

*The United War Work
Campaign just closed found
you most willing to*

G I V E

It is a good habit to acquire

Why not

G I V E

*for the Denominational
Building*

F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

The Sabbath Recorder

LIKE all the greatest spiritual teachers of mankind, Jesus realized a profound danger to the better self in the pursuit of wealth. Whoever will watch the development of a soul that has bent its energies to the task of becoming rich, can see how perilous the process is to the finer sense of justice, to the instinct of mercy and kindness and equality, and to the singleness of devotion to highest ends; in short, to all the humanity in us. It is a simple fact: "Ye can not serve God and mammon"; each requires the best of a man. . . . When a man lays up treasure, his heart almost inevitably is with his treasure. . . . Wealth is apt to grow stronger than the man who owns it. It owns him and he loses his moral and spiritual freedom. . . . It wedges society apart in horizontal strata between which real fellow-feeling is paralyzed. It lifts individuals out of the wholesome dependence on their fellows and equally out of the full sense of responsibility for them. That is the charm of riches and their curse. . . . If the kingdom of God is the true human society, it is a fellowship of justice, equality, and love. But it is hard to get riches with justice, to keep them with equality, and to spend them with love.

—Walter Rauschenbusch.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.
COMMISSION OF THE EXECUTIVE COMMITTEE
For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.
For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

AMERICAN SABBATH TRACT SOCIETY

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Miss Cora Clarke, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

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

BOARD OF FINANCE

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. Henry N. Jordan, Battle Creek, Mich.
Recording Secretary—Miss Ethlyn Davis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—David M. Bottoms, Battle Creek, Mich.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.
Intermediate Superintendent—Mrs. Cora R. Ogden, Salem, W. Va.
Field Secretaries—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Frank J. Hubbard, Plainfield, N. J.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
Paul E. Titsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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PLAINFIELD, N. J., DEC. 9, 1918

WHOLE NO. 3,849

Rev. Lester C. Randolph's Last Appeal for Milton College

In the *Milton College Review* of November 14, Rev. Lester C. Randolph, as financial agent for Milton College, made his last plea for the endowment fund of that institution. It was written one week before his death. Into it he seems to have put his whole heart, hoping to arouse the people to a sense of Milton's needs and to secure a hearty response. For two or three years Brother Randolph had been carrying the burden of fund-raising in order to secure the standardization of the college, when the stress and strain of war time made it seem best to allow the matter to rest until conditions were more favorable.

Believing that the opportune time had come, Brother Randolph prepared his plea for "The Final Lift." In it, reference is made to the fact that "some of the sons of Milton will not come back." "They have laid down their lives for others," making the supreme sacrifice; and Brother Randolph thought that those to whom his message should go would now "be glad and proud to make this small sacrifice of material treasure."

When the friends of Milton College all over this land come to read his appeal, which we give elsewhere in this RECORDER, it will be surprising if many hearts are not moved to respond.

A Harvest Ingathering Is Most Appropriate

We publish today a brief article from Dr. J. C. Branch, of White Cloud, Mich., urging a harvest ingathering as being especially appropriate just at this time. Dr. Branch is one of the ministers recently added to our denomination. His heart is in the work, and in a note to the editor, sent with the article, he says:

DEAR BROTHER: Would it be in keeping with the spirit of our people to make a drive for a harvest ingathering? While I feel so thankful to the heavenly Father for the termination of the world war, and while the way is opening for more than a national democracy, even for

a Christian democracy, for a general uplift, and a deepening of the work of grace in the hearts of God's people, I feel like asking, if, in such a time as this, we as Seventh Day Baptists shall stand still, or shall we go forward with energy, and place a few of the dollars which God has given us into the treasury, so the Lord's cause can prosper while the times are so opportune?

I can think of nothing now that would be more likely to put new heart into the workers and, I believe, revive the spirits of our people, than some such rally as Dr. Branch pleads for. Whether it be done under the name of thank offering, or harvest ingathering, it matters not, only so the people unite with one heart, actually relieve their boards of financial embarrassment, and leave them with a margin for much-needed work on mission fields that are suffering for help.

The amount suggested by Dr. Branch may at first seem very large to many, yet a second thought will show that an average of less than four dollars a member would more than make it.

Cheering Responses Encouraging Interest

Another letter just received brings \$10.00 for the RECORDER Fund to pay subscriptions for some who are unable to pay their own. Several gifts in response to this call have brought good cheer to our hearts.

Encouraging words of interest in the denominational work were also given by the same writer, whose home is in the great West. He writes:

It seems to me that our denomination needs stirring up to the necessity of giving more liberally to the end that our societies may be out of debt and have enough to carry on much needed work. I imagine that you are heartily tired of urging our people on this line and feel that others ought to speak out. Do you think it possible to induce one hundred or more of our people, who are able, to give \$50.00 or \$100.00 each to get us out of the tangle?

Yes, indeed, I am "heartily tired of urging our people on this line," and do feel relieved and thankful when "others speak out." In answer to our good brother's

question as to whether fifty or one hundred friends of the cause can be induced to give \$50.00 or \$100.00 to help out of the tangle, I can only say, "I do not know." The one thing I do feel sure of is that there are several times that number who could make such offerings if they were willing, and that, too, without burdening themselves. But the very thought of the amount of persuasion necessary to bring this about makes one "heartily tired" before any beginning is made. What a surprise it would be all around if the spirit of Christian liberality would spring up in the hearts of Seventh Day Baptists until the mere mention of denominational needs with such suggestions for meeting them as those made by the two men mentioned above would bring in the gifts!

In connection with these thoughts let me ask RECORDER readers what they think of the efforts to relieve the distress of mission boards by thank offerings or ingatherings. When our boards are in distress for funds there is no way but to appeal to the people for help. To cut down the expenses by dropping the workers would be dishonorable. Our people would never like to see that done. Indeed, if all do their part it would never need to be done. Would not a whole-hearted drive before the new year begins be just the right move to make?

"For Conserving the Man Power of the Nation"

We rejoice that the distilleries of this nation have been closed, that breweries can not run while war conditions last, and that the President has signed the prohibition bill which takes effect the first of next July. We are glad to note the steady gain in prohibition sentiment throughout the land in spite of the clamorings of liquor men and their subsidized newspapers over this so-called "blow at prosperity." The public knows pretty well that the liquor industry is really a national liability instead of an asset, and the people who have seen half the States in the Union go dry without showing any signs of the bankruptcy predicted are all ready to go forward in the ratification of an amendment that will make prohibition a permanent law of the nation.

The recent proof of the alliance of the brewers with Germany, and of the spend-

ing of millions of money upon spies and boycotts to promote the selfish interests of beer lords, is enough to turn all loyal hearts against them and their work forever.

There is one expression in the bill that has just become a law that might well be made a slogan in the fight with the liquor interests. That expression is, "For the purpose of conserving the man power of the nation." It is a matter of rejoicing that the Government itself has at last awakened to the menace the liquor business offers to the man power of our country. In times of peace as well as of war, thousands upon thousands have been protected by law and actually licensed to carry on a business which from first to last threatens the man power of America. The war has opened the eyes of the Government to see at last the real workings, the natural harvest of the liquor business. It has found that the man power is in jeopardy wherever the liquor business is permitted. And we believe the States are now ready to protect their much needed man power by putting out of business forever the class of hitherto privileged malefactors who have wrought greater ruin than is wrought by war.

What Are We Here For?

In a neatly printed card "To Seventh Day Baptists," Brother Corliss F. Randolph states two facts in regard to our history: "The Mill Yard Church of London is three hundred years old, and Newport Church was organized two hundred and fifty years ago lacking three years." Then follow two questions that should attract the attention of every one of us: "What are we here for? What are we going to do about it?" Brother Randolph is using these cards as he writes to Seventh Day Baptists, putting them into his letters and urging his correspondents to think over the question carefully for three months and then answer to themselves.

We do not see how any one of our people can study Seventh Day Baptist history and become familiar with the records of noble men who lived and wrought in the generations gone by, without feeling thankful for their inheritance from such true heroes of faith. Who can come back from such a study without renewed desire to do something for the advancement of the faith of our fathers, in the hearts of men? Who

can think of the marvelous way in which we have been preserved as a people without feeling that we are here for a great purpose? In the natural course of events, unless some power above the human had kept such a small people from being swallowed up by the overwhelming numbers of other sects, we should have disappeared from the earth two centuries ago, and the Bible Sabbath would have been entirely forgotten for want of champions to hold up the truth. It was through faithful Seventh Day Baptists that the Adventist Denomination was led to embrace the Sabbath. And now upon faithful Sabbath-keepers rests the responsibility of keeping Sabbath truth alive until the world sees the folly of trying to make holy time of a pagan day that was once dedicated to Baal instead of Jehovah. This in itself is a great work, and we trust that conscientious Seventh Day Baptists will answer:

"Faith of our fathers, living still,
In spite of dungeons, fire and sword,
Oh, how our hearts beat high with joy,
Whene'er we hear that glorious word!
Faith of our fathers, holy faith,
We will be true to thee till death."

"I Will not Leave You Comfortless" When the disciples had lost their Lord, and deep sorrow caused by their bereavement and the apparent failure of all their hopes and plans had settled down upon them, in their loneliness and grief they must have felt that nothing could ever comfort them again. For their sorrow there seemed no remedy. They had not yet found that there was an element of comfort in the sorrow itself. All the love they ever had for the one gone was with them still. The memories of his beautiful deeds, his sweet spirit, his gracious words were with them. The abiding influence of his blessed life held them in a wondrous way, and though some of their hopes were blasted, the sweet memories were theirs from which they would not part for all else beside. Though they could but weep, still there was a strange comfort in the precious memories that filled their hearts. How they must have cherished the Master's words, "I will not leave you comfortless."

There are many ways in which our Father comforts his bereaved ones. Did you ever think of tears as a means of com-

fort? When friends are in trouble, do not tell them not to weep; for when the sorrowing heart has almost reached the breaking point, then, by God's own provision for relief, the safety valves are opened and tears flow. We say truly, "There is light beyond the clouds," and this is a great comfort. But let us not forget that there is light in the clouds as well as beyond them. God's own way of binding up wounded hearts is through the "first aid" of tears. Were it not for these, many a heart would break.

Again, Christ brings comfort, not only by the indwelling of his Spirit, but by the sympathy of loving friends into whose hearts he puts a yearning desire to give consolation. Was there a time in your life when you thought that no human help could comfort you and that you wanted to be alone with your sorrow? If so you overlooked the value of genuine human sympathy. To comfort them that mourn is an important part of God's plan for those that love him. This must be because he sees how much his sorrowing ones need sympathy. In looking back upon his day of trouble—a day in which he thought no human help could avail—many a soul has discovered the blessedness of human sympathy. You were mistaken when you thought that words could bring no comfort for such sorrow as yours. You know better now; for among your most precious memories are to be found the words of hope, counsel, and sympathy, spoken by friends whose hearts were moved by pity and filled with love. Or it may be that those friends could find no words to utter, but could only stand beside you and mingle their tears with yours. They, too, had known sorrow and wept anew for yours. Friends made your grief their own for love's sake. Thank God for such Christ-sent comforters. By these also the Savior fulfils his promise, "I will not leave you comfortless."

I love to think of some scenes in the Master's life among afflicted men. Little human signs of sympathy were never wanting. In compassion he entered into their sufferings and shared their sorrows. He who promised to be a comforter was himself a man of sorrows and acquainted with grief. When he was about to open blind eyes, he looked up to heaven and

"sighed." When he stood by the tomb with the bereaved, "Jesus wept." There are times when his sighs and tears are more helpful than would be his power to perform miracles. By them he comes near as a comforter. Without them the bereaved would miss some of the most consoling things in the Bible.

A Good Yearly Meeting The time-honored yearly meeting of the New Jersey, New York City and Berlin (N. Y.) churches was held with the Plainfield Seventh Day Baptist Church on Sabbath and Sunday, November 30 and December 1. On Sabbath eve, after an excellent sermon by Rev. Gideon H. F. Randolph, the new pastor at Berlin, N. Y., a brief conference meeting was held in which several took part.

The house was well filled on Sabbath morning, and Rev. George B. Shaw preached a most practical sermon, in which he showed that our one great need as a people is not a constant repetition of the old Sabbath arguments, but better exemplification, by consistent living and real Sabbath-keeping, of the truths we hold.

The Sabbath-school hour at 3 o'clock in the afternoon was occupied by Rev. Alonzo Crofoot, of Marlboro, and Rev. Edwin Shaw, the one giving an address on the lesson for the day, and the other a chalk talk for the children.

At 4 o'clock Miss Edna Burdick, of New Market, led one of the best young people's meetings we have seen since the association at Shiloh. The theme was, "Our Pleasures for Christ." The acrostic on the board spelled the word Christ, and different speakers referred to college, and home pleasures, recreation in books, etc., ideal Christian Endeavor socials, scouts, and the test of our pleasures, all to be such as Christ can approve.

Doubtful pleasures and those that tend to evil are to be discarded. It would have done RECORDER readers good to listen to the loyal testimonies given by the fine company of young people in that meeting.

Nearly an hour at the beginning of the evening meeting was devoted to a memorial service in honor of the late Rev. Lester C. Randolph. Brothers Edwin and George Shaw, and Willard D. Burdick, old school-mates of Brother Randolph, paid their lov-

ing tributes, Deacon Thomas H. Tomlinson and Pastor James L. Skaggs made appropriate remarks, and the editor spoke of Brother Randolph's relations to the SABBATH RECORDER.

At the close of the memorial service, Rev. Erlo E. Sutton preached on, "Jesus the Source of Spiritual Blessing."

This was a good Sabbath Day. The ladies of the Plainfield Church had arranged to entertain all guests at the church, and tables were set in the Sabbath-school room and in the church parlor, where dinner and supper were served. This plan enabled friends from the churches to spend the time between meetings in a social way, and the hour was greatly enjoyed.

Sunday was given up to a ministers' conference in the morning and a workers' conference in the afternoon. The first was led by Secretary Edwin Shaw, with eight ministers present. The second was led by Rev. Willard D. Burdick and was for the general public. This meeting was well attended.

Our readers may be interested to know that the Plainfield Church held a service on Thanksgiving Day, in which a thank offering of \$75.00 was made for the two boards and for Armenian sufferers.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Dr. J. C. Branch, of White Cloud, Mich., writes a letter in which he says, "I would like to know how many *ten dollar* men there are in the denomination who will come to the front by the first of 1919 with the cash for the missionary fund? Set me down as one, and let the good work go on." The letter enclosed a check for \$10.00. Who will be the next? Send to the treasurer of either society, to the editor of the SABBATH RECORDER, or to the secretary.

