

Why A Denominational Building?

Because of Present Needs
Future Heritage

For What Use

To Properly House the Publishing House
To Provide—

- Offices for Editor of the Sabbath Recorder
- Office for the Memorial Board
- Office for the Corresponding Secretary
- Fireproof Vaults for Safeguarding our Valuable Records
- A Directors' Meeting Room
- A Denominational Library
- Historical Society Rooms

To Promote Denominational Loyalty

Give It Thoughtful Consideration

- You will see the need of it
- Then you will work for it—
- Pray for it—
- Pay for it

Who Is Going to Do It?

Every Seventh Day Baptist Man, Woman and Child

The Sabbath Recorder

CHристиANITY is not dead; it has hardly begun to live. It was a Hebraic revelation, and the experiment of meeting modern problems in the spirit of purified Hebraism has never been tried. We have tried a Puritan version of Hebraism, and it has failed. We have tried Hellenized and Solarized versions of Hebraism, and they have failed. But the religion which brings eternity into time, which gives a holy earnestness to practical effort, which brings respect for law without idolatry of the law—this it to be the achievement of the future. . . . We do not prophesy some sudden revolution. . . . But we prophesy that the Holy Spirit will lead men, sooner or later, into the profound meaning of what we have called Spiritual Sabbathism. The process, which must be a process of spiritual struggle, a strife between sense and spirit, will in time so enlighten the intellect that a consecrated service of the whole man will be possible.—Abram Herbert Lewis, D. D., LL. D.

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SEVENTH DAY BAPTIST DIRECTORY

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August 22-27, 1918

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

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Great Problems in Reconstruction

The declaration of principles for "Christian Civic World Reconstruction," adopted in the preliminary assembly of the Christian Citizenship Conference recently held in Pittsburgh, Pa., under the auspices of the National Reform Association, is in many respects an excellent document.

While dedicating the workers to the various tasks for winning the war, the association takes a forward look to the time when the sword shall be sheathed and Christian peoples will be called upon to reconstruct the civic and religious life of the world.

The plea for a complete and irrevocable defeat of the powers that have caused such ruin, and for the bringing of the world to accept the gospel of Christ, is well presented. The truths that governments are responsible to Jehovah, and that they, as well as individuals, must reap the harvest of their seed-sowing, can not be questioned. Neither can it be denied that the war is the result of the sins of nations. Earthly monarchs have usurped the authority of the King of kings, "profanely assumed to rule in his name," and all nations have failed of true submission to the Divine. Even democracy has come short and the rule of the Christ has largely been lost. This form of government must come into accord with the divine will and acknowledge Christ as the source of power. His law must be the foundation upon which true national life is built, if permanent peace is ever realized.

The statement of the National Association as to the duty of the nations to humble themselves and return to God, confessing their sins and turning to righteousness, could not be bettered. We can never hope for the best results from the war until this is done.

There is also a splendid plea for a world righteousness enabling the nations to agree upon disarmament, as a protection from war-madness, so that such a tragedy as we

are now witnessing can never come again. The "God-given powers of mankind, spiritual, mental, physical, must be devoted to the peace blessing and not to the war cursing of mankind." To all these pronouncements we can unhesitatingly say amen.

We can furthermore unite in the call for "Religion in Education," as issued by the assembly at Pittsburgh:

God and Jesus Christ, their acts and purposes, are the greatest truths of the world. History is replete with the acts of God. Schools are for the teaching of truth. In this day of the world's travail for new freedom, her hope is in knowing the truth, for it is the truth that shall make free. These greatest of all facts should find a place in any adequate scheme of instruction. In order that God's purpose for nations may be known and his will may be done in civil and social spheres, that most important of all books, *the Holy Bible*, belongs in every school as a part of daily reading and study.

Then we find, set forth strongly and unequivocally, the principle of national prohibition, which "must come as a war measure and remain as a peace measure," before the nations of the world can be truly the kingdom of God. The assembly takes a strong stand for the sanctity of family life and the Christian home, "Sealed as one of the earliest estates of the church, identified with the very dawn of divine revelation"; and it urges all Christians to unite in defending this "God-given fortress of humanity." Its appeal also for social, industrial, and commercial justice must commend itself to Christians of all communions. We heartily approve the actions of the National Reform Association and the statement of principles in regard to these matters and would gladly co-operate with men of every faith in earnest efforts to secure the desired results.

There are, however, some matters advocated by the associations, upon which we must conscientiously differ, and in which, therefore, we could not work together. We are requested to publish the declaration of principles and make editorial comments upon the same. While

we can heartily commend nearly every object set forth in these "principles," when we come to the statement regarding the "observance of the Lord's Day," there we must stop, for our interpretation of Scripture and of the life and teachings of Christ would not permit us to co-operate here.

The statement begins with this sentence: "*The law of the Sabbath was given by God for man and has never been repealed.*" (The italics are theirs.) This truth we accept. We also like the strong plea made in the same document for the "Holy Bible" as the rule of life, but we can not see how the Sabbath law "that has never been repealed," the law which Christ came not to destroy, and which he kept all his life and his disciples after him, the law which declares that Jehovah made holy the seventh day of the week and not the first, can now be termed the "Christian Sabbath called the Lord's Day"!

The Sabbath, as well as the family, is "sealed as one of the earliest estates of the church, identified with the very dawn of divine revelation, and founded upon the rock Christ Jesus." Therefore it can not be called non-essential. It is *fundamental*. And when we are asked to aid in enforcing the observance of a day long ago dedicated to the worship of Baal, instead of being loyal to the Book we, too, accept as our rule of life, and to the Sabbath Jehovah gave and Christ honored, there can be no other way for us but to withdraw at this point and refuse to co-operate in enforcing Sunday by civil law.

In the other matters concerning united service in the interests of humanity we would heartily give a helping hand; but we must be excused from co-operation in any movement looking toward enforcing a man-made Sabbath by civil laws.

How Make the Nation Truly Christian? Much is being said concerning the matter of *making* a Christian

nation. But this can not be done by enacting laws. Neither can calling a nation Christian make it so.

There is but one way to Christianize a nation, and that is to bring to Christ the individuals composing it. Religious propaganda, the preaching of the gospel, personal efforts to win men for the Master and to persuade them to give him their

hearts and serve him—these are the only methods Jesus used or authorized his disciples to use in making either a nation or the world Christian. The nation becomes such only as its individual citizens are led to become followers of Christ.

Hence all this agitation, this persistent effort to secure legislation on matters of religion, the besieging of Congress for Sunday laws, though well meant by agitators and propagandists, is beginning at the wrong end. Faithful work in Christ's way, as shown in his life and in the lives of his apostles, will do wonders toward making a nation Christian.

Instead of urging unchristian men, as is too often the case in legislative halls, to pass laws enforcing some form of religion, let us rather attend faithfully to the converting of citizens from whom to choose legislators. Only in a country the great mass of whose citizens are Christian can be built up the Christian nation so much desired.

Good Words From Our readers far and near will be glad to know that Rev. Simeon H. Babcock, of Albion, Wis., is slowly regaining his strength after his serious illness and critical surgical operation of more than a year ago. A personal letter from this sweet-spirited Christian brother assures us of his great interest in the SABBATH RECORDER and expresses regret that his health will not, as yet, warrant his attempting to write for its pages.

People in the churches where Brother Babcock has ministered in years gone by will be glad to know that their former pastor is, as ever, deeply interested in the welfare of his denomination and that he enjoys the rich blessing of God's sustaining presence in his declining years.

We know Brother Babcock will pardon us for giving our readers the following words taken from his letter:

I assure you that my interest in the *Sabbath Recorder* and in the well-being of our people, of whom it is our accredited representative, is ever near and dear to my heart.

I have been an interested reader of the *Recorder* for many years. My father was among the first subscribers and kept it constantly in his home until his death; and I have had its weekly visits in my home for more than half a century. By means of the information it furnishes, I have been enabled to keep

in touch with the different leaders, churches, and institutions of our denomination and to know something of what each was trying to do to extend and maintain the cause for which we stand. It is indeed a great pleasure to be able to locate the different churches, institutions, societies, etc., and to know who are the present pastors, faculties and members, many of whom I have known and labored with in bygone years.

The Building Fund Keeps Growing By reference to the treasurer's statement in this RECORDER, it will be seen that the Denominational Building Fund keeps growing. The gifts now amount to about \$2,500. The first \$500 of this is invested in bond and mortgage at 6 per cent, and the remainder is in Liberty Bonds. It is a good thing to keep this fund growing, for in this way we can prepare for the much needed denominational building without feeling the strain too much. If we keep on remembering it in this way, before we realize it there will be enough to ensure the success of the undertaking.

The Grandeur Of Prophecy Some of the sublimest teachings of the Bible are found in the writings of the prophets. I think the wonderful symbolical teachings that in many ways seem to unveil the future were given in order that human imagination might be enkindled and hope inspired to bear men through every discouraging and unpromising present. If prophecy had been intended to portray specific events in some definite future age, or to enable men to locate and count the figures in the panorama of human history, then it would have been made so plain that human beings would not have been mistaken age after age as to its application. God's voice in prophecy has been heard in every generation, telling men which way to march. It does not seem to be addressed to the reasoning faculties, by which times and events can be figured out, but to the soul itself.

We might as well try to measure love by the weighing scales, or to determine beauty by feet and inches, or to apply rules of arithmetic to taste, enthusiasm, faith, as to explain the specific meaning of every particular in the grand symbolical pictures of prophecy by which God arouses the world to a sense of its own evils and fires it with desire for the true and the heavenly. By

the grandeur of prophecy man will always receive some of the holiest inspirations to noble living.

SEMIANNUAL MEETING AT NEW AUBURN, MINN.

The semiannual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches convened at New Auburn, Minn., June 21-23. The first session was on Friday evening at 8.30 o'clock and was called to order by Mrs. Angeline Abbey, missionary pastor at New Auburn.

As the moderator, Frank Hall, had been called away, Deacon James Crosby was elected to fill the vacancy. An inspiring praise service was conducted by Clyde H. Clapper, of New Auburn.

After prayer by Mrs. Abbey and a special selection by the choir, "The Cross and the Flag," Rev. Herbert L. Cottrell delivered an excellent sermon from I Samuel 15: 1-23. Theme, "Obedience."

Sabbath Morning.—The opening exercises were conducted by Mrs. Abbey. Miss Mrytle Lewis, of Milton College and Dodge Center, rendered a solo, "God is My Refuge." The choir sang "Victory," and Rev. Mr. Cottrell preached another splendid sermon on "Consecration to Duty." Text, I Corinthians 9: 22. A collection for the Missionary Society of \$2.50 was taken. An interesting session of the Sabbath school followed, Mr. Cottrell teaching the Bible class, and Mrs. U. S. Langworthy, of Dodge Center, teaching the Young People's class.

Sabbath Afternoon.—A praise service was conducted by Walter Lewis. A written address by Dr. Tickner, of Grand Marsh, on the subject of "Man" was read beautifully by Miss Florence Campbell, and discussed by Mr. Cottrell, Mrs. Abbey and Deacon Crosby. A testimony meeting, led by Brother Crosby, followed. Many helpful messages, spoken and sung, were given.

Sabbath Evening.—The praise service was led by David Lawton. Prayer by Rev. Mr. Cottrell. The choir sang "The Way, the Truth, the Life." Scripture reading, Matthew 13: 1-43. The sermon on "Good and Bad Seed" was delivered by Mrs. Abbey. A testimony meeting, led by Mr. Cottrell, followed.

Sunday Morning.—The congregational

singing was led by Walter Lewis. Sermon on the text, Philippians 3: 13-14, on the theme, "In Search for the Goal," was delivered by Rev. Mr. Cottrell, and was very inspiring and helpful. A business meeting followed. The minutes of the last meeting, held at Grand Marsh, November 10-12, 1917, were read by the clerk.

Reports from the churches were then given: that from the Cartwright Church, by the clerk, Joseph Ling, was read by Mr. Cottrell; from the Dodge Center Church was given by Mrs. U. S. Langworthy, who added that the church had adopted the envelop system and had raised the pastor's salary to \$800.00. The report from Exeland by the clerk, Mrs. Nellie Freeborn, was read by Mrs. Abbey. Two additions to the church by baptism were reported. Mrs. Abbey reported for the New Auburn (Minn.) Church. Good interest and attendance and a hopeful outlook were reported by all the churches.

Rev. Herbert L. Cottrell, pastor of the Cartwright Church, at New Auburn, Wis., was elected delegate to the Iowa yearly meeting with Charles Thorngate, of Exeland, alternate.

Mr. Cottrell, who has recently come West from Berlin, N. Y., expressed in a few words of gratitude his appreciation of the privilege of attending these meetings and becoming acquainted with the churches in this part of the world. The meeting voted to invite Mr. and Mrs. E. A. Sanford, of Fairbault, Minn., whose membership is at Gentry, Ark., to participate in the business of the meeting.

Voted to meet with the Cartwright Church at New Auburn, Wis., next November. Clarence Carpenter was elected moderator, and Luella Coon, clerk, of that meeting.

A vote of thanks was moved for the entertainment by the New Auburn people of the visitors. Before the second, a New Auburn resident moved that we give a vote of thanks to the visitors for coming, and helping make the meetings a success. To relieve the embarrassment of the moderator, another arose and said, "I move that all who are thankful for all of these things stand upon their feet." With laughter every one in the house stood, expressing their gratitude in this informal manner.

