

Bonds Build Ships

And if they are forwarded to F. J. Hubbard, Treasurer of the American Sabbath Tract Society, to be held by him until the close of the war, they also will

Build the Denominational Building

that is so sorely needed, and without embarrassing the government and without working any hardship on Seventh Day Baptists. All agree that such a building is needed and that it is necessary if we are to grow as a denomination.

Put your shoulder to the wheel and if you want to buy bonds to assist in prosecuting the war turn them over to the treasurer with the understanding that they will not be used until the close of the war. *Do it now.*

War Savings Stamps

provide a very convenient means of contributing small sums in the same way. *Buy War Saving Stamps.* But do not forget to *send them to the Building Fund.*

Loyalty to your denomination goes hand in hand with *patriotism* to your country.

The Sabbath Recorder

OUR TONGUES IN WAR TIMES

Let us take heed to our ways that we sin not with our tongue. These are exciting times, and it is easy to say things which had best be left unsaid. We must be patient with one another. A thousand vexing and tangled questions will come up for discussion, and all of us can not possibly think alike. The only sensible thing for us is to do our own thinking, and let everybody else do his, without our pouncing on him and cudgeling him because he does not happen to agree with us. Blessed is the man who gets through this war without needlessly wounding acquaintances and friends by the cruel strokes of an unruly tongue. There will be enough wreckage at the end of the war without our adding to it a mass of ruined friendships. Let us do our utmost to maintain a cordial fellowship with our fellow Christians whose opinions are farthest from our own, and by our extraordinary self-control, refrain from saying things of which we shall be ashamed when the world is calm again. The world is torn by many demons, and we can not afford to increase the fever and distraction by our impatient temper or our bitter tongue.

—Dr. Charles E. Jefferson, in Watchman-Examiner.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Nortonville, Kansas,
August 20-25, 1918
President—Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. Alva Davis, North Loup, Neb.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Frank J. Hubbard, Chairman, Plainfield, N. J.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Alva Davis, Cor. Sec., North Loup, Neb.; Dr. George E. Crosley, Milton, Wis., (for three years); Mr. Asa F. Randolph, Plainfield, N. J., (for three years); Rev. William L. Burdick, Alfred, N. Y., (for two years); Mr. Ira B. Crandall, Westerly, R. I., (for two years); Rev. A. J. C. Bond, Salem, W. Va., (for one year); Mr. Wardner Davis, Salem, W. Va., (for one year). Also all living ex-presidents of the Conference, and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

AMERICAN SABBATH TRACT SOCIETY

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

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

BOARD OF FINANCE

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT

President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Advisory Committee—All members of the Missionary Committee in each of the Associations.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
For the joint benefit of Salem, Milton, and Alfred.
The Seventh Day Baptist Education Society solicits gifts and bequests.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 85, NO. 4

PLAINFIELD, N. J., JULY 29, 1918

WHOLE NO. 3,830

The Flock Comes To Be Fed

Some of you have doubtless seen the great flock of pigeons swarming into St. Mark's Square, in Venice, at the sound of the bell on certain hours of the day. They always come to be fed. Having learned what to expect when the bell tolls the hour, they are sure to be on hand and eager for the food.

What if their response to that bell call time after time should end only in disappointment, and instead of food they should find but empty sound? Little do they care for the chime of the bell alone, or for the mere sound of a human voice, in, however carefully rounded sentences; food is what they want. They come for corn, and missing that, their numbers would rapidly grow less, and the whirl of wings in front of St. Mark's would soon be almost unheard.

If the prophet's vision of God's glorified house, when the forces of the Gentiles shall be brought in as those "that fly as a cloud, and as the doves to their windows" (Isa. 60: 8), is ever to be realized, there must be real food for the flock. What corn is to doves, the gospel of Christ is to men and women. The preacher who gives his people true spiritual food, so that they are always fed and never disappointed, is the one around whom they will gather. There is nothing like the "old corn of Canaan" when soul-hungry men come to be fed.

No substitute for the gospel has ever been discovered, and it is a pitiful sight when hearers have to leave the house of God without being fed. In all the recorded discourses of Christ, we find nothing of science, or philosophy, or of anything else in the abstract. His teachings were practical, helpful, applicable to the present needs of his hearers, and always ministered to faith, never to doubt. Those who came to him did not leave his presence hungry, "swollen with wind," but were fed upon bread from heaven.

The War Comes Nearer Home

Every day brings the war a little nearer to our homes in America. When we began to practice economy for the cause of liberty we could not realize, fully, the awful stress that was coming. But as call after call was made, with government authority, for all America to take up the work of saving breadstuffs, of serving the Red Cross in its efforts to alleviate suffering, of submitting to war taxes, of making Liberty loans, little by little we awakened to the fearful reality of the war.

Then came the distressing scenes of parting, when rushing trains and loaded ships began to bear our boys away toward the battle fields of France. In ten thousand homes anxious ones now await every scrap of news from the front. The casualty lists are carefully studied and every mail brings sorrow to some hearts over the loss of loved ones. Nothing can make the fearfulness of the struggle come quite so near home as the news of fallen heroes who have gone from us and made the supreme sacrifice for freedom.

Another Seventh Day Baptist boy has fallen, and those who read the story in this number of the RECORDER will be deeply moved with sympathy for the dear ones who mourn his loss.

Parable of the Wolves And the Dogs

Have you read Melancthon's parable of the war between the wolves and the dogs? Mourning over the lack of unity among Protestants, by which the enemy was the gainer, he put forth a parable to the effect that the wolves became worried because the dogs were so many and so strong and sent out a spy to make observations. Upon his return, the spy reported that there were many dogs, some few mastiffs and a great host of smaller dogs, arrayed against the wolves. But when the leader of the wolves saw them marching on and observed that they were snapping right and left at one another, and that, although they all hated the wolf, yet each dog seemed to hate every other dog with

all his heart, he took courage, knowing that dogs so quarrelsome among themselves would do him but little harm.

A house divided against itself can not stand. The enemy has had great advantage over Christianity, and the cause of Christ has made slow progress, owing to unnecessary divisions among Christians. Only when there has been harmony in the hosts of the Lord have the worst foes of the church been put to rout. If victory is ever to be gained it must come through the united efforts of the people of God. In union there is strength.

This truth holds in regard to any church or denomination. Many a church has been ruined by the quarrelsome spirit that sets its members to snapping at one another, and such a thing persisted in will ruin a denomination.

"Enjoying Religion" The True Test

We do not wonder sometimes that people are at a loss to understand just what makes a true Christian. "By their fruits ye shall know them" is a good rule given by Christ, and Paul enumerates the fruits of the Spirit as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," assuring us that without love our pretensions are as sounding brass and a tinkling cymbal. He also teaches that faith without works is dead, being alone.

The idea of a faith that works by love, that ministers to the poor and needy, is at times overlooked. The religion "enjoyed" by some persons consists almost entirely in hymn-singing and prayer-meeting testimonies. These are good in themselves but there must be other evidences, and of a practical nature, if the world is to be convinced of the genuineness of our Christianity. If we sing "I'm glad salvation's free", and talk about the Scripture that offers it "without money and without price"; if we claim to be resting wholly upon the completed work of Christ—and give evidence that resting is always our chief occupation so far as religion is concerned; and if, then, when financial appeals for worthy objects are made, we refuse to give to, or to aid in, the work of the Master, we need not complain when the world judges us by what we do or by what we refuse to do rather than by what we say.

Here is a church member who has none of the faults against which evangelists hurl their heavy shafts. He never plays cards, he does not dance, or drink, or smoke, or use bad language. He pays his bills, is kind in the home, and civil toward his neighbors. He is regular in his attendance at church and likes to hear a good sermon. Judged by ordinary standards he is a good man, enjoys religion, and if he should die the preacher could say many excellent things of him.

But if his religion stops here, how will such a man measure up by Christ's standard? How will he appear when judged by Him who almost startles us with his picture of the judgment day? There Christ, instead of making faith in him, or love to God, or joy in religious services the test of true living, emphasizes the way men treat their fellows here. No matter how religious one may think himself to be, no matter how eloquent in prayer, no matter how often he may speak in meeting, or how happy he may become in lip service, if he withholds practical help from the work of missions, if he refuses to use his gifts to feed the hungry, clothe the naked, relieve the distress of the poor, the prisoner, the sick, or if he is hard and uncharitable toward his brethren, he needs to listen again to the words, "Ye did it not unto me." Vaporous sentiment, misty emotional services—this kind of "enjoying religion" is of little avail unless it results in deeds of love toward men.

True religion will indeed lead men to love the house of God, to enjoy the prayer meetings and to enter into the devotional work essential to spiritual growth; but it will not allow one to stop there. The incense God loves best is that which we burn, not only in the censer of his house but in the house of need and distress, and sweeter to him than songs of worship are our sympathies, our gifts of money, our sacrificial services for human welfare in a needy world.

True Import Of Our Budget

There should be no misunderstanding regarding the import of our Conference budget. To speak of it as something arbitrary, binding churches to pay certain amounts for certain things, would not be correct. Even the word "re-

quiring" churches to pay amounts assigned them is misleading. The budget is not compulsory by any means. It is only intended to show what is the fair proportion of a given church in case its members choose to bear their share of denominational expenses. If any item in a given budget is objected to by a church and is not paid, no one expects to see a step taken toward its collection. We have no system but the voluntary one. If, on the free-will offering plan, churches give the amount suggested by the budget, well and good. But if they fail to do so, the amount is usually made up by some others more willing. We should not accept the idea that there is any injustice in the budget suggestions. At most the budget is only a request, for those who are willing, to bear their natural proportion in denominational expenses.

Sorry Our Recorders Fail to Reach Java Our readers will see by the letter from Java that Miss Jansz is disappointed because the RECORDERS do not reach her regularly. This is probably the reason why she thinks her letters have not all been published.

We are sorry indeed for the irregularity in the mail service which makes delivery in far-away Java so uncertain. The RECORDER is mailed regularly to Miss Jansz, and we have mailed at different times no less than three of the special picture number she so much desires. All the letters received from her have been published as they came. Every one of course has been opened and re-sealed by censors, but we do not think any have been withheld by them.

Conference Reports We hear that sixty names have been sent in already of persons expecting to attend Conference. This is a larger number than was reported for Conference at Plainfield last year up to this time. We think the prospects are good for the Nortonville meetings.

Professor A. E. Whitford, of Milton, Wis., has been engaged to take charge of the Conference music.

"America has a great cause which is not confined to the American continent. It is the cause of humanity itself."

AMERICAN SABBATH TRACT SOCIETY— MEETING 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, July 14, 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, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Theodore L. Gardiner, Marcus L. Clawson, Jesse G. Burdick, Charles P. Titsworth, Irving A. Hunting, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Henry D. Babcock.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee reported having held a meeting, one week ago today, and considered the work of the past and prospective future work of our Sabbath Evangelists.

By vote the expenses of the Rev. George B. Shaw in attending the meeting of this committee were ordered paid by the Treasurer.

The Committee on Distribution of Literature reported the distribution of 7,377 tracts on 30 different subjects. This includes a large number of tracts ready for shipment to Rev. George Seeley. The committee also reported a net gain of three subscribers to the SABBATH RECORDER for the month.

The Committee on Italian Mission reported a special service on Sabbath Day, July 13, at 5 o'clock p. m., at New Era, when a service flag with seven stars was raised with appropriate ceremonies.

The Budget Committee presented the following report:

Suggested Budget—1918-1919	
Sabbath Reform Work:	
Holland, "De Boodschapper," Rev. G. Velthuysen ..	\$ 606 00
British Isles, Mill Yard Ch.	150 00
Canadian Field, Rev. George Seeley:	
Salary	\$300.00
Postage	120.00
	420 00
British Guinea, Rev. T. L. M. Spencer	120 00
Pacific Coast Association, traveling expenses ..	100 00
Committee on Revision of Literature:	
Books, supplies and other	

expenses	150 00	
Home Field, Sabbath Evangelists:		
Salaries	\$1,000 00	
Trav. exp.	700 00	
	1,700 00	\$ 3,746 00
Appropriations for Publications:		
(in excess of income)		
"Sabbath Recorder"	\$4,000 00	
"Sabbath Visitor"	550 00	
"Helping Hand"	200 00	
"Junior Quarterly"	250 00	
Tracts and general printing	2,000 00	
	7,000 00	
Missionary Work—Joint with Missionary Society:		
Italian Mission, New Era, N. J., and New York City, Rev. A. Savarese	\$ 350 00	
Hungarian Mission, Chicago, Ill., Rev. J. J. Kovats	120 00	
	470 00	
Miscellaneous:		
Traveling expenses of representatives to Conference, Associations, etc.	400 00	
President's traveling exp., stenographer, postage, etc.	200 00	
Legal expenses, Treasurer's expenses, stenographer, postage, etc.	200 00	
Secretary's expenses, salary, postage, rent, etc.	1,000 00	
Clerical assistance	400 00	
Calista A. Sears, income from estate Electra A. Potter	275 00	
Denominational Files Committee	150 00	
Incidentals	100 00	
	2,725 00	
	\$13,441 00	
Sources of Income—Estimated		
Income from Invested Funds:		
Funds held by the Tract Society	\$2,000 00	
Funds held by the Memorial Board	3,900 00	
	\$ 5,900 00	
Offerings at Conference, Associations, etc.	100 00	
Contributions from the Woman's Board	600 00	
Churches, Lone Sabbath Keepers, etc.	5,941 00	
Balance on hand (estimated)	900 00	
	\$13,441 00	

Report adopted.

