

Why A Denominational Building?

Because of Present Needs
Future Heritage

For What Use

To Properly House the Publishing House
To Provide—

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

To Promote Denominational Loyalty

Give It Thoughtful Consideration

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

Who Is Going to Do It?

Every Seventh Day Baptist Man, Woman and Child

The Sabbath Recorder



FRANK J. HUBBARD
President of Conference

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.
Intermediate Superintendent—Carroll B. West, Camp Custer, Mich.
Acting Intermediate Superintendent—Miss Verna Foster, Milton, Wis.
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Advisory Committee—All members of the Missionary Committee in each of the Associations.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE TWENTIETH CENTURY ENDOWMENT FUND

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

The Sabbath Recorder

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

VOL. 85, NO. 7

PLAINFIELD, N. J., AUGUST 19, 1918

WHOLE NO. 3,833

Days of Prayer We are impressed with the widespread tendency in America to turn to God in prayer. Churches, denominations and councils of every faith are calling upon the people to unite on certain days for prayer that victory may be given our armies and righteousness exalted in the earth.

Some cities and towns are making every day a day of prayer. The capital of our nation observes the noon hour each day, and the President authorizes the various departments to respond to signals given throughout Washington for the observance of this hour of prayer.

"Give a moment to God" is the suggestive phrase of posters in many churches and Bible-school rooms. Most religious periodicals are giving attention to calls for united prayer in behalf of schools, of missions, and of the various lines of humanitarian work; and special programs are being furnished for use on the days set apart for public services in behalf of these interests.

Who can observe these "signs of the times" without the assurance that, as the result of this terrible war, a better, brighter day must dawn upon the nation? This marked tendency toward humiliation and prayer; this widespread acknowledgment of our dependence upon Jehovah and in his ability to help; this revival of the spirit of practical religion which prompts the people of a great nation to self-forgetful service for suffering humanity can not fail to bring in a brighter, better day.

In the Fear of God America has entered the war and shouldered its vast burdens entirely on altruistic principles. Its one object is to secure justice and fairness for the great cause of humanity. There is no selfish motive, no design but to make our world free and a safe place in which to live. Our cause is holy. And if our people turn to God as they should, practice what they preach, and pray from the heart until they realize God's presence and help, their cause must

triumph. "In God we trust" must be stamped upon the heart or little good can come from placing it upon our money. Every indication that this is being done is a most hopeful sign. A great people doing all as in the fear of God and in the Spirit of Christ should be invincible.

Prayer with Thanksgiving Some of the most effective prayers are filled with expressions of gratitude. Paul said: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." While we are pleading for divine help to win victories we must not forget to render thanks for victories already given. The very act of linking gratitude for help received with petitions for help to come, is in itself an assurance that we have faith in God's willingness to grant the requests we are making. A thankful spirit takes stronger hold on God in prayer than one that overlooks the providences which have aided our armies and weakened our foes.

We may not recognize the providential aid so often granted, but it is just as real today as in days of old. The swelling of the floods in the Piave River just in time to aid the allies and defeat the Austrians was as much a help from the Divine as were some of the interventions of Jehovah to save Israel in Old Testament times. A little study of recent history should convince any Christian that power above the human has intervened to prevent the triumph of the German armies. Again and again has it seemed that nothing could keep the Kaiser from breaking through the allied lines to a sweeping victory. He boasted that nothing could stand before his battalions, and sometimes it has looked as though no human power could arise in time to prevent his putting his threats into execution. But under the providence of God the superior German forces have been thwarted and today the Kaiser stands disappointed in his mad ambitions, if not actually defeated. To overlook the element of thanksgiving when we pray, for help di-

vine would be to leave out the most helpful and hope-giving element of prayer.

We should be thankful that we are citizens of a republic with a soul that feels for the ills of humanity, and is united with the great liberty-loving nations in self-sacrificing efforts for justice and high international ethics. We should thank God that as a nation we are striving to save what is best in civilization from the unmasked enemy of freedom who openly declares that his sacred treaties are only "scraps of paper," and that might makes right. We can not trust what such an enemy says. We know his purpose only by what his soldiers do. No good life will be possible on this entire planet if this mighty beast in human form is not conquered; and true Americans should be thankful for every opportunity to do their bit toward accomplishing his defeat. Never since history began has a nation been called to fight in a nobler cause. For this, too, every one who prays should render thanksgiving.

Overlooking the Spirit Of Service

While passing the open doors of a fire-engine house in our city, I had my attention drawn to several men of the fire company busily knitting on something for the soldiers. For the moment it seemed like a strange thing for great, big-handed men to be plying knitting needles, but the thought tarried only for a moment, for it was evident that these men had but caught the spirit of service so apparent everywhere in these days.

As I returned, a little later, a motherly looking woman seated in a chair before a bench full of these firemen was evidently giving them lessons in knitting. My interest in the matter was increased as I remembered hearing that a knitting contest was on between this fire company and another in a neighboring town.

The spirit of service is in the air and but few persons have entirely escaped its influence. Nevertheless there are a few who find occasion to criticise nearly everything now being done. Since noticing the work of these men an item in the papers has appeared in which the writer refers to all hand knitting as a great "waste," since the wool is so much needed for other army uses and because one knitting machine can

knit as much in a given time as seven thousand five hundred persons. He also objects to hand knitting on the ground that it requires the very best quality of wool while an inferior quality, less costly, can be worked into garments by machinery.

Evidently this critic has lost sight of the great benefit to the nation of the widespread, all-pervasive spirit of *service* that has been awakened by this hand knitting. This alone is worth to our country all it has cost, and when we add to this the comfort and good cheer for soldiers in camp and field resulting from the labors of mothers, friends and loved ones in the homeland, which could never be given by knitting machines alone—even if these *could* have furnished garments fast enough—we can but wonder that any one should find fault with the hand knitting movement.

Thousands of American women, anxious to help, would feel out of touch with the great work of winning the war were it not for this opportunity so faithfully improved of doing something with their own hands. From many a humble home have gone articles every stitch of which was taken in a spirit of prayer for our armies, and the work has given broader vision to many lives, enabling them to get beyond the narrow circle of their own little vale into sympathy and fellowship with forces and movements for human welfare never known to them before.

Being True to The Future

Enjoying as we do the advantages of an age into which human history has poured its streams of wisdom and goodness and greatness, and knowing so well what the past has done to make the present, we shall be guilty in the sight of God and man if we today do not deal squarely with the times that are to come.

The influences of countless yesterdays have conspired to make us what we are and to give us what we have. All of our present good comes as an inheritance through the thoughts and deeds of the thousands who were true in their day, and now our turn comes in the progression of the generations to do our duty for those who come after us. The great future is challenging the potential present to be true to its interests. Thus we are under obligations to

cherish the high and pure and true ideals essential to the welfare of generations to come.

Every man and woman should seriously ask the question, "What am I doing to make a better world for those who will come after me? What am I doing to ensure a saloonless nation, pure society, fairer prospects and better Christian surroundings for the nation's boys when they shall return from France? What influences am I exerting to secure a better understanding between the forces of labor and capital, and between the powers of anarchy and good government?"

If liberty is to live in this world in years to come; if Christianity is to survive; if the brotherhood of man is to be the prevailing social order generations hence, we of today must be true to our trust. When we think of the glorious future that may be, if we are only true to its interests; when we think of the difference between a rum-cursed nation and the saloonless one we hope for; when we realize something of the vantage ground upon which our children in days to come may stand if we do our part in church and state and in society today, what an incentive is given to be true and to make our lives count, always on the right side, in a way that shall hasten the glad day.

Drive for a Million Tithers

The Methodist churches in this country are in the midst of a drive for one million tithers, and in some sections the people are "going over the top" in a most encouraging way. Stewards and superintendents of districts to the number of more than two hundred are pledged to push the campaign, and pastors report as a result of the work a deep spiritual awakening that has brought many new members into the churches. In one conference almost every church surpassed its quota. Small churches in country districts are surprising everybody by the results of the canvass. Rich and poor alike are signing the tither's pledge and dedicating at least a tenth of their income to the Master's work. Many give more than a tenth, and in some places the tenth is made the minimum amount.

What a blessing it would be if our own people would make such a drive. It would put new life into many churches, and our

boards would have plenty for their work. Spiritual revival would certainly be the outcome of such a financial uplift, and every one would be better satisfied with himself and with his denomination. A united movement by the people in any one phase of God's work would be sure to carry the participants over the top in other lines of work as well. Would you not like to see it tried?

Gardening Soldiers

An interesting feature of the efforts in New Jersey to grow foodstuffs for war needs is found in the enthusiastic work of soldiers in Camp Dix in their four-hundred-acre war garden. Evidently the civilians will have to do their best if they win out against the soldiers. According to the War Commission there is quite a lively competition between garden clubs all over the State, in attempts to win the prizes offered by Uncle Sam. The Secretary of Agriculture in New Jersey thinks the war gardens of the army have come to stay.

Shall Brewers

Census reports show that the breweries of this country consume 2,990,357 tons of coal and coke each year, and about 2,000,000 tons more are required to keep the 210,000 beer saloons warm through the winter. More fuel is used in this non-essential business than in the combined industries for making bread, shoes, and clothing. It is easy enough to see who robs the coal bins. And the people all over the land are clamoring for relief from the hardships enforced upon them by a thousand brewers, mostly of German descent, whose business tends to ruin rather than save men.

We wonder how long it will take for the American Congress, face to face with the popular uprising against the liquor business, to learn that this is not a movement by a "few fanatics," but a great demonstration of common sense and true patriotism by nearly a hundred million people, and that it is something which can no longer be trifled with.

The time has gone by when the church can be content to do nothing but pass resolutions and leave the saloon to cast the votes. The sooner legislators learn that the American voters are in dead earnest re-

garding prohibition, and that they will place in office only those who will give it to them, the better it will be. The people will not long endure a Congress that permits them to freeze in winter and pinch for food all the time, while it continues to let brewers rob their coal bins, use up their grain, and force saloons upon them. A Congress that does this must soon give way to one that will heed the voice of the people.

Another L. S. K. Speaks **Regarding the Discussions**

One of our most loyal lone Sabbath-keepers, who has sacrificed much for the Sabbath cause, in a personal letter to the editor says so many good things upon a much discussed question that we shall venture to give his words to our readers. A man who can give up an offered salary of \$3,600.00 rather than violate his conscience regarding the Sabbath, and that, too, after years of hearty co-operation in religious work with people of other faiths, should be able to bear convincing testimony upon a question that has disturbed some of our people.

We are glad to notice his words to the effect that our delegates have accomplished much more than he supposed they could in that great body, the Federal Council, and "vastly more than as though we had not been represented" there. This is a point that should not be overlooked in reviewing this question.

Had we never sent delegates to the Council, the question of the true Sabbath would never have been raised. Hundreds of Christian leaders who now recognize us and respect us would not have heard of Seventh Day Baptists and the Sabbath; and the entire force of the Council would long ago have been thrown into the work of Sunday legislation without so much as a protest.

The writer of this letter is not the only one by any means who has expressed the conviction that the bitter spirit with which Christian brethren have been attacked and their motives impugned has done more to drive people from us "many times over" than has anything done by our representatives in the Council. One of the strongest articles offered the RECORDER, but not accepted, was upon this very point. Really, the greatest danger confronting us as a people is to be found in the spirit with which brethren are attacked and their motives

impugned, rather than in any willingness to co-operate with other people in the great world's work.

DEAR DOCTOR GARDINER:

It may be out of order for a humble layman, and L. S. K. at that, to take any part in the discussions that have appeared in the RECORDER of late regarding the action of our representatives in the Federal Council. However, I wish to say "Amen" to the editorial of July 22, regarding "The RECORDER's Policy." I also wish that a much larger amount of the spirit of Rev. George W. Hills' sermon on "Love" in the same paper might be injected into the discussion.

It is my good fortune to be rather intimately acquainted with the parties who have taken part in this discussion and been up for discussion. Let me say right now that I have absolute faith in the spirit, ideals and purposes of the men who represented us in the Council. The results of their efforts are not absolutely satisfactory to me and are probably not to them. However, they accomplished a great deal more in that great body than I supposed they could and certainly vastly more than as though we had not been represented.

You know a coin can be held so close to the eye that it will cut off the view of the distant landscape. While I would not in any way minimize the importance of strict observation of the Sabbath, I wonder if we do not at times allow that to crowd out some of the equally important and desirable Christian graces. As I remember, the Bible places "love", which embraces much, very high in the list.