Sunday Afternoon.—The Young Peo-

ple's Hour was led by Miss Myrtle Lewis, who conducted a wide-awake praise service, read 1 Corinthians 13, and gave an inspiring talk upon this chapter. A solo, "Christ is All in All to Me," was tenderly sung by Clyde Clapper. A paper, "Love Thy Neighbor," by Miss Ferieda Fowler, of Exeland, was read by Mrs. Nina Wilkins, of New Auburn, and one by Miss Alice Loofboro, "Strength in Unity," was read by Mrs. Abbey. These were discussed by several. A number of short, earnest prayers were offered and a very spiritual session closed.

Sunday Evening.—The meeting was called to order by the moderator, Mr. Crosby.

Voted to send a report of the meeting and the papers which had been read, to the RECORDER for publication. Voted to adjourn to meet with the Cartwright Church in November.

A praise service was led by Mrs. Abbey, who also offered the opening prayer. The choir sang "The Cross and the Flag," which had been so well received at the opening session, and Rev. Mr. Cottrell preached a very inspiring sermon on "The Spirit of True Patriotism," from Isaiah 9: 6-7; 11: 1-5; 32: 16-20. The ideal patriot, Jesus Christ, the ideal of righteousness and justice; the passion of the true patriot. The meeting closed by singing "The Star Spangled Banner." Praises of this closing sermon were heard on the streets of New Auburn for days afterward.

The delegates and visitors present were: Rev. H. L. Cottrell, New Auburn, Wis., Mr. and Mrs. Daniel Rounsville and grandson, Lloyd Burdick, Mr. and Mrs. U. S. Langworthy, Mr. and Mrs. R. U. Daggett and daughter Velma, Mr. and Mrs. Walter Lewis from Dodge Center, and Mr. and Mrs. E. A. Sanford and son Kenneth from Fairbault. Miss Myrtle Lewis and Miss Agnes Crosby from Milton are spending the summer here. They rendered valuable assistance in singing and testimony.

ANGELINE ABBEY,
Clerk of the Meeting.

"It looks as if mankind is now entering a new era; never did the world know a greater moment of life, nor take a greater step toward progress than the one about to be taken."

SABBATH REFORM

A PROTEST AGAINST THE ADOPTION OF A SUNDAY CLOSING ORDINANCE

REV. GEORGE W. HILLS

To the Mayor and Council of the City of Los Angeles, Cal.

HONORABLE SIR:

I hereby most respectfully, yet insistent-ly, protest against the adoption of the "Sunday Closing" measure that is before your honorable body.

I base my objections upon the following facts:

1. The Sabbath idea is derived directly from the first table of the Decalog as found in the Bible record. It is a question of piety, that is, of man's direct relations with his God. Therefore it is purely religious.

2. You are a civil body, with no authority over the exercises of man's religious nature. Over the religious elements in man, councils, legislatures, and Congress have no jurisdiction. Their control is beyond civil power, and rests alone with the individual; his conscience, his Bible, and his God being his only monitors and governors.

Judge Hammond says: "Sunday laws are virtually Church affairs."

3. The government of this country is founded upon *human rights* as its life principle. These rights inhere in every human being, and are planted there by our Creator, who made us human beings before the government made us citizens. The duty of the government is to protect its citizens in the exercise of those rights, but never to encroach upon, or to usurp them.

I protest, therefore, because the proposed measure strikes at both the individual rights and the conscience of the citizen, and at the soul's relations to its God; and, at the same time, it makes a thrust at the foundation principles of the government.

To sustain this contention, permit me to call your careful attention to a few facts that are fundamental in our national and state governments.

I. The Declaration of the American Independence is an expression of the vital principles of American national life. It makes this comprehensive statement:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by the Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

1. Here we are told that the individual rights of all are "unalienable." That means that they can not be alienated, or separated from the person. If they are alienated, it is only by an act of usurpation, and is unjust. The measure before your body asks you to attempt that alienation.

2. The Declaration of Independence also holds that the individual rights of all are "equal." This measure asks you to deprive a part of the people of the city of their rights of equality; to make class distinctions; and to establish a system of favoritism. It asks you to assume the responsibility of transgressing the recognized and nationally declared law of equal rights, and of committing this city to a gross injustice.

No one can hold his full rights by toleration. They are sustained only on the plane of the equality of all, as his Creator established them. Man is not able to improve upon the divine plan, and has no right to attempt to abridge it.

3. Among the rights recognized by the Declaration of Independence is "Liberty." The proposed measure would deprive a part of the people of the city of their liberty, for a seventh part of their lifetime, on the instalment plan—one seventh part of each week.

II. The proposed measure is opposed to the National Constitution, which is the foundation and heart of our national life. Its preamble states its purpose.

One point is, "To establish justice," not to withhold it. Another is to "secure the blessing of liberty to ourselves and our posterity"; not to deprive any of their liberty and rights.

Justice Peterson says: "The Constitution is the basis of legislative authority; it lies at the foundation of all law, and is the rule and commission by which both legislators and judges are to proceed."

Justice Joseph Strong, in his commentary on the Constitution of the United States (p. 690), makes this statement: "It had a high object; to cut off forever every pretense of any alliance between Church and State in the national government." Toward the union of Church and State, the

measure before you asks you to take the initial step.

Mr. Bancroft, the great historian, in speaking of "The formation of the Constitution of the United States," makes this assertion: "The Constitution establishes nothing that interferes with equality and individuality. It knows nothing of differences of . . . favored classes, or legalized religion" (Hist. of the U. S., Vol. IV, pp. 443, 444. Edition of 1888).

Again he says: "The American Constitution . . . withheld from the federal government the power to invade the home of the reason, the citadel of the conscience, and the sanctuary of the soul."

Judge Barrows asserts: "When the Church descends to asking civil power to aid in its support, there is something dangerously carnal in the purpose."

James Madison made this statement: "There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

He also claims: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

Patrick Henry makes this characteristic statement: "The great and direct end of government is liberty. Secure our liberty and privileges, and the end of government is answered."

Justice Burnett gives his opinion in these words: "The Constitution theory regards all religion, as such, as equally entitled to protection, and equally unentitled to preference. When there is no ground or necessity upon which a principle can rest but a religious one, then the Constitution steps in and says that it shall not be enforced by authority of law."

Again, he holds: "The Constitution, when it forbids discrimination or preference in religion, does not mean merely to guarantee toleration, but religious liberty in its largest sense, and a perfect equality without distinction between religious sects."

George Washington puts his thoughts in this clear language: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

Thomas Jefferson says: "Almighty God hath created the mind free."

Benjamin Franklin claims: "When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care if it, so that it has to apply to the civil power for support, it is evident to my mind that its cause is a bad one."

U. S. Grant makes this statement: "Leave matters of religion to the family altar, the Church, and the private school, supported entirely by private contribution. Keep the Church and State forever apart."

Dr. Philip Schaff puts his thoughts in this language: "Secular power has proved a satanic gift to the Church; and ecclesiastical power has proved an engine of tyranny in the hands of the State."

John Clark Ridpath, the historian, assures us: "Proscription has no part nor lot in the modern government of the world.

Nature is diversified; so are human faculties, beliefs, and practices. Essential freedom is the right to differ, and that right must be sacredly respected" (Hist. of the World, Vol. III, p. 1354).

John Wesley aptly remarks: "Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason nor persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all."

William Lloyd Garrison makes this statement: "Certain we are that all attempts to coerce an observance of the Sabbath by legislation have been, must be, and ought to be, nugatory" (Liberator, Vol. II, p. 108).

Abraham Lincoln gives us sound words of warning: "What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoasts, our army and our navy. These are not our reliance against tyranny. All these may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which God has planted in us. Our defence is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. De-

stroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subject of the first cunning tyrant who rises among you" (from a speech at Edwardsville, Ill., Sept. 13, 1858).

In the formative days of the nation, while the Constitution was still new, a strong sentiment prevailed against anything that hinted at the union of Church and State, from the evils of which many American citizens had but recently escaped on leaving Europe. Thus it was held that the government should have nothing to do with religious matters. Under that mighty conviction the First Amendment to the Constitution was adopted. Its wording is so direct and plain that there is no room for doubt as to the position of the government on the subject. It says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press."

The proposed measure before you contemplates a step toward the union of Church and State, which the government opposes in several of its statements.

The Fourteenth Amendment is in this language: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Thus it is clearly evident that no "Sunday Rest" law can be constitutional, in spirit or letter, in any part of this nation.

III. The proposed measure before you also opposes the Constitution of the State of California.

In 1858, the State "Sunday Law," that was then on the statute books, was declared unconstitutional by the State Supreme Court.

Chief Justice Terry held that such a measure was in direct conflict with sections 1 and 4 of Article I of the Constitution of the State and therefore void.

Since that date, several attempts have been made to secure the passage of "Sunday Rest" bills, but the legislature has, thus far, refused to pass them.

In 1882, the State "Sunday Rest Law"

question became a political campaign issue, and it was defeated at the polls by a majority of more than 20,000 votes.

Thus we find that the Declaration of American Independence, the Constitution of the United States, the great leaders and statesmen of the nation, the Constitution of our own State, the State Supreme Court, its judges and jurists, and its voters have emphatically declared against such a measure as the one now before you for consideration.

Shall this wide-awake, progressive city, our own home city, of high aims and ideals, take the proposed step? It would be a step downward and backward, toward the union of Church and State, which union led to the moral darkness and degradation, and the oppression and persecutions of the Dark Ages.

I very sincerely thank you for this great privilege of speaking in behalf of real Americanism and human rights, as related to true government.

THE TINY WAR GARDEN

L. LAF. P.

It is only a tiny war garden;
Its dimensions are pitifully small;
And so few are the sprouts in its soil that
there are doubts
If you'd call it a garden at all.

But its mission is broad and expansive,
Reaching out to the boys "Over there";
And its miniature field gives a promise of yield,
Notwithstanding its boudaries, spare.

Would you know where this garden is growing?
In a box on the stained window ledge
Of a dark city home, where but few sunbeams
come
To encourage its seedlings to fledge.

But there's one little beam that ne'er fails it,
Though the skies be forbidding and drear;
'Tis a child's eager zeal for her frail garden's
weal,
As she hovers expectantly near.

Thievish sparrows may ravish her garden,
Or the damps cause its seedlings to rot;
Yes, her garden may die, but 'twould not make
us sigh,
If her spirit of service dies not.

For the spirit in which one endeavors
Is of highest import, so 'tis taught;
And one's actions, alas! are but resounding brass,
If ones motives with rancor are fraught.

May we all have the spirit of service,
Like this child with her war garden, wee.
Let us work with a will born of charity, till
Our brave lads win the fight o'er the sea.

HOMESTEADING IN THE SEVENTIES

J. L. HULL

CHAPTER XV

(Continued)

On Christmas Day the boys went on a hunt along the creek. There were six or seven in the party. Joe took a good cow-bell and went in the creek bottom for the purpose of starting out the deer which were known to be there, while the others took stands where the deer were likely to pass. As he came near he saw three deer pass over a high bluff going to the river bottom. Hastening to the top of the bluff he shot at one of them, but being fully fifty feet higher than the deer were and knowing that in shooting down one is liable to overshoot, he drew down low and as the deer were a good distance away and on the run the shot broke the hind leg of one of them. The animal escaped but was found in Henry's cornfield next morning and became an easy prey.

At night when they went home they counted up the results of the day's hunt, and found that their part of the spoil was one coon, one porcupine, one turkey, one wildcat and twenty rabbits, aside from the deer, which they got the next day. They thought it a good day's work.

The winter passed quietly. There were neighborhood prayer meetings and once a week there was social singing at the home of Charles Smith. Mrs. Smith was a school teacher and a fine singer, and the young people were welcome at the Smith home. The singing was mostly of a religious character, found in the Sunday-school singing books. These were pleasant times.

In the spring of 1873 Joe was elected one of three school directors. A house was built, but there was no teacher to be found who was not already engaged. Mr. Bayles and Mr. Dunbar were the other directors.

Mr. Bayles said, "Hull, you must teach our school," but Joe said, "I can not."

"Why not?"

"I have not education sufficient. I could not get a license to teach."

"You have never tried, have you?"

"No, surely not, it would be presumptuous for me to."

"Well, you go to the superintendent and see if you can get a license. I will see him, too, and if you need assistance I will help you," said Mr. Bayles.

Joe saw the superintendent, was given an examination, and to his great surprise received a license and taught the summer school, which was four miles from his home. In the fall he attended a state normal school held by the state superintendent for two weeks, and at the close of this received a recommendation for a license good anywhere in the State of Nebraska, without examination, in sixty days. The following winter he taught in another district near his home.

In the spring of 1874 Uncle J. G. Hull wrote to Henry, saying he had a fine yearling colt which he would give him if he would come and get it; so, after the planting of fifty acres of corn, Henry hitched Pet to a light buggy and once more drove the five hundred and fifty miles to Gladbrook, Iowa, to be gone until after harvest. His horses were left for Joe to use in tending the corn.

Joe used a one-horse cultivator with three shovels to cultivate with, to which he would hitch one horse as soon as it was light in the morning and work till nine o'clock, when he would change horses, eat his breakfast, feed ninety-six hogs, which were in a five-acre field in the creek bottom, then work in the corn till noon. A half hour was long enough for him to eat his dinner and change horses, and at half past three he changed horses again, then worked until it began to get dark, when he would go into the dugout and do his cooking and baking for the next day.