In a letter from Margaret Burdick, of Milton Junction, Wis., she says, "Enclosed please find \$10.00 to be used where needed most for the debt of the societies, my Thanksgiving mite." We are looking for checks from the treasurers of the various churches bringing in the Thanksgiving offerings. How many would like to do just a little more now before the first of Janu-

ary, and join the "ten dollar club" started by Dr. Branch?

From Augusta, Ga., comes a letter in which Mrs. Elmer Kemp says, "Having noted through the columns of the SABBATH RECORDER the request for a special Thanksgiving offering I am inclosing herewith a check for \$12.00 as our contribution thereto. I am sending this direct to you, it being of course impossible to know what action our church was taking in the matter. However we are members of the Independence (N. Y.) Church and L. S. K's also, and credit should be given thereto. I am sincerely hoping that an offering to raise the indebtedness of both boards may be realized."

Alice A. Peckham, of Watson, N. Y. writes, "Enclosed find \$2.00 as my Thanksgiving offering. Use where most needed. Will send \$5.00 to each of the boards, not later than January, 1919." This good sister is thus already enrolled in the "ten dollar club" and has sent a Thanksgiving offering besides. "And Jesus answering said Were there not ten cleansed? but where are the nine?"

Now that the boys will be coming back from military service, our boys, Seventh Day Baptist boys, what are we going to do for them besides cheering, and shouting, and asking questions about camp life and battlefields and sea voyages, and giving them the glad hand of welcome? Most of them will be looking for a job, and a job worth while, a hard job, for they have been up against hard jobs, and they are ready for them. They will want jobs such as Sabbath-keepers can accept and be true to the Sabbath. They will want jobs that appeal to the heroic. They will want jobs in which they can be of real service to humanity.

And young men are wanted, strong, loyal young men are needed among us. We must give them every opportunity. We must help them into business, either as partners in our own enterprises, or back them with credit for business of their own: or give them employment on our farms, or in our stores, or shops, or factories at good living wages. We must loan them money

to take courses in preparation for professions like the law, medicine, engineering, teaching, etc. We must give them places of service in our churches and our religious work. We must send them to our theological seminary and support them while there. We must put them upon mission fields and see that they are taken care of. This must be our spirit, and this must be our practice in reference to our boys who are coming home.

Opportunities for service for humanity, for the uplift of the world, for the incoming of the kingdom of righteousness as it is in Jesus Christ, are not narrow among Seventh Day Baptists. We may have to make financial sacrifices now and then, but we are not shut out from Christian service. A man can be a worker in Y. M. C. A. efforts and do more for his fellow-men as a Seventh Day Baptist than he could do otherwise. For in addition to actual deeds, our loyalty to our convictions gives us an influence that counts in our work for the world quite as much as what we actually do. Take young men of equal ability and equal zeal, and I am fully persuaded that the one who conscientiously and consistently lives as a loyal Sabbath-keeper will do more in a lifetime for the betterment of the world and for the kingdom of righteousness than his brother who disregards the Sabbath of Christ. I know of mission fields where we have churches of only a few members, all surrounded for miles with an unchurched multitude. There are comfortable parsonages unoccupied. What an opportunity for a young man with his wife to start out as pastor of the people, a leader in all that is good and clean in the lives and homes of such a community! We ought to help make such opportunities attractive and appealing to our young men and women, and support them well in such efforts.

This life is but a preparation for the eternal years. When we contemplate life after death from the life before death, a belief in immortality makes the present life more important.—E. F. Sanderson.

"Be self-reliant. The world could not help you much if it would, and would not if it could."

MISSIONS

MISSIONARY MEANDERINGS

MRS. T. J. VAN HORN

"Just before Conference" seems a long time ago, in these wonderful days of crowding events. Yet there were some happenings at that time which may interest those whose thoughts turn often to this great Southwest field.

We pitched our tent beside the schoolhouse on Beck's Prairie, Okla., one hot July day, and told the people of that scattered district that "school" would begin the next afternoon. The plan was to gather the children of this neglected neighborhood, and give them free instruction in Bible teachings and in music. For three weeks during the hottest weather I ever knew, those children (many of them of Cherokee blood) came every day to learn how to sing and to hear about Jesus and the way to lead a Christian life. One of the brightest pupils was a daughter of a half-breed mother and a father who was serving his term for horse-stealing. I shall remember the pride in her bright face, when she came to me one morning, to show me a new little Testament. She had walked four miles through the hot Oklahoma dust, to buy it.

One afternoon I invited the mothers to bring their babies. We talked about bringing up children in the fear of God. A Cradle Roll was suggested. When every baby present (there were seventeen, that day) had been enrolled, the mothers brought their little ones forward, and stood in a group, while Mr. Van Horn offered a tender prayer for them, placing his hand gently on each downy head as he prayed. It was a beautiful scene, the little folks clinging to the mother's skirts, or held in her arms. I saw tears falling from the eyes of mothers who had never accepted the Savior for themselves.

Later two of these mothers and a father gave their hearts to Jesus. Before the work closed, twenty-seven babies were on the roll, a Sunday school which had died was resurrected and reorganized with forty in attendance, and many hearts were stirred

by the message which the missionary gave each evening.

Sometimes the house was crowded, and large numbers stood at the open windows, outdoors, to listen. I have seen from nine to twelve babies asleep on pallets on the platform, and others in their mothers' arms or lying on top of desks.

It was a joy to preach and teach to people who were eager to hear. Some were deeply interested in the subject of the Sabbath.

One woman said, "Mrs. Van Horn, I have been married twelve years and I have five children, but I have never had a minister and his wife sit at my table." You may be sure we accepted that invitation, when it came. The visit was an event for us all.

A few weeks ago we were at Nady, Ark., the home of the Little Prairie Seventh Day Baptist Church. For two weeks it had rained nearly every day. The 'flu had invaded the place, and we felt it was useless to stay. Nady is twenty miles from the nearest railroad town, and about thirty miles from DeWitt, the next railroad town. Our only means of departure was in the rural mail Ford. So one gloomy afternoon, following a heavy downpour, we climbed into the car, for the long ride. Thirty-three miles we covered that day and every rod of it through mud—when the road was not entirely under water. It was quite a contrast to the ride across the desert that Elder Hills told about, recently, but quite as thrilling to us. Our driver kept in the water-filled ruts "because it was safer." He had "started yesterday with five chains on his wheels, but there was only one left," and that one left us before the journey ended!

For a mile or more we were on the narrow levee, with the bayou thirty feet below. "What would you do if we should meet some one here?" I asked. "Well, I hope we won't," was the cheering reply. And we didn't.

The country is as level as a floor, so the water has no place to run to. Occasionally we chugged into a flooded bit and steered our course by a distant landmark. "I go over this twice a day and I know every hole" was the assuring remark of our driver.

Darkness came on. The ruts now stretched ahead of us like two shimmering silver ribbons, the only light in a gray and misty world. A feeble glimmer from one headlight (?), later, cast a shadow where the other rut ran. The streets of DeWitt were pitch dark when we entered the city limits. "You have had a ride to tell the folks about," remarked our driver as he helped me out at the hotel door. So you see I have "told the folks."

It isn't all July dust nor October mud in the missionary's path. Sometimes his way runs through city thoroughfares, and brings him to homes of culture and comfort and wonderful kindness. Such was the leading that brought us to the hospitable home of Memphis (Tenn.) friends, just when the 'flu had fastened itself upon us. November days in this charming city are bright with sunshine, gay with garden flowers, roses, chrysanthemums, geraniums, violets, scarlet sage, zinnias, verbenas, cosmos and roses and more roses. Untouched by frost, these lovely blossoms smiled at us from lawns and parks and boulevards, truly a witching sight.

Peace day was celebrated in Memphis with noise and laughter and song and waving flags and more noise. That night the city gathered in the main streets and paraded, blew horns, laughed for joy, shook rattles, banged on tin pans, threw confetti till the ground looked as if snow had fallen. Every one was happy. There were no strangers that night. We all belonged to one family, and hearts rejoiced together.

MONTHLY STATEMENT

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Bal. on hand Nov. 1, 1918	\$ 166 45
Cosmos Church	12 00
Syracuse Church	1 45
Chicago Church, Marie Jansz \$2.00 and Gen. Fund	14 00
Milton Church	28 48
Mrs. Milo D. Green, Debt Fund	14 00
H. D. Clark	5 00
Mrs. E. M. Barber Allen	1 00
William L. Clarke	10 00
Mr. and Mrs. J. W. Crosby, Gen. Fund	8 25
Mr. and Mrs. J. W. Crosby, Debt Fund	1 75
First Alfred Church	67 54
G. M. Cottrell	16 67
Mrs. H. Gillett Kenyon	1 55
Mr. and Mrs. A. K. Crandall	3 00
S. S., Albion, Wis.	5 00
Dodge Center Church	15 00
Mrs. Frederick Schoonmaker	5 00
D. B. Coon, return of money, advanced by Society	9 48
Lucius Sanborn, L.S.K., Debt Fund	20 00
Mrs. Sarah Spooner	2 00
First Brookfield Church	12 55

S. C. Maxson, Leonardsville, Debt Fund	5 00
Young People's Board, Dr. Palmborg's salary	100 00
Albion Church, Fouke and Ark. fields	5 00
Mr. and Mrs. D. C. Waldo	4 00
Lucia M. Waldo	1 50
Rev. O. S. Mills	5 00
Mrs. E. D. Richmond	1 50
Mrs. J. Duane Washburn	1 00
Mr. and Mrs. E. C. Crandall	1 00
Second Westerly Church	32 72
W. H. Tassell	15 00
Permanent Funds	450 00
Interest item	2 71
	\$1,044 60

Cr.	
Rev. L. A. Wing, Oct. salary	\$ 37 50
Dr. Grace I. Crandall, Oct. salary	33 33
Rev. T. L. M. Spencer, Nov. and Dec. salary	100 00
Rev. T. J. Van Horn, Oct. salary and trav. exp.	66 66
Rev. J. J. Kovats, Oct. salary	20 00
Jesse G. Burdick, Italian Mission	29 16
Rev. G. W. Hills, Oct. sal., July-Sept. trav. exp.	66 18
Anna M. West, Oct. sal.	33 33
Edwin Shaw, Oct. sal., trav. exp. rent, etc.	81 61
Advertising Annual Meeting	2 75
Marie Jansz, balance of salary	17 70
T. J. Van Horn, trav. exp. to Nov. 1	11 46
Mrs. J. W. Crofoot, acct. H. E. Davis	11 65
Dr. A. L. Burdick, acct. H. E. Davis	100 00
Dorothy P. Hubbard, 2 weeks' salary	24 50
Alfred E. Marling, Foreign Missions Conference	20 00
Treasurer's expenses	20 00
	\$ 675 83
Bal. on hand Dec. 1, 1918	368 77
	\$1,044 60
Bills payable in December, about	\$ 700 00
Notes outstanding December 1, 1918	2,000 00
	S. H. Davis,
	Treasurer.
E. & O. E.	

ENDOWMENT CAMPAIGN

THE FINAL LIFT

Now for the final lift to complete the \$105,000 Endowment Fund. \$66,000 already given in cash, notes and pledges. \$39,000 yet needed.

The war is over. Peace is on the horizon. Give thanks to God. Put your thanks into tangible form by writing—or telegraphing—that you will assume a \$1,000 Endowment Scholarship. Liberty Bonds will be received in full or part payment at face value. Pay balance by note due on or before any date you wish to set. Here is a blank form.

ENDOWMENT SCHOLARSHIP NOTE

In consideration of the efforts of the Trustees of Milton College to raise a special Endowment Fund of \$105,000.00, pursuant to a resolution of the Board of Trustees adopted May 10, 1916, for value received I promise to pay to the Treasurer of Milton College at his office in Milton, Rock County, Wisconsin, (\$.....) dollars,

with interest thereon at 4% as follows: The interest annually; the principal sum on or before Provided, however, that in the event of the death of the maker of this note before its maturity this note shall thereupon become immediately due and payable out of his estate. Payments of any amount may be made at any time and interest shall be computed on the unpaid principal only. In accepting this note, Milton College agrees to establish Endowment Scholarship, the income from which shall be used for the maintenance of Milton College and also, in the discretion of the Board of Trustees, said income may at the same time serve the additional purpose of paying tuition for some needy, deserving student.

THE WAR IS OVER

"How soon will you be able to assume an Endowment Scholarship?" I said to a young business man, a fine, hustling fellow who succeeds commercially, but always keeps the bigger goal beyond.

"As soon as the war is over." He spoke promptly and positively.

These lines will come to him—and to many others who are as well able as he—and, we trust, as willing.

If you can not afford a full Endowment Scholarship, give part of one.

If you want to put your gift in some other form, do so.

DO IT NOW

Only do it now. Now while the bells are ringing. Now while you are anticipating the home-coming of the boys you love.

Some of the sons of Milton will not come back. Following the footsteps of the Master, they have laid down their lives for others.

At least one of these men made provision for Milton College in the instructions he left, to be followed in case of his death.

How appropriate to perpetuate the memory of our fallen heroes—not alone in granite and bronze—but also in the living characters of hundreds of young people who shall be helped to gain a Christian education and to be of great service to the world through the little fund left in their name.

THE SUPREME SACRIFICE

You whose dear ones are coming back home—ten thousand times louder comes the call to you. Money is a pitifully little thing. It is valuable only for what it can do. Not all the investments of all the

Liberty Loans combined can balance against one precious life.

Standing in the presence of those who made the supreme sacrifice, will you not be glad and proud to make this small sacrifice of material treasure?

FOR SUCH A TIME

The big task is yet ahead—the spiritual reconstruction of the world. For such a time as this has Milton College come. The world needs her high ideals, her Christian program, her democratic fellowship, her faithfulness and thoroughness, her heroic consecration.

Let us say—all together—softly, tenderly and earnestly,—By the grace of God I'll do my part.

Are you with us?

LESTER C. RANDOLPH.

Milton, Wis.,

Nov. 13, 1918.

PHILADELPHIA TO EPHRATA

CORLISS F. RANDOLPH

Among the old papers of Doctor Sachse's relating to Ephrata has recently been found the following directions for travel from Philadelphia to Ephrata when the latter was a well known watering place a hundred years ago, and known as Ephrata Springs, or as the Springs:

"DIRECT ROUTE"

"For private carriages from Philadelphia to the Springs: Turnpike to Downingtown, 30 miles; thence to Ephrata, 28 miles. Total 58 miles.

