mission .....	24 77

"To say nothing unpleasant about another person unless it is absolutely necessary—and this is very seldom—is a fine help in maintaining pleasant relations with others."



## FIELD WORK IN SOUTH DAKOTA

REV. WILLARD D. BURDICK

To conserve time and expense in traveling it seemed desirable that I spend a few weeks in field work immediately after Conference, so on Monday morning after Conference I left Nortonville to spend a few weeks in South Dakota, Minnesota, and Wisconsin. A part of my journey was made with Mrs. Churchward, of Dodge Center, and her daughter, Mrs. Eva Payne, and daughter Dorothea, of Hitchcock, S. D., who were returning from Conference.

My first stop was at Alcester just over the line in southeastern South Dakota to call on Mrs. Anna Swedin Anderson. Going to a hotel about three o'clock in the morning I was soon asleep. In the morning I looked up Mrs. Anderson and had a pleasant visit with her. Mr. Anderson is a Baptist, but Mrs. Anderson is a Seventh Day Baptist. Her aunt, Mrs. Christina Swedin, recently left \$200.00 at her death to our Missionary Society. Mrs. Anderson told me of the work that Elders S. H. Babcock, G. W. Hills, and J. H. Hurley, and Brother C. C. Van Horn once did in tent meetings in this vicinity.

At two o'clock I started for Harrold by the way of Huron. During the five hours' ride to Huron I saw more wheat than I had ever before seen in a like period of time,—and I was surprised at the splendid corn that I saw on this afternoon trip. The ride westward from Huron was toward a threatening cloud that poured out torrents of water and hail before we reached Harrold. When I stepped off the train at two o'clock in the morning and groped my way in the darkness towards the depot I stepped into water to the tops of my shoes, but I splashed through and reached the dimly lighted depot. As I was the only person at the depot I concluded that it was next to impossible to find a hotel in the darkness, rain, and mud, and so I pulled off my shoes and set them out to dry, changed my socks, curled up on the seat and took a short nap. After daylight I found a hotel and secured breakfast. The storm had put the telephone system out of commission so that I could not call up the family that I wished to find, and I started to walk on the rail-

road track west in the direction of the farm. Soon Western hospitality was shown me by the two men who overtook me with a motor-driven section car and invited me to ride. This four and a quarter mile ride took me within three fourths of a mile of the home of Mr. and Mrs. Will Johanson. As I neared the house Aster Davis said to her sister, Mrs. Johanson, that the person down the road looked like Pastor Burdick. (I was her pastor for nine years at Farina.) It was very pleasant to greet these friends at the gate as they came out to meet me, and later to meet Mr. Johanson and the four girls that grace this home. This section is given up to grazing more than are other parts of the State that I visited. That afternoon I went out into Mr. Johanson's 240-acre pasture and saw nearly one hundred head of stock that keep in good condition on the buffalo grass. For his winter feed he cuts the grass on two or three quarter-sections of land the grass costing him \$25.00 a quarter-section. This grass is short and does not yield much to the acre, but it is very nutritious. Cattle and horses do well on it when they can get to it on the prairies during the winter. From the barn I could see the stand-pipe in a neighboring town twenty miles or more away, so you see that the country is level and that the views are not interrupted by natural or cultivated groves. These people began to talk of attending Conference next year as soon as I told them that it is to be held at Battle Creek. I was also pleased to learn that they are planning to give their girls the advantages of Milton College at some future time.

On Thursday afternoon a neighbor, Mr. Beer, took me to the station and I started for Hitchcock by way of Huron. Word had been sent to Mr. Johanson's mother that I would pass through Miller that afternoon and she came to the depot to meet me during the few minutes that the train was in that place. In her I found another loyal L. S. K.

Late that night I was met at Hitchcock by Mr. and Mrs. Arthur D. Payne and their little girls, Dorothea and Millicent. It was indeed pleasant to remain over the week-end at this home; to get acquainted with Mr. Payne and several of his relatives; to talk over the many things that

interest me on a South Dakota farm; and to speak at three meetings in the schoolhouse. On Sunday morning we attended the M. E. services in Hitchcock. The pastor invited me to assist in the service and asked me to speak in the church that night, but we had arranged for a service at the schoolhouse. On his invitation I gave notice of the meeting at the schoolhouse, and said that I would spend a part of the time in telling why I keep the Sabbath. I afterwards learned that two of the ladies present that night were Roman Catholics, and that one of them died in a few days. I am glad that I had the privilege of bringing the Gospel message and the Sabbath truth to her attention before she died. This family of Sabbath-keepers is also looking forward to the coming Conference, hoping to be among the five hundred that Elder Tenney says they are looking for.

Early Monday morning Brother Payne gave me an exhilarating auto ride of twenty-three miles to make it possible for me to reach the home of Mr. and Mrs. J. L. Wood near Dell Rapids that night. Mrs. Wood is a daughter of Mr. and Mrs. W. H. Ingham and Mr. Wood was a student at Milton College a few years ago. The visit with these friends and the auto rides that they gave me through this rich and beautiful section will never be forgotten. Although Mr. Wood was busy in starting his new house he dropped his work on Tuesday and took me to Dell Rapids in the forenoon so that I might call on Mrs. Chris White and Mrs. Norgaard, two Sabbath-keeping Danish women. These calls though short were pleasant and helpful, I trust. In the afternoon Mrs. Wood and little daughter joined us and we went to Flandreau, stopping on the way to call on Mr. and Mrs. Walton and their two sons. Their daughter, Mrs. M. M. Lanphere, of Milton, was with them at the time. The Walton brothers were threshing that afternoon, and as I watched the interesting sight I asked some questions about the farm and its returns this year. The brothers rent the 400 acres for \$6.25 per acre, or \$2,500.00 per year. They have about 120 acres of fine corn, besides some that was for the silo; 18 or 20 acres of wheat; several acres of flax; meadows and pastures; and I am told that their oat crop was about 7,200

bushels. While I was there they were running the oats into the granary by a motor-run elevator that carried them through a hole in the roof, and when they filled the granary they had to make use of the corn-crib near by.

After spending the night at a hotel in Flandreau I made my last call in South Dakota, on Mrs. Prudence Allen, a non-resident member of the Dodge Center Church. Mrs. Allen meets with two Seventh Day Adventists on Sabbath days to study the Sabbath-school lessons. There are scores of L. S. K's in the different States who would be blessed and do much good by forming such Bible study classes.

I was told that the Smyth Seventh Day Baptist church was located about ten miles northwest of Flandreau. Poor crops and frontier experiences caused our people to leave the place. They realized a fair price for their land, but the land now sells for about \$100.00 an acre more than it did when our people sold out.

This was my first visit in South Dakota, and the season was especially good for farmers, but evidences were everywhere noticeable that South Dakota farmers are prospering. I have reason to believe that one reason for this prosperity is that the State is a prohibition State. They told me that with the closing of the saloons most of the jails have lost their inmates, and that the laws are so strictly enforced that the old drunks dare not go over to Minnesota to fill up on booze and carry back a supply to their homes. They tell me that out in South Dakota *prohibition does prohibit*. I am inclined to believe that prohibition is a benefit morally and financially to the people of the State.

After I had completed this trip in South Dakota certain L. S. K's sent to the treasurer of the Tract Society money from their "tithe box" to cover the cost of my time and the expenses of the trip from Nortonville till I left the State. The Lord will abundantly reward them for their interest in their Master's work.

In a later letter I will tell of field work in Minnesota.

Great things through greatest hazards are  
achiev'd,  
And then they shine.

—Beaumont and Fletcher.

## 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 IV

Second Sojourn in China—June 30, 1860, to  
April 8, 1864

Shanghai, January 3, 1861.

Wars and rumors of wars have been long the order of the day, although here, just now, we have no immediate fears of trouble, and console ourselves with the thought that we are quite safe, while so many foreign troops are quartered in and around Shanghai. . . . November 9 found us decided to set off for a trip into the country, accompanied by Mr. and Mrs. Crawford of the Baptist Mission, in two little native boats, one for each family. Tuesday morning found us early afloat, intending on a pleasure excursion—to say in search of health might be nearer the truth. . . . That night we anchored our two boats side by side, at the little village of Sz-Keung. It was near the same place where, with our associate missionaries, Brother and Sister Wardner, we had anchored in our trip to "the Hills" long years ago. We did not choose to go very near them now, as the imperialists have a station there. . . . We slept securely, beneath the sheltering wing of the little town, coming and going with the shadows of the evening and morning to conceal us. . . . About noon we were at Sung-kiang, the late scene of repeated contest and conquest. The angel of destruction has swept violently over this town. . . . We passed one temple laid waste, whose gods still sat there, looking as stupid as their stupid worshippers. . . . The second evening found us anchored side by side, at the entrance to Waw-oo Lake, and we passed the night quietly, not even passing to and from each other's boats as usual, and talking softly in our own cabins, lest the birds of the air should carry the news of our whereabouts to some lurking pirate craft, or robber horde, and the penalty be visited on our incautious heads. At daylight we were away. . . . Up comes the other boat, . . . we are harnessed together, as if for a strong pull, and to the question, "What does it mean?" comes the answer, "The imperial fleet is just ahead." On opposite banks before us, behold their banners, waving out their cautions to passers-by. . . . We pass on, all is over. . . . We proceed cautiously, and at ten o'clock on our third morning out, our boatmen seem to breathe freer—the danger is past—we are on rebel territory! . . . That night we anchored in the Yang-Chung Creek, and a most quiet and cozy night we had of it. We came together in the evening for a united prayer meeting, and as we had three native converts with us, and our boatmen requested permission to be present, the interest was much increased. We

sang without fear of being molested, even if we were overheard, and our united petitions went up for a blessing on those to whom we were going, as well as those we left behind.

With the next morning's dawn, we again set forward. . . . About two o'clock we found ourselves before the walls of Suchau, entering the moat that surrounds the city, and we felt that the point of our destination was attained. Suchau is about eighty miles from Shanghai, but we had made it much farther by our circuitous route. . . . The suburbs are one mass of ruins. Shanghai has known no desolation like this. Unburied corpses, in every stage of decay, greeted our unwilling eyes. We were told the Chong-Wong (faithful king) had gone to Hangchau with a force sixty thousand strong. If so, these scenes of violence and bloodshed must all be re-enacted there. The insurgents evidently regard this war of extermination a necessary work. When shall it be followed by the building up on its ruins of the temple of the living God? In the afternoon came a guide to conduct us to the residence of Leu Ta Zung, the prime minister of the Chong-Wong. We were ushered into a large reception room, and after waiting a moment the minister made his appearance. So simple and affable was he, that I could not at once believe it to be the great man Leu, only that his dress was indicative of his rank. It was of crimson satin, richly wrought in fancy colors and gold thread embroidery. His long hair was braided up with an enormous hank of crimson silk, the whole brought up and wound round his head like a turban. He shook hands with us at meeting and parting. He offered us various hospitalities, but we accepted only tea; yet, on our arrival at our boat, lo! a sheep from the prime minister followed hard after. . . . Again we took our sad walks about the suburbs, and in one lonely spot I found a hand of Boodh lying on the ground; this I brought away as a trophy, and a memorial of our visit to the Revolutionists. This hand is of large size, finely formed, and covered with gold foil as is often seen in the temples of Boodh. . . . Our journey home was so much like the upward trip that I will not trouble you with details. We arrived on Wednesday afternoon, having been absent eight days and a half from Shanghai.

March 5, 1861.

We wrote to you of our visit to Suchau in November, and Mr. Carpenter may have mentioned his desire, and determination, to pursue his personal researches still farther. He made repeated efforts to do so and when he would believe himself on the eve of setting out, fate, or Providence, would interfere, and he was hindered. We however, believe it to have been "the good hand of his God upon him," for at length, almost without effort, a most desirable opening appeared before him. I can not tell you particulars, but the result is, he happens to be one of three missionaries who have been selected to go with the Exploring Squadron, as interpreters, to assist in the work of opening up that great river, the Yang-tsze-kiang, to the commerce of the world. He left home on the morning of the 11th of February. As to the length of time Mr. Carpenter is to be absent, no one knows. The Admiral

thought they would be back by the last of March. Others put it much longer than that. . . . Your own mind will supply much, from what you already know of the earnest and long-continued and increasing desire of his soul for the spread of the Gospel in China, and to be permitted himself to carry the glad tidings to the "regions beyond" Shanghai. . . . You will ask what we are doing here in Shanghai, without our head. We have established ourselves at the Sea-jaw-du palace which we have occupied for two or three months. We number four families (including my lonely self), two in this the dwelling proper, and two occupying a house which was Brother Wardner's study and storeroom. . . . The tailor, Chung-lau, with his wife and generally one or more assistants, occupies a part of this dwelling with me. The other families are Sa-Ching-sa, with his wife and three nice little girls, and Keang-Quang, with his wife and two little boys. I play mother to the whole lot, and school mistress to a large proportion of them. . . . Chung-lau, to our surprise, sings quite well, and already helps on in quite a number of tunes. . . . You will ask if we feel quite safe a mile away from the nearest European families, in these troublesome times, especially as you will recollect that this house has twice been given to rebel occupancy. We do not yield to fear nor do I really think there is danger. I have now been here three weeks, entirely alone (except natives), and feel no fear. Why should I? The best of guards is our Protector. "It is better to trust in the Lord than to put confidence in princes." There is no time to be lonely, with my family, and my little class of readers and learners. They keep me pretty busy. . . . The RECORDERS come regularly now; and oh, what a comfort they are to us.