The Treasurer reported having received a check of \$25.00 from the executor of the estate of Mrs. Aljina C. Shaw, of Alfred Station, N. Y., in payment of her bequest. The placing of the same in the permanent fund by the Treasurer was approved.

The Treasurer presented his report for the fourth quarter, and also his report for the year.

By vote both reports were adopted after being duly audited.

Secretary Shaw presented his report for the last quarter.

Pursuant to correspondence from Rev. Rollo J. Severance it was voted that we appropriate \$100.00 to him for extra expenses

in visiting the L. S. K's on the Pacific Coast on his way home from Conference.

Correspondence was received from Walton H. Ingham, Gerard Velthuysen, T. L. M. Spencer, George Seeley, and E. W. Perera.

Secretary Shaw presented in outline the annual statement of the Board of Directors to the Seventh Day Baptist General Conference.

Voted that 200 copies be printed of the combined reports for distribution at Conference.

Voted that the Board bear one-half of the expense of Rev. George B. Shaw to Conference as a representative of the Board.

On recommendation of the Supervisory Committee it was voted that the expenses of Business Manager Lucius P. Burch to Conference, as representative of the Publishing House, be paid by the Board.

The report of Lucius P. Burch, Business Manager of the Publishing House, was presented for the year, and approved by the Board.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TRACT SOCIETY—TREASURER'S REPORT

F. J. Hubbard, Treasurer
In Account with
The American Sabbath Tract Society
Dr.

For Quarter Ending June 30, 1918	
To balance on hand April 1, 1918	\$1,318 12
To funds received since as follows:	
Contributions to General Fund:	
April	\$ 492 93
May	165 88
June (incl. \$50 Bond)	1,150 25
	1,809 06
Contributions to Denominational Building:	
April	\$ 735 00
May	486 00
June	205 00
	1,426 00
Contributions to Recorder for Camps:	
April	5 00
Income from Invested Funds:	
April (incl. \$12.50 Denominational Building Acct.)	\$ 906 16
May	68 21
June	2 00
	976 37
Collections:	
June	39 40
Publishing House Receipts:	
"Recorder"	\$ 541 91

"Recorder" stock sold	146 22	
"Visitor"	264 99	
"Visitor" stock sold	1 62	
"Helping Hand"	227 42	
Tracts	3 00	
"Junior Quarterly"	59 71	
	1,244 87	
S. D. B. Missionary Society:		
½ taxes on Minneapolis lot	12 29	
City National Bank:		
Interest on bank balances	6 72	
Alfred University:		
½ Insurance Premiums, Wardner Property, Chicago	4 50	
S. D. B. Missionary Society:		
½ Insurance Premiums, Wardner Property, Chicago	4 50	
Permanent Fund Account for Liberty Loan Bonds	400 00	
Building Fund Account for Liberty Loan Bonds	110 00	
	\$7,356 83	

Cr.

By cash paid out as follows:		
Edwin Shaw, salary \$150.00		
Edwin Shaw, exp. 75.47		
	225 47	
G. Velthuysen, appropriation	151 50	
George Seeley, salary . \$75.00		
George Seeley, postage 30.00		
	105 00	
J. J. Kovats, salary	60 00	
T. W. Richardson, salary	37 50	
T. L. M. Spencer, appropriation	30 00	
Italian Mission, New Era, N. J.	87 50	
W. D. Burdick, salary \$93.75		
W. D. Burdick, exp. . . 76.13		
	169 88	
	866 85	
Marie Jansz, amount contributed	30 00	
Expenses, President Corliss F. Randolph:		
To Association	10 87	
½ exp. to Alfred Com. on Revision of Literature	14 84	
Stamped envelopes	6 10	
Typewriting	4 40	
	36 21	
Expenses, Treasurer F. J. Hubbard:		
Stationery and postage	\$ 19 69	
Typewriting	4 85	
	24 54	
W. D. Burdick:		
½ exp. moving, Milton to New Market	\$ 57 48	
½ exp. to Association	1 80	
	59 28	
The Baker & Taylor Co:		
Books for Com. on Revision of Literature	31 10	
Stephen S. Read, Clerk, Surrogate Court, Bath, N. Y., copy of will of Fannie R. Shaw	1 50	
Callista Sears account income	50 00	
Henry C. Houke, County Treas. Hemeplin Co., Minn., 1917 taxes on Minnehaha Park lot, Minneapolis	24 57	
G. H. Schneider Co., fire insurance, Wardner Property, Chicago	13 50	
Plainfield Ice & Supply Co.: Oak Rack for Tracts repaired	2 00	
Plainfield Storage Warehouse Co., storage charges	36 00	
Transferred to Building Fund account	12 50	
Third Liberty Loan Bonds	400 00	
Denominational Building	800 00	
	1,200 00	

Publishing House Expenses:		
"Recorder" \$1,698.84		
"Recorder" index cards	2 76	
	1,701 60	
"Visitor"	271 28	
"Helping Hand"	261 10	
"Junior Quarterly"	69 94	
Tracts	33 36	
Tract Society:		
Rally Day Programs \$27.28		
Proportion 1917 Year		
Book	95 49	
500 letters by T. J. Van Horn	7 38	
8500 slips 3rd Liberty Loan	7 09	
Junior Rally Day Programs	5 38	
	142 62	
	2,479 90	
	\$4,867 95	
Liberty Loan Bonds Denominational Building Account	700 00	
War Savings and Thrift Stamps	36 00	
	736 00	
Reserved for Pacific Coast Appropriation	40 00	
Reserved for "Recorder" stock	500 00	
Reserved for Marie Jansz Organ Fund	60 00	
	600 00	
Balance cash on hand June 30, 1918	1,152 88	
	\$7,356 83	

E. & O. E. F. J. Hubbard, Treasurer.
Plainfield, N. J., June 30, 1918.
Examined, compared with books and vouchers and found correct.
Asa F. Randolph, Charles Potter Titworth, Auditors.
Plainfield, N. J., July 14, 1918.

HARRY LAUDER ON DRINK

In a recent article published by *Association Men*, Harry Lauder, the comedian, gave this personal testimony:

No man can be successful and drink. It does not matter who he is, soldier or civilian. When I started on the stage somebody said, "Well, it is a great life for dissipation and drinking." "Well," I said, "If there is any success to be had through being sober and steady, I will get it," and I took a vow that I would not touch, taste or handle strong drink of any description until I had made a name for myself. Now that I have made my name known all over the world, I see more necessity for doing the thing that is right than ever before in order to hold that reputation. There is more need for me to be sober and steady, for I am looked upon as an example.

"Are you persecuted! A sight of the thorn-crowned brow will take the thorn out of persecution."

SABBATH REFORM

SCRIPTURAL PROBLEMS

P. F. R.

In the June issue of the *American Messenger*, under the general heading "Religious Problems," the following questions with answers by Rev. E. W. Works, D. D., contributing editor, are published:

DEAR SIR:—Will you please answer the following questions? Can man impart holiness to anything? By divine direction he made things that became holy. The Bible says, "God blessed and sanctified the seventh day" (Gen. 2: 3). Does it say that of any other weekly day? If it does not, why is Sunday observed as a Sabbath or holy day? God called the Sabbath "My holy day" (Isa. 58: 13). Jesus kept it and instructed its observance at the destruction of Jerusalem, probably about seventy years after his crucifixion (Matt. 23: 20).

P. F. R.

The question implies that the Christian Sabbath lacks in divine sanction, that it rests upon human choice and planning, and therefore is not as holy a day as was the Old Testament Sabbath. Is not the resurrection of Jesus Christ from the dead on the first day of the week to be regarded as an adequate divine sanction? The early Christians evidently felt that it was, and therefore they began to speak of the First-day as "the Lord's day," and to observe it as "the Christian Sabbath." There is no sign of discussion or argument on the subject in the New Testament. The change seems to have come about naturally and easily. Henceforth the First-day was the outstanding day in the calendar of the Christian week, because on this day the Lord broke for men the bondage of death. Is this not sanction enough? And can there be any lack of holiness in a day which was so wonderfully blessed and sanctified by the resurrection of Christ? Matthew 24: 20, so far as we can see, has no bearing on the question of the Seventh or the First-day.

E. W. W.

According to the Bible the day begins in the evening (Gen. 1: 5, 8, 13, 20, 31). It also says, "God blessed the seventh day and sanctified it" (Gen. 2: 3). This is not said of any other day of the week.

The resurrection of Christ was "in the end of the Sabbath" (Matt. 28: 1), not on the first day of the week. What the Bible says is "adequate divine sanction." But it is not found in the Bible. Nor is there any evidence that "early Christians spake of the First-day as the Christian Sabbath." There are accounts of about eighty-seven divine services held by Paul on the Sabbath and

only one on the first day of the week, and that was probably a farewell service, preparatory for a long journey (Acts. 20: 7-11). The writer can not avoid seeing that the word "Sabbath" (Matt. 24: 20) has a distinct bearing on the day of the Sabbath.

Salem, W. Va.,
June 11, 1918.

WILLIAM SAUNDERS KILLED IN ACTION

William M. Saunders, fourth son of Mr. and Mrs. H. A. Saunders, was born at Grand Junction, Iowa, August 17, 1898,



and died "Somewhere in France," May 28, 1918, at the age of 19 years, 9 months, and 11 days. William was one of the first of Garwin's sons to offer himself for the defense of freedom, as he enlisted April 12, 1917. He was not called to the Fair Grounds near Camp Dodge for his preliminary training, however, until July 2, 1917. He remained at Camp Dodge until September 9, 1917, when he was removed to Camp Mills, N. Y. Here he remained till November 14, 1917, when he sailed for England with the famous Rainbow Division. After a short stay in England they were moved to France, where they have

been doing their share in stopping the German hordes.

He was in the terrific fight at Cantigny, where the Americans won their notable victory on May 27, and died the day following, from the gas received in the battle. Thus he paid, with his life, that debt which we all owe to our country and mankind.

William was a Christian. When nine years old he was baptized by Rev. J. H. Hurley and joined the Seventh Day Baptist Church of Gentry, Ark. After moving to Garwin he, with his parents, joined the church here on March 4, 1916. His life and spirit showed his faith in Jesus' promise that the one who loses his life for God and right will find it. He was quiet and unassuming; kind and loyal to his friends; looking on life's bright side with constant good cheer. His readiness to work for the right is shown best by his life and sacrifice. He did not lose his life; he gave it.

In his last letter to a friend in the homeland he spoke of his appreciation of his home paper, which cured him of his loneliness. He closed this letter the day before his death with these words, "I am still in the best of spirits and think I always will be."

The following letter from his chaplain is a source of comfort to his loved ones.

Mr. H. A. Saunders,
Garwin, Iowa.

DEAR FRIEND:

It is with deepest sympathy I write you concerning the death and burial of your dear son, William M. Saunders, of Company B, 168th Infantry, who died May 28, 1918, of gas received the 27th.

We buried him in the little French cemetery which overlooks the village of Baccarat, where he sleeps tonight beside his comrades. The grave has been looked after, is properly marked and cross erected. The number is No. 83 Baccarat Cemetery.

William was a splendid chap and well liked by all who knew him. His officer spoke highly of him, and it is with deepest sympathy we mourn his loss.

Sincerely,

WINFRED E. ROBB,
Chaplain, 168th Infantry.

France, June 16, 1918.

Memorial services were held in the Seventh Day Baptist Church at Garwin on Sabbath Day, June 8, by Pastor Loyal F. Hurley, assisted by Rev. O. S. Long, of the United Brethren Church.

"YOU STAY"

"I REMEMBER," said an old minister lately, "a careless word spoken to me in my boyhood, which has influenced my character through life. Like most sickly, sensitive children, I was ready to give up hope before every trouble. An attack of illness, a long storm, a disagreeable visitor or servant in the family, plunged me in despair.

"Fred," said my uncle to me one day, 'the toothache, or the wet weather, or the boys who tease you, are bad things enough; but remember, they go, and you stay.'

"It was like a new gospel to me: these great evils would pass by, and little, insignificant me—I stayed!

"It was a wholesome idea to put into a boy's mind. The feeling of permanence is rare with children. They are, to their own feeling, like anchorless boats on the sea, driven here and there. Out of this uncertainty come most of their vague miseries. It is good for them to feel that, no matter how poor or dull or obscure they are in comparison with others, each of them has a life of his own, abiding and sure, which is of importance in God's eyes. Many morbid, self-distrusting boys and girls need just the poise and confidence which that knowledge would give to them.

"As I grew older the chance words took a wider meaning to me. The temptation, however fierce, would pass if I stood firm; the grief, no matter how deep, would lighten; the agony of self-sacrifice would be gone some day, and I would remain to finish my work, and answer my account.

"Life itself would at last vanish, as when the heavens and earth disappear, and yet my soul—this insignificant me—would stay, face to face with God."

What are these things that we think and talk of all day long? Our neighbor's dress or house or bank account or our own cough or china or lucky speculation—these are the things that go.

The kindness in our hearts, the loving words we speak, the little gasp of a prayer in our soul, where only God sees—these are the things that stay and enter immortal records.

Which weigh the heavier with us?—*Youth's Companion*.

MISSIONS

OBSERVATIONS

REV. JAY W. CROFOOT

Recently I was absent from Shanghai and my regular work for a week when I went to Mokansan to look after our summer cottages there. Though the trip is one which I have been making often ever since 1900, I do not remember making it before at the middle of May and some things made a vivid impression on my mind. This was especially true of the colors as I came down the mountain. I left our cottage at about five in the morning, when clouds hid a large part of the plain. As I came down below the mists I was struck by the great number of varieties and shades of the color green that were to be seen on all sides.

