

Bonds Win the War

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.

Buy War Savings Stamps

The Sabbath Recorder

THE LURE OF THE WEST

There's a call I hear in the summer,
That is borne to me clear and sweet—
'Tis the lure of the pine and the cedar,
Where the mountain riverlets meet.
'Tis calling me to the wildwood,
To be free from care to rest
Where the air is cool and delicious,
In the land of the matchless west.

I would love to go a-fishing
Where the trees are bending low,
And dangle my feet in the waters
Which come from ranges of snow!
There is Bob White's song at even,
And the oriole builds her nest
In a thicket of spruce and aspen,
In the land of the matchless west.

How I love the glens all fragrant
With the rose and the columbine,
The moss-covered log in the shadows,
Where the ivy and clematis twine!
Oh, give me the light of the rainbow,
As it shines o'er the clouds' bright
crest,
And the kisses sweet of the sunbeams,
In the land of the matchless west.

I seem to hear the low cooing
Of the dove in the early morn,
Hear the cowbell far in the distance,
While dewdrops blossoms adorn.
And there is the old log cabin,
With its welcome of quiet rest.
Oh, the call of the wild; I hear it,
From the land of the matchless west.
—Joseph Henry Ayers, in the Continent.

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SEVENTH DAY BAPTIST DIRECTORY

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Next session to be held at Nortonville, Kansas,
August 20-25, 1918

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

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PLAINFIELD, N. J., AUGUST 12, 1918

WHOLE NO. 3,832

Remember Conference In Your Prayers

When this paper reaches its most remote readers in America some of the delegates from distant States will be on their way to the General Conference, and on the day following our next issue Conference will convene at Nortonville, Kan.

Our people will have to make unusual sacrifices this year in order to attend the important annual gatherings, and we hope their interest in the cause will be correspondingly great. On the principle that we prize most that which costs most, this year's Conference should have a very warm place in the hearts of our people, and every church should earnestly pray for its success. The delegates who go should go in the spirit of prayer, and should be fully assured of the prayers of those in the churches who are left behind. If ever Seventh Day Baptists needed to be filled with the Spirit, they need it now in these trying times. Their problems, though great, are not so great but that Spirit-filled Christians should be able to solve them.

Loyal Lone Sabbath Keepers

Some of our most loyal Seventh Day Baptists are found among the scattered L. S. K's who have always cooperated in religious work with those who observe the first day of the week. They have grown strong in their Sabbath faith during years of such service and we are proud of them. Indeed many of these are more exemplary Sabbath-keepers and broader-spirited Christians than some who have always lived among people of their own faith.

One L. S. K. mother writes of her three children, all of whom are loyal Sabbath-keepers, as well as working Christians in the W. C. T. U., the Red Cross hospital, and in schools. She says: "It is but right that you should know that the SABBATH RECORDER has helped this family of L. S. K's so much. We have always worked with First-day people in church work, Sunday schools, and Christian Endeavor societies. They have

been good to us as well as helpful, and have always respected our differences of faith and practices."

Wherever a Sabbath-keeping Christian has been broad-viewed and charitable enough to co-operate with those of other faiths while still true to the Bible Sabbath, the chances are that his influences for good over them has been far greater than it could have been had he withdrawn from the work to stand alone. The example of a sweet-spirited Christian is strong, and he who in love unites with others in work approved by each, will find his words reinforced by that example whenever it becomes needful for him to *speak* upon the things wherein he must stand apart. But words without such example are not likely to win men. We are not drawn to the truth by those who, with a "I am holier than thou" attitude, hold themselves aloof from us.

A Promising Field Brother Loyal F. Hurley, who has been with Evangelist Coon in Michigan, writes that he is much impressed with that field as a place for aggressive Christian and Sabbath-reform work. He thinks that if our people knew how great the opportunity there and how promising the outlook they would want men in that field all the time.

Red Cross Supplementary To Army and Navy Hospitals

The *Red Cross Bulletin* explains the distinction between the Red Cross institutions, and the army and navy field and base hospitals. Because these hospitals are marked by red crosses many have regarded them as belonging to the Red Cross and under its jurisdiction. This is a mistake. The army and navy hospitals are entirely distinct from the Red Cross hospitals, and when Red Cross nurses are transferred to these hospitals they pass out of Red Cross jurisdiction and, as members of military units, receive their pay from the Government.

In addition to the five large hospitals

operated by the American Red Cross in Europe, there are many convalescent homes there, established for wounded or sick soldiers, similar to those maintained by that society for sick civilians.

On another page we give an account of Red Cross relief work which shows something of the conditions in Roumania and how thousands are kept from starvation.

As to the work and influence of the Red Cross in Belgium, some words of appreciation from the Belgian minister of war will be of interest to our readers:

The American Red Cross has rendered the Belgian army great and everlasting services. Everywhere at the front as well as at the rear, the work of the American Red Cross has exerted its beneficial influence. The Belgian is able to realize that America is heart and soul behind him in his struggle for liberty. He is justly proud of it, and this feeling gives him new courage to continue the struggle until the final victory of the allied armies. We hold the support of the American Red Cross doubly precious in this fourth year of war. I am happy to convey to the great and noble American nation my deepest thanks for their assistance.

The Central Association The Central Association was the first one this year to get a copy of its minutes into the editor's hands. From this copy we reprint elsewhere the reports of the committees on resolutions, on the state of religion, and the letter to sister associations. These will give our readers something of an idea of the spirit and activities of that association. We regret that it was not convenient this year for the editor to attend and make his usual write-up of all the meetings.

"In the Sweet By-and-By" Another company of soldiers assembled this morning before our door for the group photograph taken as they leave home for the war. Again it was a company of colored boys, and their families and friends thronged the streets to see them off. A company of soldiers in khaki was their escort and a fine colored band furnished the music. We have witnessed many such scenes within a year, but there was something about this one especially touching. A sort of tremulous excitement pervaded the entire company and while the band played a national air the rhythm of the music was caught by the colored people

until old and young, keeping time with hand or flag or body, seemed filled with the spirit of the hour. A large number of colored women, dressed in white, stood with their friends and loved ones to be photographed and afterward marched with them to the station.

When the train pulled in to take the boys away, pent-up feelings broke loose for a moment in a great volume of cheers with waving of flags. As the train stopped and those on board greeted the newcomers, and while last words of good-by were being said, the band, standing close beside the train, began to play, "In the Sweet By-and-By"; and as the train pulled out, the strains of this familiar song were the last that greeted the ears of those who were off for the war. The heart that was not moved by this scene must have been hard indeed. We could but pity many who turned away with sad faces and tearful eyes toward the homes whence loved ones had gone.

When one thinks of similar scenes all over America, occurring every few days in town or village or hamlet, he is impressed with the feeling that our own beloved land is coming more and more into sacrificial suffering for the good of the race.

May the By-and-By Be Sweet Indeed Just how much the words of that old song may have meant to the boys who heard it at that parting hour, we do not know. While some of them may have thought only of the day when they hoped to return to home and native land and be with friends and loved ones once more, surrounded by the blessings of peace and plenty, we are glad to think that for many it may have called up the far vision of faith, that looks beyond the conflicts of earth, enabling them to sing with all confidence:

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way
To prepare us a dwelling place there."

There may be many a sweet by-and-by when earthly hopes are realized and present promises fulfilled, but the supreme blessed day to come, the hope of which sustains amid all the sorrows of earth, is the day when—

"We shall sing on that beautiful shore
The melodious songs of the blest,

And our spirits shall sorrow no more,
Not a sigh for the blessing of rest."

The soldier who goes forth to war filled with the hope that when the war is over he will meet his loved ones here again, does indeed cherish an inspiring hope that will cheer him in many a lonely hour. But that one, who, trusting in God, can add to this the assurance that, whether he ever again sees his earthly friends and home or not, there awaits him a restful home-coming in the sweet by-and-by, where partings never come, holds within his heart a priceless blessing.

Whatever may befall this man he can be resigned to his lot and from the depths of his soul he can say—

"To our bountiful Father above,
We will offer our tribute of praise,
For the glorious gift of his love,
And the blessings that hallow our days."

Te Deums Better Than Misereres Nobody can deny that in these terrible times there is much to depress the spirit and cause men to look on the dark side. But let us not magnify these and overlook the inspiring, uplifting things which should put heart into us as a people and keep us confident and hopeful. Those who believe in God and in the triumph of righteousness; those whose faith in Jehovah assures them that no matter how dark the day or how fierce the conflict the Almighty can not be defeated by Satan, should be sounding *Te Deums* rather than wailing *Misereres*.

If ever God's people needed to look up and grasp the grand ideals that have been given birth in the throes of war; if the world ever needed a trumpet of courage, hope, and confidence, it is just now. Are there no evidences of a new birth for humanity, no signs that civilization is being refined in God's crucible, and that Christianity is to gain greater victories? Are there not signs of a coming brotherhood of nations, of a triumphant democracy, of a victory over tyranny, of a greater Christian unity, that should make a man glad to be alive in such a day as this?

Jehovah has not given his world over to the devil—nor yet to the Kaiser. What the people need is courage, confidence, inspiration to do their best, to sacrifice and serve in the face of threatened ruin. They

need a new hold on God's promises in Christ Jesus, a wider vision of his plans, a firm assurance that he sees the end to which he is bringing his wayward children and that he can make no mistake in accomplishing all his purposes. Songs of victory are far better than prophecies of defeat, and praise is better than lamentation for all who wage Christian warfare, "over there" or here.

Profiteers a Curse To This Country Among the worst and most despicable enemies of this nation are to be classed the men who are piling up exorbitant profits out of the world's distress and sorrow. Regular vampires, fattening on the blood of suffering men, women, and children, they should receive no favor whenever they are discovered, for they deserve the fate of a Benedict Arnold—they stand among the Kaiser's most efficient helpers.

While millions of our patriotic citizens are sacrificing the comforts of life, suffering every inconvenience, and giving up their young men to face our foes in battle, these profiteers, covetous, grasping, possessed of an insane greed, are unlawfully piling up their millions and living in selfish luxury!

Notice some of the data recently laid before Congress, showing that certain dairying interests have increased their profits 180 per cent, certain banks 80 per cent, some flour mills show an increase profit of 437 per cent, some clothiers 191 per cent, while manufacturers of machinery have enlarged their profits from 57 to 422 per cent! This means a good deal; for when a man before the war who could do well on 25 per cent profit doubles, or quadruples that profit it shows that he deliberately pinches the poor and hard-working classes that much to fill his own coffers. While the winning of the war depends upon the people's doing their bit by sacrifice and economy, the profiteer is doing all in his power to defeat our armies and to distress the nation. It is to be hoped that our President, who has set himself to the task of stopping the graft and exorbitant profit-making which brings distress to millions, may be supported by loyal citizens until criminal profiteers are put where they can no longer aid the foe by distressing the home people.

"Wettest Dry States Drier Than Driest Wet States"

These are the words of Rev. Charles Stelzle, in his fight for prohibition in the Strengthen America Campaign.

Liquor men persist in saying that while it may be possible to vote out the saloon it will be impossible to prevent the sale of liquor. This is characteristic of the booze element in America. They practically boast that no matter what the will of the people may be as expressed by the ballot, that will shall be ignored and they will continue to sell just as much liquor in spite of the laws! But this is a vain boast, and the liquor people realize it as well as anybody. It is only a bluff to deceive if possible enough voters to save the ruinous business. The facts that liquor papers are making such an outcry against the "menace of prohibition", and that the trade is spending millions of money to stave it off as long as possible, especially in the large cities, show conclusively that prohibition is effective. They, too, must see that even in the wettest dry States very much less booze is consumed than in the "well regulated", driest wet States.

The sooner liquor men awake to the fact that this fight against rum is not merely one of a few "fanatics," but is the result of a general uprising of the American people against the accursed business that ruins their boys, the better and easier it will be for them when the national edict goes forth for a saloonless country.

The national instinct of self-preservation is asserting itself throughout the nation, and the privileged malefactors that have so long held the nation by the throat have got to go. This is the meaning of the great prohibition movement.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

BECAUSE of the work of getting the reports ready for the printers in time for the General Conference, the secretary has not had time to prepare matter for these "Notes" for a few weeks. And this time in place of any material of his own he offers two editorials taken from recent numbers of *The Outlook* and *The Christian Work*. The first has a direct and clear bearing on the situation of our own missionaries

in China, and the other has also a direct application to our own denomination, not only as to the special matter of two conceptions of the Bible, but to other matters where there are rather fixed differences of opinions.

THE other day one of our mission boards heard as follows from one of its missionaries in China: "I have not laid by anything from my salary; it has all gone towards actual living expenses." Another missionary wrote: "Save for the fact that I have received help from home I would be deeply in debt." Nearly all the missionaries in China say that it is impossible to live on the present salaries even with the utmost economy. They show how they are trying to meet the situation. For example:

Cutting down food by substituting rice and Chinese corn-meal for American cereals.

Giving up desserts altogether or having them only once a week.

Buying no fruit, though this is an important food element in a semi-tropical climate.

Using second-grade flour.

Giving up butter, jam, and afternoon tea.

Going without magazines and books.

Going without dental work and medicines.

Remaining at the stations during the summer, with a consequent loss of vitality for the work of the next year.

Giving up or borrowing on life insurance.

Patching old clothes and shoes, and wondering what is to be done when they can no longer be patched.

Accepting the burden of irritating debts.

Asking help from families at home.

Reducing the amount of Chinese help in the household, which means that the women are now doing housework instead of giving their time to missionary work, as practically all of them have done in the past.