"THE BEST SUMMER ROUTE IS"

"From Philadelphia to Massey's Tannery, via West Chester Road and Boot Road, 26 miles; thence to Lionville, 4 miles; thence to Eagle Tavern, 2 miles; thence to Wallace Tavern, 4 miles; thence to Loag's Corner, 2½ miles; thence to Turnpike Top of Hill, 2½ miles; thence to Morgantown, 4 miles; thence to Churchtown, 3½ miles; thence to Fanville, 6½ miles; thence to Hunckletown, 4 miles; thence to Ephrata Springs, 3 miles. Total 62 miles.

"A more pleasant summer road, for the distance, is seldom met with in any country for traveling in private carriage.

"There is on the premises good livery stock, consisting of saddle and carriage horses, and first-rate carriages."

The trouble at this time is that men have ceased to think of sin in a serious way. This feeling has tainted the church because the glory of God's power in the forgiveness of sin is not realized.—*F. N. Parker.*

FROM LOST CREEK

REV. M. G. STILLMAN

Having lived on this earth ever since the Crimean War, when Florence Nightingale and her band of nurses went to that war and reduced the mortality of the English army from 40 per cent down to about 2 per cent, I did not expect any official appointment to service in this war, but behold, it was made my privilege and duty to head a soliciting committee for our voting precinct. Why, yes, of course, anybody can ask for money. The matter of getting it depends upon two special conditions—a very worthy cause, and people with hearts for the moral welfare of the military service. It was for the sad lack of moral standing in the military service of Europe that we had this great war. Surely if a man will open his mind to human history he can see what a great and holy reason we had for the call of November 11-18 by the commission of our government to the welfare societies, led by the Y. M. C. A. It was a glorious service. Never have I found it easier to talk up to men for their money. Not that everybody responded properly. Oh, no. Hearts count in this call. Some have only a rickety old pump of flesh when it comes up to moral achievement for the army, but the greatness of the cause made it easy to ask everybody to lift.

We have the great cause of moral uplift in our denominational service. We were to take a church offering in October for our Tract Society budget, but were shut out with the great scare. I now have a new commission—to pass the hat at the homes for that October gathering. It will be some indication of loyalty to our cause when we receive this offering, not that money can be substitute for active, working faith, but it is good help.

Another excellent move in prospect comes with Secretary Shaw's fine stroke of service in sending out this book, "The Call of a World Task." I'm going right out as a book agent, to show this book and praise it up in every family and say that no Christian comes up to his high privilege without the teachings of this book. We certainly hope to report favorably on this at Battle Creek next August. The Forward Movement depends much upon

what teaching is put before the people. There are many ministers yet in our land with far too small faith to teach missions properly. Many of them seem to think it beyond their scope of service. This book going to every minister of the Gospel must do a very great service, for, even if not every minister will start a study class, he will have some excellent supply of thought leading to better appreciation of missions, so that he may put in some better preaching to his audience.

MEN IN THE SERVICE

It is the desire of the Historical Society to have made as complete a record as possible of our "Men in the Service." To that end it asks the co-operation of all concerned to the following ends:

1. That the list of "Men in the Service" in the SABBATH RECORDER be made as complete and as accurate as possible; and that it be made to include all phases of military service, including chaplains, Y. M. C. A., Y. W. C. A., and Red Cross workers in the field or in camp.

2. That biographical sketches, accompanied by portraits, of all who have died in the service for any cause, be published in the SABBATH RECORDER, if that has not already been done.

3. That there be furnished to the Historical Society at least two photographs—one in uniform and one in civilian dress—of each man, along with a brief personal history, such as date of birth; names of parents; full maiden name of wife and date of marriage, if married; date of entering service and date of discharge, together with full record including rank; of what church a member; and engaged in what business or profession immediately preceding entering service.

The value and importance of this record will grow as the years go by, until half a century hence it will be invaluable. But to make it complete and accurate will require the cordial, sympathetic assistance of the men themselves and members of their respective families and in no less a degree, that of the pastors throughout the denomination. This we trust we shall have.

Photographs and biographical data should be sent to the following address. Corliss F. Randolph, 76 South Tenth St., Newark, N. J.

WOMAN'S WORK

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

THE IMMIGRANT

What was his name? I do not know his name.

I only know he heard God's voice and came;
Brought all he loved across the sea,
To live and work for God—and me;
Felled the ungracious oak,
With horrid toil
Dragged from the soil
The thrice-gnarled roots and stubborn rock;
With plenty piled the haggard mountainside;
And when his work was done, without memorial died.

No blaring trumpet sounded out his fame;
He lived, he died, I do not know his name.

No form of bronze and no memorial stones
Show me the place where lies his moldering bones.

Only a cheerful city stands,
Built by his hardened hands;
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes;
These are his monuments and these alone—
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some boundless sea
Where thou, great God of angels, wilt send me?
Some oak for me to rend, some sod for me
to break,
Some handful of thy corn to take
And scatter far afield,
Till it in turn shall yield
Its hundredfold
Of grains of gold,
To feed the happy children of my God?
Show me the desert, Father, or the sea,
Is it thine enterprise? Great God, send me!
And though the body lie where ocean rolls,
Father, count me among all faithful souls!
—Edward Everett Hale.

ANNUAL REPORT OF SECRETARY OF WOMAN'S SOCIETY FOR CHRISTIAN WORK, PLAINFIELD, N. J.

The usual officers were elected at the annual meeting, October 3, 1917, and these officers have served throughout the year, with the exception of Mrs. Charles P. Titsworth, the recording secretary, who, because of necessary absences caused by the death of her sister, Miss Agnes Babcock, felt obliged to resign. This vacancy

was filled by the election of Mrs. Orra S. Rogers, who had been acting as assistant secretary during Mrs. Titsworth's absence. The society has 88 members, 12 of whom are non-resident.

The usual committees were formed, and work commenced as usual.

On October 31, the society was represented by 16 members at Red Cross Headquarters for an all-day meeting. Lunches were taken and a busy day's work was accomplished before adjourning to the regular business meeting at 4 o'clock in the church. At this meeting it was voted to take up Red Cross work and negotiations at once commenced with the Plainfield and North Plainfield Chapter of the American Red Cross in regard to this.

At the close of the all-day meeting on December 12 Mrs. E. Yarde Breese, representing the American Red Cross, organized Central Auxiliary, the meetings to be held in the Seventh Day Baptist church every Wednesday. The officers elected were: chairman, Mrs. J. E. Kimball; secretary, Mrs. C. W. Spicer; treasurer, Mrs. F. A. Dunham. Mrs. Kimball being unable to serve, Mrs. Orra S. Rogers was elected chairman in her place. Later in the year Mrs. Dunham because of ill health, resigned and the chairman appointed Miss Alice Van Horn to serve in her place.

Thus the usual work of the society was merged into Red Cross work, yet much has been done during the year, as a society, and by individual members for the society. The Quilt Committee was usually at the quilting frames society days.

The Apron Committee filled many orders, the work being mainly done by the chairman and a few others at home, so that more was realized in this department than in many normal years. In January it was decided to adopt the Budget System to raise money for the rest of the year. This met with generous response from our members, so that, despite the many demands for money, our pledges were met and gifts made as generously as heretofore.

The usual sociables were held, and light refreshments served. No charge being made. Each month the Refreshment Committee arranged for a luncheon at the all-day meeting. Members furnished the edibles, as usual, the price to those not members of the society being 35 cents. This

was especially appreciated by Red Cross workers, and several business men usually came.

A contribution of articles valued at \$90.00 to Mrs. T. J. Van Horn for the people at Gentry meant much work for the Missionary Committee, yet Mrs. Van Horn's letter of appreciation telling the good cheer it brought to many homes, was ample reward. Our boys then in camp, Milton St. John and Elmer Hunting, were sent goodie boxes, and many comfort kits and personal belonging bags have been made for boys in camp. Again the committee arranged a Christmas gift for Miss Carrie Randolph, \$5.00 having been appropriated from the treasury therefore and in the spring a box of clothing was sent her with little expense, being donated from the society.

The society bought a \$50.00 bond of the Third Liberty Loan Bond No. 1,292,130— as a service to our Government in its need.

One member of this society, who was a former secretary, Mrs. Thaddeus C. Smith, went to her heavenly home February 17. She has been missed as she was ever a regular attendant, and faithful worker.

Though our year's work has been unusual diverging as it has from the ordinary channels, yet we know our vision has broadened as the cause of humanity, in these days of the great war, has claimed our effort. Our blessing has come in our work.

Respectfully submitted,
ELMA B. ROGERS,
Recording Secretary.

AMERICANIZATION—THE DUTY OF HASTE

EVA CLARK WAID, NEW YORK
Chairman of the Committee of Home Missions
among Immigrants, Council of Women for
Home Missions.

MEN, in all ages and climes, have been the slaves of proverbs. No land or race has been free from the tyranny of the aphorism, the epigram, the satire and the philosophy that is wrapped up in the thing we call a proverb. Therefore our well recognized friend, "Haste makes waste," has long had an extensive dominion over secular and ecclesiastical Micawbers who waited for "something to turn up."

It is strange that the saints, who on Sab-

bath sang "O Zion, Haste," or adjured the Lord to "Make haste unto me, O Lord, make no tarrying," could act all through the week as though they had never heard the text, "The King's business requires haste." And strange, too, that the followers of the Prince of Peace should have to learn the emergencies of the kingdom of peace through the sad emergencies of war. It is the old story—"Man's emergency, God's opportunity"—through which the slaves of the proverb are now becoming the couriers of the Prince.

For haste has become one of the virtues in political and economic life, and every enterprise of the nation gives practical demonstration of the old definition of this old word—"Vehemence, celerity, swiftness in doing something."

Over an office desk appear these words, "It can't be done—but, here it is"—and it seems a true epitome of America today.

Thousands of men, civilians today and soldiers in a brief tomorrow, hundreds of hamlets, quiet today and thronged with thousands of workmen tomorrow; swamps and cornfields today, a full fledged village tomorrow.

In all these great and vital things which America has discovered to be emergent necessities, no one fact has more plainly revealed itself as needing Emerson's "Shoes of Swiftness," than the great needs which have come to be summed up in the word Americanization.

For many years, far-seeing patriots had realized that America possessed no small problem in a population which had thirteen million foreign born and nineteen million foreign parentage. But American optimism, both political and religious, had always said, in deed, if not in word, "Haste makes waste."—"Just give them time"—"Another generation or two will settle matters." And now, behold, with dismay America has realized that not time, or generations, or optimism, or songs in the sanctuary, or prayers in the pulpit will solve this problem, and unless there is to be a most awful waste of freedom, democracy, ideals and national life, there must be the most urgent haste; there must be "a swiftness in doing something."

Why is there need of haste in Americanization? Selfishly speaking, there is need of haste in assimilating all our alien

population because of increased resources of labor and all that efficient labor brings to our land. We need intelligent, interested, loyal miners and farmers and machinists and millworkers and shipbuilders, so that every resource of our great land may be available for our great national emergency.

We need a people able to read and speak our language, so that they may not be a fertile field for every seed of dissension and disloyalty, but may be a field ready for cultivation by all agencies of patriotism and loyalty.

We need a united, understanding, homogeneous people, to push forward to quick achievement all the plans and purposes of our great American Republic in her relation to this great war.

We need a people conversant with true American ideals to combat those creeping ills that threaten national existence in times of peace, and strike and sting in times of war—those slimy things of greed and avarice and lust and anarchy and brutal power and ruthless exploitation.

Selfishly, for self-protection as Americans, we must make haste that all these millions stand where many of them already stand, clear-eyed, resolute, intelligent, loyal citizens, pledging their lives with ours to the defense of our nation.

Speaking from another viewpoint there are great and compelling reasons for haste that should lay a heavy hand on all Christian activities. There is the sense of duty undone, of a trust poorly administered, of precious years wasted, of treasure withheld. As Dr. Steiner says, "To a large degree, the churches are American, their history runs parallel with the history of this country, their beliefs and practices reflect the American ideal, and Christianity, if it is anything, is an influence which makes for unity and democracy."

What have we done all these years to give to the spiritually destitute from lands whose religious ideals were a spiritual desert, the true ideals and the inspiring beliefs that have made our own land blossom and bear fruit? What interest have we shown in building up for our immigrant population those same fair structures of life which we plan for ourselves and our children? How much have we cared for their bodies or their souls aside from those provisions which would safeguard us and our children

and assure us "life, liberty and the pursuit of happiness?" How much has the Church done to build them up as citizens and part of a great nation? And how much has the Church reflected on the enormous influence for good or evil our great foreign element has on all the far extended kingdoms of the world from which they have come to find a promised land? Alas, that we should have needed camps and cantonments and enemy propaganda and sabotage and industrial peril and international consciousness to tear from us our garments of smug complacency and satisfaction! It is indeed the "King's business" and it does "demand haste."

Wonderful things are being done—Americanization is a national movement, with thirty-one States organized under the Council of National Defense for direct work with the foreign-born through thousands of smaller organizations. The Bureau of Education has a large co-operative work of great constructive importance, with a special war work extension to handle war emergencies—governmental publicity bureaus work with a large number of nationalities, and the Liberty Loan, Food Commission, and American Red Cross agents leave hardly a home in America untouched by patriotic appeal and explanation of America's war motives. State boards of education and great industrial groups are vigorously pushing the classes for foreign-born workmen, and women's committees in a number of States are conducting the classes as those in the various industries. Bureaus of information for the foreign-born have been established all over the United States, and loyalty days, community councils, pageants of patriotism, city block parties, war bulletins, "America First" societies and village honor rolls are only a few of the methods used in the new campaign for Americanization. New laws have been placed upon the statute books of various States and cities, speeding the vital features of these Americanization programs and, even in the midst of military preparation, the War Department has pressed the classes in English and the other Americanizing features in the great cantonments.

In all of this, many of our Christian citizens have had a vital share, and we would not minimize the faithful work of such de-

voted patriots. But has the Church, as a whole, measured up to the nation's demand for haste? Have all the church agencies, dealing with the foreign-born been given stronger backing and supplied with an adequate staff? Have new enterprises been established at strategic points? Have church facilities been put at the disposal of crowded foreign sections? Have church assembly rooms been the rallying place for Christian patriotic propaganda? Have Christian men interested themselves in the multitudinous activities and national societies that catch the fancy of our foreign-born peoples and control their thought? Have Christian women interested themselves in the poor foreign-born women, who have a little service flag in their windows, and face terrifying problems in the absence of husband or son?

"Americanization is a message which not a few, but many, must carry. It needs no new organization or elaborate machinery; it needs only the use of the existing loyalty highways already built."

The Church is the great loyalty highway already built. We tread its firm way with feet unafraid, even in the midst of war's alarm. Shall we not hear the call of the "King's business," which "demands haste?"—*Missionary Review of the World.*

TRACT SOCIETY—MEETING OF BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 10, 1918, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Harry W. Prentice, Irving A. Hunting, Alex. W. Vars, George B. Shaw, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitor: Henry D. Babcock.