In this way he worked and had cultivated the corn twice and had gone over twelve acres the third time—this time with a one-horse plow—when one day while at work he heard a humming noise and looking up saw what looked like a snowstorm, but what soon proved to be grasshoppers. The air was full of them, and the corn was soon covered with them. Hastily hitching to the wagon he took a load of hay, of which they had three or four tons, and made a good windrow where the smoke from it would blow over the cornfield, and set it on fire. The hoppers, not able to stand the smoke, rose and flew away, but two days later they came again. Joe scattered out the remainder of the hay, and again gave them such a smoking that once more they departed, but the following day returned in great force. The hay was all gone. There was nothing Joe could do now but put his hands in his

pockets and watch the devastating host. Soon the corn was covered and still they came till the ground was covered two inches deep with grasshoppers. He did not stand and wait long, but took his hammer, went to the hog lot, knocked down the fence, and let loose ninety-six hogs to feast on grasshoppers. In twenty-four hours there was not a leaf or a tassel left on that fifty acres of corn. Irish potatoes were trimmed, beans also; there was nothing growing but sorghum, which the hoppers would not eat.

Provisions were gone, Joe had no money. The corn crop was ruined. One of the neighbors had a little piece of corn of a very early variety which matured before the hoppers came, somewhere about twenty bushels. That was all the corn that Joe knew of maturing west of the Missouri River and for some distance east of that stream. There was but little wheat sown in Nebraska. The corn Joe was working was mostly just silking out and forming ears. The crop was all gone, no work could be done to earn anything, and everybody was as bad off as he, or nearly so. Truly starvation was staring him in the face.

For three weeks Joe had nothing but small new potatoes to eat, not more than a half or three fourths of an inch in diameter. By that time he was so nearly worn out that he did not feel as though he could endure it longer. He went to Red Cloud and told Uncle Sam Garber, his merchant, that he had nothing to eat, and that he had no money, and did not know when he ever would have.

"Well, Joseph," said Uncle Sam, "here is flour and other provisions. Take what you want, and when it is gone come and get more, and pay for it when you can."

Joe thanked him heartily for his kindness, took a fifty-pound sack of flour, went home and made some biscuit. He ate very lightly of them as he knew that his stomach was weak, but he threw them up within fifteen minutes, and it was more than two days before he could eat and retain a decent meal.

One day while working in the field he saw a buffalo coming down the prairie from the southwest, headed for a bend in the creek which was about the center of Joe's land. Taking his gun he went to the place of crossing and waited its coming.

It was an easy matter to kill the buffalo there, and having done so Joe returned to his work as he saw that the buffalo was freshly wounded and he thought that some one would soon be after it. In an hour or two, two men rode in from the same direction the buffalo had come, and coming to where Joe was at work asked him if he had seen anything of a wounded buffalo. He replied, "Your buffalo is just down in that bend in the creek. Go down there and get it. I stopped him and cut his throat for you." They dressed it and brought Joe one quarter for his part.

This was the last wild buffalo Joe ever saw. The noble byson or buffalo of the Western Plain of North America were nearly extinct. A few small bunches and a very few that had been caught and tamed were all that was now left of the great herds that had roamed the prairie of the western part of the United States.

After eating the crops, the grasshoppers still prolonged their visit. Making hay was now the order of the day. George White and Joe worked together and went to the Republican River bottom for their grass. They had just loaded their wagons and were ready to go home with the hay when Joe noticed a humming noise very much like that of bees swarming.

"Listen to the music, George," said he. "What is it?"

"The grasshoppers are going to leave us," said Joe.

The hoppers were going north. Joe and George went south four miles, all the way under a cloud of grasshoppers not so dense but that they could see the sun, but so that they could look at the sun with the naked eye, and when they looked up it appeared like a heavy snowstorm.

Starvation was now at the door of the settlers and many of them went from their claims never to return. Others sold their claims for a small sum to help them to get away, and many more wished to sell, but finding no one to buy their improvements and not having the necessary means to pay the expense of going away, were compelled to stay. Joe was one of the few who were determined to stay with the country; but in order to stay he must have work for the winter so as to earn some money. He wrote to Henry to engage a school for him to teach in Iowa.

(To be continued)

WOMAN'S WORK

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

HE IS COUNTING ON YOU

"He is counting on you,"
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept.
"Is this gold not *all* mine?
(Lord I knew it was *thine*)"
He is counting on you,
If you fail him—What then?

"He is counting on you,"
On a love that will share
In his burden of prayer,
For the soul he has bought
With his life-blood: and sought
Through his sorrow and pain
To win "Home" once again.
He is counting on you,
If you fail him—What then?

"He is counting on you,"
On life, money and prayer;
And "the day shall declare"
If you let him have all
In response to his call;
Or if he in that day
To your sorrow must say,
"I have counted on you,
But you failed me,"—What then?

"He is counting on you,"
Oh! the wonder and grace.
To look Christ in the face
And not be ashamed.
For you gave what he claimed,
And you laid down your all
For his sake,—at his call.
He had counted on you
And you failed not. *What then?*

MARY ANDREWS.

Farina, Ill.

SOUL WINNING

The real objective of all missionary endeavor is the winning of souls, yet personal work for souls around us never enters into the plans of many of our missionary societies. We fancy that if we could stand by "Africa's sunny fountains" or on "India's coral strand," we would proclaim the love of Jesus to every passerby, yet our lips are dumb before those who are out of Christ all around us.

A missionary secretary makes this confession:

"I was helping to set up a big conven-

tion, and was full of enthusiasm over making every session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon in the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath he leaned towards me and said, while his eye followed the stately movements of the headwaiter, 'Daughter, I think that big head-waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been so busy planning for a great missionary convention, I had had no time to think of the soul of the head-waiter.

"When we went out to my apartment a negro man was washing the windows. Jim was honest and trustworthy and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the Kingdom of God.

"A Jew lived across the street. I had thought that possibly I would call on the folks who lived in the neighborhood,—some time, but I had my hands so full of my missionary work the calls had never been made, but—as they met on the street my father talked with my neighbor of the only Savior of the world.

"A friend took us out to ride. I waited for my father to get into the car but in a moment he was up beside the chauffeur and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said: 'You know I was afraid I might never have another chance to speak to that man.'

"The wife of a prominent railroad official took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of

talking with her about her salvation. I think no one had ever talked with her about it before.'

"Yet these opportunities had come to me also and had passed by as ships that pass in the night while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was souls, or success in setting up conventions."—*Missionary Review of the World*.

WOMAN'S HOUR OF THE CENTRAL ASSOCIATION

The secretary, Mrs. Adelaide Brown, conducted the hour in an able manner, and made it very interesting. A tribute was paid to our loved and departed associational secretary, Miss Agnes Babcock, and resolutions were offered by the Leonardsville society as follows:

Resolved, That we, the women of the Central Association, greatly miss her presence among us, and her counsel and help in the work of the association.

Resolved, That we hereby express our appreciation of her sterling worth and the loss which her going away has been to us.

Resolved, That we, upon whom an added burden rests, will strive, with divine help, to carry our share of the Master's work as faithfully as we may.

These resolutions were accepted by a rising vote.

Prayer was offered by Mrs. Bates, of Watertown. Scripture reading by Mrs. Clayton, of Syracuse. The theme for this hour was based on Proverbs 31: 10-31. Music, "I Come to Thee," by J. E. Hutchins and Mrs. Ruby Todd.

Interesting and helpful papers were read: "Woman in Charity," by Mrs. George Burdick, of DeRuyter; "Woman in the Home," Mrs. Florence Camenga, of Brookfield; "Woman in Business," written by Mrs. Abby Burdick, of West Edmeston, read by Mrs. Lamont Stillman; "The Relation of Woman to the State and Nation," written by Miss Arlouine Williams, of Adams Center, and read by Mrs. Lela Franklin, of Verona.

Reports of the societies were given, all showing good interest and excellent work done during the year. A collection of \$13.12 was taken for the Woman's Board. Then followed music by the girls' chorus and by

a trio of young ladies from Nortonville, Kan.

The sentiment expressed by many was, "An excellent program and well carried out."

MRS. G. TAYLOR BROWN,
Press Committee.

Leonardsville, N. Y.

WOMEN OF THE DENOMINATION

Brief words of appreciation read at the Woman's Hour at the Eastern Association, Shiloh, May 26, 1918, concerning a few of the women in America who are actively connected with denominational interests.

MRS. JOHN H. BABCOCK, sometimes known as Mrs. Metta Platts Babcock, has been for a long time the efficient corresponding secretary of the Woman's Board of the Seventh Day Baptist General Conference. She is a sister of the late Rev. Lewis A. Platts. Her childhood home was in Wisconsin, but she was among the early pioneers of those sturdy Seventh Day Baptists who settled the prairies at North Loup, Neb., and built up that large strong church. The family, in order to be with the younger of the two daughters in her school life, moved to Milton, Wis., about twenty years ago. Here Mrs. Babcock soon became one of the most loyal and faithful workers in the community for every form of Christian effort. Her connection with the Woman's Board has ever been most satisfactory, and her careful and conscientious attention to all the details of her position has given strength and dependability to whatever efforts and lines of work the board has undertaken.

THE editor of our *Junior Quarterly* is Mrs. Theodore J. Van Horn, wife of Rev. T. J. Van Horn, the general missionary of our denomination for Arkansas and the borders of the neighboring States.

This task of Mrs. Van Horn's is a really most valuable constructive work for our people. These lessons come to the children, the boys and girls, in their life when impressions are most easily made and longest felt, at that time when character is being molded and formed even for eternity.

It would be well worth while for every woman in the denomination to study care-

fully week by week these lessons which are prepared by Mrs. Van Horn. Such a study will help to make better mothers as well as better children.

Mrs. Van Horn's home is now at Gentry, Ark. She is a daughter of the late George B. Carpenter, of Ashaway, R. I., the birthplace and girlhood home of Mrs. Van Horn. An only daughter is now a student at Alfred, N. Y.

WHEN it seemed best to Mrs. Ernestine S. Burdick to give up the editorship of the *Sabbath Visitor*, about eighteen months ago, a position she had filled most creditably for many years, the choice of a successor fell upon Mrs. Herbert L. Polan, wife of Rev. Herbert L. Polan, then pastor of the Piscataway Seventh Day Baptist Church at New Market, N. J., now of Nortonville, Kan. She is known in the *Sabbath Visitor* as Mrs. Adeline Shaw Polan.

Like a good many other families, her parents moved to Milton, Wis., for educational advantages for their children, this family coming from southern Minnesota. She is a cousin of Mrs. Crosley, editor of the Woman's Department of the *Sabbath Recorder*.

Her life at Milton gave her a sympathetic acquaintance with the various interests of the denomination, and her place as pastor's wife has quickened and continued that denominational spirit. From week to week our children are reading stories and other matter which she selects or writes or supervises. She is the mother of two children, a little girl and a baby boy.

THE *Sabbath Visitor* week by week has a department that is called the "Junior Column". This is in charge of Mrs. Willard D. Burdick, whose husband is now pastor of the Piscataway Seventh Day Baptist Church at New Market, N. J., also for three months of the year a Sabbath evangelist for the Tract Society.

Mrs. Burdick's maiden name was Nettie I. West, and her early home was at Utica, Wis., a daughter of Dea. and Mrs. William B. West. While living at Milton during the past four years Mrs. Burdick has been closely identified with denominational work, being a member of the Young People's Board. Her help and influence

have always been felt as pastor's wife at Jackson Center, Ohio, Nile, N. Y., and Farina, Ill., before the family moved to Milton. The elder of two sons is in the U. S. Army, and an only daughter is a member of the class of 1919 in Milton College.

Mrs. Burdick prepares the notes or comments on the regular lessons of Junior Christian Endeavor societies week by week, and makes suitable selections of other material as seems best. Thus she comes into close contact with the life and thought of many children, and the influence is far reaching.

MRS. GEORGE E. CROSLY is the managing, or contributing editor of the Woman's Department of the SABBATH RECORDER. Her home is at Milton, Wis., where she has the opportunity of personal association with the women who constitute the larger part of the membership of the Woman's Board.

It is her work to secure papers and other articles that are written by women of the denomination, reports of meetings of women's societies, etc., and send them for publication to the SABBATH RECORDER. Also by her own contributions, to aid in giving direction and stimulus to the denominational work of the women.

Ofttimes she uses material written by women not of the denomination, but this is only when the article is especially timely and worthy, or when she is unable to secure sufficient material from our own women.

She was born on the prairies of Minnesota, a daughter of Dea. and Mrs. R. Dighton Burdick. Her parents went to Milton in the early 80's to give the family the advantages of college training. Her father died soon after. The mother opened and continued for many years a boarding house, and succeeded in giving moral and financial support to the two sons and the daughter till all three had graduated in the full college course. Her husband is a successful physician, a deacon in the church, a trustee of Milton College. They have no children. Mrs. Crosley is doing a good work for the denomination, and merits the united and hearty support of every woman's society, and of every individual woman in maintaining the inter-

est in her department of the SABBATH RECORDER.

ONE of the faithful workers among the women of our denomination is Alice Clawson Gardiner, wife of the beloved editor of our SABBATH RECORDER. However, Mrs. Gardiner is too modest to admit that she is doing denominational work as she toils six days in the week, side by side with her husband, in his editorial work, serving him as a most efficient secretary, freely giving her services because of her intense interest in our denominational cause.

Mrs. Gardiner is a woman who is keenly interested in all the affairs of the day, one who because of her broad sympathies would be most happy to have a part in the many activities in which the women of our own and other denominations are interested, but her strength is limited, so she foregoes this pleasure that she may help her husband make our denominational paper one that can take its place among the best religious papers of the day.