Missionaries, American business men, and foreign officials living in China have found that, although they receive good salaries, what they have received is now worth only about half of the face value of their salaries in American money. The State Department has obtained from Congress a special appropriation to cover the loss sustained by our diplomatic and consular officials in China. Business houses have taken like action, and for some time practically all the missionary societies have guaranteed to their missionaries in China at least two silver dollars for every gold dollar of salary.

The rise in the price of commodities has been partly due to the difficulty in getting goods from abroad—coal, oil, cottons, clothing, breakfast foods, etc.—owing to the scarcity of shipping. In general, the rise in the price of commodities in this country has been exceeded in China. In certain commodities the rise even reaches two hundred per cent.

THERE is something in human nature which loves to tyrannize over others. We are often despots without realizing the full measure of our despotic disposition. We find it hard to allow others to think for themselves. We are reluctant to allow them to rest in conclusions which they have arrived at. We try to coerce them from their own decisions, and to accept the conclusions which we ourselves have reached. We can not use thumbscrews or clubs, so we use adjectives. We say disrespectful things of the opinions which our neighbor holds, thinking that by our castigating tongue we can drive him from his opinion into ours. The conceptions which we reject are henceforth to us unclean, and we speak with disdain of the unfortunate mortals who still entertain them. There are few things more difficult than to be courteous to ideas which we have turned out of our mental house, and which lodge in the house of a neighbor. The radical and the conservative always have a hard time trying to live together. The person who thinks he has advanced is sorely tempted to look back either in pity or in scorn upon his neighbor trudging on behind. This was one of the evils with which Paul was obliged to contend in all of his churches. The early Christians were so tyrannical in their disposition, and so insistent on having all their fellow church members hold precisely the same views, that the Apostle was obliged frequently to call them to order, and to remind them that every Christian answers not to his neighbors but to Christ for his beliefs. "Who are you," Paul was in the habit of saying, "that you should pass judgment on somebody else's servant? Every servant answers to his own master!"

The same disposition which was common in the Apostolic Church still survives. We have not yet outgrown the notion that we have a right to impose our interpretations and convictions on our fellows. If they are

not sensible enough to accept what we believe to be the truth, then so much the worse for them. There is nothing left for us to do but to castigate them in every verbal way which is open to us. We can call them bigots, or heretics, or old fogies, or skeptics, or faddists, or theorists, or some other disparaging name, and make it just as uncomfortable for them as possible. But this is not the Christian way of dealing with our brethren. Men with a wide variety of viewpoint and interpretation have a right within the Christian Church, and every Christian must be left to answer to Christ for his belief. The spirit of Christ will do more in the way of dispelling a man's errors, and lighting up his confusions, and clearing away his doubts than any number of officious church members who feel themselves to be special custodians of the truth, and who exhibit their authority in impertinent strictures on the intellectual operations of their neighbors. We get on best when every one is allowed to think for himself, and to answer to God alone for his conclusions.

It is impossible for all Christians to think alike, and since it is absolutely impossible for them to think alike, we are justified in concluding that it is not necessary that they should think alike. It is no doubt a good thing that Christians do not think alike. By each mind approaching a subject in its own way, and reporting what it itself perceives, we are more likely to arrive at last at the full-orbed truth than if all minds were crushed down into a common mould. For instance, there are two conceptions of the Bible, the Old and the Modern. They are not at all alike. One is the conception which was held by our fathers in the seventeenth and eighteenth centuries and in the first half of the nineteenth. The second conception is the result of recent historical criticism. Now some Christians can not get hold of the new conception. They can not understand it. They can not accept it after it has been explained. They can not understand how anybody else can accept it and still retain any reverence for the authority of the Book. So far as they are concerned, an acceptance of the new theory would be a surrender of everything which they count sacred. If the Bible is not inspired in the way which was accepted by the wisest men

of the Reformation era, then we really have no Bible, but only a volume of interesting literature which we may read or ignore at our pleasure. So it seems to many.

But there are other Christians who can not get on at all with the old conception. It is abhorrent to them. They can not understand how, in the twentieth century, anybody can retain it. To them it seems unreasonable, indefensible, absurd. The new conception gives them the mental relief they crave. It makes the Bible a new book, more interesting, more useful, and more mighty in shaping the mind and heart. It is the new conception of the Bible which makes these people want to study it. The old conception closed their hearts to it, but read in the light of the new conception, they can hear sounding through its pages the voice of God. They drop out many things which were formerly regarded of moment, but they retain—so they think—everything which is of value. The Bible does for them precisely what it did for the men of a century ago—it is a lamp to their feet and a light to their path.

What, then, are these two sets of people to do? Does the Church belong to one group only? If so, which group? Is truth on one side, and error on the other? If so, on which side is the truth? There are those holding the old conception who look upon those who hold the new as enemies of Jesus Christ, mischief-makers who are undermining not only the authority of the Scriptures, but the power and very life of of the Christian Church. On the other hand, there are those who look upon the old conception as a sort of superstition or blasphemy, a poisonous weed which must be pulled up, no matter how many other things are pulled up with it. The old conception is counted a millstone round the neck of the Church which must be cut off if the Church is not to be submerged.

The time has arrived when both sides should cease calling names. It is not edifying to see any set of Christian men posing as defenders of the Bible, casting suspicion upon all other men who do not accept their definitions. Men who cling to the old conception are not necessarily fools, nor are the men who accept the new necessarily heretics and destroyers of the faith. Tyranny is always hateful, no matter by whom exercised. Neither side has the right to

force its conception on the other. Both sides have a right to stand in the liberty wherewith Christ has set them free. No one in our day is endowed with such superlative wisdom that he can announce authoritatively just how inspiration may be defined, and to what limits the authority of Scripture really extends. Many a distracted church would be at peace today if all its members were willing to heed St. Paul's injunction, and give up the mischievous habit of passing judgment on their fellow-Christians. Let every Christian read the Bible in his own way, and no matter what his definition of inspiration or what his theory of authority, or what his philosophy of revelation, he will find that the old Book is still useful for teaching, for reproof, for conviction, for instruction which is in righteousness, and by listening to the prophets and the apostles, and especially to Jesus of Nazareth, and putting into practise what they say, he will find himself furnished completely for every good work.

RESOLUTIONS AND REPORTS ADOPTED BY CENTRAL ASSOCIATION

The following reports taken from the published minutes of the Central Association held at Verona, N. Y., will enable our readers to understand something of the spirit that pervaded its meetings. Several of the papers read there have already appeared in the SABBATH RECORDER. A large part of the report of the Committee on Resolutions was also adopted by the Eastern Association and published in the RECORDER of June 10, p. 677, under the title, "A Statement," all of which reveals the encouraging fact that the two associations are in perfect accord regarding the matters contained in that statement.

We give below the other resolutions adopted in the Central Association.

We the members of the Central Association, composed of the Seventh Day Baptist Churches of Central New York, in session convened with the Verona Seventh Day Baptist Church, May 30 to June 2, 1918, wish to affirm our loyalty anew to our nation, in this her hour of trial. We wish to assure the President and all those associated with him and responsible for the prosecution of the war, of our firm intentions of sustaining them in every just and legitimate effort for victory to our armies. We are ready and willing to make all necessary sacrifice on our part for the conservation of food and fuel, to

aid and sustain our allies in the prosecution of the war, but we protest against our government allowing millions of bushels of grain and tons of coal to be used in the manufacture of intoxicants.

Under present conditions we would not ask the soldiers who have the tobacco and cigarette habit to be deprived of their tobacco and cigarettes; but we are paying them a wage far in advance of any wage paid a soldier heretofore, and if this is not enough for their necessities, we shall not oppose an increase in wages, but we protest against our government issuing tobacco and cigarettes as rations to our soldiers, thus placing the brand of approval by the United States upon that which medical science has pronounced a poison and injurious to the mental, physical and moral powers of the young, and also thus compelling every taxpayer to aid in this work, when many regard it a sin against our nation and our God. Therefore be it

Resolved, That we ask our government to declare as a war measure the absolute prohibition of the manufacture, sale and transportation of all intoxicating liquors for beverage purposes during the war and for one year thereafter, and the act making it legal to issue tobacco as rations to our soldiers to be immediately rescinded. And further, be it

Resolved, That we favor the early ratification of the national amendment to the Constitution of the United States prohibiting the manufacture, sale and transportation of liquor in the United States for beverage purposes.

Resolved, That we who are visitors and delegates from other places desire in this way to give expression to our hearty appreciation of, and thanks for, the kind and liberal care and hospitality bestowed upon us by the Verona Church. Our gratitude is due to our Heavenly Father and to the Verona Church for the great benefit and blessing of this association.

Resolved, That this association recognizes in the system of tithes and offerings, as outlined in the Bible and approved by our Savior, the divine will and plan for the support of the cause of God. And that we commend the adoption of this plan by our people.

The report of the Committee on the State of Religion, and the annual letter, which follow, reveal some of the problems of the General Association.

From the letter our readers may see who are the association's delegates to sister associations.

REPORT OF COMMITTEE

The DeRuyter church reports that the coming of Pastor Hurley has greatly strengthened the spiritual life of the church. A home department has been organized in the Sabbath school. Three members are in military service.

Adams Center reports spiritual help felt during the year from the association held there one year ago. On account of shortage of fuel the anticipated series of meetings had to be postponed indefinitely. Four members are in military service.

First Brookfield reports a good attendance and interest at the various services of the church.

West Edmeston reports that good work is being done and the best of spiritual sermons given by Pastor L. D. Burdick. One member is in the army.

Second Brookfield reports that the year has been one of many problems and discouragements, some of which was due to lack of fuel. Four young men are in the army. A men's club has recently been organized which promises to be a helpful factor in the church.

Verona reports the recent organization of a Y. P. S. C. E., also a Junior society. The regular appointments of the church are well attended and a good degree of interest in all departments.

Considering the fact that no special revival meetings have been held in any of the churches of this association during the year, we think the spiritual condition of the churches hopeful and encouraging.

MRS. H. A. FRANKLIN,
JAY S. BROWN,
A. A. THAYER,
Committee.

ANNUAL LETTER

The eighty-second session of the Central Association assembled at the Verona Seventh Day Baptist church, May 30-June 2, sends Christian greetings to the sister associations.

We are able to report a very interesting and helpful session which has been characterized by strong spiritual sermons and addresses. There has been a good attendance of delegates from the churches of the association.

We appreciate very much the valuable assistance of delegates,—Pastor George C. Tenney, representing the Northwestern Association; Rev. William L. Burdick, of the Western; Rev. G. H. F. Randolph, of the Southeastern; Rev. I. L. Cottrell, of the Eastern; also the representatives of the societies,—Secretary Edwin Shaw, of the Tract and Missionary, and Dr. Paul E. Titworth, of the Education.

We are sorry to report a loss in membership throughout the association; also the loss as pastor of Rev. R. R. Thorngate, from the Scott Church, who has accepted the call of the Salemville (Pa.) Church, and Rev. John T. Davis, from Leonardsville, who deems it best to retire from the ministry after a long and faithful service.

We send as delegates the following: to the Western, in 1918, Rev. J. H. Hurley; to the Southwestern, in 1918, we indorse the appointee of the Western; to the Southeastern, in 1918, we send Rev. Leon D. Burdick; alternate, Rev. J. E. Hutchins; to the Western, in 1919, we send Rev. William Clayton; alternate, Rev. William M. Simpson; to the Northwestern, in 1919, we indorse the appointee of the Western.

JESSE E. HUTCHINS,
Corresponding Secretary pro tem.

SABBATH REFORM

THE FOURTH COMMANDMENT WORK IT PERMITS AND FORBIDS

ARTHUR L. MANOUS

The fourth precept of the Decalog permits some kinds of work but forbids others. It permits all acts of mercy, care for the needy, sick, and suffering, etc., but forbids "all thy work," such as "secular labor," "the toil that gains a livelihood," all "labor for worldly pleasure or profit."

"And he said unto them, The sabbath was made for man, and not man for the sabbath" (Mark 2: 27).

The Sabbath was "instituted for the good of man even before his fall," says Dr. Scott. The Sabbath was not made to be *against* man or his well-being in any sense, but was made to be a real blessing to him and his fellow-men. And man "has a work to perform on this day." With these thoughts in mind let us again read the fourth commandment (Exod. 20: 8-11) slowly, and with care, noting every expression:

"Remember the sabbath day ["the seventh day"¹], to keep it holy ["to hallow it"²; "that thou sanctify it"³]. Six days shalt ["may"⁴] thou labor, and do all thy work ["all your business"⁵]; but the seventh day [of creation week⁶] is the sabbath ["in honor"⁷] of the Lord thy God: in ["on"⁸] it thou shalt not do any work ["any business"⁹; "no maner worke"¹⁰], thou, nor thy son, nor thy daughter, ["neither"¹¹] thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days ["the six working days"¹²] the Lord made ["both"¹³] heaven and earth, the sea, and all that in them is, and rested ["ceased"¹⁴; "upon"¹⁵] the seventh day: wherefore ["therefore"¹⁶] the Lord blessed ["maketh rich"¹⁷] the sabbath day ["the seventh day"¹⁸] and hallowed it ["sanctified it"¹⁹]; "made it holy"²⁰].

In the language of another:

"The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest-day of the

Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased his labor of creating, and rested on the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. The work of Christ in healing the sick was in perfect accord with the law. It honored the Sabbath.