April 18, 1862.

It seems to me that you would like to hear some particulars of those persons who have, as we trust, first given themselves to God, and then to us, at his command.

Lee Neang-Neang is a woman of the age of fifty-two years, who has for the last dozen years or more heard, from time to time, something of the word of life, as it has ever been the practice of her husband, Lee Chong, to observe family worship, whenever he has been at home. For the last six years, she has absented herself from idol temples and other forms of heathen worship. She lives at Lieu-oo, thirty miles away. Last autumn she expressed a wish to unite with the church, at some future time. . . . She is now with us again and has given us much pleasure by the evident advancement she has made in knowledge and grace. . . . A few days before her baptism she said she knew Jesus would be with her in the water and she did not fear. And so it seemed when the test came. Her son Er-low is able to read the Scriptures for himself, and seems to be a sincere, earnest disciple, and bids fair to be a light in the midst of surrounding darkness.

The other young man, Lee-pan, is also able to read the Scriptures and seems earnest in his purpose to lead a Christian life. He is a husband, and the father of a little son, four or five

years old. The young woman who was accepted for baptism, at the same time, Mrs. Chang or in Chinese Chang Nyang-Nyang, is also very young, being only about eighteen, although the mother of a nice little boy. She is an acquaintance of Anna, . . . who advised her, instead of entering a convent, to come to chapel. She came, heard the word with all gladness, and not only heard, but wished to obey.

Rebecca is the wife of one of our elders, Keang-Kwaung, and is brought to your notice as a trophy of divine grace, an illustration of the triumphs of Christianity over heathenism. . . . So inert, inefficient, and indifferent did she appear, that we scarcely regarded her as a hopeful subject of enlightened conversion. So when, after many months, she came to us, pricked in heart, and grieving for her sins, we were taken by surprise. It was so evidently from above, that we could only exclaim, "What hath God wrought!" Her welcome to the fellowship of the church was most cordial, and it was at this time that we gave her, at her request, a Scripture name. . . . Her hitherto vacant face became sweetly expressive, and her manners interesting. All this was prior to our visit home in 1858. . . . One night about two o'clock Keang-Kwaung knocked at our door. The baby, a year and a half old, was very ill. . . . He was lying upon a mat upon the floor, partly supported on his mother's lap. He was evidently dying. But how unlike a usual death scene in China! Christianity had triumphed over heathenism, and stood sentry in that trying hour. The heart-stricken parents watched, with quiet mournfulness or silent tears, those eyes, quivering in the death struggle, held the convulsed hands and listened to the receding breath, as the little life went out, until just as the day was breaking, when all was over, and the loved one was at rest. Then, while the father closed the sightless eyes, the poor mother softly adjusted the little mat pillow for the unconscious head, and composed the relaxed limbs. She rose up, and with a bearing which one might sooner have looked for in the grandmother of the patriarchs than in this her humble namesake she looked around the room saying, "Now let us have prayer." Then she knelt by the side of her dead baby, and her own voice was the first to lead in prayer. And such a prayer! It was as if she had stood at the very gate of heaven, with her son upon her bosom, presenting him as her best gift, at the feet of her Savior and her God. . . . Would that I could show her to you now, ever cheerful in the way of letting her light shine, one of the few with whom you will find it a privilege to converse by the hour, and worthy to be, as she is, the wife of one of our most eloquent native preachers.

September 17, 1862.

Rebellion, wars, murder and all their accompaniments are still rife here. Every little while the insurgents make a new advance towards Shanghai, and then comes the rush of people to the settlement for protection, and we are all on the lookout for whatever may come next. . . . The increase of suffering, of sickness and death, is frightful. Last winter was intensely cold, the coldest by far we ever knew in China, and the



summer has been also the coolest we have known, and very sickly. In the winter smallpox raged, this summer it has been cholera, and just now it is dysentery and the Shanghai fever. The mission ranks have been sadly thinned, both at this port, and at the North, and whether we have yet seen the end God only knows. Our lives, thank God, are still spared, and we have had pretty good health, all things considered. Yet Mr. Carpenter has had three attacks of chills and fever, this season, which of course tells upon his general strength, and I am myself just up from an attack of a different kind. I think the end will be, that if our lives are spared until the approach of another hot season, we shall arrange to go away somewhere for the summer.

Mr. Carpenter's health continuing to fail, it was with reluctance that they left the mission field, April 8, 1864. On that date Mrs. Carpenter writes:

Our sojourn in the Celestial land ends today. There is much to sadden us at the thought, yet much to give us comfort; and most of all that we trust in God.

They came this time through the Indian Ocean, Red Sea, and the Mediterranean to England, bringing with them a little boy to friends in London.

(To be continued)

### ANNUAL MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND OCTOBER 7, 1918

The Forty-sixth Annual Meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of the Secretary, October 7, 1918. Present: Henry M. Maxson, William M. Stillman, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard and William C. Hubbard.

The Secretary reported that he had received no word from the General Secretary of the Conference, but presumed that William M. Stillman, Orra S. Rogers, of Plainfield, N. J., and Holly W. Maxson, of West New York, N. J., had been elected for a period of three years, to succeed themselves.

The minutes of the last Annual Meeting were read and the Board proceeded to the election of officers, which resulted as follows: President, Henry M. Maxson; Vice President, William M. Stillman; Treasurer, Joseph A. Hubbard; Secretary, William C. Hubbard.

William M. Stillman was appointed At-

torney for the Board for the coming year. It was voted that in the absence or disability of Mr. Stillman, Asa F' Randolph shall act as Attorney in his stead.

The President, Treasurer, Orra S. Rogers and Frank J. Hubbard were elected a *Finance Committee* for the ensuing year.

William M. Stillman, Edward E. Whitford (now doing war work in the Y. M. C. A. "over there"), Holly W. Maxson and Clarence W. Spicer were elected an *Auditing Committee*.

The fixing of salaries and all other business was deferred until October 13, the regular quarterly meeting.

Minutes read and approved.

WILLIAM C. HUBBARD,  
Secretary.

### QUARTERLY MEETING OF THE MEMORIAL BOARD

The first quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund for the year 1918-1919 convened at the Seventh Day Baptist church, Plainfield, N. J., Sunday, October 13, 1918, and adjourned to the home of the Treasurer, J. A. Hubbard, at 10.15 a. m. Present: Henry M. Maxson, William M. Stillman, Orra S. Rogers, Joseph A. Hubbard, Frank J. Hubbard, Clarence W. Spicer, William C. Hubbard and Accountant Asa F' Randolph.

The minutes of the July 14 meeting were read. Correspondence was read from Rev. George W. Hills, pastor of the Los Angeles, (Cal.) Church, and the Secretary was authorized to reply to Brother Hills.

The Board voted to convert all their 4 per cent United States Liberty Loan Bonds into the new 4 1/4 per cent Fourth Liberty Loan Bonds at once.

It was reported that Martin A. Rose was fixing up the property formerly owned by him, and it was questioned whether any indebtedness contracted by him could be charged to this Board. By vote, this matter was referred to W. M. Stillman and Asa F' Randolph.

After a discussion regarding the somewhat limited field for the investment of Trust Funds in securities, in New Jersey, it was voted that we authorize our Finance Committee, as opportunity may offer, to co-operate with New Jersey Savings

Banks Associations, and others, in the matter of broadening the field for the investment of Trust Funds.

Mr. Asa F' Randolph reported regarding the probating the will of the late Charles L. Burdick, of Alfred, N. Y., in which this Board were legatees, and it was voted that the proper officers be authorized to sign the necessary papers when the Executors come to settle the estate.

Re the foreclosure of the Mrs. Zeruah L. Rogers property of New Market, N. J., it was voted that we accept Mr. C. E. Kelly's proposition, i. e., to pay up all arrearages in taxes, costs and interest, and repair the property at a cost not less than \$500.00, the Board to continue the mortgage for the present at 6 per cent interest.

The Treasurer's first quarterly report, ending August 31, 1918, was read, and having been duly audited was adopted and ordered placed on file.

The Finance Committee's quarterly report, showing changes in securities, was read, approved and ordered placed on file. The list of delinquents in interest was read and appropriate action taken where necessary.

The salary of the Treasurer was fixed at \$800.00 for the ensuing year, and of the Accountant \$500.00, and the Treasurer was authorized to employ the Accountant.

Mr. Orra S. Rogers was empowered to procure a bond in the sum of \$5,000.00 for the Treasurer and to be custodian of the same.

The interest on the Discretionary Funds was divided as follows:

The D. C. Burdick Fund of \$114.50 was equally divided between the American Sabbath Tract Society, and the Seventh Day Baptist Missionary Society.

The Henry W. Stillman Fund of \$202.50 was voted one quarter to the American Sabbath Tract Society, one quarter to the Seventh Day Baptist Missionary Society, and the balance to Milton (Wis.) College.

The minutes were read and approved and the Board adjourned.

WILLIAM C. HUBBARD,  
Secretary.

#### DISBURSEMENTS

American Sabbath Tract Society	.....\$427 88
Seventh Day Baptist Missionary Society	121 66
Alfred University	..... 882 97
Milton College	..... 708 27

### SHALL WE ENCOURAGE L. S. K. WORK?

DEAR EDITOR GARDINER:

Kindly grant me the opportunity of reaching our people through the columns of the RECORDER in the interest of L. S. K's.

In the RECORDER of September 9, p. 309, Rev. G. M. Cottrell, former secretary of the L. S. K's, says of action taken at Conference, "Timon Swenson of South Dakota was elected assistant, and Mrs. Angeline Abbey, New Auburn, Minn., field secretary of the L. S. K's; \$100.00 is allowed for her salary, and I trust she will be allowed printing and postage, the same as all the others are allowed."

No one in the denomination has a better right to make such a request than has Elder Cottrell, because of his knowledge of the importance of this department of our work gained by his years of experience as the L. S. K. secretary and the expense that he largely bore in carrying on this work.

It has been my privilege as a field worker to visit scores of these L. S. K's in their homes, and I am greatly interested in all that relates to them. I believe that we owe it to this great work and to the one that we have asked to take up the work of secretary of the L. S. K's, to pay the promised \$100.00 promptly, and see that the secretary has sufficient funds for the necessary printing and postage so that she will not have to draw on her own funds to send out the necessary letters to build up this line of our work. There are few among us who realize the amount of work that is required and the expense involved in postage necessary to write to the hundreds of L. S. K's in this country.

Then, too, I wish to urge upon pastors and others to aid Mrs. Abbey in revising the L. S. K. list. At her request I have sent her the 1915 L. S. K. directory, after revising it as best I could. During the three years that have passed since the directory was issued hundreds of changes have resulted because of deaths and changes of residence. I spent a half day or more in making such changes as I knew should be made, and I am confident that there are scores of other changes that should be made, and other scores of names that should be added to the lists as given in the different States. Corrected lists will make

it easier for the general secretary and the state secretaries to do their work satisfactorily.

Much encouragement should be given these L. S. K's along the lines of Christian living, Bible study and home and public worship, interest in and support of denominational work, taking the RECORDER, and in opening fields for pastors and field workers to enter for evangelistic and Sabbath reform work. I am of the opinion that no other field offers us such opportunities for evangelistic and Sabbath reform work as are possible for us if L. S. K's pray and work and watch for openings for such work, and pastors and field workers respond as they should. "Therefore they that were scattered abroad went everywhere preaching the word." And frequently Paul and other Christian workers visited these opening fields and helped in gathering in the harvest.

Yours in behalf of the work in hundreds of localities where there are L. S. K's.

WILLARD D. BURDICK.

Dunellen, N. J.,  
Oct. 26, 1918.

### A REQUEST

To Pastors, Lone Sabbath Keepers, and Other Church Workers.