It often is difficult for us L.S.K'S to keep our Sabbath just as we would like but we are trying to do our best and wish to stand true to our highest ideals and principles. Temptations often come to us that those in the home churches do not always appreciate. As illustration: just last week I refused a very desirable position at \$3,600 a year for a term of years, because I could not keep my Sabbath in a satisfactory way. It seems to me that the spirit shown by some in this discussion, which lacks much of charity, will drive more of our young people from the denomination, many times over, than the action taken by the Federal Council and sanctioned by our representatives.

Since we left the communities where we could attend our own churches we have found delightful church homes with the Methodist people and have had hearty invitations to identify ourselves with the church work of the other Protestant churches in the communities where we have lived. During all these years there has never been an insult nor a slur as to our Sabbath observation. Consideration and charity have always been extended to us. We sincerely hope that when this matter is discussed in Conference the true Christian spirit may prevail and that the Seventh Day Baptist people will not narrow their ideals or usefulness, but rather take their place along with the other great Protestant denominations in the field of world-wide Christian service. The great spirit of co-operation is today saving for posterity the best of civilization

and human achievement against the vandalism of the Hun. May we, as a denomination, grasp the great spirit of Christian fellowship and help pass on to posterity the truest, the biggest, the best in the religion which Jesus of Nazareth exemplified in precept and example.

Conference Prospects News from Nortonville, Kan., assures us that one hundred and thirty delegates have been reported as going to Conference.

When this paper leaves the press the first day's meeting will be in progress.

Elsewhere in this issue will be found the conference program, the President's address and some of the reports. These will enable those who can not go to learn something of the work while the meetings are in progress.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Some day I hope to prepare a series of addresses on the general topic, "Seventh Day Baptists and the World's Work." One such address might be built around the following outline, the subtopic to be supplied later.

Introduction.

The fewness of our members does not relieve us from an outlook and an effort that are world-wide.

A. An attitude, or spirit, to be proud of. An humble, just, and grateful pride that we have stood and do stand for—

1. Separation of church and state as a basis for civil and religious liberty.

2. The individual responsibility to God. No necessity of priest, or ceremony, or creed.

3. The authority of each local church in all matters that pertain to its own regulation and government.

4. Requirement for church membership not subscription to creed, not submission to rites, not assent to formulas, but a personal experience of the love of God, and a personal purpose to follow the ways of Jesus Christ.

5. The Seventh Day as the day for real Sabbath observance, so greatly needed in the world, honored and approved by Jesus Christ, rooted historically and authoritatively in the Scriptures.

B. An attitude, or spirit, to be avoided.

1. Not a worthy pride of stewardship, but a false pride of self-absorption, so likely to lead to sectarian pettiness, to provinciality, to prejudice.

2. Not a willingness to give up convictions which we hold dear, but the unwillingness to enlarge our horizons, to learn truth as yet new to us.

3. The disposition to thank God that we are not as other churches and denominations, to regard ourselves as alone the chosen people and alone fully obedient to Christ's requirements, to look with large emphasis on the differences rather than the things that unite Christians, to have a false sense of separation from other disciples of Christ.

C. An attitude, or spirit, to be cherished and strengthened.

1. A new appreciation of other Christians, other churches, other denominations.

2. A new understanding of their distinctive convictions, some of them perhaps just as valid as our own.

3. A new toleration of honest differences of opinions and interpretation among equally sincere followers of Christ.

4. A new readiness to work with all who will co-operate in Jesus' name and spirit in our common Christian tasks.

5. A new love and loyalty to our own church and denomination and its work in the world's work for Christ.

Conclusion.

A plea for hopeful, united, faithful, active effort for accomplishing these things in Jesus' name. Amen.

ON AN ANNIVERSARY

M. E. H. EVERETT

The moon shines through the open door,
Thick vines about the portal twine,
The shadow of one swaying vine,
Lies in the moonlight on the floor.

No little clambering child I see
Spring lightly to the threshold near,
No happy laughter greets my ear,
No soft arms cling about my knee.

My heart cries out in bitter pain,
It was, but never more shall be!
The little son God gave to me,
Death stole, and will not bring again.

Coudersport, Pa.

GENERAL CONFERENCE

PROGRAM

August 20 to 25, 1918

Officers

President
Frank J. Hubbard, Plainfield, N. J.

Secretary
Rev. Earl P. Saunders, Alfred, N. Y.

Treasurer
Rev. William C. Whitford, D. D., Alfred, N. Y.

Corresponding Secretary
Rev. Alva L. Davis, North Loup, Neb.

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Theodore L. Gardiner, D. D.
Corliss F. Randolph, LL. D.
William L. Burdick, D. D.
M. Wardner Davis
George E. Crosley, M. D.
Rev. George B. Shaw

Board and Society Exhibits in Charge of
Rev. Alva L. Davis, North Loup, Neb.

Tuesday Morning

10.30 Doxology
Invocation—Rev. George B. Shaw, Ashaway, R. I.
Anthem
Address of Welcome—Rev. Herbert L. Polan, Pastor, Nortonville, Kan.
President's Address—Frank J. Hubbard, Plainfield, N. J.
Quartet
Report of Commission of the Executive Committee—Asa F. Randolph, Secretary, Plainfield, N. J.
Report of the Corresponding Secretary—Rev. Alva L. Davis, North Loup, Neb.
Hymn
Report of the Committee on Denominational Activities—Rev. Willard D. Burdick, D. D., Chairman, New Market, N. J.
Report of the Treasurer of Conference—Rev. William C. Whitford, D. D., Alfred, N. Y.
Appointment of Committees

12.00 Prayer Service
(Conference will conform with the suggestion of Congress that noon prayer be offered throughout the Nation each day.)

Tuesday Afternoon

2.00 Program of the Historical Society
Hymn
President's Address—Corliss F. Randolph, LL. D., Newark, N. J.
Address—"Where Are We"—J. Nelson Norwood, Ph. D., Alfred, N. Y.

2.45 Program of Lone Sabbath Keepers Association—Arranged by Rev. G. M. Cottrell, Secretary
Canning the Kaiser—Rev. G. M. Cottrell, Topeka, Kan.
Over the Top in Memphis, Tenn.—Mrs. C. H. Threlkeld, Memphis, Tenn.
Scouting in No-Man's Land—Rev. R. J. Severance, Riverside, Cal.
In the Front Trenches—Rev. T. J. Van Horn, Gentry, Ark.
Help from the Scandinavians—Timon Swensen, Viborg, S. D.
100 per cent Loyal—Harold G. Ingham, Kansas University
Hymn—Battle Hymn of the Republic

3.30 Report of the Memorial Board—William C. Hubbard, Secretary, Plainfield, N. J.
Report of the Baldwin Orphanage Association—J. H. Coon, Secretary, Milton, Wis.

Report of the Committee on Obituaries—Rev. M. G. Stillman, Lost Creek, W. Va.
Report of Committee on Corrections of Historical Volume—Corliss F. Randolph, LL. D., Newark, N. J.

4.30 Acquaintance Hour—Young People's Board and Nortonville Y. P. S. C. E.

Tuesday Evening

7.30 Program of the Young People's Board
Devotional Service
Report of the Corresponding Secretary—Miss Marjorie Burdick, Milton, Wis.
Report of the Treasurer—Miss Carrie Nelson, Milton, Wis.
Symposium—The Forward Movement
Mobilizing:
Recruits for the Kingdom
Our Equipment
In Spirit, Eph. 6: 10-18
In Knowledge of Denominational Needs
Trained Experts in Local Church Work
Community Betterment
Our Financial Resources For a World Crisis
The Object of Our Drive

Wednesday Morning

6.00 Prayer Meeting—Leader, Rev. Charles S. Sayre, Albion, Wis.

9.00 Free Parliament on the Work of the Young People's Board
Discussion opened by
Rev. Alva L. Davis, North Loup, Neb.
Rev. H. L. Cottrell, New Auburn, Wis.
C. B. Loofbourrow, Walworth, Wis.

10.00 Program of the Missionary Society
Hymn
Prayer
Message from the Missionary Board—Rev. Samuel H. Davis, Westerly, R. I.
Report of the Treasurer—Rev. Samuel H. Davis, Westerly, R. I.
Report of the Corresponding Secretary—Rev. Edwin Shaw, D. D., Plainfield, N. J.
Music

11.00 Free Parliament on Work of the Missionary Society
Discussion opened by
Loyal F. Hurley, Garwin, Iowa
Rev. Erlo E. Sutton, Shiloh, N. J.
Rev. G. C. Tenney, Battle Creek, Mich.

12.00 Prayer Service

Wednesday Afternoon

2.00 Program of the Missionary Society (Continued)
Music
Message from China
Miss Anna M. West, Shanghai, China
Dr. Crace I. Crandall, Shanghai, China
Evangelistic Work Among Seventh Day Baptists—Rev. D. Burdett Coon, Battle Creek, Mich.
A Message from the Pacific Coast—Rev. George W. Hills, Los Angeles, Cal.
The Missionary Spirit—Dr. J. C. Branch, White Cloud, Mich.

3.30 Program of the Sabbath School Board
Annual Report—Alfred E. Whitford, President, Milton, Wis.
Report on the Score Card and Awarding the Banner
The Sabbath School Standard
Awarding Banners to 100 per cent Schools
Hymn
Report of Committee on the Movement for a World Conference on Faith and Order—Rev. Edwin Shaw, D. D., Plainfield, N. J.
Report of Committee on Incorporation of Conference
Report of Committee on Engrossing Minutes
Report of Committee on Denominational History—Corliss F. Randolph, LL. D., Newark, N. J.
Report of Board of Pulpit Supply and Ministerial Employment—Ira B. Crandall, President, Westerly, R. I.

Report of Committee on Credentials
Report of Delegates to the Federal Council
4.00 Conference of Woman's Executive Board

Wednesday Evening

Patriotic and Denominational Service
7.30 Song Service
Invocation
Salute to the Flag
Song—"The Star Spangled Banner"
Special Patriotic Service
Address—"Seventh Day Baptists and the New World Order"—Rev. Ahva J. C. Bond, Salem, W. Va.
Music

Thursday Morning

6.00 Prayer Meeting—Leader, Rev. R. J. Severance, Riverside, Cal.

9.00 Business Session of Conference

10.00 Program of the Tract Society
Music
Message from the President—Corliss F. Randolph, LL. D., Newark, N. J.
Annual Statement
Report of Treasurer—Frank J. Hubbard, Plainfield, N. J.
Report of the Publishing House—Lucius P. Burch, Plainfield, N. J.
Report of the Sabbath Evangelist—Rev. Willard D. Burdick, D. D., New Market, N. J.
Report of the Corresponding Secretary—Rev. Edwin Shaw, D. D., Plainfield, N. J.

11.00 Free Parliament on the Work of the Tract Society
Discussion opened by
Rev. T. J. Van Horn, Gentry, Ark.
Rev. Eli F. Loofboro, Little Gene-see, N. Y.
Rev. Jesse E. Hutchins, Brookfield, N. Y.

12.00 Prayer Service

Thursday Afternoon

2.00 Program of the Tract Society (Continued)
Hymn
The Field Work of the Tract Society—Rev. Willard D. Burdick, D. D., New Market, N. J.
Music
The Tract Society and our Mission as a People—Rev. George B. Shaw, Ashaway, R. I.
Hymn

3.00 Report of the Railroad Committee—J. Murray Maxson, Chicago, Ill.
Report of the Committee on Petitions
Report of the Committee on Nominations
Program of the Board of Finance
Report—Allen B. West, Secretary—Presented by Grant W. Davis, President
Address—"Consecrated Means"—Walton H. Ingham, Fort Wayne, Ind.

4.00 Conference of Woman's Executive Board
5.15 Vesper Service

Thursday Evening

7.30 Song Service
Address—"The Challenge of the Present World Situation to the Church of Christ"—Rev. Lester C. Randolph, D. D., Milton, Wis.
Music

Friday Morning

6.00 Prayer Meeting—Leader, Rev. M. G. Stillman, Lost Creek, W. Va.

9.00 Business Session of Conference

10.00 Program of Education Society
Music
Address of President—Rev. William C. Whitford, D. D., Alfred, N. Y.
Report of the Acting Corresponding Secretary—J. Nelson Norwood, Ph. D., Alfred, N. Y.
Report of the Treasurer—Paul E. Titsworth, Ph. D., Alfred, N. Y.
Hymn
Address—"The Educational Crisis"—J. Nelson Norwood, Ph. D., Alfred, N. Y.
Music

11.00 Free Parliament on the Work of the Education Society
Discussion opened by
Paul E. Titsworth, Ph. D., Alfred, N. Y.
Rev. Paul S. Burdick, Welton, Ia.
Rev. Leslie O. Green, Farina, Ill.