"And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest-day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire his creatures to suffer an hour's pain that may be relieved upon the Sabbath, or any other day."

¹Fenton's Translation.

²Ratherham's Translation.

³Tyndale's Translation.

⁴See Exod. 31: 15.

⁵Compare Luke 23: 54-56; 24: 1; Exod. 20: 8-11; Gen. 1: 2: 1-3.

⁶Lesser's Translation. See also Isa. 58: 13.

⁷Ezek. 46: 1; Gen. 1: 2: 1-3.

⁸Gen. 2: 2, Bellamy's Translation.

⁹Coverdale's Translation.

¹⁰See Prov. 10: 22.

¹¹Gen. 2: 3.

¹²Gen. 2: 3, Boothroyd's Translation.

THE AGED

A leafy tulip tree stands near the open door. Green leaves are abundant there, but among them are sear and yellow leaves. There is a lack of quiet calmness among them. A gentle breeze prevents perfect repose in the leafy tree top. Now and then a faded leaf loses its holding and drops to the ground.

How like this is human existence? Here and there are fading lives. Their life-vigor has slowly failed as the passing years went slowly by. The aged realize that "we all fade as a leaf." But unlike the leaves of the tree, life is not extinguished forever, and the true and faithful will be renewed in a glorious eternal existence beyond the present life.

P. F. R., SR.

Salem, W. Va.

We want nothing but kings of toil,
No crowns, but crowns of deeds;
No royal birth, but sterling worth,
Must mark the man who leads.

—Ella Wheeler Wilcox.

STIRRING ACCOUNT OF AMERICAN RED CROSS RELIEF WORK IN ROUMANIA, BY LIEUT.-COL. ANDERSON, COMMISSION HEAD

Henry Watkins Anderson, of Richmond, Va., American Red Cross commissioner to Roumania, who, with members of his staff, has just returned home after a perilous journey, addressed the Red Cross National Headquarters' workers on Tuesday, June 11. The story of the Roumanian mission forms one of the most thrilling chapters of humanitarian effort in the war's history. Portions of Mr. Anderson's intensely interesting narration are herewith appended.

I can report nothing to you more gratifying than to say that I believe the American Red Cross mission to Roumania through the spirit of its staff of thirty-odd people has expressed the real spirit and purpose of the American Red Cross. They have lived through many fires. They have come through smiling. They have never complained. They have never hesitated to meet any condition that might arise and they have returned here ready for further work and, I believe, more enthusiastic to serve their country through this great agency or any other than when they left you a year ago.

You sent out eleven nurses; I believe you might have searched the world and not have sent better nurses. I traveled with them fifty-two days, over mountain roads and Russian rivers, and I never heard a cross word from them. I told them and I tell you, that these nurses have done more to re-establish, if necessary, or to confirm my admiration for American womanhood, which my mother implanted in me, than any experience I could have in years.

FOUND AWFUL CONDITIONS

We arrived in Roumania in September, 1917, and found the hospitals there with 40,000 patients in them from a recent offensive, short of medical supplies, short of nursing facilities, without the necessary sanitary arrangements, with beds made of bags filled with straw used over and over again, many not washed, with doctors largely overworked because 250 of their best doctors had died of typhus the winter before; and nursing was only such as could be given by the amateur nursing service of Roumania.

In this portion of Roumania there was a natural population of about 2,000,000 and there had been added 500,000 to 700,000 refugees, largely women and children. During the winter preceding approximately

70,000 people had died of contagious diseases and perhaps 100,000 more from cold and exposure. Villages were overcrowded. Jassy, with a normal population of 60,000 to 70,000, was estimated to have a population of 200,000. Every corner was filled, every shed was filled. In the peasants' cottages, with mud walls and thatched roof, with a living room usually ten feet square and possibly only six feet square, with perhaps a small room in addition, you would find living ten to twelve people. They were very poorly fed.

CHILDREN WERE NAKED

I have been in many cottages and found nothing in them, or only a broad board of wood, used at night as a cradle for the child, hung from the ceiling by ropes so it could be swung back and forth, and in the day time used for making their bread—a yellow corn meal mixture, ground coarsely and mixed with cheese if they have it. It is a very sticky, very heavy and unwholesome food.

In mid-winter, with a climate similar to that of Montreal, you would go into a village in southern Roumania, and the children would run out to see you without any clothing at all, or maybe only with a little cotton shirt; no shoes or stockings—pale, emaciated and obviously underfed. Of course, smallpox had broken out in the territory and was there when we left. Typhus remains and I have been in hospitals where there is a great deal of it, but it has been greatly reduced by sanitation and disinfections in which our co-operation contributed in a large degree.

If you can imagine thousands and thousands living in anything they could live in, without food, picking up what they could from the army—our men report seeing children eating refuse in the road—many of them naked or practically so, with 40,000 people wounded in the hospitals, with the civil hospitals filled and the whole population underfed, it would give you a good idea of Roumania as we found it.

FIFTY THOUSAND ORPHANS

The queen is technically head of the Red Cross, and technically head of the orphans' society which reaches 18,000 of the 50,000 orphans in this territory. They were trying to feed them but without succeeding. The queen had her own hospital here, her own civilian relief, and her own canteens

were open from 7.30 until 12 o'clock at night every day, Sunday included. She went out to cheer the soldiers in the trenches, and I saw her in the hospitals give 3,500 men individual presents in one afternoon. I have seen her visit the bedsides of over three thousand men in a hospital in one day. She never seemed tired. Here is a very beautiful and remarkable personality, and she held the Roumanian peasant in her hand. The people adore her. We determined upon our arrival to place our work under the general patronage of the queen. We told her we would put our resources, our efforts, under her general direction and carry on our work with her advice.

The first effort was to bring a shipment from Archangel of salt herrings which they said was the best food for them. We succeeded in bringing through two trains of 58 cars in two weeks without the loss of a barrel of herrings and they all stood around in absolute astonishment that it could be done. We brought 110 carloads of food-stuff into Jassy which they said it was impossible to do, and they had only gotten in three carloads before. We were getting in something like forty carloads a day when I left. We organized in sixty days a distribution system of food by which we distributed weekly to 30,000 people behind the lines. I don't know how we did it except by working sixteen and eighteen hours a day. In the meantime we had our bags packed and ready to leave Roumania on short notice. But I kept on buying supplies and had our warehouse supplied, because whether we stayed or not, we had to feed the people.

In addition, we organized orphanages, where we were taking care of little children who had no homes at all, and no one to take care of them. We found children dying of starvation, many of whom we took to the hospital; and in a few weeks they would be the brightest, finest little children you ever saw, simply because they had been fed.

RELIEF OF ALL KINDS

We supported work back of the line with the co-operation of the army. It was hard because we could not get motor cars and when we got motor cars we could not get gasoline, or the cars broke down and we could not get repairs. But we managed to do it by keeping at it all the time.

For those we could not reach in any other

way we established a canteen in Jassy. When we began to build the canteen in the center of the town, the poor people began to gather outside the gate of that place at three o'clock in the morning for a week before the canteen was opened. We gave them bread and they got along until we opened the canteen. We then served 1,500 people a day in that canteen every day. We also gave them clothing and had a room where girls came and made clothes. When I left I left food enough to continue the work for three months under the direction of the queen. We were feeding through canteens when I left—to say nothing of help to other institutions—about 30,000 or 40,000 people on regular rations or daily food supply.

I decided I was going to clothe the children as far as we could go. I sent to Moscow to buy all the cloth possible and told them to draw on the Red Cross for the price. We bought about six carloads of cloth in Moscow and about twenty-four carloads in Petrograd. We organized every school and community. They said they had no sewing machines or needles. We found fifty sewing machines at one place. I bought them up. I bought 100,000 hand sewing needles and 25,000 sewing machine needles. I put these machines out into communities and schools. There were refugees who wanted to work and I paid them five cents a garment to make garments—\$1,800 or \$2,000 to make garments which would enable them to live. I even made cloth shoes with wooden bottoms.

We made up and distributed about 80,000 garments, before I left there, for the poor children and women of Roumania. We left on hand about 10,000, and we left money to pay for the balance; and in another three weeks we would have distributed 100,000 garments to those refugees. I bought the thread in Moscow and also bought a half carload of buttons. In that way we managed.

When we left I turned over \$100,000 worth of supplies, medical, food and clothing, to the Roumanian Red Cross, to be disposed of by the queen. I left enough money to run the orphanage for a year, and enough food to carry on the canteen for three years, and asked that they carry on the work as long as possible in the name of

the American Red Cross. We also left a large sum of money with the queen in the name of the Red Cross. She broke down and wept. She had nothing herself and had even given away her own shoes, with only two pairs left, and was living in the simplest possible way; but wherever she lived it was royal.

I motored with her to her village. She had a daughter of nine years, the brightest child I ever saw. We used to go out to the villages, and carried a camion along, loaded with sugar and butter, and we gave it to the people. We would take this stuff out to the village, and the children would run out in the street when they saw this little princess. They were so naked it would be embarrassing to us here. My chauffeur would throw a robe around these children, it was so cold. We took the clothes out of the wagon and stood for two hours dressing the children right in the street. And we gave the people butter, fish and other food supplies.

A DAY WITH QUEEN MARIE

I will give you one day with the Queen. Suppose we take a day at Sarat, where some 15,000 refugees were located. We went down by train, taking her motors with us. We would go out and inspect our work at the orphanage and then go to the worst villages. She would go into the houses of these refugees, filled with vermin and with typhus, and take the children in her arms, and put her hand on the old people longing to go home to their little homes behind the lines, and give something to every single one of them. She would distribute clothing. I have seen five hundred children, every one of them almost naked or in rags, and I have seen her, with assistants helping, give each a skirt, for instance, with a waist and some other clothing for the girls. We left packages of sugar and butter and they would go out with faces beaming.

The queen would go to some army headquarters for lunch. In the afternoon she would continue her distribution through these villages, inspecting every house, and seeing that their needs were supplied. I cautioned her against the fever, but she said, "I never have anything, but if I do, my life belongs to my people." We went on until seven o'clock, and she never stopped except for lunch. Then she motored

twenty miles over the Carpathian Mountains for a meeting with her army. We went through the Carpathian Mountains at night, up through the clouds and above the clouds, and motored over roads never intended for motor cars. She had done that to please those soldiers, and until twelve o'clock, would stand around giving them cigarettes or photographs of herself, with her signature, or little books which she wrote and had printed. I got the paper for many of them. The next morning she would be up at seven again, and that afternoon she would spend going through the hospitals. One day I was shocked when I walked into a ward where the faces were all black and I saw it was smallpox, and she went to every bed and gave every patient that had smallpox some gift.

THE LAST FLAG DOWN

The American minister said we must get out in December, as the conditions had become so dangerous. I said we were not going, and that I should assume the responsibility. I said we were not going to be the first to take down the American flag in Roumania, and I tell you the last flag to come down was over a hospital in Roumania—our Red Cross hospital.

We failed in some things, but we did the best we could out there to carry your spirit, and the spirit which you are expressing here, to people who did not know what America meant; who had never seen an American, and who stood and looked at us. We tried to express in that country the real heart of America as the Red Cross is organized to express it, regardless of whether those people carry on the war or not, because they were suffering and because they had undertaken to become our allies in the great fight for liberty and justice. I believe we succeeded in some extent, as people came to us and said ours was the only mission of which they had never heard one unkind thing said. They were grateful. They learned to love America. They used to say things about it that made a lump come in my throat. They spoke of it as the nourishing mother of their suffering people, and today the name is loved throughout that country, not through our merit, but through the merit of the great organization of the American Red Cross.—*American Red Cross Bulletin*.

WOMAN'S WORK

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

GONE

His panama hangs on the hall-rack, there's
the ghost of his step on the stair,
And his room breathes so strong of his
presence I find myself seeking him there.
And I say to his pictures, "He's left us." And
I say to his books, "We're alone."
And my eyes fill with tears, and my heart's
sick with fears, but—we couldn't keep
Jimmie at home.

It wasn't for honor or glory, it wasn't for
love of the fray;
The war seemed a gray growing horror,
coming nearer and nearer each day;
For the children of Europe were slaughtered,
and Columbia hearing their moan,
Sent a far-reaching call for Americans—
ALL, and—we couldn't keep Jimmie at
home.

Who can judge of the limits of loving? Who
can say of what loyalty's made?
And this feeling of man for his country, it's
something the God of his gave.
It's bigger and finer than self is, upon it our
ideals have grown;
It's American blend, and it's true to the end,
and—we wouldn't keep Jimmie at home.

So we're with the ghost of his presence, and
the pictures and books in his room,
And his panama hangs on the hall-rack, and
we say, "He'll be coming home soon."
And we're thinking thoughts of the night
watches that thousands of others have
known,
But we're proving we're fit, and we're doing
our bit, and—we didn't keep Jimmie at
home.

Catherine Powers, in the Boston Globe.

Twice this summer it has been my privilege to visit an army cantonment in a neighboring State. Aside from the pleasure of seeing and visiting with the particular soldier whom we went to see, there came to me a great feeling of thankfulness that our country has such a vast number of good clean men who are ready to go about the business of learning how to rid the world of a terrible menace, and furthermore that this government of ours is being directed by men who are anxious to safeguard the physical, mental and moral lives of our soldiers.

While I was in camp I thought of the many women who were bound by the closest ties to these same soldiers, and I wished all these women might be able to visit their soldiers in camp; they would feel much more in touch with their boys if they could see them at work in the camps. I wished they might see the new fellows marching along the streets to their new quarters, and all those who had been in camp for a few days or longer putting their heads out of the window to call cheerfully after the newcomers, "You'll like it, you'll like it."