Will you please send me the names and addresses of any Lone Sabbath Keepers of whom you may know, whose names are not in the 1915 edition of the Directory, or any changes which should be made, not noted in the RECORDER or the Supplement to the Directory?

Also, if you know of any not taking the RECORDER who would appreciate second-hand copies, and of any who will send their RECORDERS to such ones at least twice a month, after reading them?

While every loyal Seventh Day Baptist should take the RECORDER if he possibly can,—for three reasons: *he needs it, his family or friends need it, and the publishing house needs the money*—yet if he feels that he can not subscribe for the paper, a second-hand copy is better than none. So please let us know at once.

Yours in Christ,

ANGELINE ABBEY.

New Auburn, Minn.,  
Oct. 25, 1918.

### LIEUTENANT GEORGE THORNGATE GOES OVER THE TOP

Below are given a few extracts from a private letter received from First Lieutenant George Thorngate, who is in active service in France:

"I expect you will be interested to know that I have had a little taste of the fracas, and that it is fine. One day we were drilling far behind the lines. Then we began to hike, and we hiked and hiked and hiked—always at night. One night, about midnight, we went into camp and some one told us to go up to headquarters and we did. The order read: 'You will attack at 5 a. m. tomorrow.' Maybe we didn't gasp. But we oozed up into the jumping-off trench and when 5 o'clock came with the thunder of barrage, we went over the top. Somehow or other I was real cool. I remember dropping my whistle, and I stopped and pawed around in the dark for it just as if it was at Fort Sheridan. Well, we went on and after a while we crossed some deep trenches and 'beaucoup' barbed wire—enemy's first line—and we went on. Finally we caught up with the cowards and they proceeded to Kamerad us. I guess they don't like the looks of a Yankee rifle or the glint of his bayonet. Anyway they prefer to surrender rather than fight. And we went on over railroads and through woods. Finally we pulled up and organized, and then we went on again. We stopped on a hill and dug in, and at 5 o'clock p. m. the second day we went over the top again. Finally, after four days and nights with no sleep, two days' reserve rations and very little water, we were relieved, and believe me, it was some relief. We were tired, hungry, thirsty and dirty and still rearing to go. Many were the souvenirs and guns and prisoners and clothes left by Heinie when he decided—rather hurriedly—to make his rather retragrade advance. Let me remark that the Old Sixth lived up to a reputation established back in 1797. . . . We got a lot of Mail today. I capitalize that M in mail because it is the best thing that can come to us, especially 'after toil as hard as ours beneath a stranger sun.'"

—North Loup Loyalist.

The good are better made by ill,  
As odors crushed are better still.

—Rogers.

## YOUNG PEOPLE'S WORK

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

### "DRY" ORDER DECREASES CRIME

When it became evident that the present epidemic of Spanish influenza was rapidly becoming widespread, the commissioner of health of Pennsylvania ordered that all saloons, pool rooms, theaters, moving picture houses, and other places where the people were likely to congregate in numbers, should be closed. The fact that the saloons were the very first places to be closed is evidence in itself that the health authorities looked upon them as fruitful sources favorable to spreading the disease. And though the liquor interests of the State protested against the order, it has been rigidly enforced to this date (October 25).

Indirectly this closing of the saloons has furnished indisputable evidence to the beneficial results that would follow a permanent closing of the saloons of the State. This evidence is gained from the daily papers of the cities affected. The following excerpt is from one of the leading and influential dailies of the city of Altoona. Altoona is a city of some sixty thousand or more population. Here are located the general repair shops of the Pennsylvania Railroad system. They are said to be the largest railroad shops in the world. Naturally it would furnish a thriving business for the saloons, and at the same time violations of the law, resulting in crime would be common. The closing of the saloons has had a marked effect in decreasing crime, as shown from the following excerpt from the Altoona Tribune.

If the quietude of the city continues and the protracted dry spell spreads over a few more days, prisoner-less days will likely be experienced at the police station. Only three arrests were reported from Friday night to last evening.

Magistrates throughout the city have felt the effect of the protracted "dryness" of the community since hotels and clubs have been compelled to close their bars and buffets, and one veteran alderman declares he will quit soon.

Authorities are finding that the city is "too good." The unusual spell of quietude and straight-and-narrow-path-walking has seemingly put the jinx on the aldermanic activities. One constable who has served in that capacity for a

number of years, has gone to work—that is, he has taken a steady job with the Pennsy in the shops.

Marital difficulties have decreased to a large extent. The ordinary petty crimes have failed to materialize and the small and routine business that magistrates have to look after has likewise fallen off to an alarming degree, so that lack of this revenue has made great inroads into the income of the magistrates and their constables.

One veteran alderman declares he is barely obtaining enough to pay his monthly rent. The high cost of living can't be met on the sort of compensation he has accrued during the last month. And this has caused him to think about relinquishing the duties of dispensing justice and taking up work in another field.

### REFORMS TO BE AIDED

REV. T. L. M. SPENCER

Christian Endeavor Topic for Sabbath Day,  
November 16, 1918

#### DAILY READINGS

Sunday—Temperance reform (Job 22: 22-30)  
Monday—Sabbath reform (Isa. 58: 1-2)  
Tuesday—Peace (Ps. 46: 1-11)  
Wednesday—Government reform (Isa. 33: 13-17)  
Thursday—Evil language (Matt. 12: 31-37)  
Friday—Labor reform (Jas. 5: 1-6)  
Sabbath Day—Topic, Reforms that need our aid  
(Amos 8: 4-10)

Amos the prophet as a reformer denounces the nobles of the land of Judea for avarice and oppression of the poor. They were so greedy of gain that even the sacred day of the Sabbath was spent in pursuing it. There are many reforms in our day which need the aid of the followers of Christ.

Temperance reform needs our aid. Intemperance has left its wreckage everywhere. Shining lights for truth have been extinguished by this evil. It has invaded the happy home and converted it into misery. It is a pleasure to read of the overthrow of the saloon in many places. The signs of the times are against John Barleycorn in many lands and especially in the United States. The W. C. T. U. is a mighty agency for the annihilation of the saloon. Prohibition in on the onward march. As we behold the great havoc wrought by the evils of intemperance our duty to aid the temperance movements becomes evident.

Sabbath reform needs our aid. Jehovah's rest day is trampled under foot and a counterfeit exalted in its place. The prophet says, "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto



my people their transgressions, and to the house of Jacob their sins." "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of Jehovah, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it." The Sabbath begins at sunset on the sixth day (Friday) and ends at sunset of the seventh. All of this time is holy time, and all work should be set aside for spiritual enjoyment. The edges of the Sabbath should be guarded well lest we encroach on sacred time. Many Sabbath-keepers are careless in this matter. Reformation is needed. To aid in Sabbath reform Sabbath-keepers must be true to principle. They must live the Sabbath both by example and precept. A breach has been made in Jehovah's law and Sabbath-keepers are to magnify the law and make it honorable. They are to see to the repairing of the breach.

Bible study reform is needed. The days in which we are living demand a constant study of the word of God. Archeological investigation is bringing many things to light. Many preachers have lost their grip upon the Bible by German theology. One of the great preachers of the United States recently said: "The new theology has the 'Made in Germany' mark upon it. The pathos of the present distress lies in the fact that not only the politicians and the militarists, but also the preachers and theologians, refuse to see that Germany's theology stands back of Germany's militarism and conditions it. If the churches of England, Scotland, and North America had entered the conflict against German rationalism fifty years ago, as loyalty to Christ demanded, this most destructive and hideous of wars would never have occurred, but instead of this they welcomed it and took it to their very hearts as though it were an angel from heaven, and now having sown to the wind they reap the whirlwind. The new theology has led Germany into barbarism, and it will lead any nation into the same demoralization. The new theology belittles our Lord Jesus Christ. It

takes away his supernatural birth, his diety, his resurrection, and atonement for sin. These great truths and the power of Christ to regenerate and miraculously change men have Christianized the barbarous and brought the wonderful changes wrought among the heathen. Reverse the order, take away the Bible as the word of God, tell men they do not need the blood of Christ, and the regeneration of the Holy Spirit, and you lead the civilized back to barbarism. This is no idle fancy, but is being demonstrated before our eyes today."

Business reform needs our aid. Profiteering is everywhere and the dishonest leaders are getting rich by greed and oppression of the poor. Many of them would be glad for the war to last many years longer. Endeavorers can aid in this reform by asking legislators to introduce laws for the destruction of these dishonest methods.

The cigarette reform movement needs our aid. It is said that in the United States alone, 100,000,000 cigarettes are used daily. This vice is so strongly entrenched that it will require the vigorous efforts of Christian people everywhere. We are glad to read of the noble work done by the Anti-Cigarette League in fighting this evil. Cigarette smoking looks innocent but it is ruining the efficiency of the young. The Government of Japan prohibited its use a few years ago. In presenting the bill one of the legislators said: "Recently children in our public schools have come to smoke cheap imported cigarettes, the consequences of which we fear will bring our country down to the miserable condition of countries like China and India, because tobacco, like opium, contains narcotic poisons which benumb the nervous system, weaken the mental power of our children addicted to smoking; and thus to give point to our national policy, we must strictly prohibit the smoking of tobacco by children and young people. If we expect to make this nation superior to the nations of Europe and America we must not allow our youths in common school who are to become the fathers and mothers of our country in the near future to smoke."

There are many reforms that need our aid, and as Christians we are to give them our whole-hearted support. As in the days of old, there will be hindrances to reform;

but the cause of truth and righteousness will triumph.

#### QUESTIONS

What reform movements have you engaged in?

What reforms should my society take part in?

#### DYING AT THE TOP

##### The Mounting Curse of the Cigarette

J. H. DICKASON  
Associate Secretary of the National Dry Federation

IN many parts of the land there are to be observed in the forests trees whose top-most branches even early in the season showed the effects of some insect. The leaves withered, and for several feet the end of the limb, especially if it was a recent growth, dried up and died. This pest threatens the destruction of whole areas, for thus far no counteracting remedy has been found.

Registrations for national service the past few years have shown a similar condition existing in the young manhood of this country. The War Department informs us that exact figures can not be given as to the number of rejections and the underlying causes, but the general situation shows that nearly forty per cent of the young men examined are not able to pass the physical tests. The young men of today are to be the men of responsibility tomorrow. Are we as a nation dying at the top?

President David Starr Jordan, speaking after many years of experience, says: "The boy who smokes cigarettes is like a wormy apple that drops long before the harvest time. He rarely makes a failure in life, because he has no after-life. The boy who begins smoking before his fifteenth year never enters the life of the world. His further progress is blocked. His future lies behind him. When other boys are taking hold of the world's work, he is concerned with the sexton and the undertaker."

Fifteen hundred new boys and men start the use of cigarettes every day in the year, thus enrolling in the devil's Sunday school and taking the important step that later will admit them into the devil's church, the saloon. Insane asylums are being enlarged all over this country to care for the men still young in years whom this enemy is sending

to be a public charge in every part of the country and in everincreasing numbers.

#### STARTLING STATISTICS

The Commissioner of Internal Revenue furnishes the following figures that should come home to every parent and friend of the boys. They show a most alarming increase in the use of cigarettes in this country, though it is sad to say that the use of tobacco in every form showed a remarkable growth the past year over the preceding, even snuff making a gain of 2,200,000 pounds. It seems that as the power of the saloon wanes the influence of the Tobacco Trust increases. It certainly must find satisfaction in the increase, though even an optimist, unless in the tobacco business, would find himself disheartened.

#### THE CONSUMPTION FOR EIGHTEEN YEARS

1901....2,728,152,697	1910.... 8,663,709,484
1902....2,971,360,447	1911....10,486,379,819
1903....3,366,486,715	1912....11,239,536,802
1904....3,433,993,422	1913....14,294,895,471
1905....3,673,727,411	1914....16,869,520,463
1906....4,511,997,137	1915....17,939,234,208
1907....5,270,556,938	1916....25,232,960,928
1908....5,760,501,296	1917....30,529,193,538
1909....6,836,652,435	

1918—exact figures for the year ending June 30 will not be obtainable for some time, but the number is almost certain to reach 40,000,000,000, as the sales have been running a little more than 100,000,000 a day, or an average of one cigarette for every man, woman and child in the entire country, making a line three thousand miles long if placed end to end. If one man were to start smoking the first of July, 1918, and continue day and night without interruption, allowing five minutes to each cigarette, he would not finish till the year 382,605. The above figures do not include the cigarettes which are imported—comparatively few, or those which are rolled by hand.

Our increase for 1918 is the entire number we used in 1911, only seven years ago. Since the war began we have increased our consumption two and one-half times, one of the saddest facts connected with that great world war being that so many of these splendid young men who are going to carry freedom to the world are themselves going to come back in the chains of this habit. What of the 15,000,000 little brothers who will look upon them as their models?