Not only does Mrs. Gardiner freely give of her time and strength, but she has given over to RECORDER use the largest and sunniest room in their small apartment.

Mrs. Gardiner was for many years a teacher, for several years serving on the teaching staff at Salem College. Thus she has always come in contact with young people, and the young people of our denomination have a warm place in her heart. I must not say young people only, for Mrs. Gardiner's heart is big—large enough to include all the denominational family.

It is a privilege to know this busy, but always sympathetic woman. After a visit with her one feels a desire to strive harder for the worth-while things of life.

ALL who have any knowledge of our work in China are aware of the noble and self-sacrificing labors of our women on that field. There were Mrs. Carpenter and Mrs. Wardner in the early days of the mission. Then there was Dr. Ella Swinney, of blessed memory. Then for the longest period of all we have the work of Mrs. David H. Davis. And there are Miss Susie M. Burdick, and Mrs. G. H. F. Randolph, and Mrs. Jay W. Crofoot, and Mrs. H. Eugene Davis, and Miss Anna M. West,

and the three doctors, Rosa W. Palmberg, Grace I. Crandall, and Bessie B. Sinclair. Nothing too good can be said of each and every one of these saintly women, and the following concerning Dr. Crandall is only a sample of what might be said under other conditions of all.

When the hospital at Lieu-oo was to be built, it may be remembered that for a time funds were lacking sufficient to warrant the beginning, for it was stated that no work was to be commenced till money was pledged for the whole amount. Then we heard that from certain sources funds had come. This is the story, not known save by a very few people. Dr. Crandall borrowed money, just how much is not definitely known, but more than \$500.00, and perhaps almost \$1,000.00, and gave as security her life insurance policy. And that is how the hospital became a reality when it did. She is now gradually paying back the borrowed money, saving it out of her pitifully small salary of \$600.00 a year. Tell it abroad in the cities of Judea! Publish it broadcast in the land of Palestine! By no means. Rather for shame let us keep still about it, and get busy and do something to remedy such conditions.

But remember, this is not an instance that applies to Dr. Crandall alone. Under other situations, but on the same principle, it can be retold a hundred times of other women in China, in Java, and at home, even in many a parsonage, where it may not be surmised, but might easily be known by trying to explain how certain things come to pass, like the building of the Lieu-oo Hospital.

REV. D. BURDETT COON—AN APPRECIATION

REV. EDWIN SHAW

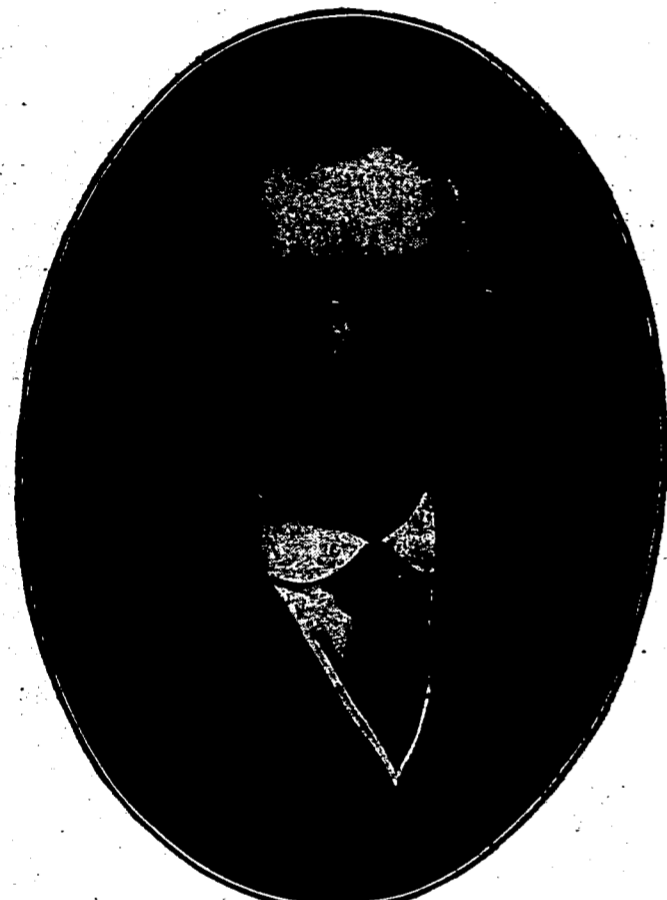
Rev. D. Burdett Coon has accepted a call to become the pastor of the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I.

Four years ago, July 1, 1914, Brother Coon closed a successful pastorate at Battle Creek, Mich., and at once entered into the employment of the Seventh Day Baptist Missionary Society as a special evangelist. Assisted by a singer, sometimes by a quartet, part of the time by our Sabbath Evangelist Rev. Willard D. Burdick, oc-

asionally by only local help, he has conducted evangelistic services in nearly every section of our denomination east of the Rocky Mountains and north of the Gulf States.

I have known Brother Coon from the time of our boyhood years in Minnesota. We were college students together at Milton, Wis. One year we lived in the same house in Chicago when he was in the theological seminary, and I a special student, of the University of Chicago, and we had one class together, a course in the post-exilic history of the Hebrews.

As he resigns his work with the Missionary Society to take up again a position as



(Rev. D. Burdett Coon, A. M., B. D.)

pastor in an important church in our denomination, I want to express my appreciation of the noble Christian life and character which he possesses. During these four years, under the influence of his preaching, with the blessing of God, many men and women, boys and girls, have been led to the hour of conversion, to the day of decision, to the acceptance to the new life which is in Jesus Christ.

The evangelistic note is dominant in his life, and his influence will be very helpful to the work of the Missionary Board in Rhode Island, in developing enthusiasm and directing an ever enlarging policy for evangelistic effort in the denomination.

We have always been able to discuss

with the truest brotherly harmony even our differences of opinions, and our confidences have been deep and close and held dear by us both. While our official relationship will be altered by this change in his work, our personal feelings of friendship and mutual confidence will remain and we shall together labor as before for the cause so dear to us both, the salvation of lost souls to Jesus Christ, and to a real acceptance of his Sabbath, asking for the privilege of doing this work through the means of the denomination of our conscientious choice, the Seventh Day Baptist.

Evangelist Coon expects to take up his work as pastor of the church at Ashaway in September. In the meantime he is conducting special meetings at White Cloud, Mich. Let us remember this work in our earnest prayers.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER VIII

(Continued)

KON the younger was in school now. His teacher was one of those rare young women, refined and cultured as far as the times afforded opportunity for it. Often she would take the recess to stroll into the woods with the children and pick flowers and explain how they were made and when to be found and where. It became one of Kon's most delightful pastimes that happy season to have the teacher go home with him to stay all night and to go with him to find wild flowers blossoming here and there in the fields and woods about them. As soon as the snow melted they found in sunny nooks the swamp cabbage sending up its flower-heads. It was not so attractive a blossom but it was interesting to him to see the small flies finding shelter in its protecting hood. Then came the bloodroot and the arbutus. Following these were the violets, dandelions and many others. The teacher made for him a booklet of the wild flowers of his locality. He learned the names of as many as possible and noticed in what sort of places they grew, some in deep shade and some in open sunlight. Some remained in blossom longer than others.

"Look out for that ivy," said the teacher. "Some people are easily poisoned and

others are not. Once poisoned, a person will feel the effects for months and years by just going near it, strange as it may seem. If you are not sure what kind of ivy it is, let it alone. That ivy there has three leaflets to each leaf, but the common woodbine or creeper which is not poisonous has five leaflets."

"But we must not pick all of the flowers, must we, teacher?" said Kon. "Others will want to see some, and then will there not be need of seed for next year?"

"That is a good thought, Kon, you are unselfish. Now let me see if you love butter," said the teacher, as she put a blossom to his chin.

"Of course I love butter and I guess all do if that is a sign," said Kon. "What is the study of flowers called, teacher?"

"It is called botany," she replied. "Some day you will know but you are too young now to tell the names of the parts of the plant and flower. You will be interested later in knowing what part the bees and insects have in what folks call cross-pollination and all that. See these little greenish things in this buttercup? They are called sepals, five of them. We speak of them as a whole, as the calyx. Now just above these in the blossom are five yellow petals. These are the principal parts of the flower. If you remove one of them you will find a tiny nectar pocket where the busy bee finds his honey. Take these petals together and we call them the corolla. Within the circle of the petals of the buttercup are what we call stamens, large numbers of them. Each one consists of threads, as you see, called filaments and a bag-like anther on the end of which is held a powder called pollen. These grains of pollen reach what is called a stigma at the end, and by it fertilize or give life to another future flower or growth. There is a papa and a mamma to all these, and everything that grows and lives has its father and mother."

"Oh, it is wonderful how God made everything. I asked my papa one day, Who made God? But he said God was not made. Then did he grow without being made? No, he said he did not grow. Then where did he come from? He never came from anywhere, he always was. Dear me! It makes me dizzy to think of that. Then if God never came from anywhere, teacher, what was way beyond anywhere? I saw a

star one night, just a tiny speck, and papa said he had read that that was another sun like our great big sun and perhaps bigger and that it was more miles away than all the world of people could count in a thousand years. Did God make them too?"

"Yes, Kon, God made everything, but God was not made himself by anything. We must not try to think of that for we just can't. We know so little, but maybe God will tell us in eternity a great deal," answered the teacher.

"But what is beyond that star and then beyond the next ones so far away?" he asked. "Is there no end?"

"There is no end, my dear Kon, no end. If there were an end, then you'd ask, 'What is beyond the end?'"

"Let's go in the woods here. I see something funny—looks like a pair of pants," said Kon.

"Those are the beautiful little white Dicentra or what your father would call Dutchman's-breeches, one of the most attractive flowers of early spring. See the foliage cut into so many divisions having the appearance of ferns, and the graceful waxy blossoms. Am I using words beyond your understanding? Those blossoms are visited by the long-tongued bees that gather what is called nectar which is secreted within. Some people call it white hearts. There is another flower something like it called squirrel corn. If you dig it up you see little tubers that in shape and color make you think of kernels of Indian corn. Here is a Jack-in-the-Pulpit.

'Jack-in-the-pulpit
Preaches today
Under the green leaves
Just over the way.'

Don't mistake that for the green dragon. Oh, there is a spotted ladybeetle. He is looking for a spring beauty, to feed on the pollen. In Michigan are found these pure white flowers much smaller than usual. They have short filaments," said the teacher.

"Mama was wishing she could get some Mayflowers. Can we find any or must we send off for the plants?" asked Kon.

"The Mayflower is of the heath family, called also trailing arbutus. It is among the shrubs rather than plants, and the blossoms are much prized. Its smell is delightful, its beauty charming. In the winter the

buds lie hidden under snowdrifts ready for early spring to give them a chance to bless us with fragrance and beauty. Their leaves are a little bit like leather. The blossoms are crowded together in a bunch of three to eight and more, sometimes hidden by leaves. Queen bumblebees are very fond of these. There are hairs inside the corolla that keep the ants out. Whittier says:

"Yet 'God be praised!' the Pilgrims said
Who saw the blossoms peer
Above the brown leaves dry and dead,
'Behold our Mayflower here.'"

"Oh, was the ship they came over in named after the flower?" asked Kon.

"I am not able to say. Maybe the flower was named after the ship. Probably it takes its name from the month of May when it is found so easily," replied the teacher. "Do you know the names of the flowers and plants your mother keeps in and near the house?"

"I have heard her call the names but do not remember. Let's go back to the house and see them. You will stay with us over the Sabbath, teacher?" asked Kon.

"Why, I'd like to once, if your mother asks me."

To the house they went and it was arranged that instead of going home that week the teacher stay over and attend church with them, though she was a Quaker.

"Now I am going to tell you what plants your mother has, Kon, or what the flowers will be," said the teacher. "Here is a shin-leaf in this jar. It is a *Pyrola*, but years ago people applied the leaves to their limbs for healing and it was called that. It is a pretty thing. That is a moss pink. It belongs to the *Phlox* family. It grows mostly on the rocky hillsides from New York to Florida. It grows a great deal in old cemeteries in New England. Well, if I ever! Your mother has in a jar a wild flower, one of the orchid family; the pink lady's-slipper. Blooms in June. But no matter how much you see it, it never becomes commonplace. It is an aristocrat. It seems to wait for the bees to come. It is a death trap often for a queen bee. She gets into the small holes beneath the anthers and is held a prisoner. There are also yellow slippers, and ram's-head slipper, and lady's-tresses. When I am home we have in bouquets a conglomeration of flowers in

their season: golden ragwort, which we get in wet meadows and along the brooks, white daisies, cone flower, chickory, joe-pye weed, goldenrod, white aster, gentian, bunchberry, primroses, bird's-foot violets and others, and lilies galore."

What an influence the teacher has on boys when she can enlist their interest in these things and be in company with them. How it stimulates to study in other things. Such teachers will never be forgotten by the scholar. Often the teacher's word will go farther than a parent's. "It is so, the teacher says it's so."

"Come to supper, you botanists," called Mrs. Wells.

"Have your tea with cream, teacher?" asked Mrs. Wells.

"Thank you, but I have not drunk tea in three years. I used to, but studying my own needs I found that I did not need it. Somehow my brain is clearer in school when I do not drink it," said the teacher.

"Well, we do not use much, nor coffee, only on 'state occasions,'" replied Mrs. Wells. "Kon, please open that window, the air seems bad. Teacher tell Kon what pure air is and why we need it. Somehow your word for a thing goes with him. Often he is inclined to argue a question with us."