We waited near the barracks while the mail was being distributed, and noted the pleasure that the letter or the package brought, and laughed at the jokes of the boys as they lined up to enter the mess hall for their noonday meal. Later we sat on the beautiful hillside overlooking the parade ground and were thrilled by the sight of the thousands of men marching and drilling in the intense heat and dust of the early afternoon. At times the dust was so heavy that it was difficult to distinguish one man from another. At other times, when a realization of the significance of it all—why all these men were here and what it means to you and me—would come over me, I couldn't see for the film that came over my eyes. Someway the war has been more of a personal matter to me since that experience. If I had before had any doubts about the final outcome of the war, it seems to me that these two visits would have convinced me that, with an army of men going about the grim business of making war in such a businesslike way and in the manner of those who say, "We are going to win the war and get it over with as quickly as possible, and get at something more pleasant," there can be but one outcome.

And again, as we entered the beautiful Y. M. C. A. building belonging to the division that we were visiting, I thought of all the women folk belonging to the soldiers and wished they could see the wonderful things that the Y. M. C. A. is doing for the soldiers. It is so much more satisfactory to see these things for one's self someway. I had heard about the buildings and the work and I had seen pictures and read much, but I found that my ideas were quite inadequate. This particular building has the ad-

vantage of beautiful natural surroundings, being at one end of the camp set back among the trees and overlooking a beautiful river. Not all Y. M. C. A. huts are so beautifully situated, but all doubtless have as attractive interiors. From the veranda we entered the reading room, very pleasant with its tables covered with papers and magazines, its well-stocked bookcases and easy chairs. This room contained some very attractive pictures and posters, and with its gaily flowered curtains blowing in at the open windows, seemed a favorite resting place for the soldier off duty. It was in this room that I saw a poster asking the boy "to write that letter to the home folks." In a prominent place was placed a little Testament, with the statement in attractive lettering that the Testaments were free and directing to a place where they might be obtained. In the hall connecting the reading room with the auditorium is the desk of the secretary, who is ever on the alert to be of help to some one. There seemed always to be soldiers in the auditorium; some come for music, to play the piano, or to listen to the favorite record. Here also at regular intervals the band comes to practice. Here is one young man having a quiet chat with a young friend; over there is a young soldier whose wife and baby are visiting him, and they are making the most of the few happy hours; just beyond is another soldier who is writing a letter, stopping once in awhile to listen to the music. It all seems very peaceful and far from war. As we go about it seems to me that the faces of the men are the faces of those who have a definite purpose, and while they may have their jokes and fun, there is a seriousness that shows through it all.

Just before we left the auditorium the first day, I saw posted in a prominent place on the bulletin board the following little description of a smutty story, and I thought I would copy it for those of you who have not been able to visit a cantonment—in fact, this is written especially for you; those who have had that opportunity will not care for it.

ADVANTAGES OF THE SMUTTY STORY

It shows a man's lack of a sense of responsibility.

It shows a man's lack of a sense of propriety.

It shows an undesirable character.

It shows a man's better self is not in control.

It displays a coarse vein of humor.

It is the poorest sort of excuse for fun.

It suggests the possibility of greater defilement.

It proves a disappointment to every right-thinking friend.

It soils the inner life of every hearer.

It hangs defiling pictures in one's memory forever.

It robs you of your self-respect.

It provokes men who mean to be decent.

It sickens men who are fighting for right and who hate dirt.

It makes no friends but loses many.

It is sure to cause one's own undoing.

It convinces no one that you are a good man to do business with.

It dishonors parents and wife and children and friends and land and country and business and home and God.

Cut it out.

*By permission of the Nashville
Commercial Club. (Revised)*

While the Y. M. C. A. has been doing a great war work, the Y. W. C. A. has not been idle. This organization is doing much for the young women whose manners of life have been changed because of the war. The work has not been confined to this country, many workers having been sent to other countries. Many of you know much of the work of the Y. W. C. A. at first hand, my first-hand knowledge concerns only the work of the student Young Women's Christian Association. I know, through reading, of the great good that this organization is doing in the world. I know from observation of the spiritual uplift that comes to the student girls from this organization. I have watched the girls from our college go to their summer conference at Lake Geneva, and I have rejoiced to see them come back with higher purposes and a better understanding of Christian principles. The majority of the girls in our college (I am speaking of Milton, because I know about conditions here, though they are no doubt true in the main of our other colleges) are girls belonging to our own denomination, and the leaders of the association are members of our own churches. When I first began to hear about the Geneva Conference, a few years ago, I was told that the girls were asked if their church belonged to the Federal Council, membership in churches belonging to this Council being required as their credentials at the conference. Since the question of the advisability of our denomination re-

maining in the Federal Council has come, I have thought often of the great disadvantage that our girls would have were they debarred from the activities of the summer conference at Geneva and Y. W. C. A. work in college. If you want to know what help these conferences are to the Christian life of our girls ask Miss Anna West or any other of our girls who have graduated from Milton in recent years. One of the active members of the present time told me recently, "If our denomination should withdraw from the federation, it would mean that First-day girls of the college would have to conduct the Y. W. C. A. I wish to quote to you from a Y. W. C. A. bulletin that has recently come to my desk: This is not the first time that I have read this statement from the bulletin, though I have hesitated to mention it before, but it seems that we should consider our girls in these matters and should not work against their greater opportunities for Christian development."

REQUIREMENTS FOR MEMBERSHIP IN A STUDENT
YOUNG WOMEN'S CHRISTIAN ASSOCIATION

"Any woman of the institution may become a member of the association who has been accepted by the cabinet and endorsed by the association."

"In order to conserve the purpose of this association, office holding and voting power shall be vested in those members of the association who are members of the Protestant Evangelical churches,* and thereby already committed to the fulfilment of the purpose of the organization. These members shall be known as electors."

WHAT ABOUT THE SABBATH AFTERNOON

MRS. MAUD CURTIS

Sabbath Rally Day, Woman's Society,
Brookfield, N. Y.

Since I gave a promise to write upon this question I have almost wished I had not done so; for although I have ideas as to how the hours of Sabbath afternoon should be spent, I feel that I have had too little experience to express myself on the subject.

It seems to me that these are the hours sacred to family ties, not the time for

*By Protestant Evangelical churches are meant those churches which because of their essential oneness in Jesus Christ as their Divine Lord and Savior, are entitled to representation in the Federal Council of the Churches of Christ in America under the action of the Inter-church Conference held in New York City, November, 1905. The list of churches which have availed themselves of this privilege up to date will be found on record at the office of the National Board.

father to take a nap while mother reads an interesting story and the young people pass the time any way they choose so long as they don't bother or make too much noise. It is true that the hard-working father may be tired and that Sabbath afternoon may be the only time in the week when mother has a few minutes to herself, but what about the children who are to represent the family and denomination in later years.

I can not believe in the too strict observance of the day. When the young folks of the home look forward to this holy day with dread and spend their time waiting for the setting of the sun, I feel that there is as grave a mistake being made in that home as when the methods are too lax and the sacredness of the day is disregarded altogether.

In fair weather I feel that I can come nearer to God and fellow-man by taking in God's great out-of-doors than in any other way. How much nearer the members of the family can be drawn together just to walk and talk together, not of the things of the week but of the trees, flowers, streams and birds. The children and parents may come to understand one another better by developing this common interest, may learn to talk fully in these hours devoted to the strengthening of family ties, so that the good-fellowship will continue throughout the following week.

Stormy days may be spent together in the house, perhaps in songs, music or stories. I would not say these need to be entirely hymns and sacred selections, but neither would I suggest ragtime and popular airs.

However the time is to be spent I feel it should be to unite the interest of all in God and one another to such an extent that it is a few hours of each week to look forward to with happy, peaceful enjoyment, not for aimless joy rides and frolics or long faces and sanctimonious demeanor.

This should be a time for which each can thank God in his heart that he is alive and has something to live for, so that he can face the new week with courage and hope.

"A knowledge of the intercession of Christ for guilty men is enough to make despair flee away once for all."

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XII

(Continued)

ESTHER, we are to have callers, and the funny thing about it is that the Free Baptist minister who was coming to get that cow I sold him, and our pastor are both driving up the road, one behind the other! Now here is a chance to let our light shine if the way opens, and I'll open it. It is so near dinner time, we'll have them both stay. Got some cold chicken you can warm up?" said Walter.

"Sure, hubby, always have something ready for emergencies. But let's have Kon where he can hear. I was sorry to have him miss this forenoon, but the teacher said as she left this morning that he had his lesson all ready for the day," replied Esther Wells.

The two preachers drove into the yard and Mr. Wells went out to greet them.

"Good morning. I am taken now, I'll promise to be good. Two ministers at once are enough to scare a fellow. But you are welcome. After the cow, Mr. Brown? She is in the pasture and I'll send the boy after her. We will unhitch and have dinner, for we are wondering what we will do with all the chicken on hand. Preachers are always hungry and now we will have no difficulty in disposing of it," laughed Mr. Wells.

"Oh, I must not stay to dinner, thank you all the same. I thought I'd have time to get back to the Forks by dinner time," said Mr. Brown.

"No, you'll not, for it will take the boy a half hour to get the cow, and the dinner is now being prepared for you both," said Mr. Wells. "Besides, you promised me a visit sometime, Mr. Brown. Why did you not bring Mrs. Brown along and the kids? Kon is a lusty young fellow now and he wants some one to wrestle with and he heard that your boy was the Forks champion. I'd like to see them try muscle once. I had a reputation myself a few years ago for that sport. Think you may have heard how I downed that scamp who was so ungentlemanly to some ladies passing in front of your church."

"Yes, I have often heard of that and he was the biggest bully in the country. It

took the conceit completely out of him." The horses were unhitched, and family and guests were soon at the table.

Just then the teacher came in and said, "Why, Mrs. Wells, I had forgotten all about the day off that the trustee gave us today in honor of his birthday, he said, though that is hardly lawful, but he thought the whole school had earned it. So I am back for the rest of the day. Boarding about the district is lots of fun when the places are like yours. But sometimes it is very inconvenient."

"Mr. Brown, let me introduce you to our little Quaker school-teacher, Miss Hakes," said Mr. Wells smiling.

"Glad to meet a Quaker, Miss Hakes. I used to live near a settlement of Friends and found them very entertaining people. Do you like teaching?" asked Mr. Brown.

"I am exceedingly happy when teaching school," she replied.

"You and our pastor are going to exchange pulpits in two weeks, so he announced last Sabbath. That is friendly and has my approval," said Mr. Wells, addressing Mr. Brown.

"Not exactly an exchange this time, Mr. Wells. He is to be away then, and I am to be away in three weeks, when he will supply the Forks pulpit."

"Oh, that is so. I had forgotten that our association was to be at Verona then. But as I can not attend our annual gathering, I'll be glad to hear you. Suppose you come prepared to convert us to open communion and to Sunday-keeping, Mr. Brown. I'll take our teacher to hear you. She heard our pastor here last Sabbath on our distinctive tenet. Maybe she'd like to ask you some questions here and now, as she is in a quandary over the matter," said Mr. Wells.

"I would hardly want to preach on those questions when invited to supply for a brother. It might not be courteous," he replied.

"It would not be discourteous if we asked you to. Miss Hakes asked our pastor to when he was already prepared to deliver another discourse and he complied."

"Yes," said the teacher. "I would just like to ask one question while these two ministers are present, representing as they do two opposite beliefs. Then I'll be more apt to hear what is necessary to settle for

me a perplexing matter. You may have a better view of it than I have entertained since girlhood. Of course we Quakers do not make as much of these matters as you do, but I have a desire to know the truth whatever it is. Now pardon me, Mr. Wells, for taking a part so prominent in this table talk but you have led me on. I have been looking, since I went to the Seventh Day Baptist meeting, for a passage that tells when the Lord was resurrected, and I can not find it."

"Why, Miss Hakes, did you not read, 'In the end of the sabbath, when it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher', etc.? And Luke 25: 1, 'Now upon the first day of the week,' and so on? That tells when he rose from the dead," replied Mr. Brown.

"Now I do not wish to dispute you and I hope it is so for the sake of my side of the question, but it does not say as you intimated. I do read that they came to the sepulchre but it also says that the Lord was gone. Every time it says he was gone. *When* did he go? It might have been the evening before or a day before, as far as those verses state. Jesus 'had risen'—he was not there. Don't you see that?" questioned the teacher.

"Miss Hakes is right, parson," said Mrs. Wells. "Just show her the verse where it says he arose the first day of the week. Chapter and verse, Mr. Brown."

"Why, he was crucified on Friday and must have been in the tomb until Sunday morning to have met the statement he made when telling the disciples of the sign of his Messiahship."

"Where does the Bible say that, Mr. Brown?" asked Miss Hakes. "I have also looked for that, but the other day our friend here showed that to make out the three days and three nights that Jesus said he would be in the earth, he would have had to be crucified on Wednesday, and Matthew 28: 1 shows that the disciples, some of them, came to the sepulcher at sundown Saturday evening and even then it was said he was gone. 'The end of the sabbath,' which we have been calling the 'Jewish Sabbath', was at sundown, and 'dawn' is to draw toward. After sundown the old Sabbath ended and the First Day commenced. Some of your commentators say,

'Now late on the sabbath, as it began to draw toward the first day of the week.' Late on the Sabbath must have been in the afternoon and just before sundown or just at sundown, and the narrative says in verse 6, 'He is risen. . . . Come, see the place where the Lord lay.'"