Prayer was offered by Rev. Willard D. Burdick.

Minutes of last meeting were read.

The Advisory Committee presented the following report:

To the Board of Directors of the American Sabbath Tract Society:

Your Advisory Committee would report that a meeting was held Sunday, November 10, 1918, from 10.15 a. m. to 12.45 p. m. Members present were Esle F. Randolph, *Chairman*, Asa F. Randolph, Rev. James L. Skaggs, Jesse G. Burdick, President Corliss F. Randolph, and Secretary Edwin Shaw.

The Secretary presented several matters in reference to the work and policy of the Board concerning which he asked for counsel and advice. The only report calling for action and record in a formal way is as follows:

1. A recommendation that the Board express most hearty approval of the action of our General Conference in reference to encouraging young men to enter the gospel ministry. (See the SABBATH RECORDER of Sept. 9, 1918, p. 296).

2. A recommendation that the Board suggest to the Commission of the Executive Committee of our General Conference the advisability of taking such steps as may seem wise to secure the largest possible attendance at our General Conference and Associations of the pastors of the churches and representatives of our denominational interests.

Several other matters were discussed at considerable length, and preliminary steps were taken, action concerning which is not asked for at this time. The next meeting of the committee was set for Sunday, January 12, 1919.

Report received and first recommendation adopted, approving the action of Conference, and receiving the commendation of the Board, and commending it to the attention of the Commission.

The second resolution was also unanimously adopted.

The Committee on Distribution of Literature reported 293 tracts sent out, and 25 new subscribers to the SABBATH RECORDER, and 48 discontinued, a net loss of 23. The loss is mainly due to the United States law, which compels us to drop from the list all those who are one year in arrears on payment of their subscriptions.

The committee also reported having arranged to write the various churches, offering to instal an appropriate rack to carry our tracts, and furnish a supply of the same to those who will instal and keep replenished such a display of literature.

The following report was received:

REPORT OF SABBATH SCHOOL PUBLICATIONS COMMITTEE

To the Board of Directors of the American Sabbath Tract Society:

Your Committee on Sabbath School Publications held a meeting on Tuesday, November 5, 1918, at 4.00 p. m., in the office of Dr. Harry W. Prentice, 76 West 103d St., New York City, all appointed members being present.

The Chairman reported that there had been no communications received from the Sabbath School Board concerning its publications a consideration of which would come within the province of this committee.

He also reported that he had recently called the attention of the Sabbath School Board to the suggestions made by this committee early in the year regarding a proposed standardizing of the *Helping Hand* and the *Junior Quarterly* in reference to the size and make-up of these publications.

The committee voted to recommend to the Board of Directors of the Tract Society that a suggestion be sent to the Sabbath School Board that, in view of the greatly increased cost of production, the subscription prices of the *Helping Hand* and the *Junior Quarterly* be advanced, the suggestion of the committee being that the price of the *Helping Hand* be advanced from 25 cents to 35 cents a year, and of the *Junior Quarterly* from 15 cents a year to 20 cents a year, single copies to be 9 cents and 6 cents each.

The committee discussed the matter of graded lesson helps, from the point of view of the publishers, as it is being worked out by the Sabbath School Board, and it is ready to co-operate in every way with that Board in this matter so important to our people.

Respectfully,

EDWIN SHAW,
HARRY W. PRENTICE,
GEORGE B. SHAW.

Report adopted.

The Treasurer reported the receipt of a copy of the will of the late Mrs. Olive A. Green, of Alfred, N. Y., in which this Society is named as one of the residuary legatees. The amount of the legacy is not known at this time.

The following report was received and adopted:

To the Board of Directors of the American Sabbath Tract Society:

Your committee appointed at the Board meeting of October 6, 1918, to revise the "free list" of SABBATH RECORDER subscriptions and make recommendations concerning the same, would respectfully report as follows:

We secured the list from the Publishing House and gave it careful study. Quite a good many names were dropped from the list. It is suggested that several might be within the conditions of "libraries," and so would conform to government regulations. Several letters were written by the committee to subscribers, stating the ruling of the government concerning free subscriptions, and asking for paid subscriptions. At least one reply was received enclosing a postal order for a year's subscription.

The remaining names were divided into three classes and recommendations made for each class.

Respectfully submitted,

EDWIN SHAW,
THEODORE L. GARDNER,
Committee.

Correspondence was received from R. C. Brewer, Secretary Pacific Coast Association, Riverside, Cal., W. A. Hansen, Mt. Pleasant, Iowa, Rev. T. L. M. Spencer, Georgetown, B. G., Rev. George W. Hills, Los Angeles, Cal., Rev. George Seeley, Moncton, N. B., Mrs. M. L. G. Churchward, Chetek, Wis., Mrs. Maude B. Osgood, Brentwood, N. Y., John Manoah, South India, Rev. Edgar DeWitt Jones, Bloomington, Ill., Secretary A. L. Burdick, Janesville, Wis., Prof. J. Nelson Norwood, Alfred, N. Y., Rev. W. L. Burdick, Alfred, N. Y., Rev. Arthur E. Main, Alfred, N. Y., and many others.

Voted that a special committee consisting of Jesse G. Burdick, Willard D. Burdick and Lucius P. Burch be appointed a committee to devise plans for securing additional paying subscribers to the SABBATH RECORDER.

Voted that the bill for printing the Directory of the Board for 1918-19 as arranged by the President be paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

LOUIS HAROLD BURDICK

Louis Harold Burdick was born February 22, 1887, at Little Genesee, N. Y. He died at East Lansing, Mich., November 2, 1918, where he was in a Student Officers' Training Camp. Harold was unselfish and thoughtful of others. He was very conscientious in his work. He early gave his heart to Christ and joined the Little Genesee Seventh Day Baptist Church, February 22, 1901. He was a constant and earnest worker in the church and Sabbath school, where he played his 'cello and sang in the choir. He was also a very active member of the Christian Endeavor society.

In 1904, he went with the family to Alfred, where he completed the course of studies in the Academy and Agricultural School. On September 27, 1916, he was united in marriage to Grace Elizabeth Tucker, of Whitesville, N. Y. They went to East Lansing, Mich., in September, 1917, where he entered the veterinary department of the Michigan Agricultural College. Answering the call of his country, he joined the Student Officers' Training Corps,

December 28, 1917, continuing his studies however until he should be called to more active service. He was taken the 20th of last October with influenza. This was followed by pneumonia, and although he made a gallant fight and was hopeful through it all, he at last succumbed.

During his last illness he wrote letters home almost every day as long as he was able. They revealed a spirit of cheerfulness, and more concern for his parents and



wife than for himself. His commander at East Lansing said that he was a good soldier and never gave any trouble. One of his teachers said he was a good student and always had his lessons. His doctor, Lieutenant Bridgeman, said they never had a patient who was more appreciative of favors and care given him. His last words were, "I give my life to my country." Then there was a reference to "Mother" which was indistinct, and from that time on he gradually failed until his Master called him home.

Harold was very fond of flowers, and took a great deal of interest in setting them out around his home. Even as a baby, he took the greatest delight in any kind of flower. He was also a great lover of music and learned to play the violin and 'cello after only a very little instruction.

There survive him his wife; his father and mother, Dr. and Mrs. W. H. Burdick; and four younger brothers,—Lucian T., of the Field Artillery Central Officers' Training School at Camp Taylor, Ky., Rev. Paul S., of Welton, Iowa; Second Lieutenant Philip C. and Private Sidney D., both serving their country in France. Lucian and Paul were able to be present at the funeral.

Services were conducted by Pastor Loof-boro, and interment was made in the cemetery at Little Genesee, N. Y. A memorial service was held Sabbath morning, November 16, under the auspices of the Bethel class, of which he was a member.

At this service, the following original poem, "A Tribute," was read by Mrs. Dora Maxson:

Upon the altar of the Holy One
He laid his all;
When urgent duty bade him come
He heard the call.

He gave up all that future years might hold
Nor sought to save;
The hopes and plans that day by day unfold
He freely gave.

For, when his country called for aid,
He heard the cry,
And on his deathbed calmly said,
"For thee I die."

Not on a foreign battle field,
'Mid bursting shell,
Not in the charge 'gainst foes that yield
Our hero fell;

But in his quiet, unassuming way,
He followed One
Who bade him be content from day to day
With duty done.

Rejoice, dear friends, for well we know
He traveled not alone
The path that leads from earth below
To heaven's throne.

And when, at last, we all shall rise
Above earth's grief and care,
We, too, may meet Him in the skies,
And in His glory share.

BETHEL CLASS COMMITTEE.

YOUNG PEOPLE'S WORK

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

GOAL AND BUDGET

The following goal, which gives evidence of earnest thought and purposeful consecration, has been adopted by the Young People's Board for the year 1918-19. It is to be hoped that each society may energetically and conscientiously devote itself to the activities set forth in the goal, as follows:

Trusting in the Lord Jesus Christ for strength and with a full realization of our responsibility for Christian service we pledge ourselves to the following activities as the least we can do for Christ and the Church:

- 1. Reconsecration of self to the home-church work.
2. Wider interest in, and more active support of, mission work at home and abroad.
3. Every society doing individual work to win individuals to Christ.
4. Extension of the organization of societies so that there shall be at least one society, Junior, Intermediate or Senior, in every church in the denomination.
5. At least 10 per cent increase in membership of each society.
6. At least 25 per cent increase in members in Quiet Hour.
7. At least 25 per cent increase in membership in Tenth Legion.

THE BUDGET

The budget is the same in the aggregate—\$1,200.00—as it has been for several years past, while the objects—all worthy—provide for items similar to those in the past. Item by item they are as follows:

Table with 2 columns: Item and Amount. Items include Dr. Palmberg's salary, Fouke School, Principal Fouke School, Missionary work, Tract work, General Missionary work, Board expenses, and Emergency. Total is \$1,200.00.

THE CHRISTMAS MESSAGE—"PEACE ON EARTH"

Christian Endeavor Topic for Sabbath Day, December 21, 1918

DAILY READINGS

- Sunday—Peace in the heart (John 14: 25-27)
Monday—Peace of brotherhood (Gen. 45: 24)
Tuesday—Keep the peace (Mark 9: 41-50)
Wednesday—War that ends war (Rev. 19: 11-21)

Thursday—Peace brings prosperity (1 Kings 4: 24-34)
Friday—A true principle (Matt. 26: 52)
Sabbath Day—Topic, The Christmas message—"Peace on earth" (Luke 2: 8-14) (Consecration meeting)

THE SCRIPTURE THOUGHT

God chose to make his announcement of "peace on earth" to those that were peaceable, humble and lowly—to those whose hearts and minds were receptive (v. 8).

The angel's greeting was one of assurance, "Be not afraid," and the message was a universal message for all time. The "good tidings of great joy" were for all of humanity (v. 10).

The occasion for the message was that a Savior, Christ the Lord, was born in Bethlehem, the city of David (v. 11).

On the human side this Savior-child was as other children,—he needed love and care. His great saving power was latent within (v. 12).

The angels in heaven praised God for Christ's birth, while saying that on earth there was to be peace among men, because of his wondrous birth. God has shown his favor to mankind by Christ's birth (vv. 13-14).

A NEW MEANING TO PEACE

This Christmas time comes to us with a new meaning to peace. The great war with its frightfulness of bloodshed, cruelties, suffering, and destruction, has put a new meaning into it for us. Never before, it is safe to say, has the thought of peace meant so much to the American people as since the cessation of the war. What a relief to our worn nerves and sore hearts to read no more of great "drives" on land, battles in the skies, and destruction in the seas?

All during the weary, long years of the war it has seemed so absurd that men should be slaughtering each other at Christmas time, when the message of the angels was "peace on earth." But is it not possible that the world is a little nearer to a realization of the Christmas message than ever before? Has the world not learned that without Jesus Christ "peace on earth" and good will among men is impossible? Without righteousness, both in individual and national life, there can never come lasting peace. "Peace is possible between nations,

just as it has been brought about between individuals. When the world is ready to place justice and right above selfish interests we shall have peace on earth." And when Christ is given first place in our lives, then will justice and right be gladly placed above selfish interest.

BORROWED THOUGHTS

"Turn your heart to heaven; then turn to men with good will, determined at all costs, at all times, to help, to be kind."

"Causes of strife between both individuals and nations are often trivial. Men will fight about anything at all if they have fighting hearts; and nothing will make them fight if they have the love of God within."

"Christ's followers are commanded to keep peace among themselves, rather to suffer wrong than retaliate. We have the right to give up our rights."

In what ways may we be the mean of causing contention?

In what ways may we create good will? What is the Christian Endeavor Peace Union?

AN APPEAL FOR A HARVEST INGATHERING

Dear Brethren and Sisters of the Seventh Day Baptist Denomination:

I wish to make an appeal to you in the interest of the cause we love. Now that the war is over and peace is soon to be declared, would it not be wise and in keeping with true love for our returning soldier boys, and with love for the cause of Christ, for us to manifest our love by a harvest ingathering to swell the missionary fund? Thus we may be able to show the boys, when they come, that we have not been idle while they were gone.

Many of these boys will be maimed and crippled, and will need something to aid them in maintaining themselves and their dependents. Furthermore, this will be one of the greatest opportunities we ever enjoyed to advance the cause of God in the world, and the treasury of the Missionary Board should be full. We have made drives of different kinds and know how much can be done when we all pull together, so I wish to be one of many to place \$10.00 in the missionary treasury and see what we can accomplish for the Lord's cause. I

hereby appeal to all who love the cause of the Master and who possess the means, to send \$10.00 to Rev. S. H. Davis, treasurer, Westerly, R. I., between now and the beginning of 1919. Please do not wait until the last day of 1918, but let us send the money now. May God grant that there may be a great harvest ingathering. We should raise at least \$30,000.00 in this drive and go over the top with a good balance.

Let pastors and all who love the cause take hold and press this matter. My brother, my sister, can you not invest at least \$10.00 in so wonderful a cause?

Seventh Day Baptists should stand in the first row and be at the well ready to help quench the thirst of those who are yearning for the water of life. Let this drive begin now. Who will respond?

J. C. BRANCH.

White Cloud, Mich.

FOR THE HISTORICAL SOCIETY

REV. EDWIN SHAW

The Seventh Day Baptist Historical Society is in need of funds to pay for bills incurred in securing very valuable books which otherwise might have been lost to us as a denomination.

What we are as individuals is made up of the sum total of all our experiences of the past, and is the basis and foundation of what we may be and can be in the future. The same is true of a church or a denomination. Cut a man off from all his past, destroy his memory, and he will be almost as helpless as a newborn babe. Let a denomination forget its past, let it lose a firm hold upon the achievements of former generations, let it cease to cherish in fond recollections the faith of its fathers,—it may not die at once, but if it continues to live it will be a new, a different denomination, with different ideals and different purposes.