12.00 Prayer Service

Friday Afternoon

2.00 Program of Education Society (Continued)
Music
Address—"War as an Educator"—Charles B. Clark, M. A., Pd. D., President Salem College
Address—"Education and Money Spending"—Alfred E. Whitford, Milton, Wis.

3.00 Business Session of Conference

Friday Evening

8.00 Prayer and Conference Meeting—Leader, Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.
Claude L. Hill, North Loup, Neb.

Sabbath Morning

9.00 Communion Service—Rev. R. J. Severance, Riverside, Cal.

10.30 Sabbath Morning Worship—Rev. Herbert L. Polan, Nortonville, Kan., presiding
Prelude
Doxology
Invocation
Star Spangled Banner (first verse)
Anthem
Responsive Reading—C. Burchard Loofbourrow, Walworth, Wis.
Gloria
Scripture Reading—Rev. Jesse E. Hutchins, Brookfield, N. Y.
Prayer—Rev. L. O. Greene, Farina, Ill.
Offertory—Offering for Missionary, Tract and Education Societies
Hymn
Sermon—Rev. James L. Skaggs, Plainfield, N. J.
Hymn
Prayer Service and Benediction

Sabbath Afternoon

2.30 Sabbath School Service—in Charge of the Sabbath School Board
How Can the Sabbath School Meet the Call of the New Day
The Needs of the Children and the Young People—Rev. Jesse E. Hutchins, Brookfield, N. Y.
The Organized Adult Bible Class Movement—Rev. Paul S. Burdick, Welton, Ia.
The Bible, the Indispensable Textbook—Rev. William L. Burdick, D. D., Alfred, N. Y.
Training for Leadership—Rev. Edgar D. Van Horn, Milton Junction, Wis.
The Call of Evangelism Through Religious Education—Rev. Alva L. Davis, North Loup, Neb.
The Challenge of the Returning Soldier—Rev. Lester C. Randolph, D. D., Milton, Wis.

2.30 Sabbath School Service
For Children and Young People (place to be announced)

4.00 Meeting of the Young People's Society of Christian Endeavor—Leader, Miss Alice Johnson, North Loup, Neb.

5.15 Vesper Service

Evening after the Sabbath

7.30 Program of the Woman's Executive Board
Music
Scripture Reading and Prayer
Report of the Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Report of the Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Music
Address—Dr. Grace I. Crandall
Music
Address—Miss Anna M. West
Collection
Music
8.45 Business Session of Conference

Sunday Morning

- 10.00 Business Session of Conference
 11.00 Music
 Devotional Service—Rev. George C. Tenney, Battle Creek, Mich.
 Anthem
 Sermon—Boothe C. Davis, D. D., President
 Alfred University
 Hymn
 12.00 Prayer Service and Benediction

Sunday Afternoon

- 2.00 Business Session of Conference
 Report of Committee

Sunday Evening

- 7.30 Praise Service
 Sermon—Rev. Clayton A. Burdick, D. D.,
 Westerly, R. I.
 Closing Services
 Prayer and Benediction

PRESIDENT'S ADDRESS

FRANK J. HUBBARD

The world today is a challenge—a challenge to our faith in God, to our belief in truth, and to our confidence in our fellow-man. To Seventh Day Baptists it challenges, perhaps as it never has before, our faith in the Sabbath of Jehovah.

"What is our relation to the present world crisis" is the question that is on the tongue of everyone. In these times that try men's souls would we not be bigger, better men to set aside the teachings of our fathers and throw ourselves into the present world condition in a broad way for the general uplift of mankind? Unquestionably we should get into this world condition if there is any point where we are not in now, and just as unquestionably should we hold fast the faith of our fathers, for there never was a time in all history when the world so needed men and women of deep-seated religious conviction as it does today, and the man who lets go his faith with the thought that by so doing he can be of greater service has lost that something out of his life which has heretofore made it worth while.

The world today demands that broad charity of view, that Christian forbearance and kindly tolerance of the other's point of view, that co-operation one with another regardless of our peculiar beliefs, that it never has before. It demands in a bigger way than ever that we shall be first, Christians, and then, Seventh Day Baptist Christians.

It is the day of amalgamation and federation rather than separatism and exclusiveness. It is the day when men everywhere are reaching out for Jesus Christ and his

salvation, and it is the day when quiet, loving appeal wins men's souls, while contentions and insistence on doctrine and dogma repel.

If you have been in the great camps and felt the need of the men there in their mute appeal, if you have sat in your office and heard train after train, by the hundreds, go by filled with wildly cheering men bound for "over there," and have not felt the insignificance of that life which God gave you to use for his work, then I commend you,—get in touch with the great forces of this country. There are worse things in this world than losing one's life on the battle fields of Europe, and the heartaches that come to the dear ones of those boys who give their lives are as nothing compared to the miasma which settles upon the life of the physical or moral slacker. What will those boys of ours who have gone "over there" do if they find on their return that we have stood still while they have lived a generation in a few short years? Unless they find that we, too, have *lived*, I do not know what the answer will be.

It is almost treason to the vision of the boys in the trenches to let them make the supreme sacrifice while we sit snug at home and discuss minor points of doctrine or weigh this man's interpretation against that man's.

Let our thought be not the discussion of a subject, but the attainment of an object—and that object the winning of men's souls. Let the watchword be *construction* and not *destruction*, and let us boost for the cause of Seventh Day Baptists.

Let us inaugurate a program of work, a "forward movement," by the denomination that will be big enough and strong enough not only to take in all our boards and societies, but all religious activities, so that all our man power will be attracted by the possibilities of our service, and not driven to seek it in forms of religious work elsewhere.

If we are going to be loyal to the men who are giving their lives to make this world safe for democracy "we must," as some one has said, "give our lives to make democracy safe for the men when they come back." To do this effectively necessitates on our part a closer fellowship, a clearer understanding on the part of all our people of the ends which we seek to at-

tain,—a getting together on a universally accepted outline of work, so that all our efforts shall be systematized along the line of greatest efficiency.

For many years we have discussed some plan for the amalgamation of the administrative forces of the denomination in order that our various boards and societies might function to better advantage, and we find, as might be expected, many opinions as to its necessity, varying from those radicals who almost believe in a single head to those other extremists who believe we already have too much machinery and that a good workman can use poor tools.

The Executive Committee, in response to the suggestion of the last General Conference, is presenting a plan for readjustment of our present Executive Commission which will involve little, if any, change in our present methods.

This plan contemplates the election of an Executive Commission of Conference which shall be selected from all parts of the denomination, rather than grouped geographically about the president of Conference as now, and so be more truly representative of the thought and feeling of all sections. The members should be elected for periods of one, two, and three, years in order that the majority of the members of the commission may be continued from year to year and thus give continuity of purpose to the deliberations. Under this plan several meetings should be held at some central place each year where this commission could assemble and discuss our problems thoughtfully and at length. We should provide for this commission either a salaried executive secretary or a non-salaried secretary and a paid stenographer. The correspondence of the denomination is a most important part of our work, for on it depends a large measure of our mutual understanding, and through it we are kept in closer touch with each other and with our general needs.

The advantage will be a unification of our work—a drive by all boards and societies for a definite, predetermined, single goal instead of each having its own, and it will organize, solidify, and vitalize our work, because it will be *one* plan on which all will unite. It will ensure the "Forward Movement" by the denomination that is so needed.

This plan calls for a larger measure of our money, for if the men and women composing this committee are to give their time and thought and energy to our work their incurred expenses must be paid by the denomination. That they may be in intimate touch with the situation and thus be in position to know the need for funds, the Board of Finance should be represented on this commission.

This commission might be used as a training school for presidents of Conference, or possibly a single vice-president might be elected who would be, ex officio, a member of the commission, in order that he might become versed in denominational problems before being elected president. Certainly the present method of picking as president a man unversed in all the problems that have gone before and expecting him to grapple with the situation from an entirely new point of view leaves much to be desired. It is a wonderful education for the man, but the question in my mind is whether it is good for the denomination.

As this plan works out I believe the time is not far distant when a continuing term of office for the president will be considered advisable.

Machinery is by no means the main thing with which we are concerned, for machinery is valued only for the thing it can make, and it is because we believe such machinery will make for a stronger denominational unity of action which will imbue us with greater belief in ourselves, our cause, and our future, that we favor this reorganization.

As one of the steps toward bringing about this greater denominational unity a new scheme of work will be presented to you at this session of Conference in the form of a message or memorial, which, it is suggested, be sent out in the name of the people of the denomination to the ministers of the world, stating our attitude toward the Sabbath. We have stated our position from time to time to limited groups; the scope of the message might be more general.

It need not be looked upon as proselyting, but simply as a loving statement of our belief in God's Sabbath,—a belief which should be made known to the world in a more general manner than we have yet undertaken.

The demands upon us, the pressure upon us, are ever increasing and necessitate an ever higher order of faith and a clearer vision of our work. They demand ministers of the highest type, men of great natural gifts, trained by education to take their places with the best in the land, and especially trained to meet the demands of the ever-changing social conditions. We may as well recognize the fact that our boys are not going into the ministry, and it is a serious situation which confronts us, for unless our pulpits can be supplied with men of high attainments, as they have been in the past, there is no question but that the churches will soon lose their grip on the communities. There are probably many reasons for this changed attitude toward the ministry, but is it not a fact that the lack of financial support is one of the chief of these? Don't blame the boys for not doing this work,—blame yourself for not doing your share in furnishing an adequate recompense. The man who would be attracted to the ministry because of the salary is of too low an order to be mentioned in connection with this high calling, but, on the other hand, the man who hears this call and knows he is foredoomed to a life of privation for himself and family is exercising only prudence if he looks for other fields of service where his remuneration will be more nearly in proportion to his abilities, and where the opportunities of leading men to Christ are nearly, if not quite, as great.

The Ministerial Retirement Fund must be increased to a point where it will provide a reasonable annuity for each of our ministers as he reaches the age when burdens become heavy. This is not charity; it is the right of the man who has sacrificed his opportunity to provide a competence in order that he might help you and me to a higher view of life, and it is our privilege to provide for him in his advancing years.

This is not a thought to be turned lightly aside, but, on the contrary, should be given that consideration which will result in a definite plan for a large increase in this fund.

There is another fund which should have our serious thought, that of the Denominational Building.

To achieve this every member of the denomination must have some part in this

work, a part that means real sacrifice for the individual, that out of that sacrifice may come a consciousness of having put into the denomination of our belief that which cost us something.

If we are going to be a power hereafter we have got to fight for the place. This is the day of battles, and the men or the church or the denomination that would hold a place worthy the name must do it by standing in the front rank—and standing in the front rank means training that wears every muscle but that shows results.

And so, not only do I look upon this building as filling a material need, but I look upon the drive for it as a training that will crystallize us as a people, through sacrifice and striving, into a denomination that will emerge in the front rank,—strong, dominant, purposeful.

These are but a few of the many calls for money,—calls which are so frequent and so insistent that I am led to ask whether a denominational "war chest" might not be one of the solutions. Such a plan would necessitate an immense amount of work on the part of those in charge of the matter, but it might result in financing our work instead of, as now, leaving it to struggle with debt from year to year.

It has been suggested that Conference should adjourn for the period of the war because of the high cost of travel and the increased demands on the resources. This question should be definitely settled at this session, and with it should be settled that old question of holding Conference always in the same place at or near the denominational center. There are many things to be said both for and against the latter question,—but for the former it seems to me that these are the days to augment rather than to lessen the ties of our religious life.

Now, *now* is the time to go forward, not "next year" or "after the war," but *right now* the Seventh Day Baptist Christians need the greatest impulse to life they have ever had. The times are hard? Yes. The call for money is incessant? Yes. The cost of transportation has increased? Yes. The most important thing in the world is winning the war? Yes, a thousand times yes. And yet in spite of all this, and *because of all this* the demand to strengthen our spiritual life was never greater.

But greater than any of these considerations of finance is the opportunity of development which we owe our young people. They are at once our life and our hope, they are our greatest asset, and not only must we teach them faith in our cause and loyalty to it, but we must teach them that the Sabbath is not a handicap but an advantage, not a limitation but an opportunity; that its keeping necessitates preparation for the biggest places in the business, social and religious world—places where the world values character.

A committee to provide vocational opportunities should be inaugurated; not an employment bureau but a constructive agency to develop fields of activity and to imbue our young people with the conviction that their adequate preparation will open to them the highest places in their calling.

Our young people are longing to throw themselves into the work of the world, and we must make it possible for them to do so with the Sabbath as an inherent part of the plan.