"Well-er-the other instances make it plain they went on Sunday morning," said Mr. Brown.

"Yes. Mr. Brown, they did go, perhaps for a second visit to make sure of all they had seen or heard the evening before. They did go before sunrise, 'while it was yet dark.' But, 'He had risen.' The time of the visit, I repeat, is told, but the *time when* he arose is *not* stated. Now if we are keeping the day to commemorate the resurrection, let us be certain *when* he was resurrected. That is where the New Testament does not help us out, I find," continued Miss Hakes.

"Pastor, we can safely turn Brother Brown over to Miss Hakes, who keeps Sunday," said Mr. Wells.

"But I am seeking the real truth, friends. I am not talking for the sake of an argument. I want the word of God in plain terms on so important a matter," said Miss Hakes. "Then *if* it can be found that Jesus *did* rise from the dead on Sunday, what of it? Who has told us to keep it any more than to keep the day on which he was ascending into heaven? or to keep the day he was born? or the day on which any other important event in his life took place? Who has the authority anyway to make a day sacred for our observance? If I were a Catholic I could easily settle the matter, for they say God gives *them* authority, but you and Mr. Brown do not concede to the Catholic Church that authority. If a law has been enacted at Albany, and has continued in force for many years, and has not been repealed, has any church or single man or set of men outside of the lawmaking assembly power to annul it? People may in some way make it a dead letter but not legally or in any decent way. The same power that makes the law must annul or change it. Who then changed the Sabbath, Mr. Brown? Tell me," she said.

"It can not be that the church all these centuries has observed the Sunday with blessings of God upon it without having

the seal of the Holy Spirit," said the Free Baptist.

"God blesses his truth as far as spoken or written but he does not bless error. Error may have flourished in the Christian Church all these centuries, while the real truth is mostly but not fully preached and practiced. There have been all the way down in the churches great errors that have held the people in bondage, while at the same time the people have held the doctrines of faith in Christ and a general acknowledgment of the Ten Commandments. The Sunday error is one, Miss Hakes, and our friend here can not tell you from the New Testament that Jesus rose from the dead on the first day of the week, nor can he show you from the Word that any resurrection *day* is to be kept as a memorial. The Word is entirely silent on that point. Brother Brown baptizes his converts by immersion and when he does that he buries them in the liquid grave and then they are resurrected to a new life. That is the commemoration of the resurrection, and the only commemoration of it as far as any ordinance or day is concerned. You can baptize a man any day of the week, and you can celebrate the Lord's Supper any day of the week. 'As oft as ye do this ye show forth the Lord's death.'"

"I am sorry that we have not time to go over this with our Bibles and the Church Fathers' writings. I have to get that cow home and then go to West Winfield for the evening. Come up to the Forks sometime and I'll show you the Scripture for Sunday observance. But, Mr. Wells, why can not your boy go with me and lead the bossy? I'll give him a quarter for it," said Mr. Brown.

"He can just as well as not," said Mr. Wells, and Kon hitched up the horse for the clergyman and went with him.

"I can't see why a minister can not in two minutes put his finger on any verse that tells *when* Jesus was resurrected if the Bible tells it," said Miss Hakes. "I just get tired of such assertions and squirmings to establish a doctrine. It is in the Bible or it is not, and it does not take centuries to find it out if one is a Bible student, as every minister claims to be and is. We common people take our religion as a rule as a robin takes a worm from its mother. We do not mistrust our leaders nor ques-

tion their correctness and thus we go on happy and satisfied with things as we find them. 'Ignorance is bliss' and a little doubt is blister. I am in doubt just now. If I had not come here I might have been in bliss."

"Don't you wish you had not come to Plainfield or seen Leonardsville?" asked Mrs. Wells.

"I can not say that I wish that, for if ignorance is bliss, that does not lessen our obligation to grow in the knowledge of our Lord Jesus Christ, even if we have to change our opinions and practices. Ignorance may be bliss to a heathen, but Jesus tells us to give him light and truth. It will better his conditions though he goes through the struggle of giving up his former notions of things. But excuse me, I must look through these examination papers."

"Father," asked Kon, "what did Elder Brown mean by 'Church Fathers'?"

"There are some writings that are attributed to very early writers who seem to have lived the century after Christ and down two or three hundred years later. They say a great many things pro and con and one prominent Sunday man in his book says that the Early Fathers 'blow hot and cold', that is, they say so many opposing things that they are quite unreliable. One could prove many things by them alone or think he could, and Mr. Brown likes to quote some of their sayings when it suits his theory, but I'll venture he would not quote them on some other matters with his present beliefs," answered the father.

"I think the teacher is right, that the Bible ought to be able to settle such disputed matters. Some things stated in the Bible are as plain as A B C. Some other things are great mysteries. But it seems to me that law as plain as the Ten Commandments ought not to cause discussions as to its meaning. And if Jesus and the apostles worshiped on the Sabbath and it was called Sabbath many years after the resurrection, and Sunday or First Day is never called such nor referred to as being so observed, I do not see any dust in that. What is all the fuss about anyway? It does seem strange that so many good people keep it. But I know that good people often believe other things that they have no Word of God to sustain and that a thousand against one in any argument does not prove a

thing, but that the statements of God's Word do prove the truth. It seems that the real question is, How did Sunday get into the Christian Church and how do men accept an error and stick to it for centuries? How did Catholics come to think that the wine becomes actually the blood of Jesus through some incantations? How did they come to offer indulgences years ago and all that? They had the same Bible we have," said Kon.

"Yes, my boy, those are puzzles. How did people in our country years ago come to believe in witches and burn some at the stake? How did people who believe in Christ come to execute and burn at the stake other Christians who did not believe certain things, when it was all so contrary to the teachings and spirit of Jesus? You will have to study much to answer all this but there is an answer, and a history that throws light on these things, and we need not be left in doubt as to God's will regarding us and our faith and practice. Live up to the light you have, my boy, and be much in prayer and in submission to God's will and you will not have great doubts or trouble in finding your duty and privilege. Be honest with God and with his Word. Love all men and do them good and do not harbor prejudice. See good in men but at the same time look to the Bible for your faith and practice. I know you will."

It is a wise father that talks to his boy like that. And it will be a wise boy that has such a father.

(To be continued)

A SMILE

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared to an eye-flash and a mirth-flash? Flowers can not smile; this is a charm that even they can not claim. It is the prerogative of man; it is the color which love wears and cheerfulness and joy—these three. It is a light in the window of the face, by which the heart signifies it is at home and waiting. A face that can not smile is like a bud that can not blossom, and dries up on the stalk. Laughter is day, sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.

—Beecher.

TRAINING LITTLE CHILDREN

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

ARTICLE XIII

It is the Ideals Held Before Little Folk and Spirit Infused Into Work and Play That Help to Make Them Useful Men and Women

MRS. JANET W. MCKENZIE

KINDERGARTEN training is often begun at home unconsciously by both mother and child. It has its beginnings in the answers to the first questions familiar to every mother, such as "Mother, what color is this?" "How many are there?" "Which is my right hand?" "Which is heavier?"

If mother will take a little time to play with her children, as Froebel urges, the first question about color can be made the nucleus of a little game. Let the child find something of the same color as that which first interests him, then something in each of the six standard colors; count the articles found; classify them as smooth or rough, heavy or light, and so on.

In the same way the three type forms of solids—the sphere, cube and cylinder—can be shown the child, and articles around the house classified as cubical like the cube or block, round like the sphere or ball, or cylindrical like a barrel. The size of objects should also be noted.

Color, form and number can easily be made into games if mother has time to play with her children.

When mother is busy with the pressing routine of housework, perhaps a box of cranberries and a long thread in a coarse needle would entertain a dear little meddler, and give mother a free hour to work. Cranberries may be scarce, but buttons flourish in every home; also inch pieces of macaroni which can be combined with circles or squares of colored paper cut out of bright advertising pages.

When baking is under way, and little hands have to be kept from interfering, a piece of colored string one yard long with the ends tied together will afford much delight. Wet the string and make as perfect a circle of it as possible on a flat surface. By pushing a point in the circle to the center, we change what looked like a full moon into a crescent; pushing in three places makes a clover leaf. The variations are

endless. And the child can learn with an occasional suggestion from mother, to make familiar symmetrical outlines in this way.

Perhaps it is bread that is being baked. What possibilities in a small lump of dough! It can be made into a loaf just like mother's, or rolled into tiny biscuits.

Toothpicks have many possibilities as play material. With them pictures can be made in outline of houses, fences, furniture, boats or stars, and it is material that can be used over and over again.

Chains of paper are made by slipping one short strip within another and pasting the ends. Colored strips may be alternated with the white strips that have been saved from rolls of narrow ribbon.

Coloring with crayons, cutting out pictures and pasting are all kindergarten activities that can be carried on at home.

A blank-book in which pictures of furniture have been pasted for each room of a house gives delight that I have seen last all summer. How eagerly the advertising pages in magazines are searched for the kitchen cabinet, bath tub, parlor suite, crib or bed! How carefully the selected pictures are cut and pasted on the proper page!

With a hat-box as the frame for a doll-house, and cardboard partitions making four rooms, a child's interest and attention may be occupied perhaps for several months. The house can be furnished as to occupants and rugs from the magazines while curtains can be made for the windows from paper lace used in candy-boxes. The furniture can be made from folded paper or built with small blocks of dominoes.

These suggestions only touch the rim of activities that kindergarten training opens up to the little child. What the mother may do at home will be helpful, but what the kindergarten does every day for three hours, will be far more so. In kindergarten the child is a member of a social group and learns the valuable lesson of consideration of others and the spirit of team work.

May I say to mothers who are not within reach of a public kindergarten, that your best course is to agitate and co-operate to have one if it is a possible thing.

If that can not be done and some kindergarten materials can be purchased, a catalog from Milton Bradley Company,

Springfield, Mass., or E. Steiger & Co., 49 Murray Street, New York, will be helpful in selecting the list of materials desired.

However, the spirit is more important than the material. "Come, let us live with our children," says Froebel, and "Come and play with us," say the children themselves.

Look back in memory to your own childhood. What are your dearest recollections of your mother? Her unceasing care for your food, clothes, teeth, eyes, health? Or is it not rather that happy day you took your lunch, mother and the rest, and went for an unexpected picnic? Did the shopping trips, the church-going, the calling, the occasional matinee, leave the deepest impress, or the quiet hour when mother was alone with you and read or told you stories?

Dear mothers, cumbered, like Martha, with many cares, can you not see that the practical and necessary services which you render your child minister to the physical, which passes, but the hours of play and mental effort which you share and encourage and the ideals you set up for emulation, these are the meat of the spirit of your child, which nourishes the very essence of his life, developing in him that intangible something we call personality, and forming his contribution to the race.

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

ANNUAL MEETING

The 43d annual meeting of the Seventh Day Baptist churches of Iowa will meet with the Welton Church, August 30, 1918, at 2.30 p. m.

Please every one who can, come and help us have a good meeting.

ALVERDA VAN HORN,
Secretary.

"There is no nation which is not learning something. Even Germany must be perceiving that there are some other folk in the world, and maybe when she finds out that her policy of frightfulness doesn't frighten everybody, she will be the most afraid of it of anybody."

"Keep my commandments and live; and my law as the apple of thine eye."

YOUNG PEOPLE'S WORK

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

THE CROSS ON THE FRONTIER

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
August 24, 1918

DAILY READINGS

Sunday—The redeeming Cross (Titus 2: 11-15)

Monday—Pride of citizenship (Acts 21: 35-40)

Tuesday—A pioneer (Gen. 12: 1-8)

Wednesday—Dangers of new countries (Isa. 5: 8-16)

Thursday—Churches in homes (Rom. 16: 1-5)

Friday—Welcoming Christ (John 4: 39-42)

Sabbath Day—Topic, The power of the Cross on the frontier (Ps. 107: 33-43)

Any part of the country where a new town springs up we may call frontier. It usually means the front line of settlement. These new towns may be made up of people from all four corners of the United States who have come with the hope of finding land cheap. In such a town one is not apt at first to find a church. It may be that all that is needed is a leader who will begin the work and bring the people together in a church. All they need may be a common purpose or duty.

Another community may be settled by a colony of people from one place, all perhaps from the same church, who have brought their customs and their religion with them. If they are active Christians at all they will begin to hold religious services as soon as possible, and a church will spring up. It will be much like the church "at home," and will flourish, at least for a time. The spiritual life of the people will scarcely be changed at all by their moving to new scenes.

It is always said that a child's future depends upon the training he receives in early life. This is true also of a community. If the first public buildings to be erected in a new town are saloons and pool halls the community will probably grow rough and non-Christian and will be a hard field when the missionary comes. On the other hand if churches are built first they will grow with the town, crowding out the evil and influencing for good the entire community. Pioneer churches are usually

the centers of the community life, and may be powerful for good in a new place.

There is another important phase of the subject of frontier churches and that is in keeping them alive. It is a well-known and a deplorable fact that churches in frontier and rural communities are not as flourishing now as they were a few years ago. In our own denomination many such churches have died, the church going into other hands and the society becoming separated. This is as fully true in other denominations. Everywhere over the country one may see run-down church buildings which in their decay tell a lonesome and sorrowful tale of the breaking up of hitherto flourishing societies.

Of course there are many reasons for this, some which we regret and others not. As farms become consolidated population decreases and likewise church membership. Also the automobiles give a better opportunity to many to go to the larger churches "in town." These are natural changes and we must accept them.