The young rice, not yet transplanted from the plats where it was sown to the fields where it is to mature, showed the lightest and brightest green imaginable. A little darker green appeared on the grass of the hills. Still darker was the color of the fields of wheat. In fact, in places a little of the wheat was beginning to show a ripening yellow. The darkest green of all was that of the evergreen trees on the mountains, but the bamboo had a still different shade. The tea plants were nearly as dark as the pines, and the mulberry trees varied from almost as light as the grass to almost as dark as the tea.

Women were picking the tea in places as I came along in my sedan chair, and some tea plants had been pretty well stripped. But they are not so closely stripped as the mulberry trees, which have all the new growth cut off with shears every year. They are carefully cultivated in groves and are not allowed to grow so tall but that the branches may be cut from the ground. The contrast between trees thick with flourishing new leave and others next to them just pruned bare of all leaves, and leaving the ugly stubs exposed, is very great. But like the tea plant and like the silkworm it is only of service as it sacrifices its beauty and life. (There is sermon material in that.)

On the return trip I stopped over Sabbath and Sunday with friends at Huchow, and on Sunday heard two good sermons by the Chinese pastor, Mr. Kaung. In the morning he spoke on the text, "Behold, I stand at the door, and knock," and his description of the displeasure a clean person feels in visiting a dirty Chinese home was particularly vivid. The morning service was in the church but in the evening it was in a tent in the open space before a temple. Mr. Kaung's text was "Whatsoever a man soweth, that shall he also reap," and his dramatic presentation and adaptation of Old Testament stories, such as the deceit of Jacob which recoiled on his own head, was particularly effective. But perhaps his most striking illustration was a Chinese story—at least it was Chinese as he told it though I don't know its origin—of a man whose father died. Instead of buying a proper coffin the body was crowded into an oil basket and the man and his son carried it out into the fields. Arriving at a lonely place the son expected that his grandfather's body would be buried, but his father said that they would just leave it there. Even the son's reference to the wild dogs near by did not change the father's mind, so the two started home. They had gone only a short distance however when the son turned to go back. On his father asking the reason he said he was going for the basket. The father asked of what possible use it could be when the son replied, "I'll want it when you die."

West Gate, Shanghai,
June 7, 1918.

MISSIONARY BOARD MEETING

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, July 17, 1918, at 9.30 a. m.

Members present: William L. Clarke, Edwin Shaw, Clayton A. Burdick, George B. Shaw, Robert L. Coon, La Verne Langworthy, Ira L. Cottrell, Harlan P. Hakes, John H. Austin, Ira B. Crandall, Samuel H. Davis, James A. Saunders, Charles A. Pierce, E. Adelbert Witter, A. S. Babcock.

Visitors: Mrs. Orson Rogers, Mrs. Edwin Shaw, Mrs. George B. Shaw, Miss Lulu Clarke, Mrs. La Verne Langworthy, Mrs. Warren. Prayer was offered by the

President. The quarterly reports of the Treasurer and the Corresponding Secretary were approved and recorded. The Program Committee made report:

MISSIONARY SOCIETY CONFERENCE PROGRAM

Forenoon

10.00 to 11.00

Message from the Missionary Board
Samuel H. Davis

Annual Reports
S. H. Davis
Edwin Shaw

Open discussion in Conference
11.00 to 11.50

Prayer Service
11.50 to 12.00

Afternoon

2.00 to 3.15—Five 15-minute addresses

Messages from China

Anna West and Dr. Crandall

Evangelistic Work among Seventh Day Baptists

D. Burdett Coon

A Message from the Pacific Coast

George W. Hills

The Missionary Spirit

Dr. J. C. Branch

CLAYTON A. BURDICK,
GEORGE B. SHAW,
R. L. COON,
I. B. CRANDALL,
EDWIN SHAW,
Committee.

The annual reports of the Treasurer and the Corresponding Secretary were read and adopted as the Annual Report of the Board for the year ending June 30, 1918.

A power of attorney was voted to be given Rev. Jay W. Crofoot to use in the transaction of business as representative of the Missionary Society in China.

A large amount of correspondence from all parts of our missionary fields was presented and considered.

A. S. BABCOCK,
Recording Secretary.

QUARTERLY REPORT

April 1, 1918, to July 1, 1918

S. H. Davis, Treasurer,

In account with
The Seventh Day Baptist Missionary Society

By Months

Dr.	
Cash in treasury April 1, 1918	\$ 702 81
Cash received in April	\$1,523.00
Cash received in May	456.47
Cash received in June	2,941.70
	<u>4,921 17</u>
	<u>\$5,623 98</u>

Cr.	
Exp. paid in April	\$1,038.82
Exp. paid in May	605.03
Exp. paid in June	2,336.46
	<u>\$3,980 31</u>
Balance in bank July 1, 1918	1,643 67
	<u>\$5,623 98</u>

By Classification

Cash Received	
General Fund, including bal. brought forward	\$,049 53
Home field	236 00
China field	426 29
Other fields	70 00
Specials	48 59
Life members	15 00
Income from Permanent Funds	1,325 00
Income from Memorial Board	434 35
Interest on checking account	4 22
Debt Fund	15 00
	<u>\$5,623 98</u>

Disbursements

Corresponding Secretary and general missionaries	
Churches and pastors	\$ 860 30
China field	725 71
Other fields	1,909 92
Specials	294 98
Treasurer's expenses	58 13
Interest	85 80
	<u>45 47</u>

Balance in bank July 1, 1918	\$3,980 31
	<u>1,643 67</u>
	<u>\$5,623 98</u>

LETTER FROM JAVA

DEAR FRIENDS:

I am sending you my monthly letter. I have written to you every month; yet it is a long time since I saw a letter of mine in the RECORDER. The last one I saw was written by me in November, 1917; that letter was published in the RECORDER of January 7. In that letter I asked if some one could send me a copy of the RECORDER number in which was published the photos I sent from my colony. I am very sorry I did not receive it. Please, dear friends, can I have another copy of that number? Or else, could I have the photos back I sent to the editor of the RECORDER? I would be very thankful if that request of mine would be granted.

Very often I do find beautiful thoughts in the RECORDER, which are a real help to me. For instance the poem, "The Secret of a Happy Day." Again and again it has comforted me. A few days ago I tried to give a translation of it in my little Dutch paper on Holiness. I will give the Dutch words, perhaps some one among the readers may understand it:

HET GEHEIM VAN EEN' GELUKKIGEN DAG
Laat Uw Heilige Vader doen
Wat Hij wil.
Denk, Zijn wil wijs en goed!
En wees stil!
Volg Zijn weg van uur tot uur,
Waar Hij leidt;
Neem elk oogenblik Zijn kracht
U bereid.
En vertrouw Hem, die u mint,

Koom' wat mag,—
Dan zal 't licht zijn in uw ziel
Heel den dag.

Laat Hem spreken tot uw hart
Door Zijn Woord;
Zijn gemeenschap zij in u
Ongestoord!
Breng Hem alles wat u treft:
Vreugde en smart,
Blijdschap, strijd, en zorg, en leed—
Heel uw hart!
Zie dan op, en luister slechts
Naar Zijn stem;
En uw hart vindt vrede en licht
Steeds in Hem!

I am trying to do what the little poem teaches me: it is really such a good advice. What a great privilege it is, that we may bring Him everything the whole day through. There are so many, many things that make me perplexed; and I am all alone, an old woman in a hard and difficult work like this. We had to kill a young cow the other day; it got so wild that nobody could manage it. So that was a great loss again. Then the rice-fields I had bought (i. e., the crop of it only) have suffered very much from too much rain. The crop is only half the amount we got in other years; and the people I have to provide for have increased twice as much as before. So we must go on as we have been doing nearly three months already, namely, live partly on rice and partly on cassave (tapioca roots). The rice prices are everywhere in Java very high this year. You know, rice is our principal food; we eat it with vegetables and meat, as you eat potatoes.

Oh, it is so good to know that our Father knows all, and that he watches us with the most tender love. My poor Javanese overseer, Kerta, has been ill almost one month with malarial fever, inflammation of the throat and abscesses in his mouth. Poor fellow, he does suffer so much, can not eat, neither sleep. And his wife has been away in the hospital with a little baby who was very ill; she has not come home yet; and today I had to send him for the second time to the hospital (nine miles from here, to a missionary doctor). The poor man is so down-hearted and sad; and I do suffer with him. As every year at this time (i. e., in the harvest) there is much sickness among my people, and it makes the work very difficult.

I do hope you will continue to help me

with your prayers, dear friends. May our God bless you all abundantly.

Yours in Jesus,
M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,
April 24, 1918.

WHERE THE BIG BATTLES WILL BE FOUGHT

AN analysis of the "dry" territory" throughout the United States indicates that most of it is in rural areas. Only about 20 per cent of the people in dry States live in cities, whereas in the wet States about 70 per cent live in cities.

One tenth of all the people in this country live in the three cities of New York, Philadelphia and Chicago. One fourth of the population lives in thirty cities of 200,000 and over. These thirty cities occupy only one four-hundredth of the total land area.

One fourth of all the people in the United States living in "wet territory" live in six cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland—and one half of all the people now living in licensed territory live in four States—New York, Pennsylvania, Illinois and New Jersey.

We must not be deceived by "dry territory" maps which seem to indicate that the fight is almost ended. It isn't a question of capturing "land areas"—we're after men, and most of those in unconquered territory live in cities which do not cover much land area. Therefore, the cities of America stand as a challenge to the fighter of booze.

It is argued that if thirty-six States vote for the constitutional amendment for prohibition the entire country will be dry forever, for it would require thirty-six States to reverse the decision to destroy the liquor business—and the liquor forces could not possibly carry thirty-six States at any time.

It is quite true that the securing of any thirty-six States will legally determine the disposition of the saloon—this is the constitutional and, frankly, the only way whereby the liquor question can be determined—and the prohibitionists should not be criticized for availing themselves of a method which the constitution itself has provided.

But here's a problem which concerns al-

most exclusively certain classes of people who have it in their power to settle it right—workingmen and city people—*when they are convinced that the arguments of the prohibitionists are sound.* And the people living in places where saloons exist should see most quickly the dire effects of the liquor traffic, when they are intelligently pointed out to them.

It is therefore important that a campaign of education be conducted, in which the actual facts shall be presented, so that when prohibition is enacted a very considerable majority in the cities will believe in it, because they will have been convinced of its fairness and its effectiveness.

It is pointed out by the liquor men that through the loss of the millions invested in the production and sale of intoxicating liquor, labor will suffer, merchants will become bankrupt, and cities, states and nations will feel the shock.

This is not true, but millions of voters believe it—especially workingmen.

But frankly, what would you say if you were suddenly challenged by the liquor men—

As to the number of wage-earners who would be compelled to learn new trades if the liquor business were abolished—

As to what would become of the one hundred thousand bartenders in this country—

As to what will happen to the farmer—

As to what should be the attitude of trade unionists toward the liquor traffic—

As to whether workingmen will rebel when the saloons are closed—

As to whether workingmen will throw up their jobs when the town goes "dry"—

As to how much material needed to win the war is actually wasted by the liquor business—

As to how we could raise the money now secured through the internal revenue tax—

As to how much we actually spend for liquor—

As to whether or not the liquor dealers should be compensated for the loss of their business—

As to whether excessive eating is as bad as excessive drinking—

As to what becomes of your "personal liberty" when you may no longer drink liquor?

What would you say—definitely, specifically, to your own satisfaction—to say

nothing about actually answering your opponent—what would you say?

We are meeting and successfully answering all the fallacies of the liquor men—

Through a series of one hundred advertisements which are already appearing in a thousand daily and weekly newspapers—

Through articles and advertisements in the labor papers of this country which are read by millions of workingmen and their families—

Through a set of high-grade posters, the drawings and plates for which cost us a thousand dollars—

Through thirty telling leaflets, especially for workingmen which are being ordered from the printer in lots of a million—

Through full-page advertisements in the great national weeklies—

Through big mass meetings followed by open forum discussions, when questions are invited from the audience—

Through the publication of *The Worker*, a monthly newspaper especially for workingmen—

Through special campaigns among the trade unionists of this country—

Through special publicity campaigns at strategic points—as, for example, at the national capitol, when the question of war prohibition was being discussed by the Senate and the House—

Through highly organized campaigns in industrial centers—

And—by strengthening the prohibition forces of America by furnishing to them without expense, absolutely reliable data, got together by means of the most comprehensive study of the economic aspects of the liquor problem that has ever been made in this or any other country.

CHARLES STELZLE, *Manager,*
Strengthen America Campaign.

There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower or a kind word would be a comfort. . . . A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give.—*Josephine Pollard.*

Settle it in your heart that it is the sum of all your business and blessedness to live to God.—*John Wesley.*

WOMAN'S WORK

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

WOMEN—THEIR RELATION TO THE STATE AND NATION

ARLOUENE WILLIAMS

Paper read at Woman's Hour of Central Association

The American Woman is awake. She is no longer confined, for limitless opportunities for service are here, and she is to have a part in the national tasks.

Many women today are failing to properly discharge their duties to their own household, simply because they do not perceive that as society becomes more complicated it is necessary that women shall extend their sense of responsibility to include many things outside of their own homes.

Women who live in the country and small towns do their work as they please, to a certain extent, but in larger towns and cities they are dependent upon the city administration for the conditions which render decent living possible. I refer to inspected foods, collection of garbage, and other sanitary measures. In short, if women would keep on with their old business of caring for their homes and rearing their children, they will have to have some conscience in regard to public affairs lying quite outside their immediate household.