"Kon, do you notice in school how much better you feel and how clear your little thinkers are when we ventilate the school-house every hour for two minutes?" asked the teacher.

"Yes, there is no mistaking, it puts new life into me," he replied.

"I will not take time to explain all about that, but I will say that pure air absorbs the heat in your body as quickly as formed. Of course it should not be cold enough to make you uncomfortable. It should be warm, but not too warm, and it must have motion, though not enough for a draft that you can feel. It must be changed very often or it stagnates and gets overheated. These things are most essential for your health and comfort. When the temperature is too high, there must be greater motion and a larger supply of air in order for us to keep cool enough; when it is too low, then less motion, or less supply, that we may keep warm. The lungs have nothing to do with this, it's all on the surface," said the teacher.

"Guess that is what makes me so sleepy in church often," said Kon. "Why doesn't religion go with pure air, teacher?"

"It does. Everything connected with our health is religion. Christian people are the healthiest people on earth. See the blind people in some parts of the Far East. Their religion prevents them from washing out their eyes. See the filthy ones in other parts, diseased. Their religion takes them by multitudes into so-called rivers or streams where they bathe and drink of the water, thinking it is holy. Do you know that the Hebrews, when they followed the health directions God gave them, were the healthiest people on earth?" said the teacher.

"What is your religion, teacher?" asked Kon.

"About the same as yours, I think, only I belong to one branch of Christians you call Quakers, but better known as Friends," she replied.

"What are Friends? Are we not all friends?" said Kon.

"Yes, as you use the word. Our religious sect had its start under one George Fox in the 17th century. They did not start with any idea of forming a new sect, or to establish a new religion. They thought to revive primitive Christianity as they believed it. We are not at issue with other churches on the general points of doctrine. I could not take time to explain all our ways and beliefs. Our great pride is in the fact that all over this country the word Quaker stands for honesty and fair dealings with all men. If it is known that a man is a Quaker, almost universally he is trusted," said the teacher.

"I wish everybody was like that," said Kon. "But Quakers do not keep the Sabbath, teacher, why is that?"

"I confess, Kon, that I had never known about your belief until I came to this school. It is new to me and I must study it. If your day is *the* day, I suppose that Quakers as a rule are like other people, they have been in ignorance of it or thought it unimportant as I heard one of my scholars say the other day about what their minister said. I want to hear *your* minister say something about it tomorrow if I attend with you," she said.

"Humph! I guess he will not say anything if old Benjamin Jones is at church,

for he goes to the pastor and says, 'We have Sunday company today, don't hurt their feelings on the Sabbath question.' That makes me tired. Why should we be afraid to show our colors?" said Kon.

"You are right, Kon," replied the teacher. "It will not hurt my feelings when I go to any church and the preacher tells what his people believe and why. Why should it? If you *think* your Sabbath is important, then you are not a loyal people if you withhold the doctrine from others. I was never ashamed to talk about the Quakers' beliefs anywhere when it was tactful and timely."

"As for me," said Mr. Wells, "I am glad to have people tell me what they believe and why. How can I judge them correctly—judging 'righteous judgment'—if I am ignorant of their arguments? But I confess that we do have some very inconsistent members in our denomination who get out of sorts if their pastor gives a Sabbath or a Baptism sermon when others are there to hear besides our own members. I want men to know this truth, for it is for their good. I do not go about all the time shouting the fourth commandment and nagging people about it, but when I see a fitting time, and there are many such times, I kindly and pleasantly present to them this truth. I think I win respect by it, unless with some who have more prejudice than reason in their make-up."

"I presume your pastor has his theme all selected, but I would be bold enough if I saw him to ask him to preach on that question if I had a chance. It may be too late now."

"He often announces a week ahead what he will consider the following Sabbath. I am going down to the Friday evening prayer meeting tonight.—I do not often go, it is so far—and I'll tell him what you have said."

Mr. Wells was not often at a prayer meeting and the fact often plagued him as he was a conscientious man, but somehow he was such a "home-body" that it was difficult for him to be out evenings after his work was done. But he went that evening the more easily on account of what the teacher had said. The pastor said he would be glad indeed to preach about the Sabbath to some willing hearer.

(To be continued)

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
Contributing Editor

BIBLE PROVERBS

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
July 27, 1918

DAILY READINGS

Sunday—Wisdom in hiding (Prov. 2: 3-4)
Monday—Ancestral wisdom (Prov. 4: 1-13)
Tuesday—On idleness (Prov. 5: 6-11)
Wednesday—Ill-gotten gain (Prov. 10: 2)
Thursday—Malice aforethought (Prov. 11: 9)
Friday—Business honesty (Prov. 11: 1)
Sabbath Day—Topic, Lessons from Bible Proverbs (Prov. 10: 1-16)

A proverb is "a wise saying, expressing a well-known truth or common fact, ascertained by experience or observation," and of such sayings is the book of Proverbs composed. Through all the centuries since Bible times, Solomon has been known as one of the wisest men who ever lived. And his book of Proverbs is recognized as a very reliable code for the world to follow.

He emphasized, beyond all else, wisdom and godliness. These, he said, are a wise man's true riches (Prov. 14: 20). They bring him true happiness and are at the same time an adornment to him.

Many are the warnings against folly. In the first chapter Solomon urges that young persons listen to their parents and to all advice from the wise, that they may avoid the paths of folly and destruction.

Chapters 10-25 contain much concerning the moral virtues. In Proverbs 12: 18, the wise man speaks of harsh words as being like a sharp sword. And in the next verse he contrasts a lie with truth. In the fifteenth chapter are many references to the effects of good and of evil words, among them the one we know so well, "A soft answer turneth away wrath; but grievous words stir up anger."

In Proverbs 14: 21 we read, "He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he." Sometimes we may feel that a man is poor entirely through his own fault. But this does not excuse us from any duty, should he be in need. It is our part to show mer-

cy, for we may not know the influence and trials that have produced his poverty.

In Proverbs 11: 26 we may find a saying which is very appropriate in these strenuous days: "He that withholdeth corn the people shall curse him, but blessing upon him that selleth it." There must have been graft and a shameful desire for gold, even in King Solomon's time, for he made a number of references similar to the one just mentioned and against greed.

Many of the proverbs urge steadfastness to principles of right. We are frequently warned to avoid the snares and enticements of sin. If we shun diligently the paths of evil and those who walk in them, and keep our hearts full of wisdom and truth we will not find temptations so many or so hard.

Let us remember that a proverb is a saying the truth of which has been ascertained by the experience of those older than we and wiser, and what advice could be safer for us to follow?

TO THINK ABOUT

What practical help have we got out of the book of Proverbs?

How can we best use the book of Proverbs?

Why should we listen to the experience of others?

What is your favorite proverb? Why?

How does your favorite proverb affect you?

A LETTER

DEAR YOUNG PEOPLE:

I have recently returned from a visit to Dodge Center, Minn., where for the first time I set foot on Minnesota soil. The country over which I traveled was beautiful in its new spring dress and the air pleasant, making the trip a delight.

I was the guest in Dodge Center of your former editor and his wife, Pastor and Mrs. H. C. Van Horn, who are among the young people in whom I became interested when they were taking their college course in Milton.

In spite of the fact that they have in their home children who with the passing of a few more years will be spoken of as "the young people," I am unable to associate them in my mind as belonging to any other class. Perhaps this is as it should be, for years don't matter if the

spirit keeps young. You can readily understand that it affords me no small degree of satisfaction to find those who became a part of my life more than a score of years ago doing good, faithful work for the Master.

It was also a great pleasure to meet the good people of the Dodge Center Church, who for many years have stood in the ranks of the faithful servants of God. In this connection I want to make mention of Deacon Joel Tappan, who, while he is nearing his ninety-second birthday anniversary, is able to take his accustomed place in the sanctuary on the Sabbath Day. We all feel a special interest in him, not only because of his long years of service, but because he is the only living person who saw our first missionaries sail for China. And last but not least, the pleasure of my visit was increased by finding there some earnest, devoted Christian young people, whom I met at their regular Sabbath afternoon service and at a social held in the parsonage. One of their former number is now a Red Cross nurse in France, after having been graduated from the Battle Creek Training School for Nurses.

I shall do violence to my feelings if at this point I fail to speak of my appreciation of the noble stand our young people are taking in the great world crisis at the present time. I am justly proud of them, for they are a credit to themselves and the denomination of which they are a part. Nor am I speaking solely of the ones who have gone to the front. Many who remain at home are just as courageous and just as much in the line of duty as are the ones who are standing in the thickest of the fight, and will, with them, eventually receive the welcome plaudit, "Well done."

We can not always tell why our thoughts take a certain bent, for we can not discern the forces that are working upon our minds. From what source they come or why they come it is not given us to know. For several days I have been thinking almost constantly of you in connection with the Sabbath question; why, I do not know. Are any of you being sorely tried on this point? If so, I trust that by faith you will endure "as seeing him who is invisible."

I realize that from a human viewpoint, the outlook does not seem very inviting.

No doubt you will have to pass through a testing time, but if you keep a firm grasp upon the promises of God, you will come through the fiery trial strengthened and purified.

With the exception of telling you the story of my conversion to the Sabbath in "Martha Burnham," and that was eight years ago, I have never written you anything on this subject. The thought has occurred to me that it may be helpful to you to know how I regard the matter after a trial of thirty-three years. Would I, if I could be put back to the spring of 1885, realizing what I would have to give up to accept the Sabbath, and with a knowledge of the experiences through which I have passed during those years, make the same decision that I made then? Most emphatically, *yes*.

I can not possibly give you on paper a clear idea of the circumstances under which I accepted the Sabbath, they were so peculiar and complicated. An old native-born Seventh Day Baptist after hearing my story said, "You can't keep the Sabbath; you would if you could, and I believe God will take the will for the deed." But this did not drown the thunder of Sinai nor ease the pain that was gnawing at my heart.

Peace came early when I decided to obey God at all hazards—even to step out alone from all of my relatives and friends, give up the cherished plans for my life work and sever the ties that bound me as with a threefold cord to a rapidly growing denomination, with no prospect before me so far as I could see but isolation and darkness. Yes, the Sabbath cost me a great deal, but words can not describe the benediction it has been to my life. I think I have subjected it to a pretty thorough test. For nearly thirteen consecutive years, under God's leading, as I believe, I lived in a city where I was the only one of our faith and the greater part of the time the only Christian who on the sixth day of the week watched for the setting sun to usher in the Sabbath of Jehovah; yet I was neither lonely nor depressed by that fact; indeed, I found its keeping to be a joy.

It gives me pain whenever I hear of any forsaking the Sabbath that was instituted by God at the close of the creation week before the world had felt the blight of sin,

for I realize that they have cast away a priceless jewel. Personally I am unable to see why we should be downcast because our numbers are few. Supposing our beloved President, who is fast being enthroned in the hearts of all liberty-loving people, should be summoned from Washington by a stern duty, one attended with great danger to his life. Suppose he owned a rare jewel, which on account of its intrinsic worth and its associations he held above all of his earthly possessions, and should decide to leave it in the custody of the most trustworthy person to be found. Would we not esteem it a great honor if we should be named as its custodian, and would we not guard it jealously, even with our life if need be, and to the best of our ability keep it from any taint, in order that upon his return we might be able to present it to him in as faultless a condition as when we received it? But, my dear young people, a greater than Woodrow Wilson, even He at whose command worlds spring into existence, has committed to the keeping of a few people a jewel with which the rarest of earthly jewels is not to be compared. Shall we move about among our fellow-beings with dejected countenances and seek to rid ourselves of its obligations, or shall we, beholding the glory of our commission, proclaim to the world with joyful tongue that we are living in unison with our Commander and expect to keep step with his bidding until the day dawns when the Sabbath in all of its pristine beauty and force, together with all that is right, shall triumph gloriously over all that is wrong?

Cordially yours,

MARTHA H. WARDNER.

202 N. Washington Ave.,
Battle Creek, Mich.,
July 1, 1918.

CHRISTIAN ENDEAVOR NEWS FROM THE WESTERN ASSOCIATION

The field secretary of the Young People's Board for the Western Association writes:

The Young People's Hour at the association was on Sabbath afternoon. We had two addresses; one on "How can the Bible School help Christian Endeavor," by Rev. Walter L. Greene, and the other on "How can Christian Endeavor help the Bible School," by Rev. Eli F. Loofboro.

Some of the points brought out were: The Bible school is for Bible study, the Endeavor society is for religious training. The Endeavor society is no longer just for boys and girls; it is for all. Its program is for a lifetime. The Christian Endeavor members are the life of the modern Bible school.

A song, "Keep the School Fires Burning," was very nicely sung by the Junior Endeavorers of Independence.

My own society (Nile) is doing pretty good work now. Twenty of our members have signed the Army of Universal Patriotic Service pledge. Six of our young men are serving their country. Three of them are already in France. Some one from the secretary writes to one of our soldier boys each week. Of course we sometimes forget, but we try to have each one of them get a letter every week.

The Junior Christian Endeavor meets Sabbath afternoons at 3.30. We have a membership of twenty-one. We are trying to learn "The String of Pearls." At present we are learning the Bible alphabet. They have learned the First and Twenty-third Psalm, the Ten Commandments, the Beatitudes, and the books of the New Testament.

LOVE THY NEIGHBOR

FERIEDA FOWLER

Read in Young People's Hour at the Semiannual Meeting, New Auburn, Minn., June 23, 1918.