But there are some reasons for the decline of the churches which may be helped. A change in the personnel of a community frequently means divided interests and a lack of common purpose. Then unless the people are again brought together, former interests die down. For instance, as the older members of a community retire and new people take their places they may be uneducated, or may care nothing for the church. Unless they are brought into touch with the other people they soon drift away beyond hope of getting back. The work of a pastor in a frontier or very rural field is largely evangelical.

The great need in new churches or in small struggling churches of any age is co-operation. The members must work together, spiritually and financially, to hold up the hands of the pastor or missionary. They can not work as separate units, each refusing to become related in any way to his neighbor, or to be subject to him.

In many places the Bible school is the seed of the church. People go to this and become so interested in the study of the Bible that the church is bound to come eventually. In nearly every community where there is no church and where the town is not conveniently close there may be an opportunity for a Bible school or may-

be for a Christian Endeavor society. These will hold the young people and train them for efficient church work, and no church which numbers among its members many young people is apt to fall down entirely or for long. This is work we all can do if we are wide-awake. For us the frontier need not be some new place springing up out of a desert, or a new town out west. It is just wherever there is a need hitherto unmet or a trouble we can remedy.

Each Mohammedan is a missionary and wherever he goes he preaches his religion and lives it, if religion it may be called. It is easy to see what the effect of such missionary work would be. If every Christian were such a missionary, there would be little need, especially in civilized America, for paid missionaries and mission fields. We are a Christian nation, yet there is still a large stretch of "frontier" waiting for us. Mormonism in Utah presents a field which needs hard labor. The Indians, scattered here and there over our country, are not all Christians; and there are foreigners coming in continually who need our help. There is still very much of this kind of frontier.

Why do frontier missions pay?

What are some of the difficulties, as well as some of the joys of home mission work?

How can the frontier church minister to the social needs of the community?

Has the church in a rural community an opportunity to do more for people than one located in a city or large town?

A RELIGIOUS DISCUSSION

REV. T. L. M. SPENCER

(Continued)

CONVERSATION VII

Mrs. Truman. [Following night after meeting] The evangelist took his text from Matthew 5: 18,—“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” He said the law of God is found in Exodus 20: 2-17 and in the standard of righteousness. It is spiritual (Rom. 7: 7). Sin is the transgression of the law (1 John 3: 4). Faith establishes the law (Rom. 3: 31). Under the new covenant the law is written in the heart. (Heb. 10: 16).

Mr. Truman. We are not under the law; Christ abolished it.

Mrs. Truman. Before tonight I thought so also. I have received much light on the subject. Christ never abolished the law of God, for Matthew 5: 17-19 makes this quite clear. The preacher gave proof from the Bible where two laws are mentioned, the ceremonial and the law of the Ten Commandments (commonly called the moral law). The ceremonial was for a time and ceased at the cross. The moral is still in force and binding upon us. The believer is not under the condemnation of the law.

Mr. Truman. This is something new to me, wife. I always believed that there was only one law. These men even seem to be opening the eyes of the people.

Mrs. Truman. Yes, husband, I know they are doing good. The churches are deceiving the people along this line, for although they teach that Christ abolished the law, yet they still read the Decalog and the people respond after each commandment, “Lord, have mercy upon us and incline our hearts to keep this law.”

Mr. Truman. These inconsistencies perplex me.

Mrs. Truman. The preacher referred to the fourth commandment of the law and said that this is binding. This will be the next subject and I am very anxious to hear it. Husband, please go with me.

Mr. Truman. I intended going with you but did not want to let you know until the hour. I never thought of attending the meetings, but I have found truth in the tract on Baptism, and also your conversations have created a desire in my heart to hear for myself.

Mrs. Truman. Yes, be like the noble Bereans of old.

CONVERSATION VIII

Mrs. Truman. [After the next meeting] Husband, how did you enjoy the meeting tonight?

Mr. Truman. The subject has given me much thought. I will have to ask my pastor to clear up the Sabbath question for me. Is it possible that we have been in darkness all these years? I was taught that the Sabbath was changed.

Mrs. Truman. I see some one coming. It looks like Pastor Richards.

Mr. Truman. Good night, Pastor. Walk in and have a seat.

Pastor. Good night, Brother and Sister Truman. How are you?

Mr. Truman. At last I have been persuaded to visit the tent. We are now talking over the subject.

Pastor. These preachers have come to unsettle the minds of my people with their error. What was the subject tonight?

Mrs. Truman. "Which Day do you Keep, and Why?"

Pastor. I presume they made strong arguments in favor of the Seventh Day. But we are not Jews, and the Sabbath was given to them only.

Mrs. Truman. If that is so, how is it that Jesus said, "The Sabbath was made for man"? (Mark 2: 27). The Bible says that woman was made for man. Do you believe, pastor, that only the Jews should marry?

Pastor. Mrs. Truman, you seem to take in all that these preachers say. There are several reasons why we should not observe the Seventh Day.

Mrs. Truman. I believe what the preachers say, because they are in harmony with the Bible. I would like to hear your reasons.

Pastor. They are briefly these: (1) Jesus never observed the Sabbath; (2) The apostles and Gentile converts never observed Seventh-day Sabbath after Christ's resurrection; (3) The resurrection of Christ was on Sunday, therefore we should observe that day.

Mrs. Truman. The Bible is our guide and therefore let us read what it says on these points: (1) The Bible says Christ kept the Sabbath,—“And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read” (Luke 4: 16). “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matt. 5: 1). It was not Sabbath-breaking for Jesus to go through the cornfields on the Sabbath Day with his disciples. (2) The apostles and Gentile converts kept the Sabbath after the resurrection of Christ. “Now when the congregation was broken up, many of the Jews and religious proselytes follow Paul and Barabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God” (Acts 13: 43-44). Read also Acts 16: 13.

(3) We are nowhere told in the New Testament that Christ rose on Sunday. When the women went to the tomb he was already risen. Supposing Christ rose from the dead on the First Day, that would not make it the Sabbath.

Pastor. But Sunday is the Lord's Day?

Mrs. Truman. Where is that found?

Pastor. In Revelation 1: 10,—“I was in the Spirit on the Lord's day.”

Mrs. Truman. We are not told that this refers to Sunday. If this title applies to any say it is the Seventh Day. Jehovah calls the Sabbath Day “My holy day” (Isa. 58: 13). “The Son of man is Lord also of the sabbath” (Mark 2: 28). Let me give you a few facts about the Sabbath. (1) God made the Sabbath at creation (Gen. 2: 2-3). (2) It was observed before the law was given at Sinai (Exod. 16: 23-30). (3) It is a sign between God and his people (Ezek. 20: 12, 20). (4) A blessing is pronounced upon those who keep holy God's Sabbath (Isa. 58: 13-14). (5) It will be kept in the new earth (Isa. 66: 23).

Pastor. But we are not under the law?

Mrs. Truman. I have a tract here, “Not under Law, but under Grace.” It will explain all of this for you.

Pastor. Mrs. Truman, you are being led astray by these preachers. I hope you will not leave your church to join these Sabbarians.

Mr. Truman. Pastor, she has decided to be baptized soon. I believe that these evangelists are preaching truth.

Pastor. Mrs. Truman, we thought of making you a class leader soon. I feel disappointed to know you have decided to be baptized. Do not be hasty. I must leave now as it is getting late.

Mrs. Truman. Thank you for your consideration, but truth first. I am not hasty in the step I have taken. I am sorry that I did not find out the truth before now.

Pastor. We shall not discuss this matter any longer. Good-by.

CONVERSATION IX

Mrs. Truman. [Next morning] John, I have fully decided not to remain in the Methodist Church. God is calling his people out of error into truth and I intend to obey.

Mr. Truman. The arguments of our pastor last night were very weak. He could not quote a single text in support of Sunday

observance. He seemed afraid to touch on baptism.

Mrs. Truman. These men have been deceiving us a long time. They are blind leaders. Of such a class Jesus says, “In vain they do worship me, teaching for doctrines the commandments of men.”

Mr. Truman. I believe what you say, Mary. The light is breaking on my heart. I have always endeavored to live an upright life and to serve God according to the light received in the Methodist Church, but I can see that our church has not all the truth. It is said that these churches are holding to the traditions of men. I must confess to you that I believe baptism by immersion is correct. The tract you gave me on the subject opened my eyes, for I studied it carefully and prayerfully. I intend going to meeting tonight to hear what is said on the subject, “The Importance of Walking in the Light.”

Mrs. Truman. Praise God! I am so glad that you are seeing the truth. “The path of the just is as a shining light that shineth more and more unto the perfect day.” It is the will of God that his people should come to a knowledge of the truth. The subject tonight is a very important one and I hope that the Holy Spirit will move on the hearts of those who are laboring under conviction. The evangelist said last evening that all who decided to obey would be baptized and they intended to rent that vacant house opposite the tent to hold services in.

Mr. Truman. I suppose they intend to organize a church.

Mrs. Truman. Certainly. I pray that God will make you a useful man among his people. You have given liberally to the Methodist Church and have always been energetic in church work. It will bring joy to my heart to see you do just the same among this people.

Mr. Truman. I will not resist the working of the Holy Spirit. Where he leads I will follow.

CONVERSATION X

Mr. Truman. [After meeting] Wife, I am saved tonight and happy in Jesus. Praise the Lord! Together we shall walk, keeping the commandments of God and the faith of Jesus.

Mrs. Truman. God has answered my prayer. I have been praying for you. We

have always walked together and it pained my heart to think of having you in the Methodist Church. I am full of joy now. Tomorrow evening will be Sabbath and we will begin keeping our first Sabbath. You must come in before sunset. “Light is sown for the righteous, and gladness for the upright in heart” (Ps. 97: 11).

Mr. Truman. We will write in the morning and tell Pastor Richards our decision. Here he comes. Come in, pastor.

Pastor. Good morning, Brother and Sister Truman. I was passing and thought I would call in and see you for a little.

Mr. Truman. Very glad to see you. We have just decided to write you on an important matter.

Pastor. Well, I hear the tent will be taken down in the morning.

Mrs. Truman. Yes, pastor, but meetings will be held in the house opposite the tent.

Pastor. What for?

Mr. Truman. Several people have decided to keep the commandments of God. We had a wonderful meeting tonight. The subject was, “The Importance of Walking in the Light,” and I went forward and decided to obey.

Pastor. I never expected to hear this. I knew that Sister Truman believed all the doctrines preached at the tent, but I never thought you would do this. I believed you capable of greater judgment. Consider what you are doing.

Mr. Truman. We have had enough time for consideration and have made our decision in harmony with God's Word. Please take our names off the class books.

Pastor. You seem to be persistent.

Mr. Truman. I am. We have found the truth and we only wish you could find it also. I am to be baptized with my wife.

Pastor. We will not discuss this matter any longer as I see you are getting heated and excited. I can not compel you to remain with us. Good by.

Mr. Truman. Good-by. We shall pray for you.

(To be continued)

BEST OF ALL

'Twas a brown little, plain little, thin little girl. Her nose was a failure, her hair wouldn't curl. But the children all loved her, "Because," they all cried, "She's so kind, and so bright, and so lovely inside!"—Exchange.

CHILDREN'S PAGE

THE TREE TOAD THAT WENT TO SCHOOL

He was a tree toad, and a tree toad is, properly speaking, a frog. He was like the frogs because he had teeth in his upper jaw, and toads are toothless.

This little tree frog went to school by mistake. It happened to be a country school, so the children only laughed when he tumbled from the open window under the very noses of the third grade arithmetic class. They knew a tree frog when they saw him as well as they knew that two times two is four. Besides, this tree frog was an old friend who lived in the oak tree so close to the schoolhouse that Adam Bolton could touch the trunk of the tree by reaching his arm through the window. Adam Bolton was the biggest boy in school.

"Please, Miss West," said Jimmie Cooper, after waving his hand for permission to speak, "please, shall I take him back to the oak tree?"

Quick as a wink, when Jimmie stooped to pick it up, that tree toad leaped from his hand and hid beneath the recitation seat.

"The class will please come to order," said the teacher. She couldn't blame the children for laughing aloud at Jimmie Cooper's surprise.

"How much do you know about tree toads?" asked Miss West as Jimmie Cooper finally captured their visitor. "Bring him here, Jimmie, and let us see what he has to say for himself."

"His feet and hands are sticky," commented Jimmie Cooper, and again the class laughed.

Up went Bessie Brown's hand. "His toes are made that way on purpose," said she, "so he won't fall off branches of trees or wherever he happens to alight after he has made a flying leap. My father says he is a regular acrobat!"

"What more can any one in school tell us about this little tree frog?" asked Miss West, as she examined the wee creature clinging with sticky toes to Jimmie Cooper's fingers. "He is about two inches long, his eyes are big, his head is short and broad, his body is plump. His feet and hands are webbed. He wears a star-shaped patch on

his wrinkled back and a light spot under his eye. This much we may easily see. But what more do we know, children? Adam, you may tell us about the tree toad."

"He sleeps all winter in a hollow tree," said Adam, rising to his feet. "He will go to bed in September and he won't get up until late in the spring. Tree toads go to the pond to lay their eggs. I know something about tree toads, because we have a book at home that tells about them and I have hunted them up in the pond. It isn't easy to find their eggs. They are not laid in strings, like toads' eggs, but you find them in bunches sticking on the stems of water grass. They hatch in three days. Tree toads are tadpoles at first, with tails and no legs. You might think they were little fishes. They live in the water about seven weeks before they turn into toads, with arms and legs and no tail."