The Trust had been exporting millions of cigarettes for years, but the war situation left a great stock on hand. That must be turned into money, for the \$14,000,000 dividend of the Trust last year must not be decreased. Additional sales must be made;

great advertising space was bought in scores of magazines and papers; the cigarette propaganda has been carried into every home of the land. "Tobacco funds" have been promulgated; in some places an appeal has been made even to the school children; some pastors and we are sorry to say, the great, splendid Red Cross organization have, perhaps unwittingly, lent their influence to this pernicious program; no effort has been spared to popularize the cigarette and to make its use more widespread; the habit has been condoned, not to say upheld.

The evil against which our schools and science and experience have cried so nobly is gaining ground every day. It seeks an entrance into every home. It not only lays hold upon the boys and young men, but is reaching out its hand to the women and girls. In some of our larger cities hotels and restaurants have their smoking rooms for women as well as for men. One physician in New York tells of one girl at a table near him in a fashionable restaurant who smoked twenty cigarettes in the course of the meal.

We end as we began. We are dying at the top. What will be the condition in this country of ours if we continue at this rate for fifty years, or even for twenty years? It is not a pleasant question to contemplate, but the answer will be less pleasant still unless we change our course.—*Christian Endeavor World*.

### TOO MANY CIGARETTES FOR SICK SOLDIERS

"Army surgeons display growing uneasiness on the subject of excessive cigarette smoking among wounded and convalescent soldiers. Kindly people shower cigarettes upon men who are struggling back to health, and by this means, say the doctors, retard recovery and even do permanent injury to health.

"The report of a London military hospital superintendent says: "Nobody objects to an invalid smoking three or four cigarettes a day, but there is grave danger in fifteen or twenty. A patient returning to hospital after a day's leave is often found with an irregular pulse, due to too much cigarette smoking. This interferes with sleep and leads to a general lowering of vitality. The public should remember that

a convalescent soldier is more like a young boy than a grown man in his power of resisting nicotine."—*Press Dispatch, dated London, Nov. 17, 1917.*

### OUR GOVERNMENT AND THE GOLDEN RULE

I HAVE seen, face to face, some of the results of our government's policy in dealing with different peoples and other nations. In the Orient a common criticism I heard, chiefly from the lips of my own countrymen, was this: "The United States has no colonial policy. If we only had we would get along better. We would not bungle things as we do." I rise to testify that we have not bungled things; that the United States does have a policy, clearly defined; and that policy is none other than the Golden Rule. In war and in peace our actions toward other nations have been controlled, in no small measure, by the counsel of Jesus, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

#### SOME BITS OF HISTORY

Twenty years ago there was a wide hue and cry against our policy of imperialism. We were charged with meddling in Cuba and with a war of aggrandizement in the Philippines. The purity of our policy is proved by the results of today: Cuba, the "child of our adoption," is free; the Philippine Islands, with practical self-government, contain eight million satisfied people, eager to do something that shall definitely show their sympathy with the Allies in the present struggle for humanity. The policy of the Golden Rule led us to pay \$20,000,000 for the Philippine Islands when they might easily have been ours by the right of conquest. The same policy inspired us to return the surplus indemnity exacted of China on account of the crimes of the Boxers. China has applied it to the education, within our borders, of Chinese youth in the principles and ideals of an intelligent Christian democracy. What are the results of this policy of the Golden Rule? Does it pay? Let me tell you only what I myself have seen.

#### AGUINALDO

Here in America I have had more inquiries concerning Aguinaldo than of any other man in the Philippines. He led the

Filipino rebellion against Spain just prior to the Spanish-American War. When Spain surrendered to the United States Aguinaldo established an independent government, with capital at Malolos, just north of Manila. There he sent out his edicts, defying the authority of America. One evening about three years ago I attended a reception at the Governor-General's palace. Among the hundreds of guests was Aguinaldo. I was eager to meet him, for I half fancied I should see a savage, carrying a spear. Instead I was introduced to a mild, reticent man, as cultured and intelligent as any member of that distinguished company. Today Aguinaldo is a successful farmer at Cavite, just across the bay from Manila. He believes in our system of education, and is actively interested in the public school in his home town. He is loyal to the United States Government, a living, worth-while result of the policy of the Golden Rule.

#### AN OFFER INSPIRED BY GRATITUDE

Something over a year ago the Filipino people offered President Wilson and the United States Congress a contingent of 25,000 Filipino troops, to be raised in the Philippine Islands and placed at the disposal of Congress. They themselves, however, expressed the hope that they might be sent to France. Steps were taken at once for the enlistment and training of the troops. I visited the training camp, established on the wide, level stretch of land between the city of Manila and the bay. I was present at a brilliant ceremony for the presentation of the regimental colors, when the wildest enthusiasm was manifested for the Stars and Stripes. They, no less than we, rejoice in the fact that this banner is now found upon the battlefields of France. Here is a people once in arms against the United States Government, now practically a unit in loyalty to the nation. The political freedom, religious liberty, educational advantages and participation in government the United States has guaranteed them, they wish to help secure, for all time to come, to the oppressed people of Europe.

#### EVERYWHERE WITH SAFETY

It is common knowledge that an American can travel in the Philippines with greater confidence and safety than the representative of any other people. Why? It

is because the Americans—teachers, officers, government officials, missionaries—have been honorable and straightforward in their dealings with the Filipino people. Making promises to the natives, the Americans have kept them. In a word, the policy of the Golden Rule has prevailed. Even the Moros, in the southern part of the archipelago, whose religion makes them enemies of Christendom, have responded to the policy of the Golden Rule. Accorded fair treatment, they are less a problem than they were under the old method. The wild mountain tribes in the north of Luzon do not often see an American, but when they do they receive him with hospitality and send him on his way with safety; they know he comes with love in his heart and justice in his hand, and they reply with like feelings and actions.

#### DRIVES AND DRILLS

All Liberty Loan, Red Cross and Young Men's Christian Association drives have been duplicated in the Philippines. Filipinos, no less than Americans, enter with enthusiasm and vigor into these campaigns. How can such spontaneous and generous acts on the part of the wards of our republic be accounted for except on the ground of the Golden Rule? With the passing years they are seeing more clearly the unselfish treatment they have received at the hands of the United States Government; and the best among them are endeavoring to return, measure for measure, that which they have received. I know some of the leaders of the Filipino people. I am aware of their love for their own land; but they also have a growing regard for America and the ideals for which she stands. It would not surprise me one bit if the Stars and Stripes should remain over the Philippine Islands through the choice of the Filipino people themselves; for this banner and the Golden Rule are synonymous.

What led us into the present world struggle? It was the Golden Rule. By the presence of our troops over there and the earnestness of the people at home, we are saying to devoted England, deserving Italy, devastated France and desecrated Belgium, "We are here because if we were in your place we should want you to do the same for us."—*Bruce S. Wright, a Manila Pastor, in Christian Advocate.*



## CHILDREN'S PAGE

### OLD CURIOSITY AND DAVID

ALICE ANNETTE LARKIN

(Concluded)

"There's a big storm coming before morning," Mr. Carson said when Bert drove into the yard an hour after leaving Enfield. "So you'd better pile every stick of that wood in the shed. It looks like a stiff job, but I'll turn to and help if you don't get through before dark."

It was a stiff job and Bert was so tired when he got through that he threw himself down on the old couch in the kitchen immediately after supper and lay there long after the other members of the family had retired. The honking of an automobile horn directly in front of the house awakened him just as the clock in the dining room struck twelve.

For a moment he listened before getting up. Again came the honk, honk of the horn, followed by the sound of voices in earnest conversation. Bert knew that horn—he would know it if it were in the deserts of Siberia. Something must be wrong at the Wades', or they wouldn't be having the car out at this time of night.

Bert sprang to his feet and, taking the lantern from the nail by the outside door, he hastily lighted it. Then he carefully closed the door behind him and went out into the darkness. Halfway across the lawn he met Philip Wade.

"Got any gasoline, Tack?" Philip asked before Bert could speak. "We're in a terrible scrape out here."

"No, I'm afraid not, Phil. We don't have much use for gasoline," Bert replied civilly, though he wanted to inform the questioner that Old Curiosity could run without gas.

"What's the matter, Aaron?" this to the hired man, who was frantically examining the tank of the second-hand car.

"Matter enough, I should say. There ain't enough gasoline in this old thing to budge it an inch. The youngster back home is deathly sick with the croup and there's no way of getting a doctor. He'll choke to death before I can walk to En-

field, and the Petersons over at Three Mile Corners are away, so I can't telephone there. Mighty smart young man, that fellow is. I told him to be sure to remind me to fill up with juice before we left town, but he didn't so much as mention it to me. Now we're stuck. Smart chap, he is."

"Father's away with the horses," Philip broke in to explain. "He carried a load of corn over to Bloomington and won't be back until morning. Red-top's terribly sick, Bert. He—he nearly died the last time."

Philip was ashamed to ask for the assistance he so much wanted. But Bert didn't notice his embarrassment for he was already opening the barn door. From his stall in the farther end of the building he presently led Old Curiosity, harnessed and ready, though a trifle dazed at this interruption of his night's slumber. Then from the wagon house adjoining the barn Bert brought the old buggy. Ten minutes after he had reached the barn he was running to the house for a coat and a rubber hat. It was raining now and the night was black and chill.

"Going along, Phil?" he asked as he climbed into the buggy.

"If you'll take me. I'm no good back there. Aaron can do more than I can. I can't stand it to see the kid suffer so. Oh, Tack, can you make it in time? Mother's frantic. If you only had a car!"

"Curiosity will make it, don't you worry about that," Bert replied as he drove carefully past the Wade machine. Aaron had gone back to the house on the run. He hadn't liked the idea of leaving Mrs. Wade alone with a sick child any of the time, but Philip had insisted on going with him.

Scarcely a word was spoken as the old buggy went rattling down the road. It soon began to rain hard and Philip drew his coat collar close around his ears. He half wished for an umbrella, but at the speed with which Curiosity had started out he never could manage one if he had it. Bert didn't appear to notice the rain. Occasionally he spoke encouragingly to the horse, but otherwise he was silent. With a steady hand he guided Curiosity around the bad places in the road. There seemed to be stones everywhere, and where there were no stones there was mud. At times the wagon jolted perilously, and Philip had to

hang on to the seat to keep from being thrown out.

It was the darkest night of the season. But for the lantern fastened to the dashboard the boys could not have seen a foot ahead of them. Once the wagon seemed to sink down into the mud, and Philip feared that it could never be pulled out. And once he thought he heard something snap. But still Curiosity went faithfully on, sure of foot and steady in mind.

It was a ride long to be remembered by both occupants of the old bespattered buggy. To Bert, urging Curiosity to do his best, it meant another revelation of the old roan horse's dependability in an emergency. To Philip it brought, among other strange and unusual sensations, a feeling of regret—regret for several things he had caused to happen in the past few weeks. And above every other thought was this, if Doctor Bixby reached the farm too late, it would be no one's fault but his own. If he was in time he would owe Bert and Old Curiosity a debt he never could pay.

Not until the roan horse and the bespattered buggy drew up in front of Doctor Bixby's residence on Main Street did the boys catch even a glimpse of a friendly light.

"I'm afraid he's out," Philip said as he jumped to the ground. "If he is everything's up."

But nothing so unfortunate as this was in store for him. The doctor had just reached home and would be ready to start for the farm in less than ten minutes. A great feeling of relief swept over Philip at this announcement. Doctor Bixby's car was a high-powered one, though small, and he would make all possible haste.

"You better go back with him," Bert said, "then you can let my folks know where I am. I didn't tell them but what I'd be home tonight. I shall give Curiosity a good rub down and after a little some oats. Then I shall leave him in the doctor's barn until daylight. I wouldn't dare drive him home yet. Maybe I can bunk down on the hay and get a nap."

"You'll do no such thing, young man." Doctor Bixby had come out, buttoning his heavy coat as he came. "You'll go into the house the minute you get Curiosity taken care of," he blustered good-naturedly, "and drink the two glasses of milk my wife

is heating for you. Then you can bunk on the couch if you choose. I'll have the car here in two minutes, Phil."

Philip looked at Bert standing there by Old Curiosity's head, one hand playing with the scant gray mane, now wet and dripping, and chocked. "I won't forget this, old man," he said as a sudden flash from the doctor's powerful electric lantern shone upon the other boy, revealing the anxious look on his face. "I hope Curiosity won't be hurt by tonight's racket. He's the gamest horse I ever saw."