Women may follow the lines of their traditional activities, yet there are certain primary duties which belong to even the most conservative. Woman's first duty then is her responsibility for the members of her own household, that they may be properly fed and clothed and surrounded by hygienic conditions. The second duty is a responsibility for the education and welfare of children: (a) that they may be provided with good books; (b) that they may be kept from vicious influences on the street; (c) that when working they may be protected by proper child-labor legislation.

If all this is to be accomplished by women, then it must be done by the use of the ballot.

Sweden was the first country in the world to extend to women any measure of

suffrage whatever. Wyoming is the pioneer equal suffrage State in America. The words "equal rights" form the motto on its state seal. The very first legislative council, after Wyoming's organization as a territory in 1869, passed a bill providing that women should have the same rights as men to vote and hold office, and when it was admitted as a State in 1890, before any other State had given women the vote, equal suffrage was made a part of its constitution. And now in our own State women have been granted the franchise; the tide of feminine endeavor is rising.

The democratic spirit, the spirit of self-government, is one of slow growth. There are three foundation principles which embody this democratic spirit today: (1) No taxation without representation; (2) Governments derive their just powers from the consent of the governed; (3) The principle voiced by Lincoln when he said that this nation, under God, should have a new birth of freedom, and that government by the people and for the people should not perish from the earth.

But women are governed without their consent: they are taxed without being represented, and one half the people govern the whole people. Our government is then not one of self-government, but of sex-government. Today the call is for greater democracy. It demands votes for men and women. That the basic principles of our government demand it, is the strongest argument for woman's suffrage.

In as much as women make up one half of the human race, are the teachers of a larger part of the race and the mothers of all the race, the welfare of the race demands that the experiences of women be voiced directly and be recorded by individual voting, and thus be utilized politically.

The first call on women is for women's work; and in doing war service, they should neither attempt to do what men can do better, nor neglect the work that none but women can do. It is for every woman to realize that she has some definite national duty to perform, and to consider with intelligence and deliberation what that duty is.

Women's clubs have accomplished much for the Red Cross, the Y. M. C. A., and the Liberty Bond campaign. Women

across the water have engaged in various occupations, have become ambulance drivers, and have even driven ammunition trucks.

The abnormal conditions produced by a state of war have fixed the ideas of duty and service in minds as never before, sacrifice has become the accepted fact, and patriotism has aroused in us a finer and a truer appreciation of what this country stands for.

Think, however, that for every role played in the limelight there are thousands playing their undramatic roles alone, spending hours by the kitchen fire, planning new combinations of food that other foodstuffs may be sent overseas, doing heavy and unaccustomed work in the garden, wearing shabby clothes—seemingly unheroic roles, but just as vital in winning victory as the work of the Red Cross, the Y. M. C. A. in France, or the work of the nurses over there.

Within two weeks after war was declared, practically all of the women's organizations in America had placed their resources at the disposal of the government and had turned their efforts towards work of preparedness and relief. A careful classification has been made of the women who will be able to go away from home as volunteers or paid workers, and of those who are able to work at home.

Almost simultaneously with the order to serve came the command to conserve, a command that every woman, no matter what her station or limitations, can obey. The problem of the nation's food supply is a vital one, and the woman who helps to solve it is serving her country well. The home, and all that goes with it, calls for the first and best attention of our women, and patriotism may be expressed by the use of the diet that is best adapted to produce healthy Americans. Since food will decide the war, each American woman can do a real national service by protecting the food supply. The nation needs a food control for two purposes: to regulate prices and to increase the surplus. After providing for our normal consumption we, together with Canada, will have as surplus for our allies an amount equal to only 60 per cent of the food they require from us. By taking broad measures of control we

are being able to furnish them with an additional 25 per cent.

Mr. Hoover, whose genius for organizing and directing has made him the man of the hour on two continents, has sent to the women of America a clarion call to service, and the women of America have answered through the presidents of nearly two hundred national women's organizations, representing approximately 20,000,000 women. Representatives of these organizations met in Washington in August, 1917, at the request of the Women's Advisory Committee of the Council of National Defense. Mr. Hoover outlined his plans to them and the splendid machinery of the women's organizations of the country was immediately made available to him.

Before the women of the nation begin seriously to exercise the political powers that now rest in our hands, it behooves us to consider this fact,—that it may be easy enough to legislate against an evil, but the evil itself cannot be corrected or eradicated unless the new law and public sentiment go hand in hand. The growing interest of American women in politics, as well as in social and industrial conditions, is already having its effect on legislation, but women as well as men who have reforms at heart must bear in mind that to make a law is not always the best solution of a local problem or the best method of crushing out local evil. Often public sentiment will accomplish for the community all and more than delayed legislation will.

If there are to be equal political rights among men and women, by all means let us have equal intelligence in legislation, that the ballot in the hands of women may not only purify politics but simplify legislation and make it wiser and more practical.

Adams Center, N. Y.

WOMEN IN BUSINESS

MRS. GRANT BURDICK

Read at Woman's Hour, Central Association

Webster defines business as "employment, occupation." This gives a wide range for thought and study. In the second chapter of Genesis, we are told Adam was placed in the garden of Eden "to dress it and to keep it." Directly we learn that the Lord found it was not good for the

man to be alone. So from one of Adam's ribs, God made a helpmeet for man. To quote Webster again: "Helpmate, Helpmeet; a companion; a helper." In this second chapter of Genesis, verse 24, God said: "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh."

From this it seems plain that as *one* they were equal each to the other, and it was the business of the two to dress and keep the garden. Therefore our mother Eve was a partner in the very first business on record conducted by human beings.

In preparing the tabernacle and its furnishings, we learn in Exodus 35: 25-26 that the wise-hearted women spun and brought what they had spun, of blue, of purple, of scarlet, and of fine line, also of goats' hair. In Proverbs 31, in the description of a virtuous woman, we read: "She seeketh wool and flax and worketh willingly with her hands." "She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard." "She perceiveth that her merchandise is good." "She maketh fine linen and selleth it; and delivereth girdles unto the merchant." When Paul went to the riverside prayer meeting, a woman merchant who had become converted was baptized, and then entertained Paul and his companions.

Had we time to search through history from that time down to the present, we would find instances of women gifted in business qualities and activities.

In our day women are entering into so many kinds of businesses it would seem that there are few, if any, that they have not already entered, or soon will enter. Few women are naturally indolent enough to depend wholly upon the efforts of someone else to support them in idleness. The wife who is mother, housekeeper, and home-maker in these days finds herself engaged in a most strenuous and perplexing business, and certainly deserves all honor and appreciation, because of conscientious endeavor to fulfil her high calling.

But not to all women is given this place in life. It is no new thing that women hold high rank in literature, or as instructors in educational work, although the lines of education are now multiplied greatly beyond anything required in the 18th century.

Dressmaking, millinery and similar occupations are almost world-old as affording work for women, and now these workers are nothing short of artists in their specialties, and their business enterprises often require large buildings filled not only with wonderful materials but with first-class machinery, and numbers of expert workers.

Among women have been some world-noted artists. The work of Rosa Bonheur will always give delight.

Many women gifted in musical attainments have earned vast sums of money by charming the public as sweetest of singers or as notable players on different instruments of music. Others receive fabulous sums of money for artistic posing in moving pictures. Mary Pickford and Marguerite Clark are famous in this line.

In medical work women are proving themselves especially well adapted to the work of relieving human woes. It is desirable that they should seek this field of work for several reasons, not the least being a means of help in war relief work. Four thousand women physicians in the United States have been asked to register for service with the American women's hospitals. Many of our women physicians have seen service in Europe and are well trained for army service wherever needed.

In rather harsh contrast to women in medical work are women engaged in making munitions of war. Very many are now engaged in this work in order that men may be relieved for service as soldiers. In Germany the great Krupp gun factories are owned and controlled by a woman. Mr. Krupp taught his daughter Bertha quite thoroughly his business and its methods. At his death she went on with the work, the greatest of its kind, I have read. The soldiers of the allies call the great guns "Berthas" because in a certain sense Bertha Krupp is their maker.

Many women succeed as caterers: "Nine years ago Mrs. Eva Duncan Kanevin was left a widow with a little daughter to support, her only asset a real ability to cook; her only legacy a bunch of remarkable recipes left her by her mother and grandmother." With these and courage she went to Chicago and soon had a paying job. Last December she was manager of the catering department of the Blackstone

Hotel in Omaha, Neb., at a salary of \$5,000 a year. She is the only woman in the United States to hold such a position.

Many women have taken up general farming. Still others, as farmers' wives or daughters, are doing special work connected with farming. Mrs. Hughes, in Iowa, has made \$21,600.00 from her sales of butter in twenty-four years. Mrs. Cooksley has made fame and money by forming butter into charming flower shapes, such as roses, Shasta daisies, waterlilies, California poppies, etc.

Three other women in Iowa have been making good money raising wild ducks, and selling them to disappointed hunters. Mrs. George L. Russell told in a copy of *Today's Housewife* how profitable she made the hen business. She cleared in 1917, \$1,050.44.

Sweeter by far was the business of Miss Helen Landis, a Minneapolis schoolgirl, who raised sweet peas just outside the city limits. Her profits last year nearly or quite brought her to the attention of the income tax collector.

West Edmeston, N. Y.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met July 8, 1918, with Mrs. A. S. Maxson, Milton Junction.

Members present: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. Nettie West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Miss P. S. Coon, Walworth, Mrs. A. S. Maxson. Visitor: Mrs. Emma Lamphere.

Mrs. West read a Psalm and Mrs. Lamphere offered prayer.

The minutes of July 3 were read.

The Treasurer's report for the month ending June 30 was read and adopted. Receipts, \$693.11; disbursements, \$1,351.28. The Treasurer's report for the quarter ending June 30 was read and adopted. The Treasurer's annual report was read and adopted.

It was unanimously voted that we return our Treasurer a vote of thanks for her painstaking work in preparing these reports, involving many hours of labor.

The Corresponding Secretary reported correspondence received and answered, and

read an interesting letter from Mrs. Thorngate of Exeland, Wis. Mrs. Babcock suggested that an endeavor be made to secure from the auxiliary societies the names of their respective Presidents and Secretaries from which a directory could be compiled for use by the Board and societies.

A motion was carried that the Corresponding Secretary write to the Association Secretaries asking them to furnish such directories of their societies before Conference.

Mrs. West read a letter from F. J. Hubbard regarding the special meetings of the women of Conference.

The Mary F. Bailey Scholarship was assigned for the ensuing year.

It was voted that the Board send its President to Conference this year.

Voted that our Treasurer send \$100.00 to the Missionary Society to apply on its debt.

After reading, correction and approval of the minutes the Board adjourned to meet with Mrs. Crosley in August.

MRS. A. B. WEST,
President.
DOLLIE B. MAXSON,
Recording Secretary.

TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergarteners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.

Simple, homemade, indestructible Scrapbooks Are the Most Satisfactory for the Little Forks

ARTICLE XI

MRS. JESS SWEITZER SHEAFFER

WE have been intensely interested in watching our little daughter with her first books. In addition to their educational value, they are a source of great pleasure and have grown to be her daily companions. When she was about fourteen months old she was given her first book, a small linen one containing pictures of animals. These we would call by name as we pointed them out to her, and as they became familiar she would point them out herself. After she had learned to talk, she could say the names also. Linen books containing pictures of objects in colors were next given the child and when she had become acquainted with these, group pictures were added to the collection.

By counting the objects in the various groups—not over five at first—and by calling attention to their color, the child learned both number and color. Emilie Poulsson's book on "Finger Plays" is an enjoyable supplement to pictures of this kind.

We found simple, home-made, indestructible scrapbooks most satisfactory and attractive. Anticipating the book stage, we had collected a number of colored pictures from magazines. For the leaves of these books we used brown paper-muslin, cutting a number of pieces twelve by twenty-four inches and, after laying them one on top of another, stitching them through the center, thus making a book twelve by twelve inches when closed. On the pages we mounted the pictures with paste.

One book contained pictures of fowls, turkeys, chickens, ducks, geese, guinea fowls, and some pigeon and crow pictures also. In another book we pasted pictures of four-legged domestic animals. Many of the pictures showed the family life of these in their natural surroundings. They proved most interesting as the child's experience is confined almost exclusively to the family of which she is a member, and animal families naturally appeal to every child.

Our little girl is now nearly two and a half years old, and she has never tired of her scrapbooks. Through them she has become acquainted with the different animals and the sound made by each, and is able to connect the animals and their calls.

The number of books of this kind which would be of great educational value to the child is almost limitless. Birds, flowers, vegetables, trades, farming and history might all be presented to the child in this form. As our little girl grows older we have planned books of harvesting pictures showing the various stages in the growth of wheat from the preparation of the soil, planting of the seed and so on, until it passes through the hands of the miller and baker and finally reaches the child in the form of her daily bread.

Another interesting process is the building of the home from the trees to the finished product. This book will contain pictures of the forest, where the trees grow, the man felling the great trees, the horses and wagons which haul the trees to the

saw mill, the cutting and planing of the boards, the train which transports them to the lumber yard, the boards piled high in the lumber yard, the carpenter at work putting the boards together, the house in the process of construction and lastly the finished home and the family who lives in it. From these process books the child can be led to realize that it takes rain, sunshine and warmth to make the trees and the grains grow, and that there are many people to thank for providing our simplest food and that, above all, God is the great source of everything.

"Mother Goose Rhymes" and the child's favorite, "The Night Before Christmas," are always welcome diversions, and after repeated readings the child is able to supply words, lines, and later whole verses, thus incidentally developing the memory.

With the exception of a few simple books which are really story-telling pictures, I would advocate the telling of stories rather than the reading of them to small children. The primary object of story-telling is to stimulate the imagination of the children, cultivate a taste for good literature, and guide them to the best books.