"What do you know, Ellen?" asked Miss West, as a little girl in the back seat near the stove began waving her arm in the air almost before Adam sat down.

"I—I know they change color!" she exclaimed. "They are green at first and then they change to gray, or gray and green. If they are on an old fence they will turn into the color of that fence; but if they are on a brownish-black tree trunk they turn into that color. My father says that is what is called protective coloring, so the tree toad can safely play 'hide' in plain sight. I think that is wonderful! If our tree toad hadn't been teetering around on the window sill until he fell off, I don't believe we could have seen him even there."

The little toad straightway winked and blinked, as much as to say, "Yes, true, true!"

"Jimmie, you would better carry our little friend back to his home," suggested Miss West. "He must be getting hungry."

When Jimmie, grinning from ear to ear, had carried the tree toad back to his own doorstep in the hollow tree Miss West allowed Jimmie Allen to tell what he knew of their visitor's food.

"He—he eats spiders and beetles," declared Jimmie Allen.

"And caterpillars and tree crickets and ants and plant lice," ventured a little girl. "And flies," she added.

"I know something!" offered Jimmie Cooper. "He goes hunting at night—my

mother says that is when he does the most good. And she says, too, that the reason tree toads sing so loud before it rains is because they like damp weather. And we ought to take care of tree toads because they do so much good in the garden."

"All in favor of being kind to tree toads please stand!" suggested Miss West.

Instantly every child in that country schoolroom stood; but it made no difference in the behavior of the lumpy little toad in the hollow tree, because he never visited school again, not even by accident. —Frances Margaret Fox, from the Continent, by permission.

RAILROAD RATES TO CONFERENCE

Those who can possibly do so should attend the General Conference at Nortonville, Kan., 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 fares 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 Nortonville | 11.33 | 13.12 |

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

| | |
|------------------------|--------|
| New York to Atchison | \$8.80 |
| New York to Chicago | 5.50 |
| Washington to Atchison | 7.70 |
| Salem to Atchison | 6.05 |
| Alfred to Chicago | 3.30 |
| Chicago to Atchison | 5.50 |

War tax is included in these berth fares.

The one way fare for laymen including firstclass 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 (Pa. 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 Atchison | 12.55 a. m. |
| Leave Atchison (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 Atchison, Kansas | 8.00 a. m. |

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

Or

| | |
|--------------------------|-------------|
| Leave Chicago (Santa Fe) | 10.30 p. m. |
| Arrive Topeka, Kan. | 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.

THE TONGUE

"The boneless tongue, so small and weak, Can crush and kill," declares the Greek.

"The tongue destroys a greater horde," The Turk asserts, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue—an early death;"

Or sometimes takes this form instead, "Don't let your tongue cut off your head."

While Arab sages this impart, "The tongue's great warehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet would slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."

—Anon.

QUARTERLY MEETING AT ALBION, WIS.

The quarterly meeting of the southern Wisconsin and Chicago churches convened at Albion, Wis., July 19-21, 1918.

Friday evening the meeting opened with the general theme, "Christian Warfare." Pastor L. C. Randolph, of Milton, spoke to a good-sized audience on the subject, "The Christian Soldier," using the life of Paul as an illustration of the Christian at war or a true type of soldier. This was followed by a prayer and conference meeting in which many earnest resolves were made to lead a life of greater preparedness.

Sabbath morning at 10.30 a crowded house greeted Pastor E. D. Van Horn, of Milton Junction, whose subject was "Preparedness." A collection was taken which amounted to \$25.51. The day was very warm and as the churchyard was shaded by large trees it made a fine place for visiting. Dinner was served in the basement on the cafeteria plan and about two hundred visitors were served besides the local church people. The time between meetings passed all too soon and at 2.30 the bell called us to the Sabbath School Hour, in charge of Professor A. E. Whitford, of Milton, with the general subject, "Training in the Cantonments."

Mrs. H. M. Burdick, of Milton Junction, spoke on "Training the Boys" or "How to Interest the Boys." E. M. Holston gave thoughts from the late S. S. Convention at Buffalo. At this time Dr. Grace Crandall, our missionary to China, spoke of the needs of screens to protect from flies and mosquitoes in China, and a collection of \$12.77 was taken for screening the Crofoot home in Shanghai. A beautiful selection was then given by the Albion Ladies' Quartet, after which Mrs. C. S. Sayre, of Albion, resumed the Sabbath-school program with the subject, "The Bible the Indispensable Book." Miss Leta Lanphere, of Milton, made a touching appeal to help the boys at the front by writing to them. "The Challenge of a Returning Soldier," by Pastor L. C. Randolph, was the closing address to a profitable meeting.

In the evening, at 8 o'clock Pastor C. B. Loofborough, of Walworth, spoke on "Defensive Warfare." At this time a very pleasing duet was sung by Pastor C. S. Sayre and son Maurice.

On Sunday at 10 o'clock the business

meeting was called to order by Pastor C. S. Sayre. Prayer was offered by Pastor E. D. Van Horn, of Milton Junction. George O. Sayre was elected secretary pro tem. Pastor C. S. Sayre made a statement in regard to the work at White Cloud, Mich., this summer, after which it was voted to contribute out of the quarterly meeting treasury a sum not to exceed \$35.00 if needed to support that work. This was followed by a general discussion of the missionary needs of the Wisconsin field and it was voted to appropriate funds to pay the expenses of Pastor W. D. Tickner, of the Grand Marsh Church, and Charles Thorngate, of Exeland, to attend the next quarterly meeting at Walworth, Wis., and report on the needs of their respective fields.

During this session a duet was sung by Pastor and Mrs. Sayre, which was highly appreciated. This was followed by a very stirring address by our missionary, Dr. Grace Crandall, who spoke on "The Great Offensive." It was voted that we ask Dr. Crandall to send this address to the SABBATH RECORDER for publication, so our people can all get the thoughts, if not the inspiration which Dr. Grace's personality gives to such an address.

We were disappointed at not having Rev. G. E. Fifield, of Chicago, with us Sunday afternoon but were very profitably entertained with a missionary conference by Dr. Crandall, who spoke of her experiences in China.

In the afternoon session Mrs. Edith Babcock, of Albion, sang a very pleasing solo. Miss Godfrey, of Walworth, spoke of the needs of the Fouke School, and Miss Carrie Nelson, of Milton, on the progress at Fouke.

This ended a very profitable and enjoyable meeting, one that must be a means of our drawing nearer to God and of being more loyal to self, church, denomination and country.

GEORGE O. SAYRE,
Secretary pro tem.

We are part of the world, and nothing that concerns the whole world can be indifferent to us. We want always to hold the force of America to fight for what? Not merely for the rights of property or of national ambition, but for the rights of mankind.—Woodrow Wilson.

SABBATH SCHOOL

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

IMMEDIATE ATTENTION

Send on your Sabbath-school exhibits at once to Nortonville, or send them by your delegate, making sure they arrive the day before Conference begins if possible. Conference begins Tuesday, August 20. Send anything that illustrates the work your school is doing, anything that will be interesting and suggestive, charts, pictures, work done by pupils, books and booklets, outlines of lesson courses, plans of work.

Sit down now, and think. Then consult your other workers. Take time to learn something that will be a help and you will get your reward. The more original the better. Send to U. S. Griffin, or Prof. A. E. Whitford, Nortonville. Griffin is the superintendent of the Nortonville School. Prof. A. E. Whitford ("Prof. Fred") is the president of the Sabbath School Board. He goes to Nortonville two weeks ahead of time to take charge of the Conference music. Incidentally, they are both splendid fellows.

I add below the two letters, written by one A. L. and endorsed by another A. L. Of course you know that A. L. stands for "Active Lifters." That is an accurate description of the pastor of the North Loup Church and the secretary of the Sabbath School Board. With A. L. Davis in charge of the Sabbath-school exhibit, we are assured of a good one. He is the man Dr. Main likened to a Ford car—"Small body, powerful engine." He's this kind of a man—if you come to Conference without some exhibit from your school, he'll set you on exhibition.

North Loup, Neb., July 15, 1918.

Dr. A. L. Burdick,
Janesville, Wis.

DEAR BROTHER BURDICK: The president of the General Conference has asked me to take up the matter of securing an exhibit for our next Conference. This was a very helpful and interesting feature of the Conference last year. It can be made so this year. I did not receive the request to take charge of this till last week. So we will have to push the matter.

Will you please take the matter up with the

Sabbath School Board and get it before the Sabbath schools as soon as possible? Let us have as good an exhibit as is possible—one that will be a credit to us.

Hastily yours,
A. L. DAVIS.

Ask them to send exhibits to "Prof. Fred" at Nortonville, or U. S. Griffin, superintendent of Nortonville School. A. L. B.

Lesson VIII.—August 24, 1918

SPEAKING FOR CHRIST. Luke 12: 8-12; Acts 1: 1-8

Golden Text.—"Every one who shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12: 8.

DAILY READINGS

Aug. 18—Luke 12: 1-12. Speaking for Christ

Aug. 19—Acts 1: 1-8. Witness for Christ

Aug. 20—James 3: 1-8. The Power of the Tongue

Aug. 21—James 3: 9-18. Wisdom from Above

Aug. 22—Matt. 25: 34-40. Showing our Love for Jesus

Aug. 23—Psa. 145: 1-12. Declaring His Mighty Acts

Aug. 24—1 Thess. 5: 12-22. Encouraging Others
(For Lesson Notes see *Helping Hand*)

RESOLUTIONS

This church, together with others of the Seventh Day Baptist Denomination, having been asked to pass certain resolutions favorable to the withdrawal of our denomination from cooperation with the Federal Council of Churches because of the reported action of said council in favor of Sunday legislation and the attitude of our delegates in relation thereto,

Now, therefore, be it

Resolved:

First, That we hereby express our absolute confidence and belief in the integrity and honesty of the delegates representing our denomination in the sessions of the Federal Council in which the objectionable action pertaining to Sunday legislation was taken.

Second, Believing that any action looking to a withdrawal of our denomination from the Federal Council should have the most careful and prayerful consideration of our entire people we hereby suggest to our next General Conference at Nortonville, Kan., that it submit to the churches of the denomination a referendum to be considered and voted on during the coming year as to whether they desire our denomination to remain connected with or to withdraw from the Federal Council.

Resolved, That a copy of these resolutions be sent to the secretary of the General Conference and another to the SABBATH RECORDER for publication.

CLAYTON A. BURDICK,
JOHN H. AUSTIN,
CHARLES H. STANTON,
JOHN C. LOUGHHEAD,
SAMUEL H. DAVIS,
Committee.

OUR WEEKLY SERMON

THE CONQUERING CHRIST

REV. S. S. POWELL

Text: Casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Corinthians 10: 5.

The preparations for the coming of Christ into this world had been both positive and negative. Except in one little corner of the earth idolatry reigned supreme. In all the principal cities there were splendid temples, smoking altars, vested priests, elaborate rituals, and idol hymns. In the times immediately preceding the advent of our Lord the names of the gods who existed only in the vain imaginations of their worshipers were retained as clearly as ever in the minds of men. Apparently the idol systems were as bold and defiant as ever. Olympus still exalted itself arrogantly. But it was just here where God in his wise providence had very largely his negative preparations; for there was one thing which had come to be lacking, which rendered Olympus an empty name, the temples empty temples, and the names of the gods empty names. That one thing was faith; and when faith is lacking hope is lacking; and human society without hope has become ethically dead. Such was the condition of the Greek and Roman world in the times when our Savior came.

In the corner of the world whence idolatry had been expelled since the Babylonian captivity, even in Judea, faith had well-nigh vanished; that is, a true faith, the faith of the ancient prophets. The faith which was still professed was not pure, not that which God had taught, but a faith that was corrupt by human teaching. It was faith indeed; but it was no longer a faith of the heart. It was a faith of the letter and of the lips. It was a dead faith.

It was a time, the time of the coming of our Savior, when letters and learning were at their full vigor. It was a time when the philosophical schools were crowded with disciples; and it had been philosophy which very largely was responsible for the de-

parture of faith from among the heathen; but one philosophical school, one of the noblest of them all, the Stoic, set itself to labor for the restoration of faith, a quest which proved to be elusive and fallacious in the extreme.

One aspect of the positive preparation which God had wrought for the coming of a Redeemer was the marvelous unity which had been brought about in the Roman Empire. The Roman eagles had centralized all lands under Roman sway. A large part of the then known world had learned to speak one language; for He was to the world that which had been lost at the tower of Babel, and surely lead to the time when men would with one heart and one mouth glorify God.

Much could be said about the unity of the world at that time. Never before had the world presented such marvelous unity; one authority, one language. But there was one other bond of unity, that of desire. The whole world had become corrupt; but the whole world was weary of its condition. Unbelief and misbelief and the corruption of society led to one desire, the betterment and renovation of mankind. The whole world was athirst after God, the living God. Whether consciously or unconsciously the whole world was waiting for the Desire of all nations to come.

Humanity stood, so to speak, upon the brink of a precipice. Debauchery had smothered out true manhood. Holy and sacred in reality were words unknown. The beautiful words, love, friendships, duty were not understood. No longer did any noble sentiment elevate hearts or noble impulse stir them.