To "love thy neighbor as thyself" has a great meaning for us. God's love for us is greater than we can comprehend, and he teaches that we should love our neighbors. This does not mean our friends only, but that we ought to love our enemies as well, and do good to them. By loving our enemies we are helping them to love God.

Christ had such a great love for the world that he was willing to die to save the lost people. When we think of the great sacrifice that Christ made for us, it seems that we could at least show our love for him by being kind to others.

If we see a person who needs help and comfort, we should do all we can for that one. Because other people do not do what is right and what they ought to, we should not make that an excuse for our wrongdoing.

We ought to do what we know is right.

When we do wrong we are causing some one else to fall.

As Christ loved us, so should we love our neighbors. Then let us love our neighbors as God wants us to love them.

Exeland, Wis.

STRENGTH OF UNITY.

ALICE LOOFBORO

Read at Semiannual Meeting, New Auburn, Minn., Young People's Hour, June 23, 1918.

A unit is a single person or thing. People have different personalities, different beliefs and different thoughts. No two persons think exactly alike. Each has a right to be different from his neighbor and a right to the freedom of speech and the press.

Unity is the state of being one. An organization having the same fundamental principles, working for one purpose and one end, is working in unity. For instance, the W. C. T. U. is an organization working for the one purpose of exterminating the liquor traffic. They are sacrificing little differences for the sake of having the essential aim achieved.

Two calves were tied together with a short rope. Near each calf, but still far enough away so they could reach it, was a pail of milk. The calves pulled away from each other toward their pail of feed. In the second scene they were becoming very angry, each still pulling in opposite directions. The third picture showed them compromising and pulling together. The fourth picture showed success. They both went to one pail and drank the milk peacefully and then went to the other, thus accomplishing their purpose, a good hearty supper.

In schools the parents, pupils and teacher should work together to attain to the fundamental principles in education. If the parents, teacher, and pupils all pull in different directions, nothing is accomplished.

In union there is unselfishness, broad-mindedness, each one being ready to compromise. Each person is working not for himself alone, but for the good of every one in the union.

We should learn to put ourselves in the other person's place and see both sides of the subject; to look at it from more than one side.

There is a picture so made that if you look at it one way it is a rabbit; looking at it another way it is a duck. In order to have unity we must see the duck as well as the rabbit.

The church is a union of people, usually all having the same fundamental motives and beliefs. In order to have unity in a church we must all keep the main principle in mind and work for the highest purpose, doing away with our own petty, selfish ideas, being ready to sacrifice much for the sake of having unity, and learning to see things from our opponent's viewpoint, and he from ours. The church will then be strengthened and the higher purposes achieved.

In union there is strength.

THISTLE AND SELF-HEAL

LOIS R. FAY

In raiment of cheerful hue,
Two neighbors wait your interview:
One proud and stately, stalwart, tall;
The other modest, meek and small.
Yet oft together, side by side,
In summer meadows they abide,
In different type and presence real—
Their names are "Thistle" and "Self-Heal"

The one is armored sure and strong;
It wounds whoever comes along,
With weapons ever sharp and keen
Upon its leaves so rich and green.
Though stately in its form and dress,
It wards off every fond caress;
The softest touches surely feel
Certain 'tis "Thistle," not "Self-Heal."

But oft, close by, with gentle face,
Half hid in unoffending grace,
Another seeks the world to bless
By adding to its healthfulness.
In days gone past, when toilers found
They have by chance received a wound,
They went for healing balm and weal
Not to "Thistle" but to "Self-Heal."

And so we're tempted oft to smite
The thistle dead with vengeful might.
Why does God grant the thistle's dart
And other things that cause a smart?
It is that we may early learn
Characteristics ill to spurn,
Those tendencies which always deal
Like "Thistle," not like dear "Self-Heal."

How glad our inmost self should be,
For if we will so, we are free
To overcome the inborn sin,
And all the ill crime has brought in—
Glad God has made us not an herb;
For evil nature we may curb,
And in appreciation feel
We'll not be "Thistle" but "Self-Heal."

Princeton, Mass.

CHILDREN'S PAGE

PLUM OR PUFF-BALL?

I WANT to tell you boys and girls about two plum trees that grew in the garden attached to the house in which we lived a few years ago. There was nothing special about them, excepting this one fact: that besides getting plums from those trees I also got a sermonette. And here is the sermonette.

In the springtime those trees were just loaded down with blossoms. I can tell you those blossoms looked good to me; for every boy and girl knows that more blossoms on a tree means more chance of getting more fruit. After a while the blossoms decayed and the fruit began to form. Everything seemed to point to us having a splendid crop. But something happened. I began to observe that all was not going on well with the plums. They were growing altogether too fast. This called for an investigation. So I took down one of the largest plums, and pressed it between my fingers.

It burst open, disclosing to my view an interior filled with a kind of dust instead of fruit. Instead of a plum I had got only a puff-ball. Wasn't that too bad?

But my disappointment set me thinking. I could not help thinking how much like those plums were some people I had known. In the spring time of their lives, when they were boys and girls like you, they were full of promise. People would look at them and say: "There's a boy who will make out to be something," or "There's a girl who will make out to be a lady." But just as with my plum trees, things do not always turn out just the way you are expecting. And many a boy or girl begins to grow "too fast." John wants to smoke and drink because he thinks that these things make him look like a man. Mary dresses "in style" and becomes vain. And instead of making out good, they sometimes make out to be good-for-nothings. That is to say, instead of becoming plums, they have become puff-balls. I wonder what you young folks are going to be: plums or puff-balls?
—Rev. Fred Smith, in *Christian Work*.

BOYS WE LIKE

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who is never cruel.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—*Philadelphia Public Ledger*.

L. S. K. AT CONFERENCE

The die is cast. We are in at the Conference. Unless the president changes his mind, we will have a part on the program. From 2 o'clock until 2:45 p. m. Tuesday, the opening day. Nothing for it now but to make the best and most of it.

Friend Ingham writes that this is L. S. K. year. He says on account of McAdoo's increased railroads rates, many of the regular attendants will be unable to go, but that there should be two hundred L. S. K's from all over the Western States able to motor to Nortonville; and that aside from the preachers and the boards, we should have a larger representation than any other body.

I like Ingham's optimism. By the way he was the *one* L. S. K. from whom I heard in response to my request in the RECORDER. That doesn't speak very well for the other 999. But we are going to do better. We are going to repent of our sins of omission. And that includes *you*, gentle L. S. K. reader. There is still abundant time to drop me, as well as Nortonville, a card that you will be there. Let us put up a rally that will cheer the angels, and dishearten the Kaiser. Now is the time to show the stuff of which we are made. If we can't shoulder a gun to help win this war, let's at least help "Keep the Home Fires Burning," and the altar fires.

The Lord is sending the rains and the sunshine, and transmitting them into the farmers' golden wheat fields, and waving corn, with a promise of overflowing his granaries with the season's harvest. We certainly can stop gathering and threshing and marketing long enough to gather together in our annual feast at our spiritual Jerusalem, to give thanks unto the Lord of the harvest, to strengthen the tie that binds, and to counsel together for future service. Get busy. "The best is none too good." Conference comes on apace.

G. M. COTTRELL, L. S. K.

Topeka, Kan.,

July 7, 1918.

HOME NEWS

BATTLE CREEK, MICH.—The recent visit of Professor J. N. Norwood, of Alfred, N. Y., which he paid to Battle Creek was of more than passing interest.

He preached for the Seventh Day Baptist congregation on Sabbath Day, June 29. His sermon was appreciated by all.

But on the Sunday evening following, he delivered an unusually interesting and instructive address to a large audience in the Sanitarium gymnasium. "The Philosophy of the War" was the subject of his address. Of particular interest was the way the speaker showed the imprint upon the German mind and thought of the teaching of three of their recent philosophers: Bernhardt, who glorified war, merciless, cruel war, not only as a means of defense, but as a means of aggression, and for the sake of the spoils of war; Treitschke, who exalted the state. The state was above all, and its authority supreme. Any position the state might take, any demand it might make, was right by virtue of the fact that it was a position taken, or a demand made, by the state.

Nietzsche, the third one, who most all his life was a physical weakling, and with a tendency toward insanity (died in an insane asylum), cried out for the superman. He decried the principles of Christianity as impractical, and demanded the ascension to power of the man of strong physique, and brilliant, dominating mind, who might fix his goal for the highest possible attainment, and ruthlessly trample down the weakling in his strides toward its realization.

The speaker showed how the combination of the teachings of these three men is finding expression in the spirit of Prussian militarism today, and accounts, in large measure, for the ruthless, heartless actions, the utter disregard of treaties and international law, the laws of modern warfare, and the rights of neutrals, and has brought upon the world this deluge of fire and sword.

Many spoke of the address as one of the most interesting to which they had ever listened. It is surely safe to say that Professor Norwood will have a large and eager audience at any time he may wish to speak at the Sanitarium again.

Our church and society are now being favored by a visit from Dr. Grace Crandall, one of our missionaries to China, and last Sabbath Day she gave a most interesting and helpful address at the time of our regular church service. She is to be the guest of honor at a reception to be held this evening at Haskell Home, welcoming all the newcomers to Battle Creek who have come here for the summer, and some of them to stay longer.

Our church is still growing: last Sabbath three members were received, two from Holland, one of them having been baptized the week before, and the other having once been a member of our Holland Church, but who had left the Sabbath for awhile, and wanted to come back. The third one was a recent convert to the Sabbath, coming from a nearby Congregational church. There seems to be quite an increase in both the attendance at our services, and in interest in the various lines of church work. The increasing interests, with their attendant responsibilities here, constrain us to beg the prayers of the people of the denomination.

M. B. KELLY.

DR. MAIN GOING HOME

After one form was on the press the following card from Dr. Main came to hand. RECORDER friends will rejoice with him and wish him many years of health and service yet.

July 10.

After over fifteen weeks in the Hospital, and two operations, my physician says I may go home, and also expect better health than I have had for years. My heart is full of gratitude.

A. E. M.

SABBATH SCHOOL

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

STORIES AND STORY-TELLING IN RELIGIOUS EDUCATION*

REV. WILLIAM M. SIMPSON

"Tell me a story." What parent or teacher of young children has not heard this request over and over again? "Tell me a story." It is a request to be heeded. Not that we should stop work every time we hear it, and tell as many stories a day as a child can ask; but from the child's normal hunger for stories we should learn the natural way of helping the little minds to unfold. In a story the real or imaginary events are not merely to be *described*; they are to be *lived*. This is why the child so loves the story; he is struggling to become acquainted with life. And he will love *your* story in proportion as you make your characters live.

There are two general classes of stories: the idealistic, and the realistic. The idealistic stories are the fairy tales, the myths, the legends, the fables, and the allegories. The realistic stories are those from history, the biographies, the personal reminiscences, and true stories of animal life. "Which kind of story is best for religious and moral training?" some one asks. All kinds. At a certain age the child normally asks for a "true" story. At another age he normally craves a fairy tale. One thing is essential: in the story, rewards must follow good deeds, and punishment must follow wrong. In real life we sometimes have to wait more than one generation to see the results. In the idealistic story the result can be made to follow. Thus the idealistic story is often truer than the "true" story.

In the selection of stories the teacher will be wise if she consults the pupils' story interests: interest is essential. Early childhood delights in stories of child life, fairy tale, myth, and nature stories. Later childhood (9-12) asks for "true" stories, stories about adults, legends, and fables.

*This paper is an abstract of certain chapters in Edward Porter St. John's book, *Stories and Story Telling*.—W. M. S.

And the adolescent will hardly be satisfied with anything but a hero story. With these principles in mind the story-teller selects a story that will accomplish his purpose. One of the story-teller's prime virtues is the habit of rejection. Reject nine out of ten of the stories you read. Reject all non-essential matter in the tenth. Then, if the remainder has real worth, familiarize yourself with it, and tell it ten times and more. The children will be glad to have it repeated. I have been asked more than a hundred times to tell the story of The Line of Golden Light. And I would gladly tell it a thousand times, if thereby my three girls learn its simple lesson of kindness to others.

An analysis of the story reveals four essential elements: (1) the beginning, (2) the succession of events, (3) the climax, and (4) the close. In the beginning the story-teller provides a background for his story, introduces the chief characters, and arouses interest. Then comes the action; tell what happened. The sequence of events must be orderly. Never commit the almost unpardonable sin of being compelled to stop in the midst and say: "Oh, I forgot; there is something else that I should have told you before." Another important point in the sequence of events is the elimination of the unrelated facts. Many things might have happened to the characters of your story, which have nothing to do with the point which you wish to bring out. Do not tell them. They only detract attention. Besides, the listener is in a hurry to hear "how it came out." Move smoothly and rapidly to the climax. The climax is the essential element of the story. For it the story exists. It gives meaning to all the rest. It enforces the moral of the story. Fail at the climax, and you fail with your story. The fourth element is the close. Many amateurs are likely to fail here. They seem unable to find a convenient stopping place. Above all things, do not drag in a moral at the close. Do not say, "Now, children, this story teaches that you should be good, and mind your parents, and never tell what is untrue." If your story is unable to enforce its own moral, it is unworthy. Besides, your moralizing will soon teach your little listener to regard *your* story as a sugar-coated bitter pill to be cautiously avoided. And you will be getting the

treatment which you deserve. After the climax, in a few sentences answer any questions which your story may have left in your listener's mind. Leave his mind at rest. The "adequate expression" which he should give to your story is not to be able to recite it, but to be willing to live it. "How shall I learn to tell a story?" Old story-tellers have their own ways, and are quite unmindful of method. Beginners may find help by analyzing the story according to the foregoing plan into beginning, action, climax, and close. The analysis may prove helpful in determining the value of the story as well as in the memorizing. Do not memorize word-for-word. Learn the story; not the words. Master it. Make it your own. Tell it again and again. Practice will teach you the tricks of the story-tellers' trade. The words, "Once upon a time," will flow naturally from your lips. You will learn the rhythmic repetition of certain words and phrases, as the "Hoppity-kick, hoppity-kick" in the story of the Little Half-Chick, and the "Trip-trop, trip-trop" of the three goats crossing the bridge. You will give occasional bits of conversation in verse; and you will make it a rule to use direct discourse rather than indirect. You will use simple language. And you will pass from the druggery to the delight of story-telling, glad to possess a gift worthy of consecration to the cause of Christian education.