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

WAVES MOUNTAIN HIGH

When one reads in the description of a storm at sea about waves that are mountain high one wonders what is actually meant by such a description. Careful measurements and observations have somewhat recently been made, showing the actual height of the waves that can be produced by different types of storms. A continued storm, with the wind sixty miles an hour, may produce waves about forty-five feet in height, and this is very rarely surpassed under any circumstances. Isolated observation seems to have been made of waves fifty feet, and some rather uncertain observations have been recorded of waves sixty to seventy feet high, but these are found only as the result of continued hurricanes, and are so rare as to be practically unknown. Ordinary storms produce waves far below these figures.—*Christian Advocate.*

YOUNG PEOPLE'S WORK

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

IN NATURE'S SCHOOL

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
August 10, 1918

DAILY READINGS

Sunday—The ploughman (Luke 9: 57-62)

Monday—The vineyard (Isa. 5: 1-7)

Tuesday—The stars (Ps. 19: 1-14)

Wednesday—Farmers' troubles (Matt. 13: 24-30)

Thursday—The serpent's cunning (Matt. 10: 16-2)

Friday—The dead fly (Eccles. 10: 1-3)

Sabbath Day—Topic, Lessons in nature's school
(Prov. 6: 6-8; John 12: 24-25)

Education from books is indeed invaluable to us, but many of the most important lessons are taught "in nature's school." Some of us do not look around to find these lessons, but many read sermons in plant and animal life, even in such things as stones.

Christ has likened us to his vineyard. Just as we expect good crops in our fields, he expects us to yield good fruit, such as gentleness, service and goodness. He does not want lives blighted by moral decay. Another lesson to be found in the vine, is that God is the vine and we as the branches are a part of him, and need him, as he needs us.

Sunlight symbolizes spiritual light. Christ is our sun, lighting our path and giving us spiritual health.

We often hear the expression that this or that is the "fly in the ointment." In the East very delicate perfumes are compounded and the sense of smell of the people is so highly developed that the least defect is instantly noted. A few dead flies falling into the ointment will make it stink and lose its delicate fragrance.

The more delicate the perfume the greater the effect of the fly. A white garment will show dirt much quicker than a dark one. And in the same way a Christian character will show a blemish when that of a worldly man will not seem to be disfigured.

I remember an illustration Rev. George

Shaw once used to show how a seemingly little thing will ruin ideal conditions. A great telescope is extremely sensitive to the least jar and the observatory must be kept absolutely quiet. Sometimes when very careful observations are being taken it has been found that the trotting of a dray horse a block away will spoil the experiment. You can see every time he puts his foot down. It is exactly so with the life of a Christian.

In the Song of Solomon 2: 15 we read that it is "the little foxes that spoil the vines," these little foxes that creep in when we least expect them are selfishness, thoughtlessness, indolence, false pride, or perhaps a lack of charity for others. Talking too much is another "little fox." They may seem small, but in the end the mark is sure, although it may not show, as does dissipation, on a man's face.

We could go on almost indefinitely enumerating these lessons from the Bible and from the outside world. But even so, some people never see them, although there are many all around us, in the fields, the animal life and the ground. For even stones can teach us. No stone is ever found to be perfectly round. And although perfection seems to be almost reached in occasional small particles of sand, if these are placed under a glass, a flat place is found. No human life is perfect. It may seem almost so, but when viewed by the eye of God, how imperfect it all seems!

What spiritual lesson from nature has helped you?

What does the great power of nature suggest to you?

What natural laws prevail also in the spiritual world?

How did Jesus use natural comparisons? Draw one lesson from animal life.

NEWS NOTES

WELTON, IOWA.—It has been some time since anything has been in the RECORDER from Welton, but we are still alive and striving to hold up the banner of Christ. We are so few in number it seems very discouraging at times, but with God's help we mean to keep striving on.

In the past week one of our number, Floyd Van Horn, enlisted in the service of our country and leaves this morning to take

his final examinations en route to Great Lakes. Last night we held a reception at his home, and although it had rained all day and the roads were fearful, there were seventy-five relatives and friends who gathered to pay their respects and say farewell to him.

We are all very proud to have him go but we shall miss him in many places. One person leaves a big hole in a church as small as ours. He was an active member of the Christian Endeavor and church and played in the church orchestra.

We were very much surprised and pleased Friday morning, to hear that our former pastor, James H. Hurley, and wife had arrived. Every one is waiting anxiously for him to get able to give us one of his rousing sermons. Two weeks from last Sunday evening has been set for the time when he will speak to the surrounding community, and if all reports are true there is no doubt that he will have a full house.

On the Fourth of July we held a picnic in a grove about five miles west of Welton and invited in our neighbors and friends. There were about fifty who gathered there for dinner. In the afternoon we sold ice cream and gave the proceeds to the Red Cross. There was no special program arranged, but the boys had an interesting ball game and every one seemed to enjoy the day.

We have missed our pastor who was called home on account of the severe illness of his father. But we hope to have him with us again soon.

We need your prayers that we may be more consecrated and efficient workers.

ESTHER LOOFBORO,
Corresponding Secretary
of Christian Endeavor.

I consider him a wise man who does not overrate the value of money, nor thirst for it, nor found all his hopes on it. . . . Who makes a good and rightful use of it may be called its lord and owner—who watches jealously over it, its keeper—who takes delight in it, its lover—who looks upon it with fear, its slave—and who worships it, an idolater.—*Petrarch.*

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER X

(Continued)

"I GUESS Kon will make an ornithologist if he keeps rattling away about birds at this rate," said his father. "But there's no money in it, and I did hope he would want to stay on the farm. Stuffing dead birds and gathering pretty stones will do for a little pastime when bread and butter are not at stake, but for a steady diet and a profession I am not in favor of it."

"Well, I hardly think Kon will want to do that for a living, but it *does* have a sort of refining influence on a boy and makes him more interested in the creations of God. See how kind he is to all of God's living creatures and he would not kill a bird just for the sake of stuffing it; it is only when he finds one just killed by the cats or shot by the mean boys who wantonly shoot them, that he makes use of them. His grandfather was always talking to him about birds and animals and such things and got him so interested in them. Your father says that we need not worry about what he will do in life if we give him a decent education and keep him pure and healthy. I guess that is true. My own father was so tenacious about brother Caleb that he should be a merchant and loaned him money to start with and now see what a failure he has been. Brother says he never wanted to be shut up in a store. He hated the business and never had any faculty for buying goods. He wanted to farm it and was good for nothing else. Parents can interfere too much in their children's choice of a profession or trade. Kon is studious and talks college a great deal, and his grandfather, you know, has a mania for his education in a college, though I do not see how we can ever furnish the money. But do listen to his talk with Susie Mead about birds. Susie came over for her mother who wanted a few pieces of calico for her blocks. Do you notice, Walter, that the girl is in no hurry to get back with the pieces? See how she watches the boy and blushes when he looks at her. I hope he will not fall in love with her this early. She's a good smart girl well enough and her mother seems overanxious to send her here on errands, but Kon

must not get 'girl-struck' for years yet, if his grandfather's prophecy is to be fulfilled." And Mrs. Wells looked anxious.

But on the porch sat Kon and Susie looking up into the trees and all about, watching for birds.

"Grandpa says that nature has been his teacher many years," remarked Kon, "and that many and many a time he has been roused from bed before daylight by the outburst of song under his window on some tree, and that his sleepy brain was set to wondering what bird it was until he was fairly awake; then he knew. This morning I heard a robin call its mate and then pour out his love in song just as distinctly as though he spoke English, and then the wiry tremulo of a chipping bird, or sparrow I should say. I used to be so puzzled to make out the meaning of the clever little fellows, but grandpa says that after awhile the close attention given to their various warblings trains one's ear unconsciously. See there; there is a nesting blue bird in the orchard dashing at the cat to chase it away. I just love to watch them and learn their ways."

"But do you know the names of all the birds about here? I only know a few," said Susie.

"I can not say that I do, but I know a great many. Have you any idea how many kinds of birds come here in the spring for nesting and to stay until fall?"

"Why, no," replied Miss Sue, "perhaps ten or a dozen."

"Ha! ha! why, there are at least thirty that I have found out and I expect there are others that do not come near the house but keep out of sight in the woods and bushes," said Kon. "Hear the distressed caws of that flock of crows over there. There is a hawk near by, I am sure. They have signals and calls I have learned, and often when I am in the pasture or woods I mock them and get replies. Somehow I like the crows and never shoot one. They are always with us and if you kill one, forty will come to the funeral. Father says they are mischievous rascals and that the blue jay is not much better. The crow cares little about our opinions. He goes about picking up grubs as well as corn as he walks after the plow. Father thinks of the corn stolen and I think of the grubs. There is a harsh-voiced, dashing jay now and his

screaming relatives are near by. My! but he's handsome. But he's a murderer and how the nests of song birds suffer when he finds where they are."

"What a crank you are, Kon, over birds," said Sue. "I saw you one day jump a fence, wade a brook, and climb a tree in pursuit of a bird. Were you going to kill it?"

"Sakes, no. He was something I never noticed about here before. I was telling grandpa about him and he said it was a yellow-breasted chat. It did not stay in the tree a second. But I thought it was there from the sound I heard. He could make you think he was up and then down, and to the right and then the left, over yonder and then back of you. Never saw the beat of it. He seemed to have delight in keeping me creeping under a fence and then chasing round a blackberry bush. You'd think he was six different birds and then some little animal. Out from the briars he would scold, Chut-chut, and then yit-yit-yit-now, or tr-r-r-rwheu-cawcaw-cut, cut-tea boy-who, who-mew-mew. And once I thought I heard the squall of a fox, when all of a sudden he rattled like a kingfisher. Some call him the yellow mocking bird. I never saw one here before and think he must have strayed away from home."

"I like the robin most and he is about all I can say anything about," remarked Susie. "He it was, you know, who was 'killed by the sparrow with the bow and arrow,' and the little Babes in the Wood were covered by him."

"Oh, that is the European cock-robin and he is smaller than our common robins here, smaller than a sparrow. The English named our robin when they came to this country because of his red breast which reminded them of their little home bird," said Kon. "You have noticed how they build their homes? In April they bring coarse grass and some roots and leaves for their foundation and make some inside walls with mud they bring in their bills, and then such a pretty lining of fine grass. All this is fastened to the limb of a tree, usually an apple tree about here. One last summer had the courage to build under our piazza. It became so tame that I could almost touch her. I used to dig worms for her and her mate and it was such fun to see them feed the little ones."

If they could only trust people they would build all about the house. What a shame that boys and cats can't let them alone. Don't you like the blue birds, Sue?"

"Oh, yes, but I don't know much about them. I am not as observing as you, Kon. What do you know about them?" asked Sue.

"Well, I know pretty well the blue bird's softly whistled song. He often comes here before snow is gone and makes himself free until the mate comes up from the Southland. I have ready for them, nailed up in the apple tree, a little one-roomed mansion and they seem happy to get possession. Sometimes the sparrows fight for the box but I help the blue birds. They are of much value to farmers early in the season, feeding on insects. They will raise two and even three broods in a spring in the same box. They are not as wild or as noisy as robins but I tell you they have sharp claws. The robin has a cousin called the wood thrush, sometimes the song thrush and bell bird. He hides his nest but he seems to like to be in a city park. He is two inches shorter than the robin and with his rich cinnamon-brown feathers, bright on its head, shading into olive brown on the tail, and his white throat, makes me think of some girls. There, what you blushing for? No harm meant. I mean, his three clear, bell notes give him an introduction as you did one day when you said, 'Here am I'. His music is like a harp with rich, vibrating notes and I have well learned to recognize his Nolee-a-e-o-ee-nelee-aeolee-lee! I am sure he makes a good lover, and his mate a sweet-heart."

"Oh, but I love the chickadee," said Sue, "and when it is a cold day, and dreary, and I get lonesome—and want to run over here—he cheers me up. I wish they were thicker. I do not know how to describe him as you do, Kon, and for the life of me I could not tell where he (or she) makes nests."

"Why don't you run over when you feel like that? I'd be glad to have you. I get lonesome, too. The silvery notes that tell his name are sweet, though there is a sameness. We'd know the names of birds better if they all had a way of spelling their names as clearly as the *chicka-dee-dee*. Yes, its a cheerful bird but not quite as much so as the wren. He is a most inquisitive fellow and if you mimic him he comes

nearer to see you or find out what you want. If you see one, you may know that there are quite a number of others. The black-capped things in gray hunt for food in scattered flocks in the fall and winter. With the chipping sparrow, they are about as tame birds as I know. Grandpa said I had the knack of winning their confidence. Their fluffy feathers and their cheerful disposition tide them through the hardest winters. The lower the thermometer, the higher their spirits. When you hear one say *Day-day-day*, you can believe he is repeating the Lord's Prayer, asking for daily bread, and he gets it. That's faith for us. Last winter there dined in our orchard all winter chickadees, and titmice, and our orchard has few worm-eaten apples. Grandpa said that one bird eats three hundred fifty-six apple-tree moths on Sunday, two hundred fifty cankerworms on Monday, eight hundred grubs and insect worms on Tuesday and so on through the week and 'rests the seventh day according to the commandment,' though I vowed I saw a dozen of them picking out their dinner on the Sabbath. At that rate fifty chickadees will save all our apple crop for the coming fall from every pest. Oh, you need not smile. That's so. You see that shelf I have nailed up yonder? That I have for their counter for luncheons on very cold days and after a hard snowstorm. I put raisins chopped up, pork rinds and all sorts of stuff for them and they say 'Thank you' every time."