We constantly go back to the Bible, and to the history of the prophets and apostles, and in this fact we make for permanency and endurance. Let us stand by our Historical Society and support it financially because of the great and lasting value which it can and does give to our cause as a people.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XXVIII

(Continued)

THE REST of Kon's Junior year went slowly by to all appearances. He could engage in no festivities and appeared little in public. He knew that he had been innocent of any wrong and yet he blamed himself for Evelyn's sad condition and what seemed the end of all her bright hopes in life. He sent her flowers and kind messages and once with Hazel went to see her. She was gaining, but crippled for life; she would never walk again. She soon had a wheel chair and, coming out of the hospital, was taken home where she stayed the rest of the year. Her hands were all right and she took up painting as she had once planned. Just before Kon started home for his vacation he received this letter from Evelyn's father:

"Clarksburg, W. Va.

"MY YOUNG FRIEND: Evelyn is weary today and asks me to send you a note saying that she wishes you a happy vacation at home and wants you to send her a picture of your mountain you talked so much about, unless you could loan her the painting she said you had of it at your sister's; also some New York State scenes to paint. We think she will be fairly well after awhile, although crippled. Personally I want to say a word to you. I greatly respect you and none of us blame you for Evelyn's sad case. Your case is one of ignorance of a girl's character and ambitions. It is not necessary to tell you what I mean. Your sister can do that. Neither you nor Evelyn are to blame, but the time may come when young people will take what you have so much talked about, your grandfather's 'far look,' and be very careful how they make even friendly attachments between the sexes. Such attachments are very sacred things and lead to great joys to come or to eternal regrets. Don't blame yourself any more. We do not. I may add that it will be best for you and Evelyn to be guarded in your correspondence. If you write at all, until you are engaged to some other lady, write only of matters of general interest, travels, etc. By doing this you will not bring up the past between you and you will avoid exciting false hopes. God bless and direct your life to success.

"Respectfully yours."

"That's a good, sensible letter, Kon," said his sister. "Do not make your vacation sad by reproaches now. It can not be helped and life is before you both. Evelyn will no doubt find great pleasure in her art and her own field of usefulness. You can not afford to make your life sad over what could not be helped. Go home and make the most of this last vacation, for after college you will have enough to do to settle your future. Tell father and mother and dear old grandpa that we shall expect them all here at next commencement." And so it was that Kon again found himself under the old roof.

"Three years of college, Kon. How fast the times goes," said his father. "Your letters

every week have been an inspiration to us and made the time seem less lonely. But my! how straight you are,—been climbing masts at sea?"

"Not exactly. Never calculated on sailing the seas, father. Land is good enough for me and much safer," replied Kon.

"Don't know about that; my son, more people are killed by accidents on land in proportion than are lost at sea. I apprehend that sailing the air in the future will be safer than driving horses or automobiles. Haven't settled your future occupation yet, you say; well, time enough for that but let me whisper a secret to you. You know that you have a pleasant voice, an erect form, a firm step, no shuffling along as you walk, you don't talk too much and are a good listener. Let me say that these things are some of the *essentials* to success, no matter where you are or what you do. Your mother and I thought of that during all the years of your training at home. We let you have your noisy games and outdoor romps and all that, but paid special attention to the tone of your voice, the temper you manifested, and all that makes up a strong and stalwart man, a happy disposition, an obliging, unassuming, modest, discerning, thoughtful, pleasing personage. Why? Every man employing help, clerks, assistants, these days, carefully observes these accomplishments. They win. Now, God has given you this for his work that is in store for you. No matter what you do, you will win men to you. Some excellent pastors of our churches have lost out and they did not know why. They were good men. They were scholarly and preached the very best sermons, but they lost out because of the lack of some of these qualities that win. It is not affectation. But these qualities can be cultivated if one begins early enough. Personality or whatever you call it is a great thing. What is a man's personality? Not so much his talents, I heard a man recently say at West Winfield that they had been obliged to part with the smartest pastor they had had in many years because a small element in the church took a dislike to him and for no other reason than that he took no pride in his way of walking the streets, he had a harsh voice, he talked too much, could not listen to others when in company with them, and was sensitive to any little criticism. So there was such a respectable number who voted against him at the last church meeting that he resigned and left, terribly hurt. I feel sorry for such. There are men of great capability in all walks of life who could win men and succeed, not by seeking popularity or catering to whims and evils, but by a winning personality, a kind manner, and attention to other people."

"Turning the subject," broke in his grandfather, "have you in three years at college learned that the world is round and turns on its axle-tree?" And he laughed as heartily as he used to years ago.

"Say, grandfather, you have read a bit of Spanish history and other history of the early discoveries on this continent by Columbus. We had a little class play last winter in which the theories of the great churchmen were acted out and the difficulties Columbus had in getting his expedition started. Everybody laughed when

Don personated Lactantius. With all seriousness and dignity he said before the king's court, 'The earth is flat. Is any one so foolish as to believe that there can be antipodes, with their feet opposite ours; people who walk with their heads down, and their heels up and that there is a part of this earth where everything is topsyturvy; where trees grow their branches backward, and the rain, hail, and snow fall up?' And then old Cosmos stood up and said, 'How can all men see the coming of Christ on the day of the resurrection if the world is round?' But do you know, there was a man in West Virginia who still doubted the roundness of the earth and said that men would fall off if on the other side!"

"That is not so strange. I knew a trustee of the school up at the Forks who would not hire a successful teacher the second year because he taught the modern geography of the earth," said Grandfather Wells.

Thus they conversed on both serious and trivial matters. And not so trivial after all. The innocent pleasantries of life are conducive to health and success.

Susie was also at home on her vacation. Mr. Mead had been over to borrow a harrow as he had broken his and he seemed to have changed quite a little. He was pleased to see Kon, inquired about Salem and contrasted it with Alfred somewhat, as people will who have children at the one or the other school. He invited the whole family to come over and spend an evening. Kon still brooded a little over Evelyn's sad condition but had become reconciled to the view that no one was to blame and that they could never be anything but friends, as she and her parents said.

Kon began to think of the past and Susie. The more he thought about his childhood days the oftener came to him the memory of his old playmate of long ago whom he had at times in the changes since then quite forgotten until the correspondence began anew. Her image had been pushed back to the rear of his brain while he had been studying at school and growing to manhood. But now as he looked back again it was clearer and more beautiful than ever. Soon he became impatient to see her once more and to discover what there might be in common between them. He remembered her eager look and more eager step. Strange that he had so much lost sight of this promising girl, even while he had been writing to her. He would now soon have an opportunity of a searching heart-to-heart talk, with a tactful discovery of his and her real mind and feelings. He was not long in finding the opportunity.

Correspondence is not like seeing with one's own eyes. They had written a few letters of great interest during the past year and, as far as they dared, had expressed the interest they felt in each other's school life and future career. Occasionally there slipped in a word or two of hidden meaning, though it was apparently with unconscious intent.

Again Kon was strolling up the mountain side trying to bring back all the pleasant memories of bygone days. Coming down from the edge of the woods was Susie with a bouquet of flowers she had been gathering for her mother's

birthday. In spite of herself she blushed as she met Kon face to face. Her lips trembled and her bosom rose and fell with a sudden sighing breath. Silently they gazed into each other's eyes, and there was a world in that gaze. It was as if the soul of each was bared to the other. Then Susie recovered herself and with recollection came naturalness with modesty. Did she hear the calling of his heart? Was he awaiting her? Had she not waited all through the months of school for such an hour and dreamed of it, yet saying to herself, "It can not be, I must not think it." But there they were facing each other, each busy with thoughts and, like little geese, acting the child-lover and saying nothing. With slow abandonment to recollection of another meeting they had had at that same spot, she stepped forward a bit and smiled, her hands clutching the flowers. Kon trembled but met the forward step and reached out his hand scanning her face.

"Well, this is a fortunate and bewildering meeting. I am glad to see you, Susie, once more. Take out one of the buttercups from that bunch of flowers and try me again as you used to and see if I love butter."

Susie without a word put the buttercup to his chin and nose remarking, "I guess you eat as much as ever. Now try me."

Was it a dare? Kon took the buttercup and held it very close to her cheek, and laughingly said, "My eyesight is poor, I must get very close to see if the flower reflects its color on your cheek," and the warm breath came to her cheek and their eyes met as never before. "O you tempter! The throbbing present fills every crevice of my being and there is no space for future or past. You dare me, and yet you are modest. I just will this once and take the eternal consequences. Banish me to the Siberias if you must in punishment, I'll carry the memory of this moment forever." And he kissed her—and she did not resist.

Such a woman and such a man at such a moment seldom do otherwise, though time may bring regrets. And there are few women who at the call of another heart are not anxious to say with one of old, "Whither thou goest, I will go. . . thy God shall be my God."

"Susie, forgive me. I could not help it and you don't try to resent it."

She made no reply, nor was there need of any. Her eyes and smile gave reply. Her hand went to his and they stood for several moments trying to fathom their real meaning.

"Susie, hear me, and then hate me. I have a confession." He then told her all about his experiences with Evelyn, of the letter from her which Evelyn had read, and the results.

"I was not conscious of any double-dealing. I had not told you or her of my emotions and struggles. The time had not come for decisions and I was a friend to you both. But I was not wise, I did not know a woman's heart as I now do. There are some great things to learn that are not found in college books. I have learned them. The past can not be changed. I am here. The future is before us. There is another year in college. Tell me first that you do not now despise me."

"I do not despise you, Kon, I have been think-

ing fast as you have told me all this. You were not to blame. We girls are not free from mistakes. We gave you encouragement, though we could hardly help it. Let it pass now. What of your future?" and she could not conceal her blushes nor hid her trembling.

"I think this act of mine tells you a story. Will you let the story of your eyes and the hand-clasp be the answer to my wish?" said Kon.

"Thy people shall be my people, and thy God my God; where thou goest I will go, and where thou diest there I will die and be buried. Is that sufficient answer, Kon?"

It was another delightful vacation and never had one passed so quickly, Kon thought. Grandfather and parents and son made the most of this summer, realizing in part that if God smiled on the year to come as in the past great changes must come after that. No more was there a boy in the home. Now there was another far look.

Before Kon made ready to return for his Senior year he received this letter:

"Clarksburg, W. Va.,
August 25.

"DEAR FRIEND KON: For your good and mine I *must* write you these words. First, let me say, I am very happy. That will either make you glad or hurt you. But 'listen'; I have had a terrible struggle and it did seem as though it would kill me but I have triumphed and God has the praise. For almost two weeks I have pleaded with God for wisdom and light and to open up to me my future and to reconcile me to my fate. The answer has come and with it joy unspeakable. I have submitted to the will of God in everything as far as I have the light. I knew that I loved you and that you had begun to return it, yet with a double deal that you yourself was unconscious of. After reading your Susie's letter by mistake, I was, as you know, dumbfounded and heartbroken. But I soon saw that you were not to blame for that and that we girls must bear some of the responsibility. Then came my terrible accident. Oh, why should it be! I cried day and night. But it was not fate, nor exactly providence. It came in the nature of things under the circumstances. We read of such things happening to others and so think. Only when misfortune comes home so terribly do we know what it is. God did not give us life to be spent in a life-long regret and sorrow. We have a mission; and while I would like to have my former health and the use of my limbs, I know that God will have use for me. Nor must I nurse forever my disappointment. I well knew that it would be entirely out of the question for you to ever be again the object of my dreams. It would not be just to you with your aims in life. I must give you up. And I must do it honestly and rejoice in your fortunes whatever they were to be. I can but feel and know, somehow, that Miss Susie will be yours before you return. Let it be so. God bless you and you have my blessing also. You must let her, if this be the case, see this letter. It is no more than fair to her as I read one of hers. Tell her that I shall pray for her happiness.

"And now I must tell you more. As I wholly resigned myself to the will of God, the light of

Sabbath truth came to me as never before, although I had for some time been under conviction. I am keeping the Sabbath of the fourth commandment and of the Christ. My parents feel badly about it but if my prayers avail anything they will yet see it as I do. They can not help it if the Bible be truly my father's guidebook. It takes a long time to clear away the rubbish of tradition and error, but I am happy.

"I am glad to tell you that I am getting better fast now and have a beautiful wheel chair my Sunday school gave me. I will soon be able to be around some. And it is planned that I go to the art school as I had hoped.

"Now be happy and rejoice with me. We shall meet in heaven.

"Good-by,
"EVELYN."

(To be continued)

RAYMOND J. TOMLINSON, OF SHILOH, KILLED IN ACTION

The sad news has come to Mr. and Mrs. Lewis E. Tomlinson, of Shiloh, N. J., that their son, Raymond J., was killed in action in France on October 12.

Private Tomlinson went away at the beginning of the war with Company K, National Guards of New Jersey, of which he was a member. This company was later merged into Company F, 114th Infantry. Raymond, who was only nineteen years old, has given his young life on the altar of patriotism. He was large for his age and easily passed the enlistment requirements for admission into Company K. He had spent his life in the vicinity of Shiloh up to the time of the call to the colors. He was a member of the Shiloh Church and Bible School and also a member of the church choir. On the very day that he was killed his mother received a letter from him dated September 16. A friend received one dated a week later. He wrote of being well and his letter showed him to be in a cheerful mood. He said that he had been to the front twice and was soon going back.

Thus another one of our brave boys of his own free choice has given the last full measure of devotion to his country, and the church and community honor his memory and have turned to gold his star in the service flag.

E. E. S.

"You may succeed when others do not believe in you; but never when you do not believe in yourself."

CHILDREN'S PAGE

WHERE TOM FOUND HIS MANNERS

TOM'S father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was cross to the servants. Once he kicked Towser; but the dog growled, and Tom was afraid to kick him again.

One day, when Tom was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare; but he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said Tom, running to the gate. "We do not want any boys around."

"Please give me a drink," said the boy. "If you are so rich, you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away, I will set the dogs on you."

The boy laughed, and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into the lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a big jump. The ditch was wider than he had thought, and, instead of going over it, he came down in the middle of it.

The mud was very thick and soft, and Tom sank down in it to his waist. He was frightened, and began to scream for help; but he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch, when he heard steps on the grass. Looking up he saw the boy he had driven from the gate.

"Please help me out," said Tom, crying, "I will give you a dollar."

"I don't want the dollar," said the other boy. Lying down flat on the grass, he held out both of his hands to Tom, and drew him out of the ditch.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; "but I thank you very much for helping me out of the mire, and I am sorry I sent you away from the gate."

"The next time you will treat me better," said the boy. "I am not rich; but I am stronger than you are, and I think I have better manners."