Lesson IV.—July 27, 1918

OBEYING GOD. Matt. 4: 18-22; John 14: 22-24
Jas. 1: 22-27

Golden Text.—"If ye love me, ye will keep by commandments." John 14: 15.

DAILY READINGS

July 21—Matt. 4 17-22. Obeying God
July 22—John 14: 15-24. Keep my Commandments
July 23—Jas. 1: 19-27. Hearing and Doing
July 24—John 15: 8-17. Love one another
July 25—Ps. 103 13-22. Remember his Precepts
July 26—Micah 6: 1-8. What Jehovah Requires
July 27—1 John 2: 1-6. Walking as he Walked
(For Lesson Notes see Helping Hand)

TRACT SOCIETY—TREASURER'S REPORT Receipts for April, 1918

Contributions:	
Mrs. Helen Ingham Gray, Pennsboro, W. Va.	2 50
Mrs. B. P. Langworthy, Providence, R. I.	2 00
Miss Anna Larkin, Bradford, R. I.	1 00
Mrs. I. L. Davis, Jackson Center, O.	1 00
Mrs. Lucy Babcock, Jackson Center, O.	1 00
S. C. Maxson (Leonardsville Ch.), Utica, N. Y.	5 00
Miss Frances A. Babcock, Milton, Wis.	5 00

Rev. Geo. P. Kenyon, Shingle House, Pa.	4 00
Winfield S. Bonham, Shiloh, N. J.	10 00
Alice A. Peckham, Watson, N. Y.	2 50
Alice A. Peckham, Watson, N. Y., Denominational Building	50 00
Sarah F. Barbour, Westerly, R. I., Denominational Building	10 00
Franklin F. Randolph, New Milton, W. Va., Denominational Building	50 00
Mrs. Franklin F. Randolph, New Milton, W. Va., Denominational Building	10 00
The Bible Class of Pawcatuck Church, Westerly, R. I., Denominational Building	50 00
F. J. Hubbard, Plainfield, N. J., Denominational Building	100 00
Mrs. F. J. Hubbard, Plainfield, N. J., Denominational Building	100 00
A Friend, Denominational Building	50 00
G. M. Cottrell, Topeka, Kan., Denominational Building	100 00
Miss Angeline Babcock, Nortonville, Kan., Denominational Building	50 00
Mrs. Sarah Wardner, Plainfield, N. J., Denominational Building	10 00
Mrs. J. D. Washburn, Earlville, N. Y., Denominational Building	50 00
Mrs. Mary E. Maxson, Walworth, Wis., Denominational Building	100 00
Rockville, R. I., Baraca Class, Denominational Building	5 00
Milton, Wis., Church	26 34
Farina, Ill., Church	43 09
Plainfield, N. J., Y. P. S. C. E., Records for Camps	5 00
Second Alfred Church (Alfred Station, N. Y.)	38 69
Nortonville, Kan., Church	29 90
Pawcatuck Church (Westerly, R. I.)	58 62
Chicago, Ill., Church	10 00
Milton Junction, Wis., Church	37 58
Plainfield, N. J., Church	51 65
North Loup, Neb., S. S.	32 50
Young People's Board	20 00
Albion, Wis., Church	32 27
Farina, Ill., S. S.	3 92
Hammond, La., Church	3 00
North Loup, Neb., Church	50 00
DeRuyter, N. Y., Church	13 37
Rockville, R. I., Church	8 00
	\$1,232 93

Income from Invested Funds:	
George S. Greenman Bequest	\$ 150 00
S. D. B. Memorial Fund:	
Am. Sab. Tract Soc. Fund	5 59
D. C. Burdick Bequest	68 45
D. C. Burdick Farm	.11
Eugenia L. Babcock Bequest	105 56
George H. Babcock Bequest	299 87
H. W. Stillman Bequest	95 63
Marilla E. Phillips Bequest	23 75
Amanda B. Greene Bequest	26 25
George Greenman Bequest	30 00
Building Fund Account	12 50
Orlando Holcomb Bequest	30 00
George Greenman Bequest	30 00
Joshua Clark Bequest	9 00
Russell W. Green Bequest	4 50
Miss S. E. Saunders' gift in memory	
Miss A. R. Saunders	4 50
Sarah C. L. Burdick Bequest	70
Lois Babcock Bequest	35
Eliza M. Crandall Bequest	6 98
Martha G. Stillman Bequest	70
Elizabeth U. Maxson Bequest	35
A. Judson Wells Bequest	35
Deborah Randall Bequest	11 17
John G. Spicer Bequest	1 40
Parsonage Fund, Berlin, Wis.	1 57
George S. Greenman Bequest	3 88
Mary Rogers Berry	3 50
	\$ 906 16

Publishing House Receipts:	
"Recorder"	\$218 72
"Recorder" stock sold	83 60
	302 32
"Visitor"	\$105 47
"Visitor" stock sold	87
	106 34
"Helping Hand"	154 96
Tracts	2 00

"Junior Quarterly"	19 50
S. D. B. Missionary Society, 1/2 taxes on Minneapolis lot	12 29
City National Bank, Interest on Bank Balances	6 72
	<u>\$2,743 22</u>
	\$ 585 12

Receipts for May, 1918

Contributions:	
Milton S. Davis, Lost Creek, W. Va., Denominational Building	\$ 100 00
First Verona, N. Y., S. S., Verona, N. Y., Denominational Building	50 00
Mrs. A. R. Sheppard, Plainfield, N. J., Denominational Building	100 00
Mrs. J. W. Crosby, Glencoe, Minn.	30
Mrs. Sarah E. Spooner, Brookfield, N. Y.	2 50
J. H. Coon, Milton, Wis.	15 00
Mr. and Mrs. Timon Swendsen, Viborg S. D.	50 00
L. E. Maxson, Minatare, Neb.	1 75
White Cloud, Mich., S. S.	4 25
Dr. Franklin S. Wells, Plainfield, N. J., Denominational Building	50 00
Hosea W. Rood, Madison, Wis., Denominational Building	100 00
Iowan L. S. K., Denominational Building	1 00
Mrs. Ada Sanders, Fouke, Ark., Denominational Building	5 00
S. S. Powell, Hammond, La., Denominational Building	50 00
Churches:	
Little Genesee, N. Y.	20 12
Rockville, R. I., S. S.	5 00
First Brookfield, Leonardsville, N. Y.	14 53
Plainfield, N. J.	12 27
Second Brookfield, N. Y., Brookfield, N. Y.	2 00
Second Brookfield, N. Y., Brookfield, S. S.	5 16
Cartwright, New Auburn, Wis.	5 00
Independence, N. Y.	10 00
Marlboro, N. J.	7 00
Cartwright (New Auburn, Wis.)	10 00
Syracuse, N. Y., S. S.	1 00
Independence, N. Y., through Mrs. F. P. Schoonmaker, Denominational Building	30 00
	<u>\$ 651 88</u>
Income from Invested Funds:	
Clara Cooper Mortgage	\$ 23 21
T. H. York Bequest	3 00
George Bonham Bequest	3 00
Greenmanville, Conn., Church Fund	4 50
Mary P. Bentley Bequest	4 50
Relief A. Clark Bequest	21 00
E. Sophia Saunders Bequest	3 00
Susan E. Burdick Bequest	3 00
	<u>\$ 68 21</u>
Publishing House Receipts:	
"Recorder"	115 28
"Visitor"	84 97
"Helping Hand"	40 40
Tracts	1 00
"Junior Quarterly"	16 84
	<u>\$ 258 49</u>
Alfred University, 1/3 Insurance Premium, Wardner Property, Chicago	4 50
S. D. B. Missionary Society, 1/3 Insurance Premium, Wardner Property, Chicago	4 50
	<u>\$ 987 58</u>

Receipts for June, 1918

Contributions:	
Mrs. Susan F. Looftboro, Milton, Wis., Denominational Building	\$ 50 00
Plainfield, N. J., Junior C. E. Society, Sabbath Rally Day Col.	1 86
Mrs. M. C. White, Sioux City, Iowa	5 00
L. E. Maxson, Minatare, Neb., Denominational Building	5 00
A Friend, Chicago, Ill.	10 00
Joseph H. Fogg, Shiloh, N. J.	35 00
Joseph H. Fogg, Marlboro, N. J.	15 00

Marie S. Stillman, Providence, R. I.	20 00
Mrs. A. P. Hamilton, Alfred Station, N. Y.	5 00
J. A. Inglis, Milton, Wis.	12 50
L. S. K., Wisconsin	5 00
Mrs. M. A. Ayars, Panama City, Fla., Denominational Building	5 00
Mrs. Phebe E. Phillips, Utica, N. Y. (Leonardsville Ch.), Denominational Building	25 00
Mrs. Sarah Spooner, Utica, N. Y., (Brookfield Ch.), Denominational Building	25 00
Miss Nina E. Palmiter, Alfred Station, N. Y., Denominational Building	10 00
Elmer L. Hunting, Plainfield, N. J. (Life Membership)	20 00
Miss Ada Saunders, Fouke, Ark., Denominational Building	5 00
Little Genesee, N. Y., C. E. Society, Denominational Building	30 00
H. D. Clarke, Battle Creek, Mich.	5 00
Women's Executive Board	119 67
Women's Executive Board	225 00
Mrs. C. B. Crandall, Oskaloosa, Kan., Denominational Building	50 00
Churches:	
Hammond, La.	2 80
Plainfield, N. J.	12 52
Welton, Iowa	16 37
Los Angeles, Cal.	11 40
Waterford, Conn.	36 10
Chicago, Ill.	12 00
First Alfred, N. Y.	54 93
Farina, Ill. S. S.	8 17
Condersport, Pa., S. S.	3 92
Ritchie, West Va.	16 38
Verona, N. Y., S. S.	12 67
Dodge Center, Minn.	2 41
Mill Yard Church, London, Eng.	20 84
Albion, Wis.	6 45
Friendship (Nile, N. Y.)	15 28
Milton, Wis.	57 61
Nortonville, Kan.	106 69
Hammond, La.	6 60
New York City	12 10
Second Alfred, (Alfred Station, N. Y.)	44 82
Shiloh, N. J.	40 35
Little Genesee, N. Y.	49 03
Riverside, Cal.	29 40
DeRuyter, N. Y.	44 25
Welton, Iowa	25 00
Battle Creek, Mich.	25 00

Collections:	\$1,357 11
1/3 Collection, Central Assoc.	11 53
1/3 Collection, Western Assoc.	13 00
1/3 Collection, Eastern Assoc.	13 01

Publishing House Receipts:	
"Recorder"	\$207 91
"Recorder" stock sold	62 62
	<u>270 53</u>
"Visitor"	\$ 74 55
"Visitor" stock sold	75
	<u>75 30</u>
"Helping Hand"	32 06
"Junior Quarterly"	23 37
	<u>\$ 401 26</u>

Income:	
John G. Spicer Bequest	2 00
Permanent Fund Account:	
For Liberty Loan Bonds	400 00
Building Fund Account:	
For Liberty Loan Bonds	110 00
	<u>\$2,307 91</u>

E. & O. E. F. J. Hubbard,
Plainfield, N. J., Treas.
June 30, 1918.

Do not say, "Ah, if I had the gifts of so and so!" A little talent, in the hand of a great God, may work for mightier issues than you think.—G. H. Morrison.

OUR WEEKLY SERMON

FRUITFULNESS THROUGH SELF-SACRIFICE

REV. EDGAR D. VAN HORN

Text: "Verily, Verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit." John 12: 24.

The seedtime of the year has passed and all over this beautiful land of ours fields of grain are growing and giving promise of a full and splendid harvest. Into thousands of garden plots, carefully prepared for the planting, seeds have been placed worth vast sums of money. Waste land never before tilled has been plowed or spaded up to do its bit in feeding a hungry world. And all this at a time when seeds were never so high. A year ago, potatoes costing four or more dollars a bushel were placed in the soil to rot away. This spring corn costing from ten to fifteen dollars a bushel has been planted in vast quantities. Other farm and garden seeds at unprecedented prices have been placed in the soil where they have rotted. All this has been done at a time when multitudes of people scattered over the face of the earth are hungry, many of whom are starving. Why do we waste all this precious seed, when, as Judas said, it might have been given to the poor. Why this tremendous sacrifice, this putting of precious grain and seeds where they must decay and rot? Why, just because we know that unless we put this seed into the ground to rot and die, there will be no new crop, no crop to meet the world's unprecedented need. Humanity is in danger of starving, and to meet this danger which is growing with each passing day, we are making this tremendous sacrifice in food values in potatoes, corn, oats, wheat, and garden seeds. We know that the future harvest depends, solely and completely, upon this systematic and intelligent sacrifice of these food values, and therefore we make it willingly and gladly. "Except a kernel of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit." Yes, it is because new life springs

out of the old that we plant and sacrifice. There is a vision of the future in our minds, an expectancy, a hope. As we plant, we look to the coming harvest. Present loss becomes the promise of future gain.