"How do you know they say that?" asked Sue.

"Why, they look and nod their heads. Their nests? Well, they will often find a spare woodpecker's hole in a tree, or some decayed birch tree and they get wool from the sheep yard, hair, moss, fur, and such soft stuff, and line their babies' cradles. Shucks; if my mother coddled me like that, I'd be lazy and spoiled."

"Don't you have a soft bed nights and an indulgent mother?" asked Susie.

"Oh, yes. But I have to hustle out into the cold to help get my meals. There! see that wren; one of our best-natured neighbors, but shy as a rule. I put a little box on our corner post here and the wrens took possession and mother said she thought she would never be able after that to sleep after sunrise. Don't make the hole large enough for an English sparrow to creep in.

The little thieves, they never have any respect for the rights of wrens. There are several kinds of wrens. The marsh wren is a nervous little fellow. The catbird is a study. The slim little thing goes so lightly over our yard and acts like a real gentleman but soon he flies into a thicket and there he puffs up, ruffles his feathers and from his rippling *hey, coquillicot, zey, zey* he goes from one thing to another, now a sweet song and then a saucy cat-call. But what an appetite he has for caterpillars, grasshoppers, spiders, and beetles. Do you ever see the wild canary? They go from Central America to Canada. They know the United States pretty well. My, but he is a warbler. I had one once caged up from a nestling and he outdid the regular canary. He would even whistle like myself. Their nests are cute."

"And do all birds mate like the robin?" asked Sue.

"Well, I am not sure. Probably something like it but I hardly think they fight for their mates as the robin does. At least I have not seen them. I guess if I had to fight for a girl mate, I'd want to be mighty sure what kind of a girl she was first. I presume the birds know all that is necessary. You ought to have seen the fight of two robins out there in the spring. It took them two hours to fight it out and the female bird sat on a twig as contentedly as you please until the thing was decided. She'd have taken either one, only he must be the victor. Some girls are like that, you know."

"Now I do not think so, Kon. Some girls—at least I know one—have a choice and fighting will not decide it for her," said Sue.

"Wonder if you are that kind!" queried Kon.

This part of the conversation was stopped by the quick darting from the barn eaves of several swallows.

"Sue, do you sing? Often I have heard my mother sing,—

O swallow, happy swallow,
He news of summer brings,
Afar comes he, with song so free,
With sunshine on his wings.

I always loved to hear her sing that, and I have sat almost hours watching and studying them and their way of living. There are several kinds of swallows and all are so

interesting, but the most common here are the barn swallow and the eaves swallow. One chooses usually the rafters inside the barn and the other the eaves. I have counted a hundred mud tenements plastered against the wood. One is a pretty, dark steel-blue fellow with a glistening reddish-buff breast and forked tail, twittering as he darts in and out. See that one there now gathering pellets of wet soil in his bill by that puddle. How many trips he has to take to make that house of his. Some use straw with it and some do not. There is one stealing a chicken feather with which to line his nest. I think they are foolish to use feathers, for the chickens are so full of lice, and lice kill many of the young. My! but how tireless they work. Solomon says, 'Go to the ant, thou sluggard; consider her ways, and be wise,' but he might have said as truthfully, 'Go to the swallow.' What a graceful rapid flight and that fork in his tail enables him to make those quick turns you see as he flies. I like to see them scoop down as though they were about to dive into the pond, and instead, almost slide on the water surface without seeming to stir a wing. Grandpa says that some day men will have something that will go up and then down like that and gracefully slide onto the flat earth surface. Grandpa is a great prophet."

"Where do they stay winters?" asked Sue.

"They are seen in Brazil during our winters, and in the summer go as far as Greenland and other almost north-pole resorts. What a journey they take. But I must stop. But I just love to talk about them and all the other birds—the song sparrow, swamp sparrow, field, vesper, English, chipping, tree, whitethroated, fox, and other sparrow families, and the rollicking bobolink when the buttercups spangle the fields. Did you ever hear such a frolicking song? You could never spell his musical twists. Sometimes he seems to be mocking and daring you. They, too, go to Brazil winters. Hear that? 'A-ka-lee.' That is a swamp blackbird. I like to see the Baltimore oriole—there, watch that ruby-throated humming bird, how he flashed through the garden to this flower, suspended in the air, and you can't see his wings they buzz so fast, while he thrusts a needle-like bill into one flower after another, and

whirls out of sight before you can think Jack Robinson. I think he is the smallest bird we have, at least in this climate. His body is not larger than a bumblebee, and yet he flies from the Isthmus of Panama to Canada."

"Oh, this is interesting," said Susie, "but I must go. Mamma will wonder if I am lost—and yet—she likes to have me come over here. She will not scold me for staying. Did you say you get lonesome, Kon? Why, er—well, come over when you are lonesome and you need not wait for that."

"Thank you, Sue, I'd be glad to. Some-time I want to show you my collection of birds, shells, and stones. And some evening maybe we can go out and study the stars. They are simply wonderful. Good night—but wait, we might shake hands when we say good night." It was hardly a shake though. The hands were too still for shaking.

"Well, Kon, got all the birds cataloged?" asked his father who had overheard much of the talk from the kitchen.

"Oh, father, there are hundreds yet un-mentioned. Sue likes to hear about them," said Kon.

"I should say she did," said his mother. "Maybe she will remember the names of at least two birds. What else she remembers will be a boy with a smiling face and a fast-talking tongue."

(To be continued)

RAILROAD RATES TO CONFERENCE

Those who can possibly do so should attend the General Conference at Nortonville, Kansas, this year, notwithstanding the somewhat higher railroad fares.

Clerical fares to properly accredited ministers, holding clerical orders, are available from New England, New York, New Jersey, and generally from the East, to Chicago and St. Louis. Clerical rates are not granted west of Chicago and St. Louis. There are no clerical fares from Salem to St. Louis.

The clerical fare via Baltimore and Ohio Railroad are:

	Coach	Pullman
		Eq'p'mt
New York to St. Louis, Mo.	\$17.12	\$19.97
Philadelphia to St. Louis, Mo.	15.66	18.28
Washington to St. Louis, Mo.	14.69	17.13

Via the Erie Railroad:

New York to Chicago, Ill.	\$12.12	\$16.16
New York to St. Louis, Mo.	15.84	21.12
Alfred to St. Louis, Mo.	12.80	14.70
St. Louis to Nort'nv'le, Kan.	11.33	13.12

The war tax is included in both fares, but berth in sleeping car extra as follows:

New York to Atcheson	\$8.80
New York to Chicago	5.50
Washington to Atcheson	7.70
Salem to Atcheson	6.05
Alfred to Chicago	3.30
Chicago to Atcheson	5.50

War tax is included in these berth fares.

The one way fare for laymen including first class transportation, sleeping car accommodation and war tax from

New York to Nortonville	\$59 95
Alfred to Nortonville	45 22
Chicago to Nortonville	21 50

Time tables are subject to change without notice, but at present the best schedule over Baltimore and Ohio Railroad is as follows:

Leave New York (Penn. Station)	5.55 p. m.
Leave Philadelphia	8.43 p. m.
Leave Washington, D. C.	12.45 a. m.
Leave Salem	10.16 a. m.
Arrive St. Louis, Union Station	7.55 a. m.
Leave St. Louis, Union Station	
(Missouri Pacific)	9.00 a. m.
Arrive Kansas City, Union Station	5.30 p. m.
Leave Kansas City, (Missouri Pacific)	11.00 p. m.
Arrive Atcheson (Santa Fe)	7.15 a. m.
Arrive Nortonville	7.55 a. m.

On the Erie Railroad:

Leave New York	10.30 a. m.
Leave Hornell	9.04 p. m.
Arrive Chicago	4.35 p. m.
Leave Chicago (C. B. & Q. Ry)	6.00 p. m.
Arrive Atcheson, Kansas	8.00 a. m.

There is no train to Nortonville until evening. Atcheson is 16 miles from Nortonville.

Or

Leave Chicago (Santa Fe)	10.30 p. m.
Arrive Topeka, Kansas	1.15 p. m.
Leave Topeka	4.55 p. m.
Arrive Nortonville	6.15 p. m.

Topeka is about 35 miles from Nortonville. Enquire of your local ticket agents for time of trains on the other roads.

J. Murray Maxson,
Chicago, Ill.,
William C. Hubbard,
Plainfield, N. J.,
Railroad Committee.

It is a good thing to find joy in one's work. If you have found that, you have found the heart of life. Glad service is better than great service, unless that be glad, too.—James Buckham.

CHILDREN'S PAGE

BIRDS OF WAR

"Birds of war?" you question. "Don't you mean dogs of war, or war horses," No, indeed, I don't. I mean birds of war—feathered creatures upon whom may depend the safety of cities and armies in time of danger from an enemy. In other words, there are birds that are so trained that they can carry important messages over country where the telegraph has been destroyed and various conditions make it impossible to use the wireless. Many of you will be surprised to know what a great part homing pigeons have already played in the terrible war in Europe.

Little Belgium, as we have come to speak of her the past four years, has the name of being the greatest pigeon raising country in the world. Today her pigeon lofts are broken and desolate, but before the war every town and village had its lofts and its clubs. The sport of racing pigeons was very popular. Birds would be taken a certain number of miles from their home, all tossed in the air and released at once, and the time noted. The pigeon that first entered its own loft was the winner of the race. Every loft was registered, so that the government knew just where the birds were and frequently there would be an exchange of birds between towns. So it came about that when Germany invaded Belgium, in 1914, and the telegraph and telephone wires were cut, and the wireless could not be used, the owners of these birds released them with messages to other parts of the country, warning the inhabitants that the invaders were coming.

Today these homing pigeons are being used in the trenches of Europe with great success. You know that such a bird will fly back to its home from a point hundreds of miles away from the place where it was bred. They have perfectly marvelous instincts for finding their way and will fly until they drop of exhaustion. Of course they must be properly trained when they are young, but as they grow older they will sometimes fly five hundred miles in a single day. There are thousands of these

birds now in the trenches and the way in which they have been trained is most interesting.

Of course, a pigeon must have a home to fly to. It always comes back to its own loft, but suppose its loft is in Paris, and a message is to be sent from the trenches to one of the encampments? If you release a Paris-trained bird it will fly to Paris, for the pigeons would not understand you if said, "Go back to camp!" Those who were raising pigeons tried an experiment. Instead of raising the young pigeons in regular lofts they made use of movable vans, fitted up as lofts, and painted in varying shades of brilliant colors. Whenever the van is taken, if the birds are released from it, they will return, unless some accident happens to them. It is wonderful to think that these feathered creatures, flying high above the earth, can see with their remarkably keen eyes the particular loft that belongs to them, and will fly to it straight as an arrow. It is said that when they are five or six hundred feet in the air they can see over a radius of 5,000 miles. When they are far from home they do not fly at night, but they will start with the earliest light and will not stop for food or water. Now there are many bright vans in the regions where fighting is going on and the pigeons carry messages all the time back from the firing line. The message is either tied around the bird's leg or fastened in an aluminum case and tied to it.

Pigeons can be used also with aeroplanes. When our troops were on the Mexican border some of you may recall that some aviators were lost for days on the desert and found only after a long and anxious hunt, almost dead from exhaustion and lack of food and water. If they had had pigeons with them the birds would have taken word back to the army headquarters where the broken aeroplane was. There is an arrangement by which pigeons can be carried on an aeroplane, and this is done, too, in the warring countries. Homing pigeons can be taken on board ships that have no wireless, also, and can take a message to land from far out at sea. The entrance to their lofts is so built that a bell rings when a bird enters, and so the owner can always tell when a pigeon has returned.

People who have been raising pigeons for pleasure are now finding that they can be put to patriotic service. One addition to the homing pigeons department of the signal corps of the United States Army was Corporal Louis L. Hagedorn, formerly in the accounting department of the Methodist Book Concern in New York. For twenty-one years—ever since he was a boy—he has been interested in homing pigeons. He says it takes time and constant attention to be successful, but he has given all his spare efforts to perfecting his birds. He has several hundred of them, some of them very fine. One of his birds won a thousand-mile race from Pensacola, Fla., to his home in Jersey City, flying that great distance in six days! Now the work he did for mere love of it—and it was hard work, too—is being turned to patriotic service “somewhere in America,” where he is helping to train our feathered helpers, who will assist us in the war. He loves pigeons and says he “speaks their language,” and his birds know and love him.

Remember, now and always, that a pigeon must never be harmed. If you find one injured, exhausted or even dead, try to find out where it comes from (they are all marked by a metal ring about the leg) and notify its owner. It may be an important bird and it may have a message. If you find one with a message try to find some representative of the government to whom you can give it.—*Christian Advocate.*

BENT NAILS

DRAW the nail out carefully, my boy. Be careful not to bend it.”

“I could straighten it, if I did bend it, couldn't I?”

The carpenter smiled into the earnest face of the young man who was learning the trade under his teaching.

“You might get it quite straight, but it never would be as strong as if it had not been bent. It would bend easier next time, and you could not drive it just as true to the spot as you did at first.”

It was a lesson the young carpenter never forgot—the nail which has been bent once will bend easier next time. It never is as strong to resist a blow as it was in the beginning.

The power in us to resist the inclination

to do wrong is like a bright nail. Once bent, it will bend easier next time. Yield to temptation today, and tomorrow you will have less strength to hold fast.