One of the great questions before us is what we should do in relation to the war. As individuals we are doing our full share, but as a denomination we have no part, and I hope to see this Conference make some plan looking to the formation of a "War Board" which shall formulate our relation to questions of service as they arise from time to time, and even more than that, initiate movements to vitally link our people up with the world's work.

The uniform marks the man today, and the khaki gives us an added thrill whether it is worn by some one of our own family or by an entire stranger, for it is the badge of service. It means that the wearer has sworn allegiance to his country; that it is his duty to stand between you and me and the unspeakable Hun; that highly as he may value his life, it weighs not at all in his determination to carry through the work committed to him. But there is another uniform to be reckoned with,—the uniform of Jesus Christ worn indelibly in the face of every one of his soldiers. It is this uniform, this allegiance to our Lord and Savior, which gives us the answer to the world challenge to our faith in God, to our belief in truth, and to our confidence in our fellow-man.

REPORT OF THE COMMISSION OF THE EXECUTIVE COMMITTEE

The Commission of the Executive Committee of the Seventh Day Baptist General Conference begs leave to submit its Annual Report as follows:

The Commission has held several meetings during the year. The chairman, in his dual capacity as chairman of the Commission and president of the General Conference, has conducted a voluminous correspondence, in the course of which he has written several hundred of letters. He has likewise made visits to Alfred, N. Y., Battle Creek, Mich., Milton, Wis., Westerly, R. I., and Shiloh, N. J. At the last named place he attended the annual session of the Eastern Association. In all of these visits he reached as many churches as possible, for the purpose of coming into as intimate contact as he could with these churches, as well as with our people generally in these vicinities, to the end that he might familiarize himself with the various activities of the denomination committed to the care and consideration of the Commission and of the General Conference.

Pursuant to the requirement of the Constitution, and with the co-operation of the various societies and boards concerned, the Commission has prepared the annual program, of which printed copies are in your hands.

In its report, adopted by the General Conference last year, the Special Committee on the President's Address made the following recommendation

"OUR DENOMINATIONAL POLITY

"We frankly admit the limitations of the congregational, or democratic, polity of the Seventh Day Baptist churches and denomination, but we believe that the road to effective administration lies in the processes of gradual adjustment and evolution, rather than in a radical effort to overturn the polity, methods, and traditions that are the rich heritage of the denomination through three centuries of illustrious leadership, consecration and devotion to truth. We recommend that the Commission give serious study to the problem of more effective administration" (*Year Book*, 1917, p. 72.)

In its efforts to carry out these instructions of the General Conference, the Commission has devoted much time and thought to this problem throughout the year. In pursuit of this task it has found itself seriously hampered by the limitations of the

problem under consideration; and it is in the light of its own experience under such limitations—an experience that appears to be in common with that of its predecessors—that the Commission has arrived at its conclusions. These limitations may be briefly stated as follows:

1. A too restricted representation on the Commission, the present requirement making it geographically compact.
2. A lack, on the part of the members of the Commission, of an intimate knowledge of the various activities in which the General Conference is supposed to engage.
3. A lack of facilities requisite to carry on, in an intelligent and efficient manner, the work entrusted to the Commission.

It is the judgment of the Commission that its membership should be sufficiently widely distributed to represent all the various fundamental interests of the denomination; that, during the year, it should hold at least two meetings of several days each, at some central point; that it should be so organized as to be a continuous, instead of an annual, body; that, if practicable, the president of the Commission, should have been a member of the latter body for at least a year before election to the presidency; and that the members of the Commission should all serve without pay, but that their expenses incurred in attending its meetings should be paid by the General Conference.

It is the further judgment of the Commission that there should be a general executive officer—an executive secretary, perhaps,—who should have general charge of the work of the Commission, putting its action into effect and systematizing its activities, so that all legitimate interests may be served as efficiently as possible. This executive officer should serve without pay, but the General Conference should provide him and the president of Conference with a stenographer, and pay the salary and expenses of such stenographer. The president should also be at liberty to visit among the churches of the denomination as far as possible, the expenses for which should be paid by the General Conference also.

That some such plan as the foregoing is imperative, if the General Conference is to exercise its constitutional powers and prerogatives in an intelligent manner, may readily be seen by reference to the constitution. There, it

will be observed, express provision is made that the Executive Committee, in whose stead the Commission stands, shall bring "all denominational interests before the General Conference in an annual report," besides exercising, *ad interim*, certain powers and functions of the General Conference, under the direction of the latter body, among which are the following:

"To promote the cause of missions, Sabbath schools, Sabbath observance, academic, collegiate and theological education, and all the interests of religion as embodied in, and expressed by, the denomination."

In the light, therefore, of all the foregoing, after careful consideration, the Commission makes the following recommendations to the General Conference:

1. That paragraph 3 of the report of the Committee on Denominational Activities, as found on p. 43 of the *Year Book* for 1912—the adoption of which created the Commission of the Executive Committee—be amended by striking out the last clause but one, which reads as follows: "that the members of the Commission be located as near together as possible."
2. That the Commission of the Executive Committee be made as widely representative as possible; that the members be chosen this year in such a way that they shall be divided into three classes; and that the term of office of one class be made to expire each year, so that after the expiration of the respective terms of the first two classes, each class shall serve three years.
3. That the Commission shall hold at least two or three meetings each year, at some central point, and at such times as will be most convenient for all the members to attend; that these meetings shall continue for several days each, for a deliberate and mature consideration of the subjects presented for discussion and action; and that the General Conference shall pay the expenses of the members in attending these meetings.
4. That the president of the General Conference shall be the chairman of the Commission; that, in-so-far as practicable, after this year, he be selected from the members of the Commission; that it shall be his duty, as well as his privilege, to visit the churches of the denomination as far as possible during the year; and that his expenses shall be paid by the General Conference.
5. That the Commission shall have an executive secretary, who shall serve without salary; that the executive secretary and president shall be empowered to employ a stenographer for their use; and that the salary and expenses of such a stenographer shall be paid by the General Conference.
6. That the Nominating Committee be instructed to nominate the Commission of the Executive Committee, including its officers, pursuant to the foregoing recommendations, and report their nominations to the General Conference

for approval; that such approval shall be regarded as a recommendation that the Executive Committee appoint the Commission and its officers as so nominated and so approved; and that such nominations, approved, shall be transmitted to the Executive Committee at once for action by the latter, before the adjournment of the annual meeting of the General Conference then in session.

All of which is respectfully submitted.
For and in behalf of the Commission,
FRANK J. HUBBARD, *Chairman*.
ASA F' RANDOLPH, *Secretary*.

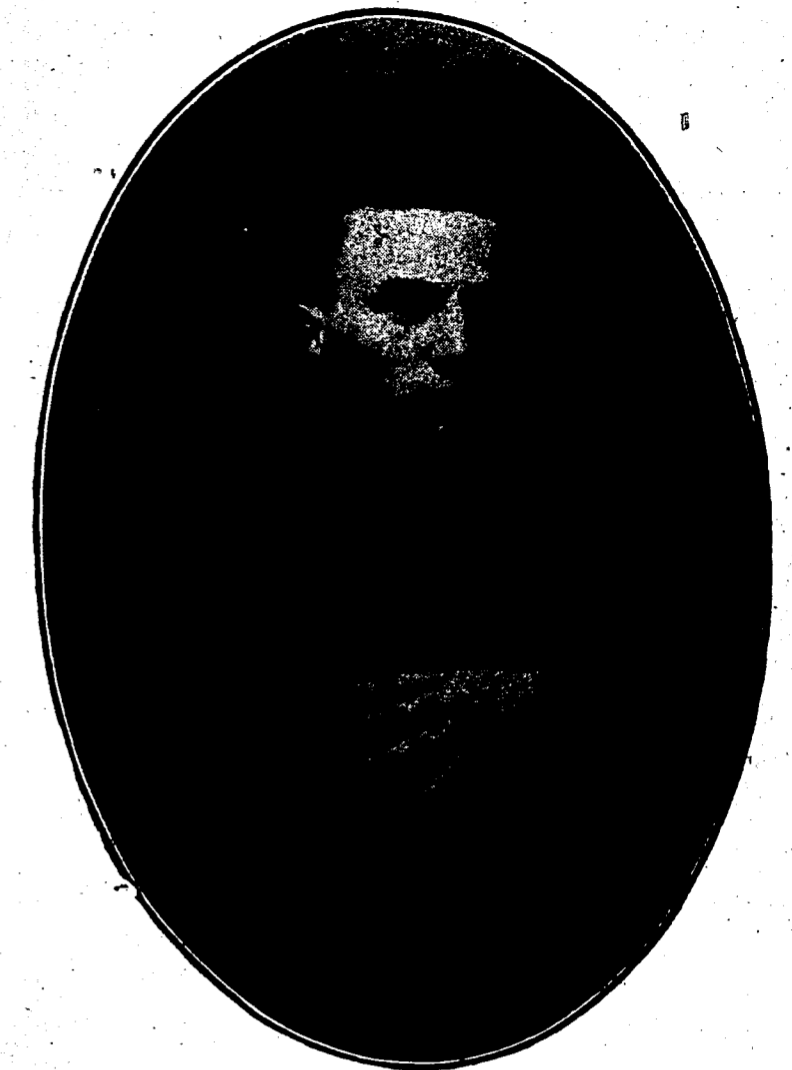
BERLIN'S GIFT TO FREEDOM

The many friends of Charles Mosher were shocked to learn of his death, in France, from wounds received in action. The account of his death is brevity itself—"died of wounds"—and since his only relatives, a sister and aunt, never were in Berlin, our knowledge will probably remain limited. Yet, knowing so little of the end, one is reminded of those words—

"So he died for his faith—that is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?"

And most dear to us is the certain knowledge of Charlie's *life*,— the living for Christ daily, the sweet comfort of the Sabbath, even in the trenches of France; for as he wrote, "Never a Sabbath comes, but I think of our class over in the corner, and it is very dear to me." And again, on hearing a bird sing, he said, "God reigns, and all is well."

Charlie was quiet and unassuming, sensitive and fine, generous and thoughtful of others; and since, in his life, he himself had quivered from the unkindness of intentional and unintentional thrusts, he was ever considerate of others. Left without father and mother, and placed in an orphanage by his aunt, he was taken into the home of Mr. and Mrs. Arlie Bentley, where he lived for some time, and where "Aunt Emma," as he called her, mothered him and did much toward making his life so beautiful. And since he was in my Sabbath-school class, I feel privileged to pay him a tribute: Charlie always studied his lesson and no teacher could remain uninspired after a glance into those large blue-gray eyes, that lit up as by magic when Christ and his interests were discussed. He



Charles Mosher

was a most lovable boy, and surely he received a glad welcome home from friends "Over there," and the One who made an unbroken circle possible.

Knowing Charlie so well, it seems safe to say that since he lived bravely, truly, he died bravely, and was proud to give his all for his beloved country. "He that loseth his life shall find it."

MATIE E. GREEN.

JUST A LITTLE SONG

Just a little song, dear,
When the heart is gay!
Just a lilting measure
In the lonesome day;
Just a thread of melody
On the weary way.

Just a little song, dear,
When the burden binds;
Just a snatch of music
When the toiler finds
Life a little wearing,
And the day's work grinds.
—*Collier's Weekly*.

"The greatest inspiration upon men today is to lift up the race. Never did missionary schemes look so inviting, important and urgent as now."

MISSIONS

LETTER FROM CHINA

DEAR DR. GARDINER:

Inclosed please find postoffice order for \$4.00 for our RECORDER. I am sorry I could not get it there sooner. I am writing this from Lieu-oo where I have been for two weeks. The porches of the dwelling have needed repairing for a long time but it has been put off until it seemed unwise to defer it longer. Then there was some painting needed and with three carpenters and two painters who came from Shanghai we have been doing the necessary work and while the painters will stay one day longer, I shall leave for Shanghai tomorrow morning and early next week join my family who have been at Mokansan for about three weeks. Dr. Sinclair is with the family, she having taken her Chinese teacher, and is studying the language.

My stay this time at Lieu-oo has been interesting and I trust helpful. We have held five services and two Bible studies. Had communion last Sabbath, also four were baptized and one new one signed his name.

This week three of our leaders, Mr. Toong, the evangelist at Lieu-oo, Mr. Dzau and Mr. Jeu, of Shanghai, are attending the Christian Workers' Conference at Hangchow. This is at the request of the Shanghai Church and the church pays the expenses. We trust these men will all receive great good and will come back to their work with renewed zeal and that many helpful ways of doing better work will be revealed to them.