"I think so, too," said Tom.

The next day, when Tom saw the boy going by the gate, he called him in, showed him his rabbits, doves and ducks, and gave him a ride on his pony.

"You have better manners now," said the boy.

"Yes," said Tom; "I found them in the ditch."—*Sunday School Visitor.*

GOOD ROBIN RUFF

ROBIN RUFF lay stretched out on the granite steps of the schoolhouse. He lay perfectly still, but he was not asleep, no, indeed. For when a child opened the door, Robin Ruff sprang to his feet and bounded past her.

"Paddity, paddity, pad," went his feet over the stairs, until he came to Room No. Two. He stopped then and sniffed a moment with his long, sharp nose, then he trotted over to where some small hats and coats were hung. Robin Ruff sniffed happily at a little blue bonnet and coat and then lay down contentedly under it.

"Polly's dog is here again," remarked the little drawing teacher, as she bustled into Room No. Two. Polly looked as if she didn't know whether to laugh or cry. She was the only girl in the big schoolhouse whose dog came to school. Then, as every one else laughed she laughed, too.

Out in the hall Robin Ruff awoke suddenly from his nap and stood erect. Then he gave a long, mournful howl, which grew louder and louder.

"Naughty Robin Ruff!" cried the teachers, as they opened their doors. Then they saw a little column of smoke and smelled something burning.

A moment later the fire alarm rang, and

the children went out in perfect order, and Robin Ruff marched close by Polly's side. Every child was out in time, thanks to brave, intelligent Robin Ruff, and the cruel flames were checked.

Ruff has a new silver collar, on which is engraved, "Robin Ruff, A Faithful Dog," and every morning he lies down under the little blue bonnet and coat, and watches to see that no harm comes to his little Mistress Polly.—*Picture Story Paper.*

IN MEMORIAM*

AGNES H. MORTON

Entered Into Life Eternal October 27, 1918

Agnes H. Morton, second daughter of the Rev. Joseph W. and Mary J. C. Morton, was born at Port au Prince, Hayti, October 28, 1848. Her father was, at this time, a missionary of the Reformed Presbyterian Church. Later, having embraced the Seventh Day Baptist faith, he returned with his family to this country.

In early youth Agnes united with the Seventh Day Baptist Church of Plainfield, New Jersey, of which she was a member at the time of her death.

Miss Morton began her work as a teacher at a very early age, and was connected with the Plainfield High School for several years. In 1880 she entered the National School of Elocution and Oratory, in Philadelphia, and two years later was graduated with the highest honors. Afterwards she taught English and Expression in this institution and in several of the leading private schools in Philadelphia. Year by year she devoted more of her time to the literary work which she so loved. Her earlier published works include handbooks on Etiquette and Correspondence, and a compilation of standard quotations, published by the Penn Publishing Company; various magazine articles; and a volume entitled, "Our Conversational Circle," published by the Century Company. For a year or more she was on the editorial staff of the Ladies' Home Journal.

Her latest work, published in 1917, is entitled "One's Self and Others." It is one in a set of ten volumes, "Foundation Stones of Success," published by the Howard-Severance Company in the interests of the Child Conservation League. As the title suggests, it deals with the question of

social relationship from every possible angle.

It is hard for those who knew Miss Morton best to realize that she had reached the allotted span of life. The years had left no mark upon her exceptional mental power, except to develop it to greater breadth and keenness. With a cheerful optimism which always looked forward she was planning, to the last, further activities through which her literary and spiritual aspirations might find expression. One loves to think how such a spirit as hers, freed from the limitations of earth, may grow and expand in the life of greater opportunity beyond.

Quotations from "One's Self and Others":

"We all accept the modern theories of radio-activity in the material universe; is it not reasonable to believe even more assuredly in the activity of spiritual forces?"

You are living in an age of revival of spiritual consciousness, a reaction from the materialistic tendencies of recent years; and you may see the day when the majority of thinking people will realize more keenly than the thinking minority now do, the practical truth of the poetical sentiment that 'it is not all of life to live, nor all of death to die.' And this realization will bring not sadness but joy to the world."

"The Golden Rule—that absolute balancer of relations—is the radical proposition that can be planted anywhere; the conventional laws are branch and foliage; good manners and morals, the flower and fruit."

"It is a happy and inspiring thought, that for every one who needs, there is a ready helper; for every willing helper there is ever-present opportunity."

*Prepared by Miss Lillian Morton, a sister of the deceased, at the request of Rev. Edwin Shaw.

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that.—*James Russell Lowell.*

Try to find the toughest and roughest work, and not the softest. That is the kind of material of which soldiers are made; and the Church today needs more of that kind.—*Bishop Greer.*

MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N. Y.

Carley, Francis
Greene, Carlton
Horton, Corp. Kenneth
Langworthy, Virgil
Williams, Clayton
Williams, Ernest

ALBION, WIS.

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

ALFRED, N. Y.

Ayers, Capt. Emerson W.
Ayers, Lister S.
Babcock, Corp. Ronald
Bass, Corp. Elmer
Beach, Rolland P.

Burdick, Corp. Arthur E.
Burdick, Capt. George E.
Clarke, Lieut. Walton E.
Coen, Lance Corp. Aaron Mac
Cottrell, Capt. Arthur M.
Crandall, Lieut. Winfield R.
Davis, B. Colwell, Jr.
Davis, Stanton H.
Dunham, W. E.
Ellis, Alton B.
Fenner, Glenn B.
Greene, Sergt. Edward F. R.
Greene, Lieut. Ernest G.
Greene, Sergt. Robert A.
Hall, Horace A.
Martin, Howard
Meritt, Carl L.

Phillips, Lieut. Kent
Poole, Lieut. Clesson O.
Petter, Clifford M.
Randolph, Lieut. Winfield W.F.
Shaw, Lieut. Leon I.
Sheppard, Corp. Mark
Stevens, George P.
Rosebush, Capt. Waldo E.
Straight, Lieut. B. D.
Thomas, Herbert
Truman, De Forrest
Saunders, Edward E.
Saunders, Harold B.
Vars, Otho L.
Witter, Adrian E.
Witter, E. Allen

ALFRED STATION, N. Y.

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

ASHAWAY, R. I. I

Babcock, Lawrence
Babcock, Walter
Briggs, Charles B.
Briggs, Leverett A., Jr.
Coon, John T.
Coon, Walter
Crandall, Ahvern
Crandall, Julian
Greene, Lewis R.
Hill, Albert
Hill, Frank M.
Langworthy, Harry
Langworthy, Lloyd
Lewis, Walter T.
Mathieu, Winifred
Murphy, Orville
Riffenberg, Fred
Smith, Arthur M.
Spencer, Elmer
Spencer, Paul
Turnbull, John
Turnbull, Peter
Wells, Edward

Wells, Forest
Wells, Nathanael

BATAVIA, ILL.

Clement, Neal Gilbert

BATTLE CREEK, MICH.

Bottoms, Lieut. Roger
Confer, Oren
Elisworth, Carlton
Evans, Leslie D.
Evans, William C.
Hargis, Gerald D.
Hoekstra, John
Kinney, Corp. C. B.
Kolvoord, D. Benjamin
Kolvoord, Paul
Kolvoord, Lieut. Theodore
Lippincott, Herbert
Stockwell, Guy
Tyrrell, A. Lee

BEREA, W. VA.

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

BERLIN, N. Y.

Hull, Gerald W.
Mosher, Floyd C.
Tift, L. E.
Vars, Jesse D.

BOULDER, COLO.

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

BRADFORD, R. I.

Newton, Harold S.

BROOKFIELD, N. Y.

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

CAMARGO, OKLA.

Estee, James L.

CHICAGO, ILL.

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

DENVER, COLO.

Crosby, Capt. Leonard G.

DERUYTER, N. Y.

Wing, Archie L.

DODGE CENTER, MINN.

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

FARINA, ILL.

Bassett, 1st Lieut. L. C.
Bee, Charles
Bond, Howard
Clarke, John Milton
Crandall, C. L.
David, Marion
Kelly, Kelso
Rogers, Shirley Z.
Seager, Harry Bernard
Seager, Ross
Smith, Clark

FAYETTEVILLE, N. C.

Fillyaw, Walter Judson

FOUKE, ARK.

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

GARWIN, IOWA

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

GRAND MARSH, WIS.

Babcock, Stephen

GRIMES, OKLA.

Crandall, Leslie D.

HAMMOND, LA.

Clarke, Charles G.
Mills, Corp. Harold A.

HARTSVILLE, N. Y.

Ellis, Cleon M.

HARVARD, ILL.

Maxon, Capt. Jesse G.

HEBRON, PA.

Hemphill, Harry

HEBRON CENTER, PA.

Hardy, Theodore J.

INDEPENDENCE, N. Y.

Clarke, Howard M.
Kemp, Major Elmer

LEONARDSVILLE, N. Y.

Bennett, Ralph C.
Coon, Corp. Leland A.
Coon, Robert M.
Dresser, M. A.
Greene, Stuart Faye
White, Ernest
Williams, G. Grover

LITTLE GENESEE, N. Y.

Burdick, Louis Harold
Burdick, Lucian T.
Burdick, Lieut. Philip C.
Burdick, Sidney D.
Brown, William E.
Clarke, Vergil
Maxson, Leslie B.

LOST CREEK, W. VA.

Batten, James William
Curry, John
Davis, Edward
Davis, Corp. Max H.
Randolph, Brooks F.

MARION, IOWA

Ormsby, Elwood W.

MILL YARD CHURCH, ENGLAND

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

MIDDLE ISLAND, W. VA.

Cozad, Howard John
Lowther, Corp. Chester Willis
Parks, Alva Cleo
Sutton, Eustace
Willis, Clifford
Willis, Harry
Willis, Roy

MILTON, WIS.

Ayers, E. H.
Babcock, Sergt. Laurance E.
Berkalew, George
Burdick, Allison
Burdick, Clifford H.
Burdick, Lieut. Paul
Burdick, 2d Lieut. William D.
Burnett, George C.
Campbell, Howard
Cartwright, Frank
Cartwright, Leslie
Clarke, William Aden
Crandall, George H.
Crumb, Fred
Daland, Alexander K.
Davis, Earl F.
Davis, Ezra M.
Davis, Elmer M.

Dunn, 1st Lieut. Charles E.
 Ferguson, Glenn
 Fox, Howard
 Greene, Ralph
 Hall, Gregory
 Hurley, Francis H.
 Hurley, Lieut. George I.
 Hurley, Victor
 Kelley, Sergt. Albert L.
 Kumlien, L. L.
 Lanphere, 2d Lieut. Leo L.
 Maxson, Charles S.
 Maxson, Roland H.
 Nelson, Julius S.
 Oakley, Carroll F.
 Post, Charles E.
 Randolph, Kenneth
 Randolph, Paul
 Rasmussen, Orville
 Sayre, A. Gerald
 Stillman, Claire L.
 Stringer, L. H.
 Thorngate, Sergt. John H.

MILTON JUNCTION, WIS.
 Atz, S. David
 Bond, Dewey L.
 Coon, Carroll L.
 Coon, Lieut. Wallace W.
 Garthwaite, Corp. Harlow B.
 Greenman, George R.
 Horwood, Stanley R.
 Pierce, Sergt. Samuel
 West, Carroll B.

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

NEW MARKET, N. J.
 Burdick, Harold O.
 Burdick, Russell W.
 Randolph, Elston Glenn Fitz
 Randolph, Forrest Gerald Fitz
 Randolph, Leslie Fitz
 Randolph, Milton Fitz

NEW YORK CITY, N. Y.
 Chipman, Lieut. Charles C.
 Randolph, Franklin Fitz

NILE, N. Y.
 Burdick, William J.
 Canfield, Paul C.
 Green, Paul L.
 Greene, Corp. William C.
 Whitford, Lieut. W. G.

NORTH LOUP, NEB.
 Babcock, Albert
 Babcock, Earl
 Babcock, Edwin J.
 Babcock, Iven
 Barker, Lieut. Frank M.
 Brannon, Riley U.
 Brown, Alex
 Burdick, Edwin
 Clement, Nell
 Davis, Frank L.
 Davis, Reed
 Eglesfield, Ralph
 Goodrich, Lorenzo G.
 Goodrich, Harold
 Hemphill, Paul H.
 Hurley, Elno C.

¹Died, January 12, 1918, at Camp Green, N. C., 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.
⁶Died from wounds received in action on the Western Front, France.
⁷Died in France May 28, 1918, from effects of gas.
⁸Died at Ithaca, N. Y., of pneumonia, while in Students' Army Training Corps of Cornell University.
⁹Lost with U. S. S. Herman Frasch, October, 1918.
¹⁰Died at Camp Mills, L. I., of influenza.
¹¹Died of wounds received in Battle, October, 1918.
¹²Died at Great Lakes Naval Training Station, October 6, 1918.
¹³Died at Alfred, N. Y., of pneumonia, while in Students' Army Training Corps of Alfred University.
¹⁴Died at Camp Grant, Rockford, Ill., November 6, 1918.
¹⁵Died of pneumonia, September 18, 1918, at Haines Memorial Hospital, Brighton, Mass.
¹⁶Died at East Lansing, Mich., November 2, 1918, of pneumonia, while in Student Officers' Training Camp.
¹⁷Killed in action in France, October 12, 1918.

Larkin, George
 Maxson, Eslie
 Pierce, Earl
 Rood, Bayard A.
 Sayre, Walter D.
 Stillman, Archie L.
 Stillman, Clarence
 Thorngate, Arthur
 Thorngate, George
 Thorngate, John
 Thorngate, Walter
 Tucker, Henry A.
 Van Vorn, Beecher
 Van Horn, Dale R.
 White, George
 Wright, Everette

NORTONVILLE, KAN.
 Babcock, Iradell
 Coon, Sergt. Edgar R.
 Eckles, Fayette
 Eyerly, Lieut. Tema
 Hurley, Alvin
 Jeffrey, Lieut. J. Robin
 Knight, Saddler Raymond
 Knight, Roy
 Stephan, Alfred D.
 Stephan, Corp. Earl D.
 Stephan, Corp. Thomas A.
 Stillman, Ira Orson
 Stillman, Ralph
 Van Horn, Earl
 Woolworth, Cecil

OXFORD, N. Y.
 Stukey, Donald

PIPESTONE, MINN.
 Peterson, Lester W.
 Davis, Max H.

PLAINFIELD, N. J.
 Barker, Ensign Erle F.
 Cottrell, John B. Jr.
 Hunting, Elmer Leon
 Spicer, Harold W.
 St. John, Lieut. Milton W.
 Titsworth, 1st Lieut. Sydney R.
 Weglar, Gustave H.