Just as long as you stand up manfully and say, “I do not think this is right; I can not do it!” just so long the metal is strong and true in your heart. It is easier the next time to say the same thing. Yes, power to stand firm for the right grows with every testing, if we bravely meet the tempter face to face. But just as surely as you say, “I'll do it for this one time!” the steel is weakened and your life work endangered.—*Our Juniors.*

“THY KINGDOM COME”

“Why should we thus pray unless we are prepared to hasten its coming? Surely we do not need to persuade God to do his duty. What we need is to arouse ourselves to carry our part of the burden. Needless to say, God wants our country to ‘go dry.’ Perhaps such a consummation is part of what we mean when we pray for his kingdom to come. But to pray for its coming, and to rest the matter there, when there are so many kinds of co-operation we could offer, seems to make the prayer almost impertinent. Beautiful for an invalid merely to lift the petition each day. But for the rest of us to expend our zeal and rest our faith in prayers is a dismal showing.”

Far better to work in Sheol than to be idle in heaven. The current views of the state of the blessed are unethical and demoralizing. They have but little attraction for men of intellect and power, or for souls on fire with love to Christ and eager for the redemption of men. If we can not serve our Savior better in heaven than on earth, there is little to attract us after death. But thanks be to God, we know that we may glorify him in a better world. We may share the aim of Paul that whether in heaven or on earth we may be well pleasing to him.—*C. A. Briggs.*

Every hunger of the heart, every dissatisfaction with self, every sense of shortcoming, shows that the soul is not unvisited by the Divine Spirit. To want God at all implies some acquaintance with him.—*George Fox.*

SABBATH SCHOOL

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

MEETING OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, June 2, 1918, at 2 o'clock. The meeting was called to order by the President with the following Trustees present: A. E. Whitford, D. N. Inglis, Mrs. J. H. Babcock, Mrs. C. S. Sayre, W. H. Greenman, E. M. Holston, G. E. Crosley, L. C. Randolph and A. L. Burdick. Visitor, Rev. C. S. Sayre. Prayer was offered by Pastor C. S. Sayre.

The minutes of the last meeting were read and the Secretary reported that notices of the meeting had been sent to all Trustees.

The Committee on Publications made a partial report which was accepted as a report of progress and the committee requested to prepare a complete report to be presented at an adjourned meeting of the Board to be held soon. The Committee on Field Work reported, through the chairman, E. M. Holston, that score cards, rating cards and special letters had been sent to all the schools for June, and that about thirty-five schools had returned reports for the month of April. The report was adopted.

The Treasurer made a report which was adopted. The report showed a balance in the treasury of \$795.00.

The committee appointed to select a delegate to the International S. S. Association convention, to be held at Buffalo, N. Y., reported the appointment of E. M. Holston as such delegate. The report was accepted.

It was voted that the Treasurer be instructed to forward the amount of our assessment to the S. S. Council and to the Lesson Committee.

Correspondence was read from Rev. A. L. Davis relative to the program of the Sabbath School Board Hour at the com-

ing session of the General Conference. An outline of such a program was given and adopted, and Professor A. E. Whitford was instructed to complete the arrangements for the program.

Correspondence was also read from Rev. T. J. Van Horn relative to Sabbath school work in the Southwestern Association.

It was voted that when we adjourn we adjourn to meet Sunday night, July 14, 1918, at 7.30 o'clock. The minutes were read and approved and after prayer by the Rev. L. C. Randolph the Board adjourned.

A. E. WHITFORD,
President.

A. L. BURDICK,
Secretary.

MINUTES OF THE ADJOURNED MEETING OF THE SABBATH SCHOOL BOARD

The adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Sunday night, July 14, 1918, at 7.30 o'clock. President A. E. Whitford presided and the following members of the Board were present: A. E. Whitford, E. D. Van Horn, A. B. West, G. E. Crosley, W. H. Greenman, G. M. Ellis, E. M. Holston, Mrs. J. H. Babcock, L. C. Randolph and A. L. Burdick.

Prayer was offered by the Rev. E. D. Van Horn. The minutes of the last meeting were read.

The report of the Committee on Publications was read by the chairman, E. D. Van Horn, and was adopted and ordered placed on file. The report recommended that a series of the graded lessons published by the Baptist Publication Society and the Presbyterian Board of Publications be procured and edited by this Board so as to make them serviceable for use in our own schools, and that the revised material be submitted to the Publishing House for an estimate of the cost of publication under our own denominational imprint. Upon motion it was voted that the Committee on Publications be instructed to go forward with the work outlined in their report with the privilege of securing help either from members of the Board or from people outside the Board, to edit the lessons, in this preliminary work.

The Committee on Field Work presented a report which was adopted.

The Treasurer presented the quarterly report which was adopted as follows and ordered placed on file.

TREASURER'S REPORT

From March 16, 1918, to June 30, 1918
General Fund
Dr.

1918	March 16, Balance on hand	\$ 660 87
March 24,	Eda R. Coon, Leonardsville, N. Y., S. S.	9 00
March 24,	J. J. Hevener, Roanoke, Va., Church	38
April 4,	Esther Loofboro, Welton, Iowa, S. S.	6 00
April 4,	Bertha Williams, Verona, N. Y., S. S.	8 63
April 4,	Irving A. Hunting, Plainfield, N. J., S. S.	7 79
April 4,	E. E. Whitford, New York, N. Y., Church	9 95
April 5,	M. G. Stillman, Lost Creek, W. Va., S. S.	8 63
April 10,	I. F. Randolph, New Market, N. J., S. S.	2 50
April 10,	Edgar P. Maxson, Westerly, R. I., Church	8 90
April 10,	Mrs. Amy K. Crandall, Little Genesee, N. Y., Church	2 26
April 11,	Alma D. Maris, Nortonville, Kan., S. S.	20 88
April 11,	A. W. Vars, Plainfield, N. J., Church	7 80
April 11,	Mrs. J. M. Craft, ReRuyter, N. Y., Church	7 75
April 21,	N. C. Clarke, Farina, Ill., S. S.	2 46
April 21,	Eunice Rood, North Loup, Neb., S. S.	18 09
April 21,	T. R. Simpson, Jackson Center, Ohio, Primary Helps, 1918	2 26
April 23,	A. B. West, Milton Jct, Wis., Church	2 47
May 4,	Wilfred Kenyon, Rockville, R. I., S. S.	5 00
May 4,	Rowland T. Ormsby, Alfred Sta., N. Y., S. S.	9 00
May 4,	Mildred Andrews, Boulder, Colo., S. S.	9 75
May 4,	Ray C. North, New Auburn, Wis., S. S.	9 00
May 8,	Mrs. H. R. Crandall, Rockville, R. I., S. S.	3 00
May 8,	Anna Laura Crandall, Independence, N. Y., S. S.	2 15
May 8,	C. M. Sheldon, Albion, Wis., S. S.	18 63
May 22,	O. D. Green, Syracuse, N. Y., S. S.	2 00
May 22,	A. W. Vars, Plainfield, N. J., Church	5 18
June 1,	Clifton L. Curtis, Brookfield, N. Y., S. S.	5 88
June 4,	Mrs. Geo. W. Hills, Los Angeles, Cal., S. S.	1 50
June 4,	A. W. Vars, Plainfield, N. J., Church	5 63
June 16,	Curtis Randolph, Alfred, N. Y., Church	7 12
June 17,	Mrs. G. H. F. Randolph, Berea, W. Va., S. S.	7 38
June 17,	Eda R. Coon, Leonardsville, N. Y., S. S.	5 38
June 17,	Mrs. Cady Rogers, Waterford, Conn., Church	4 75
June 28,	Mabel Jordan, Nile, N. Y., Church	6 60
June 28,	Helen Loofbourow, Walworth, Wis., S. S.	9 12
June 28,	Herbert G. Whipple, New York, N. Y., Church	7 85
June 28,	W. S. Wells, Riverside, Cal., Church	7 44
June 30,	Elva Scouten, Fouke, Ark., S. S.	6 00
June 30,	I. F. Randolph, New Market, N. J., S. S.	2 50
June 30,	Arthur J. Spicer, collection Eastern Association, 1918	7 06
June 30,	A. W. Vars, Plainfield, N. J., Church	9 65
June 30,	Wilfred B. Utter, Westerly,	

June 30,	R. I. S. S.	26 05
June 30,	Herbert G. Whipple, New York, N. Y., Church	5 11
June 30,	Howard C. Stewart, Milton, Wis., S. S.	26 45
June 30,	N. C. Clarke, Farina, Ill., S. S.	3 07
June 30,	C. W. Barber, North Loup, Neb., Church	2 00
June 30,	G. W. Hodge, Dodge Center, Minn., S. S.	2 90
June 30,	A. B. West, Milton Jct., Wis., Church	2 07
June 30,	G. M. Burdick, Milton Jct., Wis., S. S.	9 87
June 30,	E. M. Holston, refund exp. to International Con. at Buffalo	3 67
		<u>\$1,022 37</u>

1918	April 4, Davis Printing Co., receipt post cards	3 00
April 10,	Dr. A. L. Burdick, postage	5 00
April 10,	Grant Davis, legal paper, Henrietta Babcock Bequest	50
May 26,	Lucius P. Burch, Primary Helps, P. R. Simpson, 1917, \$4.50; 1918, \$2.25	6 75
May 26,	Mrs. Herbert Polan, editing "Sabbath Visitor," April, May, June, 1918	30 00
May 26,	Mrs. T. J. Van Horn, editing "Junior Quarterly," 3 qrs, 1918	17 50
June 4,	Edwin R. Graham, Treas. Council Expenses \$12.50 Lesson Committee 12.50	25 00
June 17,	E. M. Holston, exp. to Int. Convention at Buffalo, N. Y., 1918	60 00
June 17,	Lucius P. Burch, proportion Year Book, 1917,	26 19
		<u>\$ 173 94</u>
	Balance on hand June 30, 1918	848 43
		<u>\$1,022 37</u>

HOCKER PERMANENT FUND

Invested as follows:	
In \$500.00 Liberty Bonds, int, at 4 per cent	\$ 484 68
8 War Savings Stamps	33 28
Cash	1 32
Total	<u>\$ 519 28</u>

The Treasurer's annual report was presented and having been audited by the Auditing Committee was adopted and made a part of the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

The report of E. M. Holston, delegate to the convention of the International S. S. Association was presented and accepted and Mr. Holston was asked to furnish the report for publication in the Sabbath School page of the SABBATH RECORDER.

The Committee on Conference program presented a report which was accepted as a report of progress. It was voted that Professor A. E. Whitford represent the Sabbath School Board as its delegate to the coming session of the General Conference, his expenses being paid by the Board.

The resignation of Pastor E. D. Van

Horn as chairman of the Committee on Publications was presented and accepted and A. E. Whitford was elected as chairman in his place.

A communication from the S. S. Council with reference to the employment of a full time secretary by the Council, thereby entailing a considerable expense on the different Boards, and asking if our Board would be willing to stand its share, was read, and upon motion the Secretary was instructed to reply that this Board can not enter into the plan as we do not wish to assume any farther financial obligation.

Bills were presented by W. C. Whitford for \$7.75 for expenses of the Lesson Committee, by the Journal Telephone for \$9.50 for printing, by the Secretary for \$2.50 for postage and by E. D. Van Horn for \$1.61 for postage. The bills were allowed and ordered paid.

The Secretary was instructed to prepare the annual report.

It was voted that a special meeting of the Board be held before Conference at a time designated by the President.

The minutes were read and approved and after prayer by Pastor L. C. Randolph the Board adjourned.

A. E. WHITFORD,
President.

A. L. BURDICK,
Secretary.

Lesson VI.—August 10, 1918

HELPING OTHERS. Luke 10: 25-37; Gal. 6: 1-10
Golden Text—Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2.

DAILY READINGS

- Aug. 4—Luke 10: 25-37. Helping Others
 - Aug. 5—Gal. 6: 1-10. Bearing Burdens
 - Aug. 6—Matt. 22: 34-40. The Great Commandment
 - Aug. 7—1 Cor. 13: 1-13. The Supremacy of Love
 - Aug. 8—1 John 3: 13-22. Love of the Brethren
 - Aug. 9—Rom. 12: 1-9. Your Reasonable Service
 - Aug. 10—Rom. 12: 10-21. Fellowship of Service
- (For Lesson Notes see *Helping Hand*)

Whoever truly finds Jesus, wants others to find him. The convert in the far East need not have romantic ideas of crossing oceans and continents to convert the American Indian. Andrew found his brother—his own brother—and brought him to Jesus.—*Deems.*

THOSE WHO OUGHT TO STAY AT HOME

Dispatches from England report that Dr. John R. Mott will shortly return to America, after an inspection of the war activities of the Young Men's Christian Association, and will call for many hundred additional workers, both men and women. One of his helpers in France, L. E. Buell, who was for seventeen years state secretary of the association for Michigan, and who has been in France long enough to size up the work and workers, warns the home office not to send out men of certain types. This is the black list:

1. All who are not possessed by the true spirit of Christ.
2. All who come for adventure rather than to enlist in an army and are not willing patiently to undertake a course of training and to accept humble positions for service.
3. All not physically fit (and except in a very few cases, this means those not able to unload cars, handle heavy boxes, rock or dirt). We need men with strong backs, and who know how to keep strong, throw off colds quickly, or better, keep from getting them.
4. All who have any tendency to shirk in any way.
5. All who talk too much, either about the nations at war or their co-laborers. The tongue is an unruly member over here as well as at home.

Mr. Buell goes on to describe the sort of men who are greatly needed:

1. Association-trained men who can put on the complete work of the association and not let the canteen or any other phase of the work dominate and make it lopsided. We have exceptions to the rule on both sides, but we are seeing clearly the value of the association-trained man, whether he has been layman or secretary.
2. Men of initiative and experience, who can begin to do things, whatever they find at hand. Men over draft age and not too set in their ways or muscles to adjust themselves.
3. The Christian spirit of service dominates the men here, and it must even more largely dominate all those who are to follow. We must raise, not lower, the standard if possible.