Philip Wade's tone was subdued and reverential as he rubbed his hand lightly across an old white face. Then, before Bert could speak, he was gone. Only the red light on the doctor's car betrayed his whereabouts.

When the car returned, some four hours later, the sun was up and only the puddles in the middle of the street and the wet, drooping branches on the trees showed that there had been a storm.

"Is Red-top—he isn't—?" Bert accosted the doctor the minute he stepped to the ground, but he couldn't speak the dread words after all.

"Red-top is all right, young man, but he wouldn't have been if the call had reached me a few minutes later. Thanks to you and Curiosity, he's coming along nicely."

"Curiosity, old comrade," Bert said as he and the roan horse went slowly down the road soon after the doctor's return, "now that Red-top's coming out all right, it was well worth our while, don't you think? But it was a pretty hard stunt just the same."

And Curiosity, quite suddenly and unexpectedly, stopped stock-still in the middle of the road as if to ponder this statement. —*Kind Words.*

Every man's life must have a controlling power. If this comes from without, he is a creature of circumstances; but, if it comes from within, he is a conqueror by character. As man is born erect, and stands erect upon his feet, so he was made to live the perpendicular life, inspired by the God of heaven, and not the mammon of earth. Not only is the life in itself victorious by faith, but the deeds of men are made triumphant in the same way.—*John J. Wicker.*

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

REV. HERMAN D. CLARKE

## CHAPTER XXIII

(Continued)

"I SAY, Evelyn, this Saturday business you and I ought to be able to discuss with our friends here sometime. They have had it all their own way thus far and we have not been able to meet them. You said you had been talking a great deal with your father on the question, and last week, while at home, I put my father through the catechism, but I honestly confess I just don't feel satisfied with what Bible tests we use, they are too few and so much is actually assumed as to their meaning, not straight out and out like the verses that Kon and his sister use. But what's the use of dodging? One or the other is right and we need to know it." Thus spoke Don one afternoon as he and Evelyn were going down the walk. They had been talking of the school and the good times they were having.

"But maybe all of us are wrong, then what? I was indeed surprised to find that my father has undergone some changes in his opinion since I have been in this college. He seems to be taking new views. And do you know, he's almost sorry he sent me to school here. He says that he observes an altogether different girl in me and that I am not as radical as I was in Baptist matters. But I have not had any fears about that, I thought I was still as loyal to our faith as ever. Of course I see some things differently. I have to admit, as you do, that these people preach the gospel as well as we and live it and have a broad charity that even some of our own churches do not possess, or at least do not manifest. They have indeed suffered for their convictions as we have never been called upon to suffer. I told father of that and he was surprised. But I'll tell you, Don, the next opportunity we have of being at Kon's let's gradually approach the subject and do our best and then turn the subject so as not to bore them too much. Is that all right?" asked Evelyn.

"All right, but you need not fear boring them, they are just in their element when discussing that question. But keep sweet, they are our best friends here, and have contributed much to our happiness and comfort," replied Don.

In a few weeks there came to visit Ethel and Kon a cousin from Shiloh, N. J. He had been in Leonardsville once at an association and once at a Conference and seen them, and now was at Washington to see the sights and concluded to run over to Salem and spend a week. It was during this visit that Mrs. Barber thought to entertain the cousin by inviting Hazel and Evelyn over for a long evening's conversation and candy pull.

"Miss Troy and Miss Rutledge, let me introduce to you my cousin, Harry Mudge, from Shiloh, N. J., now visiting us."

The formalities of introduction over and a few moments of pleasantries, the candy pull commenced, and all declared they were sweet enough to be kissed.

"However, we settled that question at the lyceum one night," said Don, "and I'd rather dis-

cuss other matters than kissing tonight, as pleasant as that might be under the circumstances. I want to hear Kon and Miss Evelyn play some duets just now if that pleases you all."

"I'd certainly enjoy that," said young Mudge. After that they all sang some patriotic songs, and Mr. Mudge was asked to give a reading.

"You seem to be so much like a family here that I wish you'd all call me Harry, do please. I'll give you one of the orations of Webster which I recited in a contest when I was a high school student. It is the reply of Webster to Hayne in the Senate in 1830. Pardon me if I do not choose a lighter one just for amusement:

"When the mariner has been tossed for many days in thick weather, and on unknown seas, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution before the Senate."

Harry was a good reader and made quite a hit with the guests. When he was through they clapped their hands as though at a public lecture.

"That makes me feel the more serious," said Don. "I was out last evening with a company of over-jolly students and I don't believe a sensible thought was uttered all the evening. When I went to bed I asked myself if it was in any sense profitable to spend a whole evening in such a silly way and call it fun. Somehow I feel that tonight we are to have a feast of better things, as indeed we already have had."

"The vulgar are not capable of receiving the greater pleasures that come from intellectual and moral intercourse, they can not be said to have a 'polite imagination.' There is a picture up in Kon's room I want you all to see, of the old mountain near where Kon and Ethel were born. I sit and converse with that picture as though it were an agreeable companion. In the descriptions men give of scenes they behold, I have great satisfaction and one can look upon the world in a pretty light and discover such charms as are concealed from the generality of men. I call such experiences pleasure greater than one can find in many games and in the usual stuff that comes from the mouths of too many people."

"Really, Leroy, you are getting prosie," said his wife.

"Well, I like that kind of prose," remarked Evelyn. "Our college days is no time for idle ease and merrymaking to the extent that so many go. I expect when I am a Senior that more than ever I'll see the need of sober thought for our safety and future success, and especially for the redemption of this old world so fast sinking in the maelstrom of suicide. Physical and spiritual wrecks have been multiplying too fast to permit us to spend our time in idle gossip and heaping up worldly gains and seeking selfish pleasures."

"I like that," said Don. "But what makes me serious this week is seeing so many men of culture and refinement and religious tendencies,

all having such diversity of opinion on great questions. Now take us here, not, however, making pretense to profound education, see the great difference of opinion we have on some religious matters. My father is a clergyman and so is Evelyn's, our college teachers are scholars and men and women of piety, but what are we young folks to think when we see them disagree—see them, for instance, so widely apart on the Sabbath question. Now my father feels that his opinion is right, and you here think you are right, and I suppose an honest man *must* think his opinions are right."

"Certainly, Don, we must so think, but at the same time we must hold ourselves in readiness to concede that *some* of our opinions are not *always* right. Now, Evelyn, has your father ever changed an opinion or a conviction on any subject?" asked Mr. Barber.

"Why—yes, he has changed his opinion on this Sabbath question since I came to college," she replied.

"And was it not because you have been here and seen some things he did not before know, and have you not also made some changes of opinion? I know you have. We all do that in some matters and we should as we have light. This would be a dark old world if men of intelligence did not change opinions. Now what is making these changes? The Word of God, as we better understand it. You good people who keep Sunday, I mean the mass of such, have made a great change in fifty years and more. Your old arguments for the observance of the day have greatly changed, and for new ones. What is your father's present view?" asked Mr. Barber.

"He has been reviewing the old arguments and, I am almost sorry to say, has switched off onto this: The Ten Commandments were a covenant and the old covenant has been annulled or done away with by Christ. We are now under the new covenant. Jesus did away with the old and established the new," she replied.

"Well, I understand that position," said Harry; "I heard that discussed between a Christian Church minister and an Adventist. I am not an Adventist denominationally, but I thought the Christian minister (they were both Christian men) was thoroughly wrong. Just think, they have to do away with all the moral law of the Ten Commandments; all of it, in order to get rid of the fourth commandment, and then they re-enact the other nine. Of course the New Testament does not state it thus but they twist it about that way by saying that all the ceremonial, judicial and moral laws are so linked together that when Paul, or any one, says 'law' he means any one and all; and that the law is a covenant and so done away with. I suppose that your father, Miss Evelyn, were he a member of the West Virginia Legislature and wanted to get rid of the prohibition law (which of course he doesn't), would introduce a resolution declaring all the laws of the State null and void. And then he would introduce another, re-enacting the rest that were not prohibition. Now I see you smile. But that is just what those men with such views of the Sabbath and the Ten Commandments have tried to do or accuse Jesus of doing. They want the Sunday introduced.

The fourth commandment stands in the way. So they mix up the agreement, or covenant, between God and his people to keep his laws, with all law, and do away with it. Then they have Jesus re-enact the nine left in the Decalogue, leaving out the fourth."

"But is not the law called the covenant? and did not Jesus mention about all of the other nine and not the fourth?" questioned Evelyn.

"When Jesus was talking to the man who wanted to know what he should do, and who said he had kept 'all these from his youth up,' referring to the moral law, was it necessary for Jesus to quote the whole table in order to show him just his error and how he had neglected his duties to his fellow-men? When a man is guilty of covetousness and you want to tell him how he has been disobeying the law, do you repeat the whole code? No: only just such laws as bear directly on his case. That was what Jesus did. And so at different times he had occasion to repeat or mention some, not all, of the commandments. He had no occasion to repeat the fourth, that was universally kept then among the Jews and taken for granted. He did remove a lot of rabbinical rubbish from the Sabbath but did not annul the command," said Mr. Barber.

"But did not Paul tell us not to judge one another in meats and drinks and Sabbath days?" asked Don.

"What was Paul talking about? Not the whole law nor was the weekly Sabbath under consideration. He was showing his Jewish brethren who insisted upon certain ceremonial observances their error in the matter, since Jesus had been the fulfilment of the ceremonial code. The moral law of the Ten Commandments is not under consideration at all, as such. In that code of laws which were 'against us' were the feasts that came once a year and one day in each feast was kept as a Sabbath,—an annual Sabbath, not weekly. These of the ceremonial code were of no use now that the great sacrifice had been made. But the Sabbath of the moral law was not 'against us,' for Jesus said, 'The sabbath was made for man'—for his temporal and eternal good, and was a memorial of God's creative works. No, Miss Evelyn, this 'covenant' ruse does not do away with all the commands and then re-enact nine of them. Even the Sunday world does not accept that view, only just a few who see the fallacy of other arguments and want a new one to get rid of the divine Sabbath. Strange how many different views men can conceive to rid themselves of obedience. What is *your* father's view, Don?" asked Harry.

"I guess I better quit. It is not Evelyn's father's view! He used to contend that the Sabbath was given only to the Jews but that it was changed to commemorate the resurrection on the first day of the week. He still holds to that in a way, and while he admits that the Bible is silent on that point, he thinks that historical evidences are that it was so designed and that the Holy Spirit led his church to a gradual observance of Sunday and a gradual giving up of the Seventh Day Sabbath."

"I presume that is the opinion of millions of Christians today, that the Scriptures are really silent as to any change, as indeed they are, but



that it was so designed and so came about as a gradual process and that in reality it makes but little difference as to days, only that a majority now observing the Sunday would want to unite on it for uniformity. Is not that so, Leroy?" said Harry.

"Perhaps so, but there is such a great diversity of opinions among Sunday-keepers that it is difficult to keep track of 'where they are at.' But the fact that the Bible is silent on such a change, and that the Holy Spirit was not referred to as doing any such thing, leads to the only logical conclusion, i. e., that the Sabbath was never to be changed on earth and that God intends his law shall be observed by those who love him. The example of Jesus and the apostles is all on the side of the Seventh Day Sabbath and none other, and it was called the Sabbath by the sacred writers many years after Jesus ascended. I can see no object in the change at all and there is none. The whole thing is an error and a pagan institution incorporated into the Christian system by the Gentile influx into the church in days of considerable apostasy. The old Gentile dislike of anything the Jews held in common and the pagan festivals they brought with them when making a nominal profession of Christianity form the real cause of this great error now so common but which is beginning to be seen by the masses when attention happens to be called to the question. Error dies hard. It is the devil's strongest point to mix some great error in with great truths so that good people accept it and thus rob God of implicit obedience. Out of it comes world-wide lawlessness such as we see today," replied Mr. Barber.

"Oh, dear, you people have no end of argument that we can not meet without writing it down on paper," said Evelyn. "I just can't discuss this question. I don't know what to do." "Why, Miss Evelyn, you could if you had any Scripture texts suitable for the argument on your side. That is the only trouble with the Sunday world today. They do not want to discuss it. They want to let it alone and keep on in error. I do not mean that they really want to be in error, but they do not want to be disturbed in long-accepted beliefs. Why not honestly meet it and accept the plain Bible facts? I can't see anything lost, but so much gained by the Christian church in a return to the Bible Sabbath. They can't appeal to the unconverted to keep Sunday holy or even to observe it nominally for they have no 'Thus saith the Lord.' So the world has rushed into no-Sabbathism and you see it today," replied Kon.