PORTVILLE, N. Y.
 Hamilton, Sergt. Clinton

RICHBURG, N. Y.
 Saunders, George W., Jr.

RIVERSIDE, CAL.
 Davis, Charles L.
 Crandall, J. Howard
 Davis, T. Eugene
 Furrow, Harold F.
 Osborn, Lester G.
 Sweet, Lawrence E.

ROANOKE, W. VA.
 Bond, Ian H.
 Bond, Oras
 Bond, Orson H.
 Hevener, Walton

ROCKVILLE, R. I.
 Barber, Wilfred E.
 Burdick, Elverson C.
 Jordan, Allen E.
 Kenyon, Clayton C.
 Whitford, Marcus
 Woodmansee, Lloyd E.

SALEM, W. VA.
 Bee, Carl
 Childers, Sergt. A. T.
 Childers, Lieut. E. W.

Childers, W. J.
 Davis, Courtland V.
 Davis, Capt. Edward, Surgeon
 Davis, Coral
 Davis, John Huffman
 Kelley, Sergt. Audra M.
 Randolph, Harold C.
 Sutton, Sergt. Earnest
 Swiger, Capt. Fred E.
 Warren, Corp. Hurley S.
 West, W. Robert

SALEMVILLE, PA.
 Thorngate, Roscoe M.

SHILOH, N. J.
 Bonham, Clarkon Saunders,
 Second Mate Machinist
 Campbell, Francis E.
 Davis, William J.
 Glaspey, Roy B.
 Harris, 2d Lieut. Lawrence F.
 Kuyper, William
 Randolph, Capt. J. Harold
 Sheppard, Bertie B.
 Tomlinson, Raymond J.

SILVERTON, ORE.
 Irish, Lieut. Harold R.

STONE FORT, ILL.
 Johnson, Robert

SYRACUSE, N. Y.
 Clayton, Howard

SMITHTON, W. VA.
 Davis, Sergt. Walter H.

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

WATERFORD, CONN.
 Brooks, Albert

WELLSVILLE, N. Y.
 Burdick, Percy Witter

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

WESTERLY, R. I.
 Babcock, Major Bordon A.
 Barker, Earl C.
 Burdick, Charles G.
 Burdick, Lieut. H. Russell
 Burdick, Stanton
 Chapman, Sergt. George
 Coon, Howard Ames
 Coon, Raymond H.
 Greene, Louis
 Hemphill, Russell
 Hiscox, Raymond H.
 Hiscox, Robert M.
 Kenyon, M. Elwood
 Kenyon, Spicer
 Lanphaer, H. Wayland
 Loofboro, Lloyd C.
 Maxson, Albertus B.
 Nash, Major Arthur N.
 Peabody, T. Edward
 Stillman, Harry P.
 Stillman, Sergt. Karl G.

OUR WEEKLY SERMON

WHAT OF THE NIGHT?*

GEORGE C. TENNEY

Text: *Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night. If ye will inquire, inquire ye, return, come.* Isaiah 21: 11-12.

An ancient city surrounded by massive walls is asleep. Stationed upon the wall are men to whom the safety of the city and people is entrusted. These watchmen are required to remain awake and alert through the long dreary hours of the night, with their eyes upon the stars above by which they trace the moving of the hours, and scanning the horizon to note the approach of a threatening storm, of a marauding band of robbers or the impending onset of an alien army. They are expected to be able at any hour to give an intelligent and faithful answer to the inquiries of any anxious citizen that might at any time come up from the city below. The privilege of putting up these inquiries was to be unrestricted. They might call and call again, and expect a kindly and intelligent answer.

God uses this ancient custom to illustrate the care he has exercised in preparing for the safety of his people. "I have set watchmen upon thy walls, O Jerusalem, that shall never hold their peace, day nor night." He holds these watchmen responsible for the safety and welfare of his people (see Ezek. 33: 1-9). Our Savior, when upon earth, reproached the religious teachers of those times because of their failure to read the signs of the times and thus be prepared properly to warn and instruct the people as to the issues of the hour. "Ye hypocrites! ye can discern the face of the earth and of the sky; but how is it that ye do not discern this time?" (Luke 12: 56).

God has not left his people in darkness at any period of earthly history. "Ye," said Paul, "are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light and of the day;

*Discourse given in the Sanitarium chapel, November 16, 1918, by Pastor G. C. Tenney, and published by request.

we are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober" (1 Thess. 5: 4-6). The Savior himself was a faithful watchman. He was able to look into the future with perfect clearness and faithfully outlined the way over which his people were to travel, not concealing the troubles they would meet by the way. He also spoke of his own times in the plainest manner. He declared that at that time the world had reached a crisis. "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up, will draw all unto me" (John 12: 31-32). The word for "judgment" in the Greek Testament is *Krisis* (transliterated), our word crisis. The fate of the world hung in a balance. It was a world to be lost or saved, and that hour was the decisive hour. The enemies of truth and liberty were putting forth their utmost efforts and seemed just ready to triumph. The liberties of the world had been strangled by the great and terrible Roman empire. The corrupt ruling classes sat in fancied security on the safety valve of public rights, and the will of the kaiser of those days knew no limitations. Security and safety were strangers on earth, the key of the temple of knowledge was in the hands of those who would neither enter nor suffer those who were entering to go in. The common people had no friend, there was none to espouse their cause or relieve their sufferings. It was an hour when chaos was imminent and rescue seemed far off.

In that hour there stood one lonely messenger of truth, one friend of humanity. He was the Savior of men, garbed in poverty and humility, and followed by a small band of disciples as forlorn as himself. With seeming audacity he proclaimed that the world was hanging in the balance between life and ruin. He predicted the downfall of evil, the enemies of liberty and truth were about to fall together with their leader, the "prince of this world," whom he had recently seen "as lightning fall from heaven." And then with the same calm self-possession this audacious peasant proclaimed himself as the savior of the situation, the hope and refuge of mankind, of a world trembling on the verge of ruin. "I, if I be lifted up, will draw all unto me."

Considered as an impostor, Jesus of

Nazareth was the most stupendous pretender the world has ever seen. We hear him inviting a weary world to come to himself for rest—rest of body and peace of soul. But no mere imposter ever rose to such sublime heights. His gracious words have been preserved and have reverberated through all ages with ever increasing volume because they have proven themselves to be both spirit and life.

Jesus, standing in the shadow of his own cross declared himself and his cross to be the hope—the only hope—of a perishing world. The world needs just such a Savior now. A world reduced to the rim of ruin and torn to fragments by the passions of men needs a look at the crucified Savior. There is but one remedy for broken hearts and for a crushed world, and that is to be found in the compassion of that great heart of love that still invites a weary world to come to him for rest. "If I be lifted up"! Who will lift up to a suffering world its Friend and Redeemer? Evidently the burden rests upon us who have tasted the sufferings, who have entered into sympathy with the world, who are not crushed, and who know a Savior's power.

In God's providence we have had the great privilege of stepping into this life and death struggle and standing between the forces of oppression and autocratic despotism and the Old World. We hear many reasons given for the welcome termination of the war, and they are all of human origin and based upon human prowess. The strategy of Foch, the bravery of Haig, the obstinate determination of the British forces, the gallantry and wisdom of Pershing, the invincible courage of the American armies, the incompetence of the enemy leaders, etc. But in the last analysis the one great overruling reason was that over the battle fields of stricken Europe and Asia was One who holds in his hands the reins of earthly governments, who guides the course of human history, and who from his throne of infinite power keeps watch over his own.

We talk about German preparedness, that the autocrat has for three decades been laying his plans and working his schemes for this onset. We reproach ourselves because of our unpreparedness, and forget that behind the scenes God has been preparing for this war for over two hun-

dred years by building up and nourishing a nation apart from the rest of the world, and when the critical moment arrived he had a nation in reserve, a nation filled with the love of freedom, a nation that loved mankind, and was willing and glad to place itself on the altar of sacrifice and to stand in the breach at the very moment when the triumph of ruin and darkness and oppression seemed most imminent.

On this day of thanksgiving, dear friends, let us thank God that we are privileged to be a part of that nation and so to have the very high honor of acting a part in God's great plan for human salvation. Let us thank God that our nation had the everlasting honor of being a part of God's preparation for a world crisis, when the rights of men, when justice and righteousness hung in a balance, and of being the instrument in his hands for striking the decisive blow in favor of right and freedom, and overwhelming the world's enemies in crushing defeat. It is, and ever will be the glory of our country that we were not of ourselves prepared for the struggle. We were engaged in the arts and industries of peace. Long ago our ancestors had decided that it would be well for this country to keep aloof from the troubles and strifes of the Old World. It was well. But the preparing of this nation was going on just the same. Though there were no standing armies and no armed camps or equipments for war, when the call of God came, what a magnificent response came from all over our land by our brave young men who loved freedom, feared God, and were willing to make any sacrifice that God asked of them.

All honor to Marshal Foch, to Generals Pershing, Haig, Joffre, Diaz, Allenby, and scores of other great heroes. All honor to President Wilson and his coadjutors. All honor to our brave men and true; but let us at this time and at all times remember the great unseen Captain of the Lord's hosts who called us to war, who protected our men as they crossed dangerous seas, who led them into the jaws of death at Chateau Thierry, at St. Mihiel, the Argonne Woods and down the valley of the Meuse. Let us trust this same great Leader to bring them safe home again.

But, Watchman, what of the night? Ah, the morning cometh, the dawn of a better and an eternal day. The shadows of the

long night of sin and sorrow are soon to pass away. The horizon is already shot with the rays of the day of triumph for truth and freedom. The King whose right it is to reign is coming. He will establish peace and righteousness in the earth. But the rim of our horizon is not all glorious. Dark, threatening clouds hang low over the world.

Men are looking with misgivings for the things the near future may have in store for us. We talk of permanent peace, and it is coming when the Prince of Peace comes; but so long as selfishness sits on earthly thrones and controls national and international affairs there will be no lasting peace. The spirit of this age is largely that of a strong revulsion from the ages of oppression and despotism. The Old World with its ignorant and slavish millions has had a taste of liberty which acts like the taste of fresh blood to a lion. Bolshevism is already drunk with blood and anarchy, and Bolshevism is everywhere. The division of much of Europe into independent republics and kingdoms opens a wide door for dissension and jealousies, and brings us face to face with grave questions that are yet to be settled, perhaps in blood.

The problems that loom up in our own good land are big with awful consequences unless we are possessed with great wisdom and prudence. The social and industrial strife is not settled by the war. Labor has had a taste of supremacy during the war. And while the life and death struggle was upon us demanding the devotion of every true American the forces of disintegration, of revolution and anarchy were busily at work at the very foundations of our economic and social life. The severe rebuke of our courts caused ominous mutterings of coming danger and revenge. There is no good in croaking over our perils and prognosticating disaster, but there is safety in keeping our eyes open to the signs of the times. To the eyes of the faithful watchman there appear serious dangers ahead. And in this critical time of history there is again but one supreme remedy, and that is the Gospel of Jesus Christ, the cross for crucifying selfishness and animosities. It is ours to lift up as never before the peaceful charms of our Master whose power to heal and restore is still equal to the needs of a lost world.

But the dark clouds which hang in our

perspective are the harbingers of a glorious dawn soon to follow. The events of the past few months have given us a clearer view of God standing within the shadows watching over his own. We need such a view at this juncture. It proves to be a demonstration that God still lives, and that he is still on the throne. The dark valley is not deep nor wide, and he has promised to be with us. In a little while those who mourn will be comforted, all tears will be wiped away forever, the sufferings of this world will quickly be swallowed up by the unspeakable joys of that better world, when we shall see his face, and clasp to our hearts all those treasures of which sin and death have robbed us here.

HOME NEWS

ALFRED STATION, N. Y.—Since Pastor Goff left us, the first of last August, we have had some very good sermons by Elder Taylor from Almond, and Professors Nelson Norwood, Paul E. Titsworth, and W. C. Whitford, of Alfred. For two weeks we had no services, in order to prevent the spread of Spanish influenza.

On November 23, at the morning service, we were glad to welcome into our church and society our new pastor, Rev. William M. Simpson, and family. Professor Norwood extended the welcome to them in behalf of the church. Rev. Ira Lee Cottrell, a former pastor, was present and spoke on the relation of people to pastor. From his former experience he could assure the new pastor of the people's support. Pastor Simpson closed with fitting remarks, making known his desire to do God's will and to help us, with God's blessing, to live better lives. Several from Hartsville were present to greet their former pastor.

On Sabbath night, November 30, a reception was given in the basement of the church for Pastor Simpson and his family. There was a good attendance, every one being anxious to get acquainted. The evening was pleasantly spent in visiting. There was music, both vocal and instrumental, some select readings and a recitation. Refreshments were served.

*

No man is bound to be rich or great, or wise, but every one is bound to be honest.

A FEW THOUGHTS IN ANTICIPATION OF THE CHRISTMAS SEASON

MISS LOIS R. FAY

As an assistant L.S.K. secretary in a humble way in a small corner of the American world, some very interesting correspondence has been received by the writer, touching various subjects vital to Sabbath-keepers. Extracted quotations from two different letters are given below in anticipation of Christmas celebration.

The first quotation is from a L. S. K. sixty-eight years of age, and is as follows:

"To teach children that Santa Claus is the bringer of all the nice gifts that they receive on Christmas is giving glory and honor to an imaginary being, for there is no person capable of flying through the air with reindeer and a sled filled with Christmas gifts for all the favored children all over Christendom, and of delivering those things in so many different places at once. Santa Claus exists only in the fertile imagination of people who enjoy deceiving children with such lies, and then are surprised when they detect a spirit of falsehood in those same children."

The second quotation is more brief and is from the pen of a loyal Sabbath-keeper seventy-seven years old:

"It grieves me greatly to see our young people forsaking the Sabbath as they grow older."

These two quotations are made close together because practice of a custom mentioned in the first is one of the causes of undesirable conditions mentioned in the second. For many years it has been the custom to enact the Santa Claus myth at Christmas time, alongside the beautiful story of the nativity of Christ, oftentimes giving prominence to the myth. This is done ostensibly for the children, and upon the plastic minds of the children irrevocable impressions are made, which yield fruit that is a disappointing surprise to their elders.

This custom of furnishing entertainment at Christmas time must be changed for something better, if the children's minds are to be trained for Christian service. The illusive excitement is very absorbing to the youthful minds, but when the serious actualities of mature years come, these same minds find no permanent assistance in

either the entertainments or the services of the church, and many of them withdraw from church fellowship when their co-operation would be highly appreciated.

The children who are entertained by Christmas festivities this year we want to be pillars in Christian work a quarter of a century hence. We do not want them to depart from the faith they are born into, and become infidels and atheists, as they are certain to do if entertainment of a mythological and misleading nature displaces healthy Christian recreation.