This is a divine principle, *Death is the condition of fruitfulness.* It is as old as the world and yet it never loses its power to interest and charm us. Sometime ago I preached to the children of my congregation a sermon on the text, "Behold the lilies, how they grow." I had the bulb of a lily in my hand. It was a Chinese lily, one which I purchased in the ten-cent store. It was a rough, scaly, homely bit of vegetable life. And after the service I took it home and placed it in the soil. In the course of a few weeks there appeared a beautiful lily which had grown from this homely, unpromising bulb. I expected that this would be the last of the lily but the following spring, to my surprise, a new lily came up and my friend, Dr. Stout, of the Botanical Gardens of New York, told me that the old bulb never blooms but once; that when it blooms it dies. But when it dies it gives life to one or more little bulbs which develop within the walls of the old one and thus multiply the new life.

Our text refers to the grain of wheat. You know what it looks like. It is complete, hard, and self-contained. So far as its appearance is concerned, it looks dead. Yet it is not; for within its hard walls there is a mysterious something, which we call the germ of life, which is capable of developing into a new and wonderful life. The beauty of summer lies hidden within its dark plain walls. But the paradox is that it must die to become alive. It must be cast out of the hand of the sower, fall into the earth and be buried in darkness where its outer shell must be broken up and decay before the little germ of life within it can be awakened and manifested; before it can come forth out of its prison house of loneliness to grow, unfold in its beauty, and bear its glad harvest, thirty, sixty, or a hundred fold. Unless it passes through this change it remains by itself, lonely, isolated, unproductive. We may gather our corn, wheat, or oats; but each abides by itself in a very real and peculiar sense. Each to become vitally related to others of its kind in a harvest, must die. When a seed goes into the soil, the day of its death

becomes the day of its birth and it becomes a part of, and shares in, the great universal life.

"First the grain, and then the blade—
The one destroyed, the other made;
Then the stock and blossom, and again
The gold of newly minted grain.

"So life, by Death the reaper cast
To earth, again shall rise at last;
For 'tis the service of the sod
To render God the things of God."

It was therefore a very significant statement of Jesus, when, in response to the statement of his disciples, that certain Greeks wished to see him, he replied, "The hour is come that the Son of man should be glorified." For the hour of his death would be the hour of his glorification. Just as death is the condition of fruitfulness in the natural world, so it is the condition of fruitfulness in the spiritual world. Jesus said, "I, if I be lifted up, shall draw all men unto myself." To his disciples, his death, like the dissolution of the seed, seemed to terminate his work, but was really its germination, its beginning, the real universal relation to the whole world. While he was living, it was only his single strength which was used—in a sense he abode alone. True he did much by healing, instructing, and showing men how to live. He made them think, stirred up the deeper sentiments of life, helped many to reform their lives, prepared a great message for the world, and yet the real redemptive work of the world was begun when he gave his life, when in the darkness of the tomb the old life passed away and the new life began. The real power and increase of his life, the right understanding and appreciation of Christianity did not begin until the day of his death. "By the visible appearances and the external benefits and the false expectations his greatness created, the minds of men were detained from penetrating to the spirit and mind of Christ. It was expedient for them that he go away, for until he went they depended upon his visible power and his spirit could not be wholly received by them. They were looking at the husk of the seed and its life could not reach them. They were looking for help from him rather than trying to become like him."

We all know how it is the nature of grain to produce its own kind, multiplying in its death many times. So Christ multi-

plied in his death a multitude like him. That is the reason why it was expedient that he should go away, for in his departure he came nearer men than a bodily presence. Notice how this truth stands out in other passages: "When thou shalt make his soul for an offering for sin, he shall see his seed, and shall prolong his days." Again in the words of the apostle Paul, "Without the shedding of blood, there is no remission of sins." By the death of Jesus we receive both inclination and ability to become with him sons of God. "The love of God constraineth us . . . that they which live should not live henceforth unto themselves but unto him who died for them."

Now the practical side of this great truth is simply this. If we use our life for selfish and present ends, to satisfy present cravings and sensual desires, we lose it forever. On the other hand, if we put down selfishness and yield ourselves to God, and spend it for the good of our fellow-men, even though we may not get recognition for so doing, if we are willing to forego personal pleasure, for the sake of other's good, then our life will find its best and highest development and pass into life eternal.

When Jesus uttered these immortal words, he was thinking of the Greeks who had expressed a desire to see him. They of all people of that day needed the lesson. Self-culture, self-enjoyment were master words and the ruling passion with them. The chief good in human life, the supreme end, was personal enjoyment and pleasure. And in this they are not unlike our sensuously luxurious and pleasure-seeking generation. The Christian ideal, now as then, calls for a complete reversal of the order. The renunciation of all selfishness, our willingness to deny ourselves in order that we may do good, is the fundamental law of life, whether by the individual singly or collectively. "Cost, sacrifice, self-denial, toil, generosity, self-forgetfulness, this laying down, every day, in whole or in part, of even life itself—this is ever the divine condition of usefulness, the price we must ever pay in order to be benefactors to our fellow-men or helpers to advance the Kingdom of God in the world."

And may it not be that in the present

(Continued on page 62)

MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N. Y.
Carley, Francis
Greene, Carl
Greene, Carlton
Horton, Corp. Kenneth

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

ALFRED, N. Y.
Ayars, Capt. Emerson W.
Ayars, Lister S.
Babcock, Corp. Ronald
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ADDRESS NOT KNOWN
Burnett, George C.

¹Died, January 12, 1918, at Camp Green, of cerebro-spinal meningitis.

²Killed in action on the Ypres Front, in France, November 6, 1917.

³Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.

⁴Died at Spartanburg, S. C., April 29, 1918, of pneumonia.

⁵Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.

OUR WEEKLY SERMON

(Continued from page 60)

world war this principle is operative? If we had chosen to abide by ourselves alone we would, by that very decision, have chosen death, rather than life. But having determined to give ourselves to secure the rights and freedom of downtrodden men we shall find our life increased, thirty, sixty, or a hundred fold both here and in the world to come. May this truth come home to every selfish, pleasure-loving, self-seeking soul—"He that would save his life shall lose it." "Except a kernel of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit."

The era which is coming in with the new century throughout the earth is essentially an era of brotherhood. Men all over the world are beginning to know one another. Business is founded upon belief that men are essentially honest. Democratic government has its foundations in the same belief. Religion is trusting more and more to the individual conscience, less and less to creed and church and authority. Life is franker, more wholesome, kindlier than ever it was before. All our civilization is permeated with institutions that show we are beginning to feel responsibility for our weaker brothers' weaknesses, and their sore needs and grievances. Through all civiliza-

tion the voice of Christ is speaking. He has indeed risen. He lives today even more abundantly than he lived in Judea. He is crucified wherever there is cruelty, wherever there is injustice, wherever there is a callous heart in the presence of suffering. Christ suffers on a million crosses today, and rises in a million victories where men with broadened vision and deeper sympathies rise to their new duties toward their brothers; in a million hearts, as the truth of Christ's message is borne by education and clean environment to a wider and wiser acceptance among men.

And thus into the world in this new age comes the new resurrection, the more abundant life. Whatever of good the age knows is the good of Christ's living spirit. There is nothing else worth while. Therefore we may cry across the centuries, with Paul, our determination "not to know anything among you save Christ and him crucified"—*William Allen White, in the Continent.*

Across the sea a challenge came
With roar of guns and flash of flame!
"Twixt Might and Right" the line was drawn
And Freedom's last great fight was on!
America that challenge heard;
Her answer all the world has stirred!
See! Streaming on the winds of France
Her flag and allied flags advance!
Nor will those allied flags be furled
Till Freedom triumphs through the world.
—H. T. Suddrith, in *Journal of Education.*

MARRIAGES

RUDD—LANGWORTHY.—At the home of the bride's parents, Mr. and Mrs. John Langworthy, of Adams Center, N. Y., June 22, 1918, by Rev. A. Clyde Ehret, Reata Langworthy and Willard Rudd.

AURAND—HOEKSTRA.—On the evening of June 27, 1918, at the home of the bride's parents, Mr. and Mrs. D. J. Hoekstra, 69 Hanover St., Battle Creek, Mich., Mr. Charles Aurand and Miss Elizabeth Hoekstra, Pastor M. B. Kelly officiating.

HALL—DAVIS.—On July 4, 1918, at the home of Mr. and Mrs. D. S. Gurley, of Adams Center, N. Y., by A. Clyde Ehret, F. Gregory Hall and Beth Davis, both of Milton, Wis.

DEATHS

BURDICK.—George Noyes Burdick was born in the town of Stonington, Conn., March 29, 1849, and died in Westerly, R. I., May 15, 1918.

He was the son of Deacon Isaac and Mary Louise (Babcock) Burdick, one of a family of seven children, only one of whom, Deacon Thomas T. Burdick, of Alfred, N. Y., survives him.

He was married September 12, 1876, to Ada Langworthy, of Potter Hill, R. I., by Dean Arthur E. Main, then pastor of the Ashaway Church. One son was born to them, Henry L., who with the wife was able to be with him during his sickness.

Mr. Burdick was a member of the First Hopkinton Seventh Day Baptist Church of Ashaway, uniting with that body April 28, 1866. He was an ardent supporter of the church all his life.

He took part in many of the business enterprises of the communities in which he lived. At one time he was in the John E. Potter publishing house, at Philadelphia. At the time of his death he was vice president of the Ashaway National Bank and a director in both the Tennessee and the Ashaway Line and Twine Companies.

Brother Burdick always had a happy way with him which made him a great many friends with all classes of people, especially with the children and young people. These share deeply with the family in the loss that has come.

The funeral services were conducted by Rev. Clayton A. Burdick, pastor of the Pawcatuck Church where, for a number of years, Mr. Burdick had been a regular attendant. Rev. S. H. Davis, a close friend of the family, assisted in the service.

C. A. B.

WHITFORD.—Hattie Kellogg Whitford was born in the town of Adams, N. Y., July 22, 1864, and died at her home near Adams Center, June 7, 1918.

She was the daughter of George G. and Mary Fuller Kellogg. On January 14, 1885, she was married to Jesse Whitford, of Adams Center, N. Y. To them one child was born. For some time she had been in failing health, but was much improved and her recovery was expected. The end came very suddenly, and she died in about a half-hour after she was taken with apoplexy.

In early years she joined with her people the Baptist Church. Soon after her marriage she joined the Seventh Day Baptist Church with her husband. She has been a faithful member, always ready to do more than her share. With her departure the church loses one of its best members, the community one of its most consistent neighbors, and the home a most devoted wife and mother.

She leaves to mourn her loss her husband, Jesse Whitford, a daughter, Mrs. Janie Cornwall, of Schenectady, N. Y., two sisters, and a host of devoted friends and neighbors.

Funeral services were conducted in her home by her pastor, and interment was in the Adams Center Union Cemetery.

A. C. E.

RODNAS.—Lillian Eva Socwell Rodnas, youngest daughter of Rev. E. H. and H. M. Socwell, was born at Garwin, Iowa, November 29, 1889, and died at Dodge Center, Minn., June 20, 1918, in her 29th year.

She was baptized by her father and joined the Seventh Day Baptist Church of Berlin, N. Y., May 13, 1905, of which church she was a member when she died. During her father's pastorate at Adams Center, N. Y., she was a member there and was elected to the position of church organist, in which capacity she served efficiently several years.

She was married October 13, 1912, at Anoka, Minn., to S. C. Rodnas, of Minneapolis, in which city they resided for the first two years of their married life. Since February, 1914, they have been residents of Sacramento, Cal.

After several months of declining health, with an intense desire to see her loved home folks she made the long trip in a Pullman berth with her three little children. After her arrival she steadily grew weaker till it became clearly apparent that there was no hope of recovery. Two weeks before the end her husband, Mr. Rodnas, hastened to her bedside from California, and with her parents and two brothers, Charles, of this place, and Herman E., of New Auburn, Wis., was by her when the Lord called her home.

Lillian lived her life quietly, loved and esteemed by those who knew her and will be mourned by a wide circle of friends. She was an earnest Christian woman who loved her dear ones, her home and her Lord. "Blessed are the dead who die in the Lord."

Brief farewell services were conducted at the home by Pastor H. C. Van Horn. Burial was made in the beautiful Riverside Cemetery.

H. C. V.H.

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*,
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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, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

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

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

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

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

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

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

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

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

"To confess a sin in prayer is the best way to learn to hate it, and find power to conquer it."

THE SABBATH RECORDER

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

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The Sabbath Recorder

ANY essential improvement in the religious condition of America must come, first, through improvement of personal religious experience, and secondly, through religious organization. The Sabbath question is and always must be a religious question pure and simple. Sunday laws, enforced idleness—these can not solve the problem. There can be no such thing as a "Civil Sabbath." If the history of Phariseism, Catholicism, and Puritanism does not prove this, then Schiller was wrong, the history of the world is not the judgment of the world, and men may go on forever repeating the follies of the past. It is easy to charge Seventh Day Baptists with being "legalists," but their legalism is innocent and innocuous compared with the legalism of those alleged "Sabbath Reformers" who rely on civil law. When the real spiritual reform comes it will come first within the churches, and especially within Protestant churches.

—Abram Herbert Lewis, D. D. LL. D.

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