"I was so anxious to get at this subject tonight, and brought it on myself, so we can't accuse you good people of thrusting the matter onto us. I will acknowledge that you have never thrust this question at us and only discussed it when it seemed to come up of itself in some way. I thought father had 'posted' me, but I see that I have forgotten my arguments as well as Evelyn! I'll have to get more ammunition later on. I feel a little agitated, so pardon me, and I now suggest that we have another reading to quiet our nerves," said Don.

"Good," broke in Hazel who had kept quiet all through the discussion. "Kon has one he

gave at the union meeting of the ladies' and gentlemen's lyceums. Let's have it, Kon."

"Yes, Kon, the change will be delightful and let us down easy," said Evelyn.

"Very well, I will recite 'College Years,' by Olga Arrington Jacobs."

"A circle of columns my years appear,  
I entering the last ones over here.  
The circle I face and ponder to see  
Which of the years the happiest be.  
My eyes are dim as I picture the veil  
Which makes my childhood years look pale.

"I love to gaze on the columns there  
Which represent youth's years so fair;  
Scanning the years left and right  
I see four columns extremely bright.  
They stand out in the circles plain  
Seeming over all else to reign.

"Sweet converse with college friends  
Forms a love that never ends.  
Again I hear the college bell,  
Again I hear my classmates yell  
At football, baseball and the rest.  
Yes, college days they are the best.

\* \* \* \* \*  
"I'm almost 'round the circle now,  
Soon at the throne of Death I'll bow.  
My mind goes back to the college years,  
I cherish them as the end appears.  
Would that we all could appreciate  
The college years before too late."

As Kon and Evelyn were walking back to her room after this little party, she said, "Kon, is there nothing in all this world that would cause you to keep Sunday?"

"Yes, just one and only one thing," he replied, "and that is a Scriptural proof that Sunday is divinely appointed for religious observance. Now I'll ask you the same question."

Evelyn hesitated. "I am not sure. It would be hard to displease my father, especially as he is a minister. But there are ties that are stronger than even parental ties and I am not sure what I'd do in such circumstances. I'd like to talk with you alone on this Sabbath question sometime. I can't have any freedom when I am in a company."

(To be continued)

True patriotism is that attitude in men which stands ever ready, whether in peace or in war, to defend the fundamental principles upon which the government is built. These principles in our government are two. First, local self-government, which is necessary to the exercise of our liberties; second, federation, which is necessary to the permanence of our institutions.—*John McDowell.*

"God is in all that liberates and lifts,  
In all that humbles, strengthens, and consoles."

## SABBATH SCHOOL

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

### MINUTES OF SABBATH SCHOOL BOARD MEETING

An adjourned meeting of the Sabbath School Board was held in the primary room of the Seventh Day Baptist church at Milton, Wis., Sunday night, September 29, 1918, at 8 o'clock, Professor A. E. Whitford presiding and the following Trustees present: A. E. Whitford, Mrs. L. A. Babcock, Mrs. J. H. Babcock, G. M. Ellis, E. M. Holston, D. N. Inglis, G. E. Crosley, L. M. Babcock and A. L. Burdick.

Prayer was offered by Mr. E. M. Holston.

The minutes of the last meeting were read. The Committee on the appointment of the Standing Committees reported that the different committees had been appointed and notified of their appointment.

The Committee on Publications reported that Rev. W. C. Whitford, Mr. H. W. Rood and Rev. M. G. Stillman had been asked to prepare the regular lessons in the *Helping Hand* for next year; that Mrs. Ina Shaw Polan had been asked to continue as editor of the *Sabbath Visitor*; that Mrs. T. J. Van Horn had been asked to continue as editor of the *Junior Quarterly*. The committee also reported matters concerning graded lessons. The report was accepted as a report of progress.

The Committee on Field work reported, recommending that score cards be used once during each quarter this year; that a system of visitation through the different associations be established as soon as convenient; that the work of standardizing the schools be pushed throughout the year; and that the blank pages in the *Helping Hand* and on its cover be used by the Board for the printing of Sabbath-school propaganda. The report was adopted as a report of progress.

It was voted that the matter of the subscription prices of our Sabbath-school publications be referred to the Committee on Publications.

Upon motion it was voted that the Sab-

bath-school page of the *SABBATH RECORDER* be conducted under the management of the Committee on Field Work, E. M. Holston, chairman.

The Secretary presented a report of his attendance at a meeting of the S. S. War Council, held in Chicago. This was a meeting of the American Committee for Armenian Relief, a part of the War Council, and has in hand the arranging of plans for securing funds for the relief of the starving people in Bible lands.

Upon motion the report was accepted and it was voted that we co-operate in this work and that Rev. George B. Shaw, of New York City, be asked to represent this Board in the meetings of the Council at their headquarters, in New York City, and that he be authorized to conduct the campaign for this Board.

The minutes were read and approved.  
Adjourned.

A. L. BURDICK,  
Secretary.

### Lesson VII—November 16, 1918

JACOB FLEEING FROM HIS ANGRY BROTHER. Gen. 28: 10-22

*Golden Text.*—"He hath not dealt with us after our sins, Nor rewarded us after our iniquities." Psa. 103: 10.

#### DAILY READINGS

- Nov. 10—Gen. 28: 10-22. Jacob Fleeing from his Angry Brother.  
Nov. 11—Gen. 27: 46; 28: 9. Jacob Blessed before Fleeing.  
Nov. 12—Gen. 29: 1-20. Jacob's Flight to Haran.  
Nov. 13—Ex. 2: 11-22. Moses Fleeing from Danger.  
Nov. 14—Jonah 1: 1-17. Jonah Fleeing from God.  
Nov. 15—Ps. 139: 1-12. The All-seeing Providence.  
Nov. 16—Ps. 139: 14-24. God's Infinite Mercies.  
(For Lesson Notes see *Helping Hand*)

There is not a human being in or out of the church who is not an object of divine compassion and divine love. God may have the love of complacency when his Spirit shall have drawn you more and more into the lines and lineaments of his own blest beauty, but God is Love, and he will not wait for your turning before he loves you.—*Beecher.*

"There's no dearth of kindness  
In this world of ours:  
Only in our blindness,  
We gather thorns for flowers."

**HOW THE SOLDIERS ARE CARED FOR**

DEAR FRIEND:

Soldiers are fed and clothed by the government. Officers buy their own clothing and pay for their own food. During the fiscal year ended June 30, 1918, the food for the army cost \$425,000,000.00.

Feeding the soldier from the time he leaves home until he embarks for Europe is a subject by itself. Feeding him on ship-board and overseas, both in camp and on the firing line, is another.

A soldier's food for one day is called a ration. This ration consists of twenty-seven different articles, which must be ready daily, and they are ready. General Pershing reports that no man in France has had to wait for a meal when that meal was due, and the same is true on this side.

The materials in the soldier's ration will stand the acid test. Nothing second in grade is bought. Only the best of meat is procured and it is handled in a central place in each camp by butchers; the cuts are thus used to the best advantage and waste of bones and surplus fat avoided.

Packers are required to can the best variety of fruits and vegetables and the department has gone into those States where the finest grade of tomatoes, corn, onions, peas and beans are grown and has taken such portions of the crop as were needed for army use. Last August 27, 527,500 pounds of potatoes and onions were furnished camps and cantonments in this country; and during the eight months prior to June 5, 1918, about 75,000,000 cans of tomatoes were used, enough to reach from the battle front on the Marne to Linda, Cal., if they were lined up end to end.

Dried and evaporated fruits form an important part of the army ration. Approximately 80,000,000 pounds of prunes, dried apples and peaches, mostly from California, will be purchased from this year's crop, and California will also supply about 70,000,000 cans of apricots, peaches cherries and pears. The cherry seeds will be saved for use in the manufacture of gas masks. Prunes have an honorable place on the soldier's bill of fare. It has been proven that the prune has food value, fruit value, tonic value, and value as a confec-

tion. Moreover it has been recommended by the Surgeon General of the army.

Lemon drops are the soldiers' favorite candy and are made of pure granulated sugar flavored with an emulsion from lemon rind. About 200,000 pounds have been furnished the army up to last August; this constitutes fifteen per cent of the army candy supply.

At present the army is using 1,250,000 pounds of butter and 700,000 pounds of oleomargarine. As the season advances and butter becomes scarce the amount of oleomargarine will be increased until the quantities are about even. From the first of January until the first of August, 1918, more than 500,000,000 pounds of flour has been furnished for army use. There has never been a meal where the soldiers did not have bread. Our men in service here have used a greater amount of substitutes than the Food Administration has asked of the civilian trade.

Our soldiers in France have bread—plenty of it—made from one hundred per cent wheat.

Soldiers love coffee and want it strong. Sixteen schools are in operation here in France teaching them how to roast it and it is served fresh each day. By this method there is a saving to Uncle Sam of two cents on each pound. During the first seven months of the war 1,612,383 cans of condensed milk were used, and to August 10, 1918, 225,000,000 pounds of sugar have been supplied.

It costs the Government about forty-five cents a day to feed a soldier. The officers pay about \$1.00 a day for their meals. The difference between the table of the soldier and the officer lies mostly in linen, china and service.

Here is a day's ration taken at random from Camp Grant, Illinois: Breakfast—Cornflakes with milk, coffee with sugar and milk, scrambled eggs, fried potatoes and a sauce. Dinner—Coffee with milk and sugar, beef tongue, baked potatoes, peas, bread and butter, raisin sauce and pineapple cobbler. Supper—Iced tea, bread and butter, cold roast beef, fried potatoes, radishes, onions, and corn.

Yours sincerely,

ANTOINETTE FUNK,

Director Speakers' Department.

Washington, D. C.

**OUR WEEKLY SERMON****CONSCIENCE AND THE WAR!**

HOSEA W. ROOD

One's own conscience tells him what he is morally bound to do or not to do. It is based upon his knowledge of right and wrong. When a child comes to understand that to do a certain thing is wrong, that little something of the divine in him tells him not to do it. If he knows another to be right, that something says do it. He may or may not obey the still small voice. As he comes to know more and more of what is right and what is wrong, so much the more does his conscience come to be his guide. The more he studies ethics from either books or observation the higher should become his moral standard, the keener his sense of right and wrong. In his maturity of thought and purpose he should put away the wrong habits of his youth. He should all the time be growing into better manhood.

As there is an individual conscience so there is also a community conscience, for there is truly an individuality about a community. In my boyhood I knew of two quite different communities. The people of one had higher ideals than those of the other. They undertook to have the best of schools; and they attended almost in a body their literary society and debating school. Though a pioneer community, young men and women received training there that made them intelligent citizens and worthy members of society. The standard of morals there was much higher than that in the community five miles away. No intoxicants were sold there, and the people would not allow certain doings that were common in the other community. They had acquired a better knowledge of right and wrong and therefore a more discriminating conscience.

As there is an individual and a community conscience, so there is a national conscience. A progressive people that, through a well-managed system of education, and from the pulpit, is being trained in civic righteousness must as the years go by become more and more conscientious, con-

demning and quitting some practices once tolerated and adopting higher ethical standards. A nation thus progressive has a high and even holy mission in the evolution of Christian civilization, and it should be so jealous of its moral standard as never to lower it, but the rather elevate it.

PROPHETS AND PREACHERS

How the old prophets did plead with the Israelites not to lower the moral and religious standard set up by Moses, their great lawgiver, prophesying good for them if they kept the law and evil when they disobeyed; and what a checkered career they had as a people because of their seasons of moral depravity. When the Master came to teach men the Golden Rule, and preached the Sermon on the Mount, he set for them a higher standard than that of Moses, and sent forth his disciples to bear that standard to all the nations of the earth. Today the preacher proclaims from the pulpit the doctrine of the Master just as the old prophets reminded the Hebrews of the laws of Moses. Though all along the forces of evil have stood against moral progress the growing knowledge of good and evil has quickened human conscience, and sins once common enough among men have been put away as not allowable in our day and generation.

CONSCIENCE AND SLAVERY

It hardly seems possible to our young people that a little more than fifty years ago there was legal slavery in this "land of the free and home of the brave"; that men and women were driven together to the fields and kept at hard labor there under the lash; that husbands and wives were sold away from one another, and sons and daughters were thus separated from their parents; that the lash was freely used upon servants as masters and overseers left inclined; and that many bright girls were worse than whipped. Yet all this was even so. But as the teacher taught, and the preacher preached, and writers wrote, and speakers spoke in condemnation of human slavery, as men and women everywhere came to know more and more about the wickedness of this relic of past ages, our national conscience became aroused. It declared that this sin against humanity in our young and growing republic must come to an end. We may say what we please about the various



causes of our Civil War, it certainly would not have come upon us had there been no such thing in our country as human slavery. Our quickened national conscience told us we must get rid of it. Slavery and freedom could no longer exist side by side in the same nation. Lincoln put this truth into words when he said that it was out of the question for our nation to exist half slave and half free. Since either slavery or freedom must go—one giving place to the other—our national conscience clearly indicated which must go, and go it did, though it cost us a terrible conflict. Had not that conflict come then, it would most certainly have come later—before this time.