Only a miracle could save the world. And that miracle came when the Son of God became man to regenerate and to reform a dead world. Only he could do it. And he is preaching the true faith, the perfect faith, ever made manifest through sacrifice of love. It is this faith which is casting down imagination, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

It is this faith which is taking the place of unbelief; hope, of despair; and love, of self. Faith, hope, and love, these three, in spite of all appearances to the contrary, are renewing the world.

That which Christ accomplished at his first coming, and soon after in the destruction of proud systems of paganism, he will do for every one of us; for each of us stands in need of his personal redemption. Nothing short of a miracle can save a human soul, and that miracle is wrought by a true and living faith in Christ through his regeneration. The fixed and eternal happiness or unhappiness of every one of us is made to be dependent upon our own personal wills; that is, upon the degree which we personally choose to cast ourselves upon the merits and the sacrificial value of the death of Christ and live for him. He becomes then our unconquerable Redeemer and Helper, and will carry on his work to perfection within us as we follow on to know him.

True it is that there are giants whom we are to meet, as David met his Goliath. True it is that there are cities walled up to heaven, as the Canaanite cities appeared to the Hebrews. True it is that there are varied forms of unbelief and misbelief,—their very names are legion,—and proud systems of a false philosophy, destructive and arrogant; yet none of them can resist the overthrow which Christ will bring upon them in his own good time. Every high thing and every wrong thought shall be brought into captivity.

Here, O Christian, take your stand, and find comfort in your own inner conflict with the enemy. Nothing shalt be impossible for you in the name, and clothed in the strength of Christ.

HOME NEWS

MILTON, WIS.—Sabbath morning, August 3, at the Milton Seventh Day Baptist church, appropriate exercises for the dedication of the service flag, were held at the time of the regular morning worship. The body of the church, the Sabbath-school room, and chairs in the aisles were filled with a waiting people, come to hold the absent men in loving remembrance.

The altar was decorated with a large red cross, in the field of white, and six large flags were carried by patriotic organizations to the front of the church, where members of families of those in the service, the G. A. R., the W. R. C., the sons of veterans, and the Boy Scouts were seated.

Following the usual opening exercises, the prayer-hymn was sung, "For those in peril on the sea." A Scripture lesson was read from Hebrews 11, the 33d and 34th verses being used as a text. The audience joined in repeating the Lord's Prayer, and in singing "America." The service flag, bearing thirty-eight stars, was raised by two G. A. R. comrades, who have grandsons in the service. Pastor Randolph read the list of names alphabetically arranged, of those who have gone out from the homes of the Milton Church and congregation, with late addresses and messages from each. In several cases the messages were given by members of the family.

The service was interspersed with some of the late patriotic songs. Miss Alberta Crandall sang, "On the Road to Home, Sweet Home," Miss Rachel Coon sang, "Just a Baby's Prayer at Twilight," and Mrs. Scott, who is proving her loyalty by filling her husband's place in the M. E. pulpit since he joined the ranks, rendered "There's a Service Flag Flying at Our House."

At the conclusion of the reading of the list, which included Dr. Randolph's own son, he offered a prayer for the men in the service, the homes where they are so dearly loved, and the cause to which they have given themselves. The choir led in singing, "Keep the Home Fires Burning." Mrs. Scott offered the closing prayer, remembering especially Mrs. Lizzie Kelly, of Milton Junction, who received word this week of the death of her only son, Paul David Kelly, in France. The entire congregation manifested a tender and prayerful spirit throughout the impressive exercises.

G. B. C.

If one's spiritual horizon is darkened by clouds of impurity, sensuality and dishonesty, his vision is impaired to the extent of such darkness. The window-pane that is dirty or smeared with opaque substances can not admit the rays of light, and no more can great spiritual vision be obtained by one whose heart is impure and whose mind is corrupt.—*Dallas News.*

"In the not distant future the nation that declares war on another will be denounced as a murderer and treated accordingly."

MARRIAGES

AYARS-MUNRO.—At the home of Luther S. Davis, Marlboro (Stone Creek Township), N. J., on the evening of July 31, 1918, by Rev. A. G. Crofoot, Mr. Albert C. Ayars and Lavina A. Munro, both of Stone Creek Township, N. J.

DEATHS

WILSON.—Nancy Ann Hess was born near Greenwich, Huron Co., Ohio, March 15, 1828, and died at her home in Farina, Ill., May 10, 1918, at the age of 90 years, 1 month, and 25 days.

In 1845, she came with her parents to Fulton Co., Illinois. Here in December, 1847, she was married to David Wilson, who died in December, 1888. One child was born to Mr. and Mrs. Wilson, Hess John, of Elkhart, Ind., who was present at the funeral.

Mrs. Wilson was a woman of remarkable ability for the opportunities afforded in those early days. When a young woman, she taught school several terms, receiving tuition from each pupil, for it was the only salary given then.

In the summer of 1893, she joined the Seventh Day Baptist church at Farina, of which she was a member at the time of her death.

She lived to a ripe old age and was very active until only a week before her death. She was always seeking to do something even though her feeble body would not permit of much exertion. She was known by a large circle of friends who will miss her. Her sister, Mrs. Rebecca Crandall, three years younger, preceded her by only a few months.

Funeral services were conducted at the house on the afternoon of May 12, by the pastor, assisted by Rev. L. D. Seager. Her body worn by a long journey of over ninety years, was given a resting place in the cemetery west of Farina.

L. O. G.

CRANDALL.—Sarah M. Wood Crandall, the eldest of five children born to Silas and Lucy Barber Wood, was born June 11, 1838, and completed this life May 13, 1918, at her home in Hope Valley, R. I., lacking only 29 days of having reached the ripe age of 80 years.

On December 19, 1858, she was married to Benjamin Franklin Crandall, who died February 1, 1896. To them were born four children,—three sons and one daughter. All but one son died in early life. Sister Crandall was baptized by Rev. J. R. Irish, then pastor of the Rockville Seventh Day Baptist Church, of which organization she became a member, and she lovingly and loyally maintained this relation to the end.

Mrs. Crandall is survived by her son, Frank

W. Crandall, and granddaughter, Miss Hazel H. Crandall, of Hope Valley; three brothers,—Albert S. Wood, of Hope Valley, S. Wilber Wood, of Taunton, Mass., and Clarence Wood, of Hope Valley; one sister, Mrs. Elkanan Arnold, of Providence, R. I., and several nephews and nieces. The bearers were her brothers, brother-in-law, and nephews.

The relatives, friends, and neighbors attending the farewell services, and the beautiful floral offerings bore silent testimony of love and esteem. No one else can take the place or wield the influence of a devoted Christian mother.

I. L. C.

WHITFORD.—Emma Ferrill Whitford was born in Union County, Ill., November 28, 1878, the daughter of Henry and Alice Jane Ferrill, and died at her home in Farina, May 23, 1918, at the age of 39 years, 5 months, and 25 days.

Her mother died when she was twelve years old and for several years the responsibility of keeping up the home rested upon her, with several children to care for. When she was sixteen she came to Farina and made her home with her sister, Mrs. J. F. Whittemore.

On September 14, 1899, she was united in marriage to Orlo J. Whitford, by Rev. L. D. Seager. Three children came to their home, Josephine, Edward, and Mabel, all of whom, with their father, are left to mourn her departure. She is survived by one brother and four sisters, one brother and one sister having gone on before. All those living reside in Illinois, but each in a different place.

Mrs. Whitford was converted in early life and joined the Christian church at Anna, Ill. She was active in church work as a girl, having sung in the choir and taught a Sunday-school class. After coming to Farina, in 1898, she joined the Seventh Day Baptist church here, of which she was a faithful member at the time of her death.

For the past two years she has suffered with tuberculosis, but she was ready for the end. She loved God and trusted his promises. She spent much time during her illness in the study of the Holy Word. She will be missed by her children and husband and by a large circle of friends, but we would not call her back to endure more suffering.

The funeral services were held at the Seventh Day Baptist church, Sabbath afternoon, May 25, at 2.30, conducted by the pastor. Rev. L. D. Seager preached the sermon. The body was laid to rest in the Farina Cemetery.

L. O. G.

KELLY.—Sarah Elizabeth Jane Davis was born near West Union, W. Va., June 3, 1847, and died at her home in Salem, W. Va., July 23, 1918.

Her parents were Stephen T. and Elizabeth Davis. March 2, 1871, she was married to Ezekiel Bee Kelly, who died eight years ago. She is survived by two sons, William F. and Stephen. The former with his wife tenderly cared for her in her last illness of more than a year's duration. Two sons grown to manhood preceded her to

the other world.—Claude, formerly a student in the college, and Earl, who was at one time a highly respected business man of Salem, and whose widow and four children still are with us. Six brothers and two sisters are still living, also: Marion Davis, of Fairmont, John K., of Blandville, Joseph, of Cincinnati, James A., of Harrison, Idaho, Charles P., of Smithburg, and J. L., of Clarksburg; Mrs. James Kelly, of Long Run, and Mrs. B. W. Lewis, of Cairo. There are seven grandchildren.

When a young woman Mrs. Kelly was baptized into the membership of the Middle Island Seventh Day Baptist Church, where she held her membership at the time of her death.

Services were held at the home, Thursday morning, July 25, conducted by Rev. A. J. C. Bond, assisted by the Male Quartet. The body was then removed to the Middle Island church, where services were conducted by Rev. W. L. Davis; and interment was made in the cemetery near by.

A. J. C. B.

DAVIS.—Arthur Clarence Davis was born near Jane Lew, W. Va., September 21, 1866, and died at Salem, W. Va., July 24, 1918.

He was the son of W. H. Davis and Margaret J. Morris. He was married March 20, 1894, to Anna Belle Alexander, who died April 19, 1911. He is survived by four children: Mrs. Madge Snider, of Clarksburg, Harriet, a teacher in the Clarksburg public schools, Marie, a student in Salem College, and William Alexander, who makes his home with his aunt, Mrs. William Ford. Rev. Alva L. Davis, of North Loup, Neb., is his only surviving brother, and his sisters are Mrs. William Ford, of Pursley, W. Va., and Mrs. Henry McWhorter, of Jackson Center, Ohio. His stepmother lives at Clarksburg, W. Va., and he has three half sisters and two half brothers: Mrs. William Hornblower, of Olean, N. Y., Mrs. Harley Batchelor, of Salem, and Collie Davis, of Cambridge Springs, Pa., and Lena and Hobart at home. His daughters and sisters and aunt, Mrs. George H. Trainer, ministered to him in his last illness. He has been a "wheel-chair" man for some time, and although handicapped by a frail and pain-racked body, he was a real factor in the life of the community. At the time of his death he was the efficient secretary of the Salem Business Men's Association.

Brother Davis was baptized when about fourteen years of age and joined the Middle Island Seventh Day Baptist Church. There was a period in his life when these affiliations were severed. He had been restored to membership in the old home church, however, and had joined the Salem Church by letter. Ever ready with his typewriter, he seemed to accept it as a privilege to assist the pastor or to serve the church.

Services were held in the home, conducted by his pastor, assisted by President C. B. Clark and the Male Quartet. Burial was made at Mt. Olivet Cemetery, near Parkersburg, W. Va., following brief services in a chapel there at which Pastor Bond was assisted by a quartet of singers from Parkersburg.

A. J. C. B.

TOMORROW

M. E. H. EVERETT

Sit thou by me and we will plan together
What shall befall us when the night is past
And on the hills that lift their heads in gladness
The wonderful Tomorrow dawns at last.

We heard one say, "Peace floweth like a river"—
So strong and broad its waters sweep along,
From its clear depth the blue of heaven reflected,
All its bright ripples trembling with a song.

And shall we walk together down its pathway
Where those in spotless raiment come and go?
How far would seem our Yesterday behind us,
Lost in the beauty of the morning's glow.

And we would tell how safely we were guided
Through all the hidden mazes of the night,
And how He sent the steadfast Star before us
Until we reached the portal of the light.

Then a sweet silence would close softly round us
And fold us from all other souls apart,
And we would wait to greet our holy Master
Watching for him together, heart to heart.
Coudersport, Pa.

WHAT IS HOME?

Eight hundred replies came to a London magazine which asked the question, "What is home?" These answers were written by persons representing all classes of society. They emanated from homes of refinement and wealth, and from those of crudeness and poverty. Seven, which the editor called "gems," were selected and published, and are as follows:

"Home—a world of strife shut out, a world of love shut in."

"Home—the place where the small are great and the great are small."

"Home—the father's kingdom, the mother's world, and the child's paradise."

"Home—the place where we grumble the most, and are treated the best."

"Home—the center of our affection, round which our heart's best wishes twine."

"Home—the place where our stomachs get three square meals daily, and our hearts a thousand."

"Home—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity."

That Scotchman must have had a happy home, and must also have known the joys of Christian service, who when asked, "Do you believe in heaven?" replied: "Why, man, I live there."—*New York Weekly Witness.*

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.

"Death hath made no breach
In love and sympathy, in hope and trust;
No outward sigh or sound our ears can reach,
But there's an inward, spiritual speech
That greets us still, though mortal tongues
be dust."

THE SABBATH RECORDER

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

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I remember my mother's prayers, and they have always followed me. They have clung to me all my life.—*Abraham Lincoln.*

Every man, for the sake of the great blessed mother in heaven, and for the love of his own little mother on earth, should handle all womankind gently, and hold them in all honor.—*Alfred Tennyson.*

Mother is the name for God in the lips and hearts of little children.—*William Makepeace Thackeray.*

My dear mother with the truthfulness of a mother's heart, ministered to all my woes, outward, and inward and even against hope kept prophesying good.—*Thomas Carlyle.*

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