When you receive this, Conference will be near at hand. I do hope and pray that there will be a large attendance and that adequate plans will be made for the work of the coming year. I believe we ought to be looking over into the years ahead and wisely facing the problems before us as a people. May God's richest blessing rest upon the leaders is my earnest Prayer.

Sincerely,

H. EUGENE DAVIS.

West Gate, Shanghai, China,
July 11, 1918.

A RELIGIOUS DISCUSSION

REV. T. L. M. SPENCER

CONVERSATION XI

(Concluded)

Mrs. Truman. [After baptism.] How do you feel now, husband?

Mr. Truman. Happy and free in Jesus. "Ye shall know the truth," says Jesus, "and the truth shall make you free" (John 17: 17).

Mrs. Truman. I am happy also. When I was raised up out of the water by Evangelist Van I felt the resurrection of a new life. My desire is now to reach forward unto heavenly things. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3: 1). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2: 12).

Mr. Truman. Mary, I could not restrain my tears when these verses were sung:

"Buried beneath the yielding wave
The great Redeemer lies:
Faith views him in the watery grave
And thence beholds him rise.

"Thus do these willing souls today
Their ardent zeal express,
And in the Lord's appointed way
Fulfil all righteousness.

"With joy we in his footsteps tread,
And would his cause maintain;
Like him be numbered with the dead,
And with him rise and reign."

I never knew this ordinance was so impressive. Let us devote the remainder of our days to making the truth known. We are now baptized Sabbath-keepers and happy in our little Seventh Day Baptist Mission.

Mrs. Truman. How sad it is that the majority like only the smooth way. There is no cross-bearing in becoming a member of the Sunday churches. But Sabbath-keeping is the test, and the dragon is wrath with those who keep the commandments of God and the faith of Jesus. Then, again, we are opposed to dancing, card playing, smoking and the use of intoxicating drinks. The saloon has received a blow through the recent tent meetings.

Mr. Truman. I do thank God for sending those evangelists here. I thank him

also for giving me a wife who loves his word.

Mrs. Truman. John, I am praying that Pastor Richards will see the truth and some day be one of us. He intends to preach against the Sabbath and also to write a tract in support of Sunday observance. I hope he will study the question thoroughly and prayerfully.

Mr. Truman. My dear, Pastor Richards is getting a large salary and is quite popular in his church. He would consider it too great a sacrifice to be numbered with us.

Mrs. Truman. To be followers of Jesus Christ we must travel the road of sacrifice. But great will be our reward, for the word says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50: 5). Those who will not pay the price will be lost. I have been reading the tract, "The Sabbath and Seventh Day Baptists;" and find that we have had many great men who traveled in this way also. But best of all, Jesus was a Sabbath-keeper.

Mr. Truman. Yes, that is true. Let us hope and pray that Mr. Richards will find the truth at last. Our last conversation with him had him much disturbed. I presume he is studying the subject and will soon preach on it.

Mrs. Truman. I received an answer to my prayer in your case, and do hope that it will be so in the case of Mr. Richards. "The effectual fervent prayer of the righteous availeth much."

Mr. Truman. I am sure if Mr. Richards wants to go by the Bible he will become a Seventh Day Baptist.

Mrs. Truman. The Bible seems like a new book to us now. Those Seventh Day Baptist preachers have brought out such beautiful truths. God bless them.

CONVERSATION XII

Mr. Truman. For four weeks now we have been keeping the Sabbath. I regret I did not see this truth before. It is precious to my soul. Praise the Lord!

Mrs. Truman. While you went out Sister Jones came in and said that she met Mr. Richards this morning, and to her surprise he had a pleasant talk with her and said he would not preach against the Sabbath as intended. He also told her he

would call and see us on an important matter.

Mr. Truman. I thought he would not visit us again. I wonder what change has come over him. Here he comes. Come in, Pastor Richards. Good morning.

Pastor. Good morning, Brother and Sister Truman. How have you been since we last met?

Mr. Truman. Fine, thank you. Praise the Lord. We have been baptized and keeping the Sabbath for four weeks.

Pastor. What time do you hold your meetings?

Mr. Truman. We hold Sabbath school at 10.30 and preaching service at 11.30. We are having good times. We study the Sabbath school lessons from our "Helping Hand," an excellent Sabbath-school quarterly. The Juniors study from the "Junior Quarterly," and the little children get the "Sabbath Visitor." These are all published by the American Sabbath Tract Society at Plainfield, N. J.

Pastor. I have some strange news to tell you, Brother and Sister Truman. I was real vexed when I left here last time, and went home with a strong determination to preach against the Seventh Day Sabbath and also to write a tract. In order to get the fullest information on the question, I sent and purchased from the American Sabbath Tract Society the History of the Sabbath, by Dr. A. H. Lewis, and tracts. I also bought the Sabbath Commentary, by Rev. Mr. Bailey, and with my Bible studied every text on the Sabbath question with much prayer.

Mr. Truman. And what is your opinion now?

Pastor. I find that I have no foundation for keeping Sunday. All the arguments against the Sabbath just stand on the commandments of men. I have read several books against the Seventh Day Sabbath, but I am convinced that the Seventh Day is the Sabbath. I always said that if I ever became convinced on the doctrine I would resign from the Methodist Church, and I intend to send in my resignation at once. I can not read the commandments any longer in the church and yet preach that the fourth is not binding. I know what this will mean, but truth triumphs. On the way home I called on my old friend, the Presbyterian pastor, and

told him of my intentions. He became angry, and said that our friendship would cease when I became a Sabbath-keeper.

Mrs. Truman. Praise the Lord! I have been praying for you and my prayer is answered in God's time and his way.

Mr. Truman. But, Pastor Richards, what do you think about baptism?

Pastor. That is true also. For a long time I have believed this, but needed courage to stand out. That is my reason for not arguing against it when you said you intended to be baptized. Brother Truman, I am going to ask for baptism at your mission. Perhaps the Lord will make me useful among your people.

Mr. Truman. We are glad of your decision. Next Sabbath the secretary of the Tract and Missionary boards will pay us a visit and I will introduce him to you.

Mrs. Truman. How long will you remain in charge of your pastorate?

Pastor. Next Sunday will be my last. I will tell my congregation then of my decision.

Mr. Truman. Do you think they will listen to you? Some of them are very bitter against the Sabbath truth.

Pastor. I think it my duty to tell them of my conscientious convictions. I taught them error, and now I must tell them the truth if only for once. I must leave you now, Brother and Sister Truman, and get back to the parsonage and write my resignation to the bishop, so that it will leave by the post. You will see me again. Pray that my faith fail not.

CONVERSATION XIII

Mr. Truman. We must attend the farewell meeting tonight. Pastor Richards has written us saying that the meeting will commence at 7.30.

Mrs. Truman. I believe a great crowd will be present, as many do not know why he is leaving. His officers know, however, and they are in great sympathy with him.

Mr. Truman. "God moves in a mysterious way! Mary, the district is stirred over the Sabbath question. I will carry a bundle of Sabbath tracts tonight and distribute them. I will carry the tracts, "Her Wedding Ring" and "Pro and Con." The time has come for the Sabbath truth to go. I have a vision of a strong Seventh Day

Baptist church in this district. My heart is full of joy.

Mrs. Truman. I hope the people will listen attentively to Mr. Richards. He has the respect of the community, and his change will cause a tremendous sensation.

Mr. Truman. The result of tonight's service will go down in the history of this church.

Mr. Truman. Let us kneel and pray before going to church. Our Father in heaven, we thank thee for the truth and for such an opportunity as this. We thank thee for the joy of seeing Parson Richards accept it also. All honor and glory be unto thy holy name. Bless Pastor Richards tonight and give him courage to proclaim the truth. Bless all who shall listen, and save souls for Jesus' sake. Amen.

CONVERSATION XIV

Mr. Truman. Mary, we had a fine meeting tonight and a large congregation. Pastor Richards was very courageous in making known the reasons for his resignation, and the people paid strict attention to him.

Mrs. Truman. This farewell meeting will long be remembered. But I never thought the end would have been so glorious. Sister Jones was not out, and she is coming now to hear. Come in, Sister Jones, we are sorry you could not be out tonight.

Mrs. Jones. Good night, Brother and Sister Truman. I am sorry also, but I had to be out, and returned too late for the meeting. I am quite anxious to know the result.

Mrs. Truman. This is the first time I have been to the old church since leaving it, but I am glad I went to the farewell. The building was crowded and Pastor Richards boldly testified for the truth. He told them that he was formerly opposed to the Sabbath truth, and while studying the question to preach against it he became a Sabbath convert, and intended to unite with the little Seventh Day Baptist mission. He also believed in baptism by immersion, therefore he could not conscientiously remain in a Sunday church and sprinkle children. As a watchman, he warned them against following error. He had been in the ministry for twenty years and had received a liberal education. After much

prayer and study he had come to this decision. He asked them to pray over these doctrines and study them from the Bible as he had done, and be guided by the Holy Spirit.

Mrs. Jones. How did the people accept these statements?

Mr. Truman. They listened attentively and Pastor Richards invited those to stand who would meet with him and study the Sabbath question and baptism.

Mrs. Jones. How many decided?

Mrs. Truman. About fifty stood up and said that they had been studying the question from literature distributed in the district, and they would take their stand to follow him to Seventh Day Baptist mission. Among this number were the officers of the church and prominent members. They intend to be out on Sabbath Day.

Mr. Truman. I thought of all this before tonight, and praise God it has come to pass.

Mrs. Jones. God's ways are past finding out. We will probably have Mr. Richards as our pastor again.

Mrs. Truman. Yes, we will call him when matters develop. Sister Jones, I can not relate all about the service, but I wish you had been there. It was very solemn. When the last hymn was sung, Pastor Richards shook hands with his people.

Mrs. Jones. What hymn was that?

Mrs. Truman.

"I am pressing on the upward way,
New heights I am gaining every day,
Still praying as I onward bound,
Lord, plant my feet on higher ground."

Mrs. Jones. Well, we shall probably have a good number out on Sabbath Day.

Mrs. Truman. I hope so. The evangelists are leaving after the next baptism and intend to organize a church. They will have the privilege of seeing a large number brought out by their labors. May God continue to bless them in this good work.

THE END

There have been other nations as rich as we; there have been other nations as powerful; there have been other nations as spirited; but I hope we shall never forget that we created this nation, not to serve ourselves, but to serve mankind.—*Woodrow Wilson.*

STUDENTS ARMY TRAINING CORPS TO BE ESTABLISHED AT ALFRED

The government has formally approved the organization of a Students' Army Training Corps to be composed of College and Agricultural students at Alfred University. Also student representatives have been appointed to take the students' summer military course in Plattsburg preparatory to rendering service as assistant instructors in the Students' Army Training Corps in the College.

Provision will be made for students to enlist upon entering this training corps and they will be put on the inactive list during the remainder of their college course, but will be subject to the call of the President at such time as their services may be needed. In the meantime they will receive military instruction which will be in charge of a trained officer, supplied by the United States government.

It is expected that the government will also provide uniforms and rifles for the use of the students in this training corps.

A STENOGRAPHY AND TYPEWRITING COURSE OFFERED AT ALFRED FOR THE COMING YEAR

Arrangements have been made whereby Mrs. C. E. Willard, manager of the Hornell Business School, will come to Alfred two days each week to conduct classes in stenography and typewriting. These courses are offered as a war emergency measure to equip young people for secretarial work. Any one interested in these courses should communicate as soon as possible with President Davis.

PAUL E. TITSWORTH.

I fought something out myself, once, and I won. It was hard, but I did it, and I'd do it again—I wouldn't be coward enough to run away. When things hurt you, you don't have to let anybody know. You can shut your lips tight, and if you bite your tongue hard enough it keeps back the tears. I always pretend I'm a rock, with the waves beating against me. Let it hurt inside, if it wants to—you don't have to let anybody see.—*Myrtle Reed.*

I would rather dwell in the dim fog of superstition than in the air rarefied to nothing by the pump of unbelief.—*Richter.*

WOMAN'S WORK

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

"Flowers preach to us, if we will hear.
The rose saith in the dewy morn
I am most fair;
Yet all my loveliness is borne
Upon a thorn.
The poppy saith amid the corn
Let but my scarlet head appear
And I am held in scorn;
Yet juice of subtle power lies
Within my cup of curious dyes.
The lilies say: Behold how we
Preach, without words, of purity.
The violets whisper from the shade
Which their own leaves have made:
Men scent our fragrance on the air,
Yet take no heed
Of humble lessons we would read.
But not alone the fairest flowers;
The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine, too,
To nourish one small seed."