#### OUR PRESENT WORLD WAR

As there is an individual and a national conscience, so is there a world conscience. Not so very long ago the whole world had not much in common. Every nation—every continent, at least—had interests all its own. With oceans between us and the rest of the world we Americans felt ourselves rather isolated, and so were not so very much concerned with the form of government this or that nation beyond the seas chose for the control of its subjects and its interests. Of late years our civic world has become a great deal smaller than some nations used to be, and all nations are coming to have many common interests. We read in our morning paper in detail what took place yesterday in France and Italy and Russia and Turkey and Palestine and China and Japan, alongside yesterday's happenings in our own community. In this way we keep in touch with important matters the world over. And now since our interests are so inter-related with those on the other side of the earth we are greatly concerned with what other nations do; for their actions affect our affairs.

The tendency of the most of our modern governments has been toward a larger degree of freedom—toward democracy. No civilized nation now recognizes the right of human slavery. The world conscience has got above and beyond that. It is coming to demand "government of the people, by the people and for the people." The stronger the belief in this principle so happily stated by our Abraham Lincoln the more positively must be condemned the divine right of kings. Lincoln declared in his day that

slavery and freedom could not exist side by side in the same nation. Since then the world conscience has come up to the point when it can no longer tolerate side by side autocracy and democracy. It is committed to the doctrine upon which our own nation was founded, that governments are instituted among men with the consent and for the good of the governed—not for the exploitation of the divine power of any king, czar or kaiser. This world conscience has been intensified because of the growing power and ambition of the most absolute monarch of modern times, Wilhelm, the last of the Hohenzollerns; and he backed up by men long trained to do his bidding.

Well may every nation having in it the spirit of freedom be alarmed and unite with others in the declaration that such an autocracy and modern democracy can not exist side by side—that one of the two must be dominant. The world conscience of these days has declared that government by the people must and shall prevail, cost what it may. And so, for the upholding of an ideal, we are in the greatest struggle the world has ever known. That which is best costs most, and we are fighting for the very best.

This is not a war between England and Germany, or alone between the entente and the central powers of Europe. America is not fighting Germany just because it is Germany, but we and the allies in Europe are fighting against the old doctrine of the divine right of kings. We are at war with Germany only because it has for decades been so systematically indoctrinated that it has become the veriest stronghold of absolutism in government, and with a dominating ambition in its autocratic ruler for world power. We are fighting against vicious ideals in government, and because it is the kaiser and Germany that embody those ideals we are fighting them. If it were England or France or the two together standing for an ancient tyrannic form of government, that part of the world with a modern conscience would be fighting them.

#### EVOLUTION OF CHRISTIAN CIVILIZATION

God's great plans for the good of humanity must be worked out by men. Christ taught the doctrine of human freedom, and then left it with his followers from his day

until now to adopt his teachings to the varying conditions under which men should live. Our present Christian civilization is the result of centuries of evolution. Great evils have been slowly yet steadily overcome. The history of the past is the story of the struggle and survival of the fittest morally and spiritually as well as in animal life. Slow, indeed, has been the progress, yet evolution is never rapid. Is it not a fact that in this present world struggle Christian civilization is taking one of its longest steps forward? Though it is a fearful conflict may we not rest in the faith that God is himself in the movement for something better in his world and ours, and that he will bring it to pass? And may we not feel that in all we can do for the triumph of that which is right, whether it be buying bonds, saving in every possible way, planting gardens and keeping them clear of weeds or singing liberty songs, we, as well as the brave boys over there, "are laborers together with God."

The underlying cause of this war for human freedom is, it seems to me, a world conscience that can no longer endure absolutism in government. And now that same conscience in this country is coming to the point where the means of human degradation in the form of intoxicants must no longer be tolerated. This will be another long step in the evolution of Christian civilization.—*Madison (Wis.) Democrat.*

#### GOOD WORDS FOR OUR ARMY

I CAN not find words to express the depth and intensity of my admiration for the spirit, the morale and the achievements of the American army.

It is difficult to speak of our boys and their leaders without using language which may sound rhapsodical, and which yet is no more than the bald and sober truth. I have met a great many officers and men on the boat going over to Europe, at our army bases, along the lines of communication and at the front.

Everywhere I found the same simple and unostentatious, yet grim and iron determination to hold life cheap for the honor and glory and safety of America; everywhere the same modest, sympathetic and soldierly bearing, and keen and quick-witted adaptability; everywhere the same

note of splendid and eager courage, of willing discipline and service, of uncomplaining endurance under hardships and discomforts, of buoyant good nature and humor, of clean and kindly thought and feeling.

There is grateful acknowledgment in the army of many things admirably done for the welfare of the men. And there is universal thankfulness that, as far as it is humanly possible to prevent it, the home authorities have not permitted politics to touch the army, and that merit is sought for, recognized and rewarded.—*Report of Otto H. Kohn.*

The duty of sacrifice for Christ is only the anteroom of the sure reward of sacrifice for Christ. John Fiskè says that the meek are inheriting the earth in the fullest, holiest sense of that term. "The man who has not yet tasted the joy of forgiving an enemy has not begun to know the pure fun of living." The man of God, patiently submitting to the unjust persecutions of the world, dwells in a celestially lighted temple through the windows of which the others can not see. The man who is smitten and still loves him who smites, knows an ecstasy of suffering which is above the ecstasy of achievement as the heavens are above the earth. That second mile of sacrifice and love which lies just beyond the first mile of duty is the most beautiful road, lined with the most wonderful glories, and leading to the most indescribable pleasures that the human imagination can conceive. And that man who can love his enemies, bless them that curse him, and overwhelm evil with good—who can kneel down and pray for those who persecute him—that man has nothing to ask of earth. He sees God everywhere. He hears celestial music above all the turmoil of earth, with a spiritual supremacy which defies all things. He dwells even now in the heaven of God and enjoys the everlasting bliss of the redeemed.—*Andrew Gillies.*

"Plant the seeds of kindness  
Where you pass along;  
Keep the note of courage  
Always in your song.  
Tho' the fates may drive you  
Onward day by day,  
Spread the cheerful gospel  
As you go your way."

## WHEN TO CRY

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is and sometimes they can not tell the very best thing from the very worst thing.

Now I have often thought that there are little boys and girls who cry, now and then, at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday he will find it hard to stop.

"It is not the best for children to cry on Friday. It makes them unhappy.

"Tears shed on the Sabbath are salt and bitter.

"Never cry on Sunday. It is too busy a day.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—*Adapted, from Saint Nicholas.*

Consider that the way of suffering is the way of social progress. In Egypt a slave is struck down by his master. Then Moses in hot indignation rises up and emancipates the millions from their drudgery, and the one man's death is turned to liberty for the multitude. In Italy the poet is exiled, the teacher is scourged, the patriot is mobbed through the streets, the prophet is burned. But the red blood they pour out on the roots of the tree of liberty reappear in the crimson blossoms for their children. In England, Cranmer dies in the streets of

Oxford University, but the blood of the scholar becomes the seed of intellectual liberty, and soon all students in the university are intellectual freemen. The Pilgrim Fathers are sleeping under the snow blankets at Plymouth, but theirs was the heroic age; and the fortitude of the fathers is the dynamic of the children. Over two thousand one hundred battles were fought to win our liberties. Every free institution holds the image and superscription of some martyr's face. The plant dies that the animal may live; the animal dies that man's body may live; man's brain fiber is sacrificed that the thought may flash; the thought dies that affection may glow; aspiration flames up that character may be. The mother dies that the babe may live. And slowly, on stepping-stones that have been touched by bleeding feet, man climbs the hills of difficulty to the inaccessible heights of perfection where the All Suffering hath his dwelling-place, who is man's—the sufferer's—exceeding great reward.—*Hillis.*

Socialism, of whatever type, would have as many perils as individualism. The evil of covetousness can never be remedied by legislation, nor by any change in economic conditions. The Almighty God alone can save the race from greed and covetousness, and their unholy brood. There are perils in poverty, perils in riches, and perils in every condition of humanity, which must be guarded against, and can only be overcome by self-renunciation. There is no such idea in the thought of Jesus as economic equality. Men are not equal economically. Nor are they equal spiritually, unless upon the equality of standing in Christ Jesus.—*Andrew Magill.*

Today, some Christians quail before the magnitude of a program for all mankind, and dismiss foreign missions as an impossible task. What shall we say, then, concerning the vision of a world program that pervades the New Testament, written by members of the most exclusive and conservative race of all mankind? Alike in the words of Jesus and in the aspiration and deeds of his disciples, we find the stupendous assumption that the good tidings are to be borne to all the world.—*C. Rexford Raymond.*

## MARRIAGES

GILMORE-SHUNK—In the Seventh Day Baptist church, Los Angeles, Cal., by Pastor George W. Hills, October 2, 1918, Charles J. Gilmore and Miss May E. Shunk, all of Los Angeles.

## DEATHS

PALMITER.—At Alfred Station, N. Y., September 24, 1918, Carl Emerson Palmiter, aged 3 months and 17 days.

Carl was the infant son of Mr. and Mrs. B. E. Palmiter and died after an illness of only nineteen hours. Besides his parents he is survived by a little sister. Funeral services, conducted by Pastor William L. Burdick, were held in the church September 28 and burial took place in Alfred Rural Cemetery. WM. L. B.

SMITH.—In Alfred, N. Y., October 7, 1918, Doris Elouise Smith, aged 18 years, 2 months and 14 days.

Doris Elouise Smith was the daughter of George W. and Grace Burdick Smith and was born in Greenwood, Steuben Co., N. Y. Her life had been spent in Greenwood, Friendship and Alfred, N. Y. When a child she was baptized and joined the M. E. Church of Friendship, and though she remained a member of that church, she had been an efficient worker in the First Seventh Day Baptist Church of Alfred. For several months it had been her duty, as member of the Good Literature Committee of the Christian Endeavor, to prepare, under the pastor's direction, the "Church Notes" each week for the village paper, and at the time of her death she was one of the church ushers. She was quiet and winning in her ways, always making friends. Twelve days before her death she had entered college as a freshman with the purpose of fitting herself for a life of usefulness, but she was permitted to attend college only two days before being taken sick. Besides her father and mother she leaves two brothers, Leon and Richard, and two sisters, Miss Ethel and Berndine.

Funeral services, conducted by Pastor William L. Burdick, assisted by President B. C. Davis, were held at the house October 10, 1918, and burial took place in Friendship. WM. L. B.

CRANDALL.—Juliette Crandall, daughter of Jonathan and Emma Stillman Crandall, was born at Lincklaen, N. Y., October 8, 1834, and died at Milton Junction, Wis., August 3, 1918.

She was married September 3, 1853, to Roswell A. Crandall at Brookfield, N. Y., with whom she lived in happy relation to the time of his death, January 31, 1913. To this union were born six children,—Mrs. E. O. Crandall, of Milton Junction, Mrs. F. O. Burdick, of Boulder, Colo., Mrs. Cora Crandall, who died July 21, 1913, John B.

Crandall and Mrs. George E. Coon, of Milton Junction, and Sherman L. Crandall, of Brodhead.

Early in life Mrs. Crandall gave her heart to Jesus and throughout her long life lived a consistent Christian, exerting a profound and helpful influence upon her family and all who came in touch with her life. Her home was a Christian home in which was fostered those homely virtues which make for manhood and womanhood and true Christian culture. She was a faithful wife, a loving mother, and a friend to all who needed help and encouragement. With her husband she was a faithful member of the Seventh Day Baptist church wherever she lived and was a faithful member of the Milton Junction Seventh Day Baptist Church at the time of her death.

She is survived by those children already named, two brothers, Albert Crandall of Westerly, R. I., and Herman E. Crandall, of New Britain, Conn., and one sister, Mrs. Orcelia Boorman, of Findley Lake, N. Y. She is also survived by fifteen grandchildren, eleven great-grandchildren and two great-great-grandchildren.

Memorial services, conducted by Pastor Van Horn, were held at the home of Dr. and Mrs. George E. Coon on August 4, and the body was laid to rest by the side of her husband, in the Milton Junction Cemetery. E. D. V. H.

CLARK.—Mrs. Helen M. (Buten) Clark, second daughter of Mr. and Mrs. Ezra G. Buten was born at Rock River, Wis., July 5, 1857, and died at Milton Junction, Wis., October 9, 1918.

At the age of fifteen she was converted and joined the Rock River Church and lived a consistent Christian life. In 1881, she was married to A. B. Clark, by whom she had one son, who died at the age of four years. Mr. Clark died in 1898, since which time Mrs. Clark has cared for herself. In 1912, she fell on an icy sidewalk and received injuries which, after six years of suffering, resulted in her death. The last five months of her life were spent with a brother, DeForest Buten, at Milton Junction, where she was tenderly cared for. She was of a quiet and retiring nature, kind and thoughtful of others, doing many good deeds of which the world knew not.

She was laid to rest in the Milton Junction Cemetery, by the side of her only sister, Mrs. B. B. Keith, Rev. E. D. Van Horn conducting the burial service. E. D. V. H.

STILLMAN.—In Alfred, N. Y., October 8, 1918, Mildred Leona Stillman, aged 20 years, 10 months, and 7 days.

Mildred Leona Stillman, the daughter of Mr. and Mrs. Frank E. Stillman, had spent the most of her life in Nile, N. Y., until the time of her coming to Alfred, N. Y., eight years ago. When a child she was baptized and joined the Seventh Day Baptist Church of Friendship, located at Nile. About five years ago she transferred her membership to the First Seventh Day Baptist Church of Alfred. Here she had been active in the Bible school and Christian Endeavor societies, as well as the church. For some time



she had been a member of the church choir. She was a young woman possessing high ideals and her life was made beautiful by its kindly spirit and good cheer always present. Mildred had just entered her sophomore year in college and was looking forward to the best and happiest year of her life when stricken with the prevailing influenza five days before her death. Beside Mr. and Mrs. Stillman she is survived by one brother, William Stillman, and a large circle of friends.

Farewell services were conducted at the home Thursday afternoon, October 10. Pastor William L. Burdick was assisted by President Boothe C. Davis, Professor Ray W. Wingate, director of the church choir, sang one selection, and interment took place in Alfred Rural Cemetery.

WM. L. B.

**COTTRELL.**—At Mitchel Field, Garden City, Long Island, N. Y., October 12, 1918, Captain Arthur W. Cottrell, in the 34th year of his age. A more extended notice will appear later.

WM. L. B.

**SHELDON.**—At the home of her parents in Alfred, N. Y., October 15, 1918, Verna Adelaide Sheldon, aged 7 months.

Verna was the daughter of Mr. and Mrs. Will Sheldon and though her earthly life had been very short, she had greatly endeared herself to the family. Funeral services, conducted by Pastor William L. Burdick, were held at the home and burial took place in Alfred Rural Cemetery.

WM. L. B.

**GOSPER.**—At the home of Deacon and Mrs. Charles Coon, in Alfred, N. Y., Ardena Catharine Gosper, aged 15 days.

Ardena was the daughter of Mr. and Mrs. Chester Gosper. She was stricken when only a few days old with the influenza raging throughout the country. All in her own home being sick she was taken to the home of Mrs. Charles Coon, where she was tenderly cared for till release came. A brief funeral service was conducted by Pastor William L. Burdick, October 10, and interment took place in Alfred Rural Cemetery.

WM. L. B.

**COON.**—Marshall R. Coon was born in Alfred, Allegany Co., N. Y., May 22, 1838, and died at the home of his daughter at Welton, Ia., October 14, 1918, at the age of 80 years, 4 months, and 23 days.

He was the oldest of three children born to George N. and Eusebia Burdick Coon. At the age of two and one-half years he moved from New York State with his parents and located on a claim near Lake Koshkonong, in Milton Township, near Milton. At the age of thirteen he was baptized by Elder Stillman Coon and joined the Milton Church. When the Rock River Church was organized he joined that church as one of the constituent members. Here he held his membership for a number of years. Soon after the Milton Junction Church was organized he joined that church by letter and remained a member until the time of his death. In early youth he learned the blacksmith trade with his

father and for five years followed that occupation. Abandoning the blacksmith trade he turned his attention to farming and followed this until 1884, when he moved to Milton Junction, Wis., where he worked at carpenter work until he was seventy years of age.

On October 27, 1859, he was married to Matilda J. Huffman, a native of Clark County, Ohio, and had he lived until the 27th day of this month, they would have been married fifty-nine years.

To this union two children were born, the oldest dying in infancy and the younger, M. Eusebia, the wife of Wade Loofboro, of Welton, Ia., at whose home Mr. Coon lived the past year. He is survived by his wife, one daughter, two grandchildren, Wesley and Howard Loofboro, and one brother, Dr. George E. Coon, of Milton Junction.

The remains were brought from Welton, Ia., and laid to rest in the Milton Junction Cemetery. Services were conducted at the grave by Pastor Van Horn of the Milton Junction Church, assisted by Rev. George W. Burdick, an intimate friend of the deceased. The large company of people who gathered at the cemetery around the grave gave witness to the fact that Mr. Coon was not only widely known but was held in love and esteem by an unusually large circle of friends. Glowing tributes were paid to his memory both by Pastor Van Horn and Elder Burdick, who was once his pastor for seven years.

E. D. V. H.

#### "No Civilization Ever Rises Above the Level of Its Homes"

and no home rises above the level of its reading. The Youth's Companion introduces the whole family to the best writers of the day—those who contribute the things that make better minds and happier homes. "No other publication would appeal to me at this time" tells the exact story of the hopefulness and entertainment and information and suggestion and economy that The Companion gives each week in the year. Every age is liberally provided for, every wholesome interest encouraged. Serials, Short Stories, Rare Articles, Digest of the War News, Special Pages and Exceptional Editorials. It is true that your family needs The Companion the coming year. They deserve it with all its help. It takes the place of many papers, so great is its variety—and at the price of one. Still \$2.00 a year, 52 issues.

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.
- All the above for only \$2.00, or you may include
4. 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.

New Subscriptions Received at this Office.

### RELIGION IN THE HOME

There does not seem to be much of it today. It is sad to have to make the confession, but it is true. Bible study and prayer in the home seems to have become a lost art. There are a variety of reasons given for it, such as commercialism, the disappearing of the home in many places and the lack of interest in children on the part of many parents. The revival of old-time home religion is the fundamental need of both the church and society. As the home so the church, as the home so the community; and we can not expect either to be better than the average home composing it. We do not need to consult social service experts or clergymen to ascertain this. Stop the policeman on the street and ask him why it is that so many of the youth of our day are going to the bad and he will tell you in the larger number of instances it is because they do not have the right kind of mothers or do not get the proper home training. In short, the atmosphere of the average home is not right. The need of a spiritual atmosphere in the home is more evident today than ever, because thousands of our boys are going out from homes to the camps and the trenches without any spiritual vision. It is pathetic. Many of these homes are so-called Christian, the parents members of church and the boys attendants upon the Bible school; and yet, no spiritual tie. We constantly meet mothers who lament that they have not had a time and place where the family come together daily in prayer.

If there were a general revival of interest in the family altar, the church life would be different and many of the social problems that are baffling experts today would be solved. Prayer in the home and union of prayer in the church would bring about a higher type of spiritual evangelism. We are glad to state that there is an awakening of interest in this on the part of ministers and prominent Christian laymen all over our country. This has been brought about largely through the influence of the Family Altar League, which is a carefully organized and enthusiastically endorsed movement to establish and maintain the altar in every Christian home in America and abroad. Instances could be given of how individual churches have been transformed spiritually by introducing this

movement. Wish all were familiar with the great success attending the efforts of the league. As an organization it is almost ten years old. During this period there has been sent out on request 320,000 covenant cards, 75,000 have united with the league, and it is estimated that over 300,000 lives have been influenced for good. Campaigns have been conducted successfully in individual churches, communities and counties. Plans have been perfected for a state-wide campaign and arrangements will be made for others. Many religious and social service organizations are co-operating with the league, so that it is gradually becoming a clearing house for this work. A 32-page magazine is published giving valuable assistance for the home in daily readings and prayers.

For information concerning the league, and free samples of covenant cards, literature and magazine, address, Rev. R. Howard Taylor, General Secretary, 402 Marquette Building, Chicago, Illinois.—*Family Altar League.*

### THE MOB

FEWER more timely words have been spoken of late than those in which Mr. Wilson forced upon our attention the growing peril of the mob spirit. Europe is finding it hard to reconcile the wild and savage outbreaks in the United States where law is trampled under foot, with our proud claim of making the world safe against the might of brutal force. Not only have the lynchings of our colored citizens nearly doubled during the six months of 1918 as compared with the same six months of 1917, but the mob spirit, rapidly spreading, is presuming to dictate, wherever the occasion arises, how those who may have antagonized it shall think and what they shall say. We are reaping what we have sown. Too long we have tolerated this spirit. War has naturally inflamed it, and widened its fatal power.—*Our Dumb Animals.*

That was a brave order by Secretary McAdoo to the railroads: "The sale of liquors and intoxicants of every character in dining cars, restaurants and railroad stations under Federal control shall be discontinued immediately."

## SPECIAL NOTICES

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

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

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

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

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

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

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

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

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

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

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

"The best friendship is that in which each friend is most happy when he is doing a kindness to the other. Real friendship gives more than it takes."

## THE SABBATH RECORDER

Theodore L. Gardiner, 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 copy ..... .05

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

BUSINESS OPPORTUNITY IN FLORIDA.—We have developed a readily salable food product from an abundant but hitherto unavailable source. The undersigned can not devote his time to the enterprise but can continue to back it with advice and financially. A real opportunity awaits some live Sabbath-keeper, who would like to live in this mild climate and who can devote his time and possibly some capital, to step into a promising food manufacturing business. If interested in the operation and development of such a remunerative Sabbath-keeping enterprise, correspond at once with Geo. A. Main, M. E., Daytona, Fla. 11-4-3w

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.

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

Says the Governor of Guernsey: "For every real drunkard there are fifty others suffering from the effects of drink."

## 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, Lyceums, 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

**I** THINK that I know Biblical criticism and I know something of science and philosophy. From my study of them, I have learned much that is true and they have opened my eyes to a wider horizon and have made me free and independent in my faith. But there is a false liberalism which dissolves God into force, reduces prayer to a vain spiritual gymnastics, looks on the Bible as an interesting and perhaps in spots inspiring museum of antiquities, makes Christ a pale Syrian ghost vanishing in the mists, minimizes the atonement to merely getting next to your fellow-men, has no patience with the idea of justice, translates all religion into morals, is a little doubtful about the morals, too, and has nothing to say to the dying sinner. . . .

What we need and must have is strong intelligent faith, free from the archaic impossibilities of false conservatism, from the doubts of false liberalism and from the superstitions of Roman Catholicism; a faith that is sure of God, communes with him in prayer, lays hold of his strength, knows the divine regenerative and sanctifying power of Christ, deals truly with the issues of life and death, and has a victory that overcomes the world. Without such a faith it is useless to enter the coming contest. . . .

Such a faith believes in evangelism, for it has a priceless experience of divine strength and joy to offer every son of man.  
 —Prof. Frederick L. Anderson.

—CONTENTS—

<b>Editorial.</b> —Planning for a Thanksgiving Offering.—Loyal Boy Scouts Give a Liberty Bond.—Preaching by Mail.—Free Copies Must Stop.—We Need a Recorder Fund.—One Word More as to the Soldier List.—“To Finance Peace for a While.”—A Timely Article on the Functions of The Church College.—The “Holy Fire” for Once Without a Fight.—Another Golden Star in Our Service Flag.—Illness of Rev. T. J. Van Horn.—New Pastor at Second Alfred.—Brother Richardson’s Son Severely Wounded . . . . . 577-579	<b>Woman’s Work.</b> —From the Life and Letters of Mrs. Lucy Clarke Carpenter . . . . . 588
Missionary and Tract Society Notes . 580	Field Work in Minnesota . . . . . 589
Home-coming of the Salem Seventh Day Baptist Church . . . . . 581	<b>Young People’s Work.</b> —Our Time for Christ.—“Count Your Mercies.”—Young People’s Executive Board. Mobilizing Our Financial Resources.—Intermediate and Junior Societies . . . . . 591-595
<b>Missions.</b> —Letter From Java.—Death of Rebecca . . . . . 583	Floyd Marvin Van Horn . . . . . 595
Functions of the Church College . . . 585	Nature’s Music (poetry) . . . . . 596
	<b>Children’s Page.</b> —Wishing Palace . . . 597
	The Far Look, or “Kon of Salem” . . . 597
	<b>Sabbath School.</b> —Standards.—Lessons for November 23 and 30, 1918 . . . . . 601
	<b>Our Weekly Sermon.</b> —Walk in Him . . . . . 603-605
	Men in the Service . . . . . 606
	Deaths . . . . . 607