There ought to be hundreds of men who can meet these specifications. The Church must furnish them. It should be her pride that her Bible schools, her homes, and her ministrations have produced the men who can render this vital service to their country in her hour of need.—*Christian Advocate.*

"Be assured of one thing: High heaven has never yet allowed tyranny, lust and hellishness to triumph ultimately."

OUR WEEKLY SERMON

WORRY: THE GREAT AMERICAN DISEASE

REV. JESSE E. HUTCHINS

Scripture Lesson: Matthew 6: 19-34.

Text: *Be not anxious.* Matthew 6: 25.

"Worry is the most popular form of suicide. Worry impairs appetite, disturbs sleep, makes respiration irregular, spoils digestion, irritates disposition, warps character, weakens mind, stimulates disease, and saps bodily health. It is the real cause of death in thousands of instances where some other disease is named in the death certificate. Worry is mental poison." Worry is a disease brought on by selfishness. It is the result of that effort which seeks the mammon of the world instead of the righteousness of God. It is the fulfillment of that purpose which strives to gratify its own desires at the expense of all that is right.

So far has this malady spread in the minds and hearts of man that we are warranted in calling it the great American disease. We see its baneful effects in the social life of our land, where so many men and women are sacrificing all that stands for manhood and womanhood in order that they may keep up appearances. When this becomes too great a difficulty, then the subject is overcome with worry. We see the effects of it in the political world, where men are sought who can be depended upon to favor the interests of some great corporation. It is evident in the business world, where unfair methods are used in order that there may be the greatest possible gain with the least possible effort. But it is not necessary for us to go into the business world or into the field of politics, or into the great society centers in order to find these conditions. Did you ever spend a sleepless night over something which you could not change? Were you ever so burdened as to the outcome of some transaction in which you were interested that the most delectable food did not tempt you? Then you were infected with this dreaded malady.

There are two great all-including reasons why man should not worry. "First, because he *can not* prevent the results he fears. Second, because he *can* prevent them." If ever there is a time when one can not afford to worry it is when he does worry. The cause for this anxiety comes at just such a time when he believes that an impending crisis is hanging over his life. This is the time above all others when he needs the very best of his physical and mental qualities in order that his judgments and decisions may be swift and accurate. He may not be able to avoid the impending blow which would crush a weak man into the dust, and if he has weakened himself by the destroying influence of worry he is not prepared to meet the storm squarely, to lighten its force, and to get from the wreck that which will enable him to prepare for a new future. "If he *can* prevent the evil he fears, then he has no need to worry, for he would by so doing be dissipating energy in his very hour of need."

But just what do we mean by anxiety and worry. It would seem strange to see in the midst of the Decalog the command, "Thou shalt not worry." But is it any the less an injunction of the Holy Scriptures since Jesus has said, "Let not your heart be troubled," or "In nothing be anxious"? In the American Version, instead of the word anxious here and in our text and also in the thirty-fourth verse, we find, "Take no thought." In the use of these words at the present time we see how inadequate they are to express the idea of our Savior, for we would not think for a minute that Jesus meant that we should not consider the future, and yet from these words we would say that there could be such an interpretation. But the mind of the Master has not changed in the least, only our language has passed through a change. Our word *care* and all its compounds originally meant *trouble* or *sorrow*. Later, when it was combined with the Latin word which meant care, it took on a different meaning, but the word as it comes to us from the Greek means to be anxious, or troubled with cares, just as it is translated in the Revised Version. In Luke's Gospel, where the same thought is given, a different word is used which expresses the same idea, only that it uses the metaphor taken from ships that are tossed about on the

deep by winds and waves, first upon the crest then down in the trough, rolling, trembling, disturbed, never settled, never at peace. So is the soul that is troubled over the affairs of the world. This is the meaning of the word itself, but its real content is in the way in which Jesus uses it. This last part of the sixth chapter of Matthew taken from the Sermon on the Mount is among the most beautiful of all Scripture, the real teaching of which is in regard to the subject of worry or anxious care. Jesus continually make the contrast between the things of the world and things of heaven, between the life of the flesh and the life of the spirit. "Lay not up for yourselves treasures upon the earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also." Why do you put your whole heart into the accumulation of the goods of this world when they will only be destroyed by moth and rust? There is a place and there are treasures which shall abide all time.

Prosperity in the things of the world does not necessarily meet the disapproval of our Savior. Rather I believe that our heavenly Father rejoices with us in the good fortune which comes to us as an honest reward for diligent labor, whether it be in full barns, prosperous business, or whatever we may be interested in, when we look upon these things as the gifts of a loving Father. But it is the manner in which we use these things which warrants approval or disapproval. If we are satisfied with the mere possession of this world's goods, then we have our hope centered on things which are beneath. But in the abundance of these things there is seldom to be found satisfaction; there is the continual striving for more, more, until satisfaction becomes a far-off Utopia. This is the spirit that warrants the statement of Jesus that it is impossible for a rich man to enter into heaven. Not that the riches themselves would keep him out, but the mind of the man is led away from spiritual affairs in his zeal for things of this world. The amount of the wealth has little to do with this truth, for one man's trust and satisfaction may be centered as much in a little as another's may be in a fortune. The boy with his first dollar feels as rich

as Carnegie does with a million. The danger comes when in our satisfaction in the possession of these things we are led away from God. We may lay up treasures in this life and if with them we are rich toward God our lives will be all the greater because of the use which we shall make of what God has given us. But with these or without them there must not come a separation from him who for a brief time gives us the charge of these things. Care, anxiety and worry arise at this very center when we allow the division to come which follows the attempt to serve God and mammon, for no man can serve two masters. Life is more than food, and the body more than raiment.

Our Savior illustrates this truth and illuminates it with a reference to the birds of the heavens and the lilies of the field, which are cared for and clothed by the hand of God, yet man is of more value than they. The birds and flowers follow the course of nature, never varying in their ways, but man is given a heart with which to appreciate the love of him who has bestowed all these things, and a mind with which to improve and develop them. He can not live his life as do the birds and flowers. He can think and he must do so and plan and toil. The forethought and toil which are necessary for him in providing for those who are dependent upon him is a part of divine discipline of character. Care and forethought must be common to him who would not sink to a godless life. Yet this must be without anxious care and worry which saps the vitality of the soul. Such worry can accomplish nothing; it has yet to be shown where it has ever brought about the least particle of good. "And which of you by being anxious can add one cubit unto the measure of his life?" Jesus said, but he might also have said, as he implied by experience, that worry adds nothing but always subtracts from the greatness of a man's soul. The world has yet to produce the man or woman who became great because he or she yielded to this disposition. On the other hand some of the greatest lives are those who have overcome. The real battle of life begins when we make war against the self, and the more of inherent self there is that is overcome, the greater will the life be. The

disposition which will meet the trials of life with undaunted courage is the one which will soon grow into the most healthful state of mental activity.

But some will say that environment and surrounding conditions are such that they can not possibly be any different. The thing to do, then, is to change the conditions, start to do something which will manifest the strength of faith instead of the weakness of doubt and distrust. For to speak in terms of Christianity and Scripture, worry is but evidence of a lack of faith in God. The one who worries can not say with the sacred writer, "With God all things are possible," or with the prophet Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Along with this same class of people may be placed those whom we are accustomed to designate as sensitive or touchy, easily ruffled at something that means nothing in the least detrimental to the one who is so easily offended. But instead of letting it pass by and receiving the good which is possible to be obtained from everything which in any way affects us (that is, if we are looking for opportunities of self-development), the sensitive one holds it in mind, going over and over it again, meditating upon it, imagining vain happenings until he has become so entangled in the meshes of anxiety that he couldn't tell what the original thing was at which he was offended. Such a one, instead of advancing in thought and becoming a greater blessing to those about him, is continually deteriorating; he is setting up about his personality a set of bristles and thorns which finally make an impregnable bulwark which would resist even the force of heaven itself. "The dearest and tenderest associations of human life as well as the rough and hardy will sometimes wound our sensibilities and offend our tastes. If we remember all the slights, if we number all wounds, if we stop to think of every tingle of inward pain, we shall be most miserable; yes and 'most miserable of sinners,' in the Prayerbook's phrase; for treasuring these in memory, we shall be letting go the sweets, the joys, the chances of friendship and service, that make life a joy to ourselves and to others" (Cleaves).

"Hearts growing a-weary
With heavier woe,
Now droop 'mid the darkness—
Go comfort them, go!"

Is it possible, then, in this life, with all its griefs and fears, its perplexing problems and cares, to turn them lightly aside and stoically accept them as a matter of fate? When I have done the very best that is within my power to conquer surrounding conditions and have failed, must I treat it lightly in order to be in accord with these words of Jesus? When the dearest ties of earth are severed and the loved ones pass out from our sight, must we accept this in a matter of fact way without any concern more than the propriety of the moment? No, we are not expected to accept life's most serious lessons in such a manner. If I have failed to master the conditions which confront me, it is not that I am to turn them lightly aside and surrender to hard and cruel fate. Something has been wrong; there has been misplaced trust and confidence. Let us not worry, let us not destroy our hopes for the future by borrowing from it something which we can never repay. Take from the salvage of the wreck all that can be used and begin anew. "When trouble comes, the coward takes to the woods, a man takes to his work." When sorrow comes I like to think of the words of William Jordan when he says, "When Death comes, when the one we love has passed from us, and the silence and the loneliness and the emptiness of all things stare dry-eyed into the future, we give ourselves up for a time to the agony of desolation. This is not a petty worry that we must kill ere it kills us. This is the awful majesty of sorrow that mercifully benumbs us, though it may later become, in the mysterious working of omnipotence, a rebaptism and a regeneration." "If we look back upon our past life we will see how, in the marvelous working of events, the cities of our greatest happiness and of our fullest success have been built along the rivers of our deepest sorrows, our most abject failures. We then realize that our present happiness or success would have been impossible had it not been for some terrible affliction or loss in the past,—some wondrous potent force in the evolution of our character or our fortune. This should be, a wondrous

stimulus to us in bearing the trials and sorrows of life."

Then finally and above all else, there is through divine grace the power to be so full of faith and trust and whole-hearted service for Christ that we shall be able to rise superior to all care and anxiety whatever as to the things of life only in so far as we, under the control of the Divine Spirit, shall be able to make them increase our power of good and of service to a needy world. "Be not anxious."

CHURCH THOUGHTLESSNESS

THE members of a church were in grief because of the decision of their pastor to move to another field. He had been with them five years and had done remarkably good work. Extensive alterations had been made in the church property. Membership had increased. All services were well attended. Benevolent contributions had doubled. To all appearances the minister liked his work. Then like a bolt out of a clear sky he presented his resignation.

The only reason for his decision was that he could better himself financially by several hundred dollars a year. Some members thought this in itself a disqualification for service. One of the trustees said to me, "We could have easily made up the difference and would have been glad to do so if he had given us a chance."

No one need waste sympathy with that church. It had from year to year, on the pastor's suggestion, enlarged each department of its budget except that for ministerial support. In the meantime the cost of living steadily advanced. The minister did not care to blackmail the church to get enough money to feed his family, and no one else cared enough about it to suggest the raise. The only way open to him to secure an increase was to change fields.

This church is one instance of a common condition. Many churches could easily increase the salary of their minister if some one would take initiative enough to suggest it. The minister can appeal for money for any benevolent cause, but he feels bound by honor to be silent concerning himself. It ought not to be necessary for any minister to appeal for himself; but in many instances churches don't think until it is too late.

Churches are thoughtless, oftentimes, concerning the many ministrative expenses that they let fall upon their pastors. No one but the man on the job knows the amount annually spent by these servants of the churches for postage, express, printing and many other little things which are really the business of the church rather than the pastor. Contrast the salaried man in the office with the minister in his study. One has his office, typewriter, stationery, ink and all his working tools provided for him; the other pays for all his from his meager salary. If our smaller churches that feel they can not equip the pastor's study would make an annual allowance of \$50 for administrative expenses they would find it was about the best \$50 they ever invested.

I know of a church where, at the suggestion of the minister, the church treasurer is reimbursed for the money he spends for gasoline in hunting up delinquent subscribers. In the same church the pastor pays for his own gasoline to run his Ford while engaged in pastoral work. Another church pays the expenses of its lay delegate to the ecclesiastical meetings, yet its pastor pays his own expenses.

Isn't it time to realize that churches, as well as individuals, may be guilty of criminal thoughtlessness?

—William H. Leach, in *The Continent*.

... America will have forgotten her traditions whenever on any occasion she fights for herself under such circumstances as will show that she has forgotten to fight for all mankind. And the only excuse that America can ever have for the assertion of her physical force is that she asserts it in behalf of the interest of humanity.

What a splendid thing it is to have so singular a tradition—a tradition of unselfishness! When America ceases to be unselfish, she will cease to be America. When she forgets the traditions of devotion to human rights in general, which gave spirit and impulse to her founders, she will have lost her title deeds to her own nationality.—Woodrow Wilson.

I love to count the time from spring to spring; it seems to me far more cheerful to reckon the year by blossoms than by blight.—Donald G. Mitchell.

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

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

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

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

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

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

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

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

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

Little is much when God is in it;
Man's busiest day's not worth God's Minute,
Much is little everywhere,
If God the labor does not share;
So work with God and nothing's lost,
Who work with him does best and most:
Work on! Work on!—A. A. Rees.

THE SABBATH RECORDER

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

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—M. M. Davis.

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