AMERICAN QUEENS AND THEIR COURTS

AMERICA is a democratic country. Our Presidents come from the same social class to which we belong; our statesmen, many of them, have fought their way up from the masses. We bow the knee to no one—royalty is an empty word to us. And yet—

A powerful Chinese diplomat, while visiting America for the first time, made a statement to the press:

"But your women!" he exclaimed, "they are wonderful! So pleasant, so intelligent, so gracious! No other country has such women. They are like queens!"

I am inclined to agree with the Chinese diplomat. I come in contact with women—numbers of them—every day. I read letters from middle-aged mothers, I lunch with successful business girls, I travel on the same trains with countless busy stenographers and clerks. The young bride across the street tells me her plans, and the little widow around the corner has whispered the tale of her sorrow in my ear.

I agree with the Chinese diplomat. Our women are wonderful! They are pleasant and gracious and intelligent. They are,

many of them, queenly. And they help to make our country a wonderful country.

EVERY evening, almost, the passerby may hear the sounds of mirth issuing from Mrs. Whitney's home. Clean, healthy mirth it is, with singing and gay conversation, and a more than occasional gust of laughter. Mrs. Whitney has a son and a daughter, and they are usually the ring-leaders of the fun, but often I have seen Mrs. Whitney herself, gray head thrown back, laughing merrily in the midst of a group of young people.

The Whitney home is, I think, the happiest home on the street. The street, however, isn't a very large one. There are just the Smythes, and the Taylors, and Mr. and Mrs. Black in the immediate vicinity.

The Smythes live across the way from the Whitneys, and every night directly after supper one can see the Smythe boys going out sullenly into the street. Every one knows that they go regularly to a pool room, where they lose money and gain rather questionable information in exchange. After eight o'clock the Smythe home begins to look as dark and dismal as a tomb. It is, too. I've called there. It was during one of my calls that Mrs. Smythe spoke to me about her children.

"Fred and Jimmy," she told me, "are such a problem. I can't keep them home at night, no matter how I fuss with them."

Somehow I couldn't help answering her. "They are growing boys, Mrs. Smythe," I murmured; "do you ever do anything to keep them at home?"

Mrs. Smythe raised her eyebrows. "Certainly not!" she answered; "I can't do anything. And they should *want* to stay home. They can always read and go to bed early."

But I remembered the lights and laughter and music in the Whitney home, and I sighed.

THE Taylors have the most gorgeous house on our block. They have beautiful furniture and exquisite rugs, and costly bric-à-brac. But they don't encourage young guests.

"For," Mrs. Taylor told me once, "boys and girls will be careless. And young boys, especially, are all feet and elbows. I keep my son and daughter out of our best rooms, and I don't ask them to bring their friends in. It's taken us years to get our pretty

things together, and I'm going to keep them pretty!"

The Taylor girl is sixteen and the boy eighteen. They come in, stealthily, at all hours of the night, through the side door, so that they won't disarrange anything valuable. They never spend an evening at home.

Mrs. Black is what you would call a careful housekeeper. She hates dust as I hate rattlesnakes. One never hears the buzzing of a fly in Mrs. Black's immaculate kitchen—one is always able to see a bright reflection in the depths of Mrs. Black's saucepans.

Mrs. Black has no children. Her husband is a careless, good-humored man, and likes to put his feet on a cushioned chair and read the newspaper aloud—likes to go to the movies of an evening, after supper. But Mr. Black is never allowed to put his feet on a cushioned chair, and he never takes Mrs. Black to the movies. For Mrs. Black says fretfully that she can't have dust on her chairs, and that, when the evening comes, she is too tired to go to the movies. "Keeping a house clean is not easy," she sighs. And so Mr. Black has begun to drop in at a club every night, where he may put his dusty feet anywhere. He reads steadily and smokes long black cigars—a series of them—from eight o'clock until eleven-thirty, when he yawns drowsily and goes home.

"I wonder," mourns Mrs. Black, "why he doesn't ever stay in at night—like other men!"

Yes, the Whitney home is, I think the happiest on the street. For the family all stay home at night. They want to stay home.

"WHY," says Mrs. Whitney laughingly (she is much given to laughter, is Mrs. Whitney!), "I like to have people around me—young and old people. And I encourage my husband and my children to have their friends drop in. For," and her voice became suddenly serious, "for I've found out that if people—especially young people—don't have a good time at home, they'll go somewhere else in search of it. That's why so many of our boys and girls go to the city—and temptation—every year. Because they're hunting for lights and laughter and—fun."

"I don't believe in neglecting my house or my housework. I don't believe in having dust around, or shabby furniture. But my family comes first—before work, or dust, or furniture—or anything!"

So spoke Mrs. Whitney. And somehow since that day I like to think of her as an American queen. And I like to think of her home—her happy, peaceful, laughter-filled little home—as her court.

I WAS riding out to the suburbs on the train a few nights ago when a boy who works in the crowded downtown section of New York drifted in and sat beside me. It had been a hot day in the city and he sighed tiredly as the train began to move.

"I hope," he said suddenly as we scurried through fields of tall dull-colored meadow grass, "I hope that mother will be waiting for me on the porch tonight in a fresh, white dress!"

MRS. GRANT has been married for twenty-five years. Her hair is almost white and she has become rather stout. She doesn't look at all like the slim golden-haired girl in the locket that hangs from Mr. Grant's watch-fob, but I'm sure that he doesn't realize the change. I spoke rather guardedly about it to Mrs. Grant one day.

"I think that your marriage must be just about ideal!" I murmured.

"Gracious, child!" answered Mrs. Grant with a faintly embarrassed laugh; "what a pretty compliment! But John and I are happy!"

"You know," she went on after a moment's pause, "when I was first married and went to housekeeping I formed a habit that I have never broken. I've never, no matter how tired, or hot, or rushed I was, let John see me looking sloppy. We've been married twenty-five years. And I've never yet come down to breakfast in a calico wrapper. I've never greeted John in the evening in a mussy frock."

I wonder how many wives can say as much. And I wonder how many of them realize how curl-papers, and dressing-sacks, and ripped blouses take the romance out of married life. I wonder how many women know what it means to a man to see a neat, pretty figure opposite him at the breakfast table. I wonder if they realize how the tired husband, and sons look forward, as my city friend did, at the end of the weary

day, to "mother in a fresh white dress!"

Don't you think that Mrs. Grant's habit—the habit that she has been faithful to for twenty-five years—puts her in the queen class?

LITTLE Mrs. Tyler has a rather intellectual husband. He is up to the minute in the topics of the day and he can talk equally well of literature, art and music. Some wives would sit around and be a gracefully silent background to such a husband; but little Mrs. Tyler always knows and understands just what Mr. Tyler is talking about.

"If my brain isn't as well stocked as my husband's," she says, "how can we be friends? And how can we love each other if we are not friends? We subscribe to a great many periodicals, and we buy numbers of books. And, even though I am rushed with other work, I find time to read enough of them to speak intelligently on certain topics. I always read the newspapers, too, so that I'm not way behind the times. Sometimes I put an evening aside—sometimes a whole day—to catch up in my reading. And my husband and I never find that we have nothing to talk about. And we're very happy!"

MRS. GARRETT is a farmer's wife. She lives in a white clapboard house that is five miles from the village and three miles from the nearest farm. The roads, in that part of the state, are not good, and so the Garretts stay at home with weekly trips to church and occasional shopping expeditions for relaxation. But the Garretts are not bored with their farm life.

"All day long," Mrs. Garrett told me, "we are very busy. My husband has the farm to care for, and I have three little children to dress and teach and love. Besides that, there is the housework, and the meals to get. Oh, I haven't time to be bored during the day!"

"But the evenings," I suggested; "don't they ever seem long to you? Don't you hate to stay around the house—always?"

Mrs. Garrett motioned me to a chair and smiled as I sank into its cushioned softness.

"It's quite a story," she began, "for—yes—once I was bored. You see," she went on after a pause, "when I first went to housekeeping I had a parlor. It was a par-

lor filled with stiff horsehair furniture of my mother's, and stuffed owls in glass cases, and oil paintings in gilt frames. I kept the parlor scrupulously clean and stiff and I kept the door locked unless I had a caller. After dinner my husband and I would sit down in the dining-room and talk. There would be a red cover over the table, but even so I could always seem to see the dishes that had been there. And somehow the room wasn't exactly a change after the work of the day.

"Then the babies came. After that, when they had been put to bed of an evening I'd sit by the table and mend their little clothes. And my husband would read the paper. And our parlor would stay locked up—and stiff.

"And then one day a lady from the city came to call. And I led her into my parlor. She looked around for a moment, and then, "What possibilities this room has!" she told me.

"Possibilities?" I questioned.
"Yes," answered the lady from the city. "It's so big and cheery, and would look so sweet with flowers and bright cushions. And you could have a wonderful blaze in that fireplace. It would make a lovely room to live in."

"That call marked the passing of my parlor. It's a living-room now. Gradually I got rid of the owls and the stiffest of the furniture. I opened the doors and let in sunlight and air. I covered the horsehair with chintz and put gay cretonne cushions and hangings about the room. I soon had a fern standing in the corner, and logs in the fireplace.

My husband began to get interested then. He finally wrote a mysterious letter, and at last, one day, an express parcel came to us. It contained a music box and some wonderful records. And then, before long, we subscribed to several magazines. And they were put on the living-room table. And now," Mrs. Garrett laughed, "now, in the evening time, we go into the living-room and read, and play our music box. And it's different. It's like going into another entirely new atmosphere."

IF all American housewives knew how easily a home could be made more attractive, there would be a great deal more happiness in our land. If they knew how much difference a bright table cover or a

fresh vase of flowers made they would not mind the trouble that was taken in making the cover or cutting the flowers. If they realized how much a well-set and dainty table adds to a dinner they would always have well-set tables. If they knew how much a tiny child likes cookies and how much a cup of hot chocolate would mean to a grown son when he has boy friends in to visit, there would always be cookies and chocolate, with no thought of the extra labor involved. Successful housekeeping, to my mind, resolves itself into a program something like this:

A house clean and attractive.

One's self neat and attractive.

One's mind as well stocked as the closet shelves.

The happiness of the family before anything else.

I WAS talking not long ago to a woman who teaches domestic science. "American homes will be much better homes," she told me, "as soon as American women learn how much difference a yard of artistic material and a potted plant can make."
"You're right," I answered. "And American homes will be the most wonderful homes in the world as soon as women realize that love and beauty and understanding must be the foundation of every home."
—Margaret E. Sangster, Jr., in *Christian Herald*.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met August 5, 1918, with Mrs. Nettie West at the home of her father, Robert Brown, the change in the place of meeting having been made that members and visitors might have the pleasure of seeing the interesting articles brought from China by Anna West.

Members present: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. O. U. Whitford, Mrs. Nettie West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson. There were twenty visitors present including our China missionaries, Dr. Grace I. Crandall and Miss Anna West.

The President read the Scripture lesson from Isaiah 25, and Dr. Grace Crandall offered prayer.

The minutes of July 8 were read.

The Treasurer's report for July was

read and adopted. Receipts, \$188.94. Disbursements, \$236.47.

The Corresponding Secretary read a letter of thanks from the young lady who is to have the use of the Mary F. Bailey scholarship for the ensuing year, also a letter from the publishers of the Chinese Recorder, Shanghai, China, asking the subscription of the Board.

Mrs. Babcock reported having written to the Associational Secretaries asking names of the Presidents and Secretaries of their respective societies and she read replies to these letters from each Associational Secretary.

Mrs. Lucy A. Wells of the Western Association wrote that it would be impossible for her to act as Secretary another year and by vote of the Board her resignation was accepted with deep regret at losing her from the office.

The Corresponding Secretary read her annual report to be presented before the General Conference and it was adopted as read.

The Board of Finance having requested the Woman's Board to give them their Budget for the ensuing year before Conference time, the matter was considered, since it has been the custom of the Board to present their Budget to the women of Conference, for their approval or disapproval, before it was given to the Board of Finance. It was decided to waive this custom in deference to the wishes of the Board of Finance.

The Budget for the present year, as adopted at the last Conference, was read, considered, and voted upon, item by item, with the result that we recommend the payment of the same appropriation to Dr. Sinclair, \$100.00; Marie Jansz, \$100.00; evangelistic work in Southwestern Association, \$250.00; Ministerial Relief Fund, \$250.00; Twentieth Century Endowment Fund, \$300.00; Fouke School, \$200.00; Board Expense, \$100.00; Tract Society, \$900.00.

Voted that we recommend the payment of the salaries of Susie Burdick and Anna West.

Mrs. Maxson presented her resignation as Recording Secretary and it was voted that the matter be referred to a committee consisting of Mrs. West and Mrs. A. E.

Whitford for consideration with power to recommend some one for the office.

Conference having asked that the exhibit in care of the Woman's Board be taken to Nortonville this year it was voted that Mrs. Nettie West have charge of this exhibit.

Dr. Grace I. Crandall was asked to give her impression of the auxiliary societies that she had visited during the past year and she made a very favorable report of the spirit and work of these societies.

Visitors were invited to give ideas on the same subject and Mrs. Emma Lamphere told a little of the work and the interest manifested by the Hammond society, and Mrs. A. L. Burdick gave a like favorable report of the society at Welton, Iowa.

Anna West was asked to tell of the Shanghai Church and Mission and gave some very interesting accounts of the interest manifested by different members of the church and school.

The minutes were read, corrected and approved and the Board adjourned to meet at the call of the Chair.

After adjournment visitors and members lingered to visit and see the large collection of curious and beautiful articles which had come from China in the trunk of Anna West.

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

HOME NEWS

MILTON, WIS.—A reception for Miss Anna West was given Sunday evening in the Seventh Day Baptist church parlors under the auspices of the Ladies' Aid Society. Miss West has just returned from China, where she has been as a missionary, and had many Chinese garments and curios which were on exhibition. Dr. Grace Crandall, who is also on a furlough from the Seventh Day Baptist mission, was present. Dr. Crandall will take some postgraduate work in Chicago and will return to her work in November.

After attending General Conference at Nortonville, Kan., Miss West will go with her mother, Mrs. Nettie West, and sister Mable to their home at Salem, W. Va.—*Journal-Telephone.*

WALWORTH, WIS.—Walworth is still trying to do its part in the work of the world. It goes 'over the top' in Liberty Bonds, War Saving Stamps, Red Cross work and Y. M. C. A. work.

The boys from the town and village are being called into the service quite frequently to help make the world a safe place in which to live.

As a church we try to carry out the wishes of the Conference and the boards in respect to the Forward Movement, hoping that by so doing we shall be strengthened in the faith, realizing that our cause calls for loyalty and faithfulness if we do not wish to be counted among the slackers.

Pastor Loofbourrow is doing good work in the church and community. The church services are well sustained and the good gospel messages that we hear from week to week ought to make us a better people. Our pastor expects to attend Conference. He is to teach in the Fontana School as principal the coming year and with all his duties he is quite a busy man.

E. H. Mc. L., *Reporter.*

DODGE CENTER, MINN.—The people of the Dodge Center Church have been more or less occupied with church repairs. Early in the spring the church was reshingled and inside repairs are now nearly completed.

We were fortunate in having Mrs. Martha H. Wardner with us for a short time during the spring. Her addresses from the pulpit and her informal talks to the young people and others were an inspiration to all who heard her.

On July 13, at the close of a sermon by the pastor on the "By-products of the War", the young ladies' and young men's Sabbath-school classes presented a service flag to the church and Sabbath-school. Clinton Lewis read a list of names and Hazel Bond and Bessie Glawe placed a star upon the flag in honor of each. The next Sabbath a star was placed upon the flag in honor of Clinton Lewis.

Pastor Van Horn has been granted leave of absence. He has been appointed to Y. M. C. A. service overseas and will probably sail for France some time during the month of August. In the knowledge of the writer, the Dodge Center Church is the first of our churches to release its pastor for war service.

CORRESPONDENT.

YOUNG PEOPLE'S WORK

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

OUR TONGUES FOR CHRIST

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
August 31, 1918

DAILY READINGS

Sunday—Testifying for Christ (Acts 1: 1-8)

Monday—The tongue in leash (Ps. 34: 11-16)

Tuesday—Praising God (Rev. 7: 9-17)

Wednesday—Warning men (Ezek. 2: 1-10)

Thursday—Wise words (Isa. 50: 4-9)

Friday—Gracious words (Gen. 50: 15-21)

Sabbath Day—Topic, All for Christ. 3. Our
tongues (Jas. 3: 1-12). (Consecration
meeting.)

"Let the redeemed of the Lord say so." There are so many things our tongues can do for Christ, but primarily they can testify for him, can witness for him, here on earth. We ought all to be soul-winners, though of course we need not talk religion all the time. Our lives witness for us to a great extent, but we should use our voices also. If Christ is dwelling in us this will be easy, for if we love him, we can not help speaking of him. Moody became the wonderful soul-winner he was, because of a resolve to speak to some one each day about Christ.

The tongue while a small part of the body is by no means unimportant. It is ruled by the brain, and is the means we have of expressing ourselves. And since it responds so easily to any impulse, unless it is guarded it may say words much better left unsaid. An unruly tongue may be like a fire, which has a small beginning but a large and disastrous ending, or result. Christ should be the fire extinguisher for such a tongue.

What are some of the characteristics of a Christ-controlled tongue? First, the influence for good spread by its loving, gentle words, its praise, and expressed faith in all good. Second, the warning it is able to give to those in danger; a word in time may often be enough to bring a drifting soul from failure and despair to success and happiness. Third, the service of words well-said and well-meant. Idle chatter

should be avoided. We need not always be serious, but chatter that does absolutely no good, while it may do no harm, is a waste of time and not pleasing to the Father. "The first ingredient in conversation is truth; the next, good sense; third, good humor; and the fourth, wit."

As a people we are too stingy with our words of appreciation, too much like the boy who thought he was expressing his gratitude for a good dinner by eating of it heartily. He was expressing his gratitude for the dinner, but not his appreciation to the one who had prepared it. This could be done only by words. Such words, more freely given, would make our world much happier.

Christ has done so much for every one of us and how many of us really thank him for it? Let us become more familiar with Psalm 107, which begins, "Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever." We have to be brought face to face with loss or grief sometimes to realize how much has been done for us, how many blessings we have been enjoying.

We do not need to be missionaries in order to spread the kingdom with our tongues. Christ did say, "Go ye into all the world, and preach the gospel," but some of us can preach very effectively at home. Not a day passes that we do not have a number of opportunities to do our bit. The help may seem small and trivial but we can not judge the good it will do.

"I shot an arrow into the air.
It fell to earth, I knew not where,
For so swiftly it flew, that sight
Could not follow it in its flight.

"I breathed a song into the air.
It fell to earth, I know not where,
For who has sight so keen and strong
That can follow the flight of song?

"Years after, in the heart of an oak,
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again, in the heart of a friend."

TO THINK ABOUT

Why must our life agree with our language?

How does uncontrolled speech bring Christ in disrepute?

How can we master our tongues?

YOUNG PEOPLE'S HOUR, EASTERN ASSOCIATION

ELIZABETH FISHER DAVIS

A large audience gathered in the Shiloh church filling the main floor of the gallery for the Sabbath afternoon services of the Eastern Association, May 25, 1918.

First came the strong program of the Sabbath School Hour, arranged by the faithful superintendent of the Shiloh Sabbath School, Mr. Albert Maxwell Young, the reporting of which has probably been assigned to some one else.

The Young People's Hour, in charge of Mrs. Luther S. Davis, followed after a selection by the orchestra, led by Everett Davis, of Salem, N. J. The orchestra was an impromptu affair but was greatly enjoyed by all. It consisted of Everett Davis, Supervisor Walter B. Davis, and Mrs. Luther S. Davis, violins; Mervin Hummel and Frank Mulford, cornets; Lee Hummel, trombone; Charles Lupton and Joseph Bivins, drums. The audience then arose and sang one verse of "What a Friend we have in Jesus." The Christian Endeavor topic for the week, "Doing God's Will," (John 15: 4-15), was read by Elston Randolph, of the New Market Christian Endeavor Society, after which the leader of the Young People's Hour spoke briefly of the reflex value of doing God's will. Seven young people then brought out thoughts upon doing God's will in various lines.

"The Duty of our Young People toward a Denominational Building" was spoken of by Miss Lavinia A. Munro, of the Marlboro Christian Endeavor.

Mr. Frank Hubbard, of Plainfield, N. J., then gave some interesting facts on this subject which is now before us as a people, urging us to "go forward."

Mr. Albert Bivins, of the Marlboro Christian Endeavor, followed, giving some reasons why our young people should attend denominational gatherings. At the close of his remarks the young people, who were seated in a body near the organ, arose and sang in a stirring manner, "The Young People's Rally Song," the words and music of which appear below.

Miss Carrie Fogg, of the Shiloh Christian Endeavor, then gave an article on the attitude of young people toward the temperance cause, after which a double mixed quartet consisting of Misses Florence Bowden, Linda Harris, Mildred Ayars, Pauline Harris, and Messrs. Dr. Whitford, Elston Randolph, Floyd Harris and Judson Harris sang, "Hark, the Temperance Bells."

The choice of a school and willingness to enter into the religious activities of the school were thoughts brought out by Mr. Bertie Sheppard, of the Shiloh Christian Endeavor, after which Professor Nelson Norwood, of Alfred, made a strong plea for our own denominational schools.

Preceding the next speaker, Mr. Roscoe Smalley, of the Shiloh Christian Endeavor, who spoke on "Our Duty to Our Country," the young people arose and gave the salute to our American flag which hung in the front of the church.

After Mr. Smalley's remarks Miss Linda Harris sang the verses of "Keep the Home Fires Burning," and the audience joined in the chorus.

Mr. Everett Davis, of the Shiloh Christian Endeavor, had for his subject, "The Duties of Young People toward Each Other," and in this connection spoke of the "Big Brother" movement.

The salute to the Christian flag, which was draped with the American flag, was then given by the young people, after which Wesley Davis, president of the Marlboro Christian Endeavor, spoke on "Our Duty to our Church."

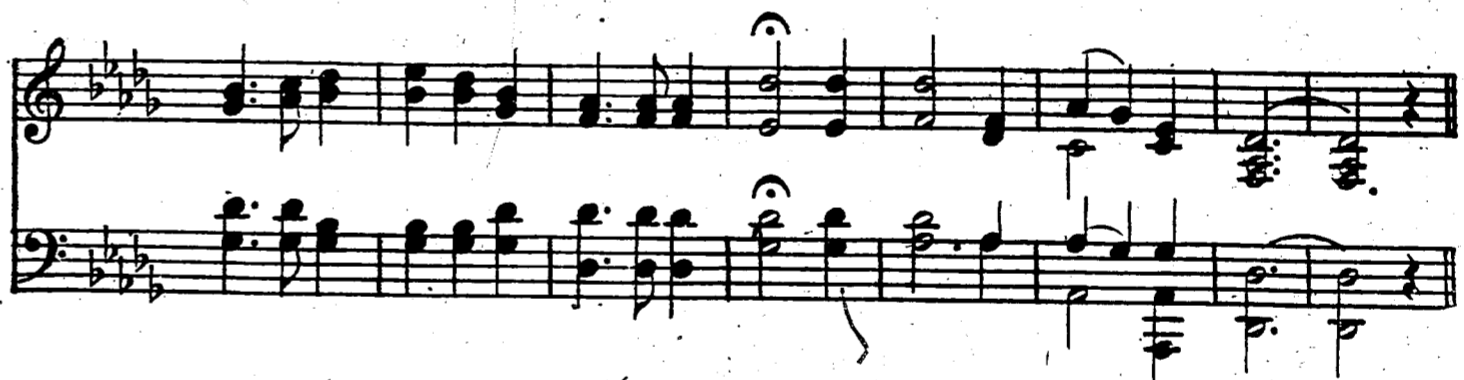
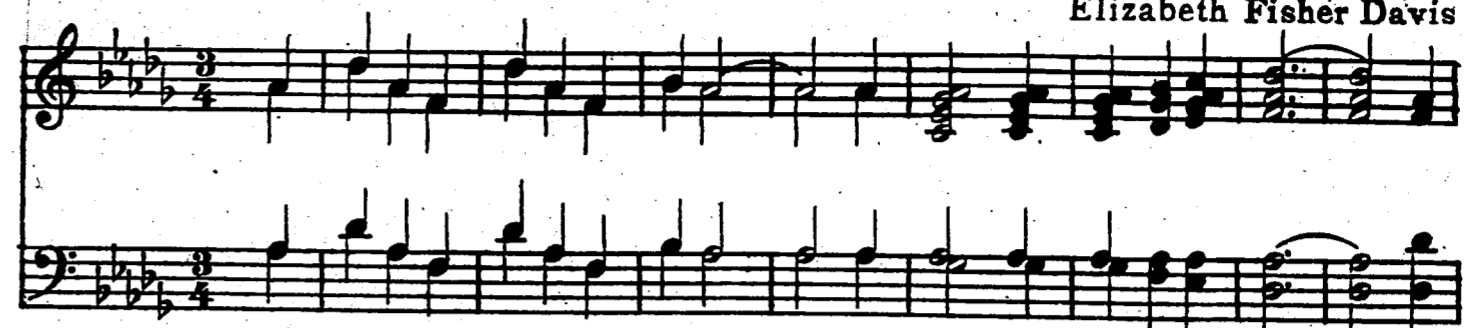
Principal Esle F. Randolph followed with forceful and touching remarks on the service which we are called to render our country and our God in these stirring times.

The last speaker, Rev. W. D. Burdick, briefly but pointedly impressed upon his hearers the privilege of being brought up as Seventh Day Baptists and the necessity of standing true to the Sabbath.

Many remarks of appreciation of the willingness and ability shown by the young people were heard from the older people.

YOUNG PEOPLE'S RALLY SONG

Elizabeth Fisher Davis



We young folks are Seventh Day Baptists,
And proud we are of the name.
We are scattered from Texas to "Rhody,"
The State whence our forefathers came.

There's a place in the world's work for young folks
Who everywhere stand for the right.
Let us put on the God-given armor
To help us to win in the fight.

CHORUS

We'll strive to be true to the Sabbath,
We'll strive to be true to our God,
And whether at home or afar we do roam,
We'll guide our lives by his word.

We need to stand shoulder to shoulder
And for each other to pray,
Encourage, inspire, and watch over
Each other for good all the way.

Fellow-citizens, it is an unprecedented thing in the world that any nation in determining its foreign relations should be unselfish, and my ambition is to see America set the great example; not only a great example morally, but a great example intellectually. In the day to come men will no longer wonder how America is going to work out her destiny, for she

will have proclaimed to them that her destiny is not divided from the destiny of the world; that her purpose is justice and love of mankind—Woodrow Wilson.

If prohibition were false in theory and pernicious in practice, railroads would hire drunken engineers, and the churches would seek inebriate pastors.—Scanlon.

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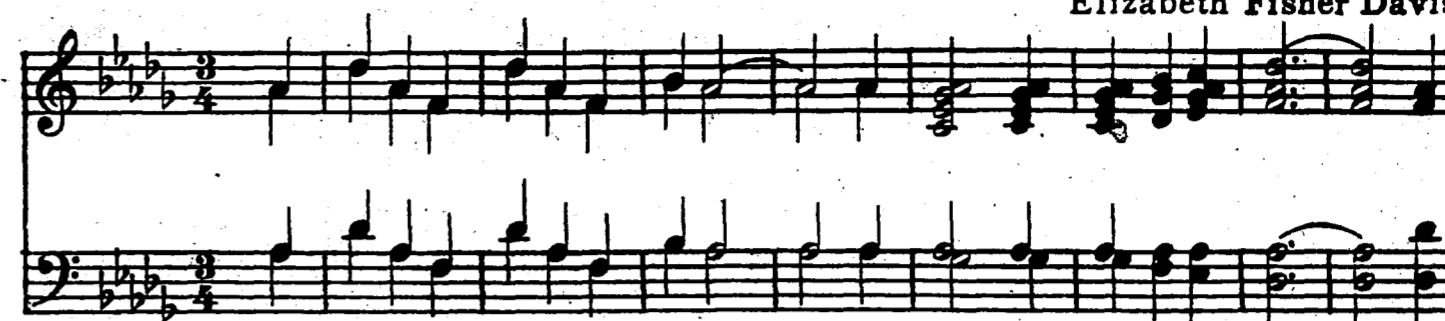
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CHILDREN'S PAGE

THE SERMON FOR CHILDREN: ON SPEAKING WITH ONE'S FEET

Text: *He speaketh with his feet.* Proverbs 6: 16.

What a queer sort of man he must have been anyway. To speak with his feet! We have heard of people who could write with their feet; and, in this wonderful age, have listened to a machine that could both talk and sing. But to find a man who could speak with his feet! He surely must have been a marvel. I wonder how he did it? Perhaps we may be able to understand our text better if we read it in the American Standard Version. In this version you will find that instead of the word "speaketh" it has the word "shuffleth." Now I think you will begin to see the meaning of our text. Supposing that your mother asked you to go on an errand for her and you did not want to go. You go simply because you have to; and as you go, you slink along with shuffling feet. What do you think I should say if I happened to see you at that time? I should say that your feet were telling rather plainly that there goes a boy in a bad temper.

So you see that the matter of proper speaking is more than a question of governing your tongue; it is also a matter of controlling your feet. You are probably good clean speakers with your tongues; but how about the speech of your feet? I suppose that every boy and girl who attends the public school knows the meaning of "deportment." From what I have already said you will see that a correct deportment is only another way of referring to this matter of speaking rightly with one's feet. Then, too, when you get home, ask your father for his concordance that you may see what the Bible has to say about walking, and you will be surprised at the amount of good advice it contains on walking rightly before the Lord.

Thus we see that we all can be as wonderful as this man who spoke with his feet. Yet I do hope that every boy and girl will manage this business of speaking with his feet better than the man of whom we read in our text. Let me read you the descrip-

tion of this man from the Bible: "A naughty person, a wicked man, walketh with a forward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers, forwardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy." I do not recommend any of you to take this man for an example.

Rather would I suggest that you take for your example Saint Francis, of Assisi, concerning whom I have a story to tell you that exactly illustrates the point I want you to get. This man, you will remember, was the head of a great religious order. The story is told that one day he said to one of the novices in the monastery: "Come, let us go to the market place and preach to the people." The novice willingly consented, and together they set out. They reached the market place, but to the surprise of the novice his superior did not stop until they arrived back at the monastery. Then the novice ventured to ask Saint Francis if he had not said they would preach in the market place. And this was the answer he received: "Yes, my son, we went out to preach, and that is what we have been doing. The very manner of our walk was a sermon to the people whom we passed." Thus you see that this Saint knew that good men could talk with their feet in a far better way than the man of whom we have read in the Book of Proverbs. So let us see to it that each of us is a Saint Francis in the way in which we speak with our feet.—*Rev. Fred Smith, in Christian Work.*

Face your deficiencies and acknowledge them; but do not let them master you. Let them teach you patience, sweetness, insight. . . . When we do the best we can, we never know what miracle is wrought in our life, or in the life of another.—*Helen Keller.*

Learning which does not add to usefulness is not worth being called, "education." Storing up facts in the mind may be like storing up gold in a miser's chest—merely a selfish accumulation that is of no benefit to the world.—*Forward.*

"Righteousness exalteth a nation: but sin is a reproach to any people."

OUR WEEKLY SERMON

JESUS, THE FRIEND OF SINNERS

Text: *The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners!* Luke 7: 34.

This is a wonderful testimony concerning the character and nature of Jesus, coming as it did from his enemies, the religious leaders of the day, the self-satisfied, decidedly proper, extremely punctilious Pharisees and learned elders, whom Jesus, after vainly trying to show them the heartlessness of their formality, called hypocrites. They were so fixed in the notion that their ways and views were the only right and lawful ways and views that they did not realize their own inconsistency in their criticisms of others. They would not accept John the Baptist's methods or message. He was a man of the wilderness, who had little to do with the social life of the world, who denied himself all the ordinary comforts of home and friends, living upon the coarsest food and wearing the coarsest raiment, who denied himself all the ordinary pleasure of fellowship with his fellow-men. He came neither eating nor drinking, and they said he has a devil. But when Jesus came, eating and drinking, entering into the social life of his surroundings, they forgot or disregarded their argument and said of him, "A gluttonous man, and a wine-bibber, a friend of publicans and sinners." It was the same old notion, "Can any good thing come out of Nazareth?" That is, can any place but Jerusalem produce what is right and proper? Can any good thing originate outside of us and our views and methods? This was the self-righteousness that Jesus condemned, this was the spirit which he calls hypocritical.

The same spirit of inconsistent criticism did not die with the people of that generation; it exists even today. Here is a disciple of Jesus who is accused of being too learned or intellectual, and another of froth and foam; one man is called too stern and critical, another is said to be just running over with loving effusions that have no effect upon real character;

one person is censured for talking too much, and another for not talking enough. And so it goes. If we are opposed to the message, we can find some fault very easily with the messenger, and with his methods, and rarely realize the inconsistency of the objections which we raise. People who are opposed to the church, who are opposed to Christianity, can very easily find flaws in the management of these institutions. Happy are those messengers, those workers, those Christians who are as little disturbed by these criticisms as was Jesus.

But let us notice that this criticism of Jesus was founded on facts; he did come eating and drinking. The mistake is in the inference which the Pharisees made from these facts. He came eating and drinking, and straightway they conclude that he is a glutton, a wine-drinker, and that he delights in the company of wicked men. There are so many conclusions and inferences today that are as inconsistent and illogical and without reason as was the conclusion made by these Pharisees. In their hearts they wished to disparage Jesus, they wanted to find some flaw, they were looking for faults, they were watching him with evil intent. And here was their chance. Did you ever notice in your own experience how easy it is to see blemishes in the lives of people whose views are at variance with your views, or whose work is not in line with your work, or whose success in the world is likely to cast your success into the shade? The mistake, I say, was not in the facts, but in the inferences, inferences, which, from our point of view, seem malicious and inconsistent.

But let us look at the facts. Jesus did come eating and drinking. He was no ascetic. He did not devote himself to a solitary life; he was not a hermit or a recluse; rigid, austere, severe, are words that hardly characterize him. He lived among men, entered their homes, took an interest in their well-being. And these Pharisees noticed that the ordinary people, the working men, the fishermen, the shepherds, were attracted to him, that there was some strange bond of sympathy between the despised publican, the religious outcasts and Jesus, and so they called him the "friend of sinners," meaning, of course, that he was one of them in their wicked ways. If I un-

derstand the teachings of Jesus, both by his mouth and by his life, he does not wish his disciples to deny themselves any joy or pleasure or delight which does not harm them or harm someone else. Jesus honored and glorified childhood, both by being a child himself, and by the beautiful words he spoke about the children when he took them in his arms and blessed them; and when he compared the spirit of those who enter the kingdom to the spirit of a little child. Jesus honored and glorified youth when he dwelt in his humble home at Nazareth and "was obedient unto his parents." Jesus consecrated toil by those years that he spent in the carpenter's shop. Jesus consecrated eating and drinking by the supper he had at the home of Levi the tax-gatherer, at the home of Zacchaeus the publican, at the home of the Pharisee, at the home of the sisters in Bethany, at the marriage in Cana of Galilee, in the upper chamber at Jerusalem. Jesus entered into the joys and pleasures of life; he accepted them, he consecrated them. No disciple of his is denied any delight that can be entered into in the spirit of Jesus. We may do anything, if we do it in the spirit of Jesus, we may go anywhere, if we go in the spirit of Jesus; we may say anything if we say it in the spirit of Jesus.

These Pharisees wholly misinterpreted the attitude of Jesus. They called him the friend of sinners, and a truer statement was never spoken; but he was a friend in an altogether different sense than they inferred. They saw in these men only what was bad and wicked. He saw good, disguised and covered up though it was. Just about a score of years ago an English chemist, William Henry Perkin, discovered how, out of black nasty coal tar, to make coloring matter, beautiful tints of aniline and other bright colors. His discovery was no sooner made than other chemists turned their attention to experiments along the same line, and soon artificial perfumes, the best known being violet, were discovered, also "flavors, carbolic acid, medicines, and compounds employed in developing photographic plates." All of these things, and we know not how many others, are contained in the black dirty coal tar once thrown away as useless. Even as chemists find these beautiful, useful things in coal tar, so Jesus sees in the wicked, sinful

man the possibilities of beauty in character and usefulness in service. It was this that made him pause at the evening hour, when he was weary with his long journey, and converse with the abandoned woman at Jacob's Well in Samaria; it was this that made him tell the stories of the Prodigal Son and the Good Samaritan. It was this that caused him to say to the poor unfortunate girl, "Neither do I condemn thee; go, and sin no more." It was this that made him sick and sad when the rich young man went away in silence; it was this that caused the tears to start from his eyes as he sat on the crest of Mount Olive and looked in pity across the valley upon Jerusalem, the doomed city. It was this that made him say to the thief on the cross, "Today shalt thou be with me in paradise." It was this which enabled him to say to his cruel tormentors, "Father, forgive them, for they know not what they do." There is a great lesson for us in this. We sometimes feel that there is really nothing lovable or attractive or good in some of the people we see and meet. There is a poor fellow about town here, I have forgotten his name. He hobbles along on