We do not want them to develop a grouch against religious activity because poor, sick and unfortunate are neglected, while Santa's gifts are showered on the well-fed, well-clad, favored few; or because the principal actors in the entertainments are in them for the traffic and gain reaped from decorations, costumes, fruit, candy, etc. We do not want them to become adept in deception and hypocrisy, which lurk in the wake of dramatic art, so that they ultimately become wolves in sheep's clothing, who will practice detestable forms of greed and immorality under the cloak of religion.

All this procedure empties church pews and treasuries, both literally and figuratively speaking.

We want our boys and girls to become inspired with the divine nature, the humility, the saving grace, the power of Christ, so that when they are grown they will possess active Christian character, able to alleviate suffering, heal sickness, cast out demons of sin, and distribute the gifts of God with justice and wisdom among the poor and unfortunate. Let us start the good influence this year.

Princeton, Mass.

During 1906 Edison devoted almost his entire time to the perfecting of his storage battery; for, though he had brought it to such a state of perfection that out of five thousand less than four per cent were imperfect, this did not satisfy him. Throughout his life, Edison has always adhered to one inflexible rule—a rule which he made in the early days when he first began to be known as an inventor—never to send anything out of his laboratory that was not absolutely perfect.—*Francis Arthur Jones's "Thomas Alva Edison."*

MARRIAGES

HURLEY-VAN HORN.—At the home of the bride, November 27, 1918, by Pastor Alva L. Davis, Mr. Edgar Hurley and Mrs. Cora Van Horn, both of North Loup, Neb.

DEATHS

BABCOCK.—At the Battle Creek Sanatorium Hospital, Mrs. Cora Ruth Babcock in the 21st year of her age.

The deceased was the wife of Ernest G. Babcock, and the daughter of Mr. and Mrs. N. C. Babcock, of Battle Creek, Mich. She made a profession of faith in Jesus as her Savior and was baptized into the fellowship of the Battle Creek Seventh Day Baptist Church seven years ago by Rev. D. B. Coon, then her pastor. She has since then lived a faithful, active worker in the church. In June, 1916, she was married to Ernest G. Babcock, of Walworth, Wis., who has since that time made his home in Battle Creek. She was the oldest of a family of seven children, and the first to make a break in the family circle by death.

She leaves a baby girl one month old which has been taken to Walworth to find a home with its father's parents. After the birth of her child the mother had a slight attack of influenza resulting in a mastoid abscess which necessitated an operation, and then a second one, when it was discovered that there was no hope of her recovery.

While the husband, parents, relatives, and a large circle of friends mourn her loss, it is not as those who are without hope, for Ruth was a good Christian.

Funeral services were conducted by her pastor, and interment took place in the beautiful cemetery of Battle Creek.

M. B. K.

MORTON.—Agnes H. Morton, second daughter of Rev. Joseph W. and Mary J. C. Morton, was born at Port au Prince, Hayti, October 28, 1848, and died in Plainfield, N. J., October 27, 1918, lacking one day of being seventy years of age.

Funeral services, conducted by Rev. Edwin Shaw, were held at the home of her brother, Joseph W. Morton, Jr., West 7th Street, Plainfield, N. J., October 30, 1918. Burial was made the next day by the side of her mother in the cemetery at Vineland, N. J. She leaves, besides her brother, three sisters, of St. Paul, Minn., one of whom has prepared a more extended obituary found on another page.

E. S.

DAVIS.—At the home of her parents, near North Loup, Neb., October 28, 1918, Glenice Lucile Davis, aged 2 years and 3 months.

Lucile was the daughter of Mr. and Mrs. Will H. Davis, being the second child in a family

of three children. Though her earthly life was short, she had not lived in vain. She had greatly endeared herself to the family. Jesus loved her, too; and she went to be with him who said: "Suffer the little children to come unto me."

Brief funeral services were conducted at the grave by Pastor A. L. Davis, October 29, and burial was made in the village cemetery.

A. L. D.

ROGERS.—At his home in Alfred, N. Y., November 2, 1918, Albertus C. Rogers, aged 82 years, 7 months, and 16 days.

Albertus C. Rogers, the second son of Clark and Lydia Stillman Rogers, was born in the town of Wirt, Allegany County, N. Y., March 16, 1836. When Mr. Rogers was nine years of age, his mother having died and his father having gone to California for his health, he came to Alfred to live in the family of his uncle, Silas Stillman, where he lived until he was grown.

For five or six years he attended Alfred College, working his way by teaching occasional terms and having charge for one year of the university grounds. The completion of his education was broken off by the Civil War.

When the call came for volunteers, he enlisted September 7, 1861, for three years as a private in Company D, 86th New York Volunteer Infantry, serving in the Army of the Potomac throughout the term of his enlistment, when he reenlisted for another three years. He was wounded May 5, 1864, in the Battle of the Wilderness and taken to the Lincoln Hospital, Washington, and thence to a hospital in Baltimore, where he remained some months doing hospital duty until he was sufficiently recovered for field duty again. He was then transferred and made first lieutenant of the 13th Regiment of Heavy Artillery and stationed at Louisville, Ky., where he remained until he was mustered out October 28, 1865.

On July 16, 1864, Mr. Rogers was married to Alice I. Ennis, of Little Genesee, and to this union four children were born,—Agnes L. Saunders, of Robinsdale, Minn., Orra S. Rogers, of Plainfield, N. J., Walter E. Rogers, of Milton, Wis., and Miss Ruth A. Rogers, of Alfred, N. Y., all of whom survive him.

In the spring of 1866, following his discharge from the army, he and his young wife went West and took up their residence on a farm at Farina, Ill., where they braved the hardships customary to the development of a new country. In 1903, they sold the farm and came back to Alfred to spend their declining years.

In his early life he was baptized and joined the Seventh Day Baptist Church of Alfred under the pastorate of Rev. N. V. Hull, where he retained his membership until he went West, when he became one of the constituent members of the Farina Seventh Day Baptist Church, in which he served for many years as a trustee and church treasurer. On his return to Alfred, in 1903, he transferred his membership back to the church at Alfred, of which he was a member at the time of his death.

The deceased had three full brothers, all of whom volunteered in the Civil War as follows:

Orra S., who died in Andersonville Prison in August, 1864, William H., who died in Farina in 1916, and Orville M., who died in Alfred in February, 1917. He had one half brother, Frank L. Rogers, who is now living in Providence, R. I., also a stepsister, Mrs. Amanda Langworthy Clawson, wife of Lewis T. Clawson, who died in May, 1911.

Interment occurred in Alfred Rural Cemetery, November 4, 1918, the funeral service being conducted by the pastor, Rev. W. L. Burdick.

WM. L. B.

MILLARD.—Emaline M. Millard, the daughter of John and Betsey Coon Millard, was born March 28, 1843, in West Edmeston, Otsego Co., N. Y., and died at Walworth, Wis., November 12, 1918.

She was taken suddenly ill shortly after noon on November 12 and before seven that evening passed quietly away at the home of her niece and nephew, Ida and John Millard, with whom she had been living for the past three years.

When about two years old she came with her parents to the township of Linn and in 1885 moved to Walworth, where she has since resided.

She is the last of a family of eight children. With no immediate relatives other than nephews and nieces left to mourn, she still leaves the fragrance of a gentle, kindly spirit that will be as a sweet memory to many friends.

In May, 1876, she united with the Walworth Seventh Day Baptist Church and was an earnest, consistent Christian all her life.

The funeral was held at the Millard home, November 15, with Pastor Loofbourrow officiating, and the body was laid to rest in the Walworth Cemetery.

C. B. L.

BABCOCK.—Ivan Babcock, son of Mr. and Mrs. A. A. Babcock, was born at Farnam, Neb., December 16, 1894, and died at the home of his parents, at North Loup, Neb., November 16, 1918, lacking but one month of being 24 years of age.

BABCOCK.—Dewey Babcock, adopted son of Mr. and Mrs. A. A. Babcock, was born October 7, 1897, and died at the home of his foster parents, North Loup, Neb., November 22, 1918, aged 21 years and 15 days.

When Ivan was about thirteen years of age and Dewey ten, they were both converted, baptized by Rev. Wilburt Davis, and united with the Seventh Day Baptist Church of Farnam, Neb. Some five or six years ago the family moved to North Loup, and they transferred their membership to the Seventh Day Baptist Church of North Loup, of which they remained consistent, conscientious members. They were young men of quiet ways, clean of habit and of speech.

Ivan was called in the draft last summer and sent for training to Camp Dodge, Iowa. Shortly afterward he was rejected on account of physical disability and returned home. Dewey had been expecting his call for training, but the termination of the war left him at home.

Some ten days before his death Ivan contracted Spanish influenza, rapidly developing into pneumonia. The disease soon spread to the three remaining children at home. All that medical skill could do was done for the afflicted family. But it proved unavailing for the two older children. On Sabbath morning, November 16, Ivan passed away, and burial was made, November 17, in the village cemetery. Six days later Dewey succumbed to the dreaded disease, and on November 23, the body was laid to rest by the side of that of his brother.

Besides father and mother, they leave to mourn their loss two sisters and one brother, —Mrs. Ira Cruzan, Naomi and Verne. Brief funeral services were conducted at their graves by Pastor Alva L. Davis.

A. L. D.

GRIFFIN.—Uberto S. Griffin, the third son of Samuel and Eliza Griffin, was born at Farmington, Ill., February 21, 1857, and died at his late home at Nortonville, Kan., November 22, 1918.

He had been in failing health for a number of years, but was able to attend to his business affairs until about a year ago. Had he lived until the 21st of February he would have been 62 years of age.

When he was two years old his parents drove overland to Kansas and settled on the old Griffin homestead, four and a half miles northeast of Nortonville, where he grew to manhood. He attended high school at Atchison and later attended Milton College. He entered into business with his brother, Edgar, and has been one of the leading business men of Nortonville ever since.

For more than twenty years he has taken an active interest in politics, both state and national, and was well known throughout the State. He was elected to the Kansas Legislature in 1902 and served in that capacity for two years. In 1904, he was elected as senator from Jackson and Jefferson counties and served four years. He was later appointed revenue collector, which appointment he held several years.

He was converted at a revival meeting at Pardee at about the age of thirteen and was later baptized and joined the Seventh Day Baptist church, of which he remained an active and faithful member. He has been superintendent of the Sabbath school a number of years and occupied that position at the time of his death. His interest in the young was especially evident. Although he was ready to go, yet he hoped for years of service and we know that the church and Sabbath school which he loved would have received their full share.

He was married to Luella Hart, October 13, 1880, and to this union were born three children, —Mrs. Geneva Saunders, Mrs. Helen Jeffrey, and William, who with their mother survive him. He is also survived by a sister, Mrs. Gertrude Maxson, of Nortonville, and a brother, Lyman Griffin, of Gentry, Ark.

The following poem by Rev. Julian S. Cutter was read at the funeral service as characterizing Brother Griffin's life:

"Oh, give me the joy of living,
And some glorious work to do;
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day.

"Oh, give me the joy of living
In the world where God lives too;
And the blessed power of giving,
Where men have so much to do;
Let me strive where men are striving,
And help them up the steep;
May the trees I plant be thriving
While I sleep.

"On the fields of the Master gleaning,
May my heart and hands be strong;
Let me know life's deepest meaning,
Let me sing life's sweetest song;
With some faithful hearts to love me,
Let me nobly do my best,
And, at last, with heaven above me,
Let me rest."

Funeral services, conducted by his pastor, were held at the Griffin home Sunday afternoon at

2.30. The body was laid to rest in the Nortonville Cemetery.

H. L. P.

AUTUMN

LOIS R. FAY

In former days the poets gave to us
Laments of sorrow as the autumn passed.
We should not murmur when November winds
Sweep fallen leaves into gusts across our way,
Nor tune our lyrics into mournful rhyme,
Because the trees and fields are green no more.
The swirling leaves but seek some quiet nook
To wait that metamorphosis which comes,
Transforming all their fading life and hue,
Fiber and cell, to life for future spring.
The dormant boughs are gaining power anew
To bear aloft banners of verdure soon;
Each leaf is shed a promissory note
Of joys reserved in store for future days.
Must we receive fulfilment ere we bring
Harmonious lays from joyous heartbeats? Nay!
That resurrection song rings out most true
Which sees in faith the promise perfected.
And frames in praise vibrations sweet,
While waiting for the promised gift of life.

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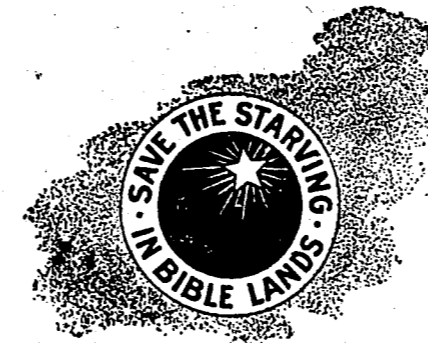
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SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

"If you make a fortune let every dollar of it be clean."

"So long as you are innocent, fear nothing."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D. Editor

Lucius P. Burch, Business Manager

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

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Sabbath School. Lesson XIII—Dec. 28, 1918

THE FOURTH COMMANDMENT. Ex. 20: 8-11.
(Repeat from memory)

Golden Text.—"Great peace have they which love thy law: an dnothing shall offend them. Ps. 119: 165.

DAILY READINGS

Dec. 22—Ex. 19: 3-8, (Lev. 26). The Covenant Made.

Dec. 23—Ex. 20: 3-17. Articles of the Covenant.

Dec. 24—Ex. 24: 3-8; Heb. 9: 19-21. The Covenant Sealed with Blood.

Dec. 25—Matt. 5: 17-48. Jesus and the Law.
Dec. 26—Rom. 3: 31; 7: 7-13. Paul and the Law.

Dec. 27—John 15: 1-15. The Believer and Obedience.

Dec. 28—Rev. 22. Obedience Rewarded.
(For Lesson Notes see *Helping Hand*)

Conscious personal fellowship with Christ is Christianity.—*Phillips Brooks*.

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The Sabbath Recorder

CHRISTMAS, 1918

M. E. H. Everett

Hark! a sweet voice floats from Heaven
O'er the sun-touched hills of morn,
"Unto us a Child is given,
Unto us a Son is born";
With exceeding joy rejoice
Ye who hear that heavenly voice.

"Unto us a Child is given,"
In the Bethlehem manger laid;
Darkness from the night was driven
When his virgin mother prayed.
His pure star, the Gentiles' light,
Shines across the earth tonight.

Hasten forth with gifts to meet him,
For to save the world he came;
With glad halleluiahs greet him,
Prince of Peace his glorious name.
Praise the Lord this Christmas morn,
Unto us a Son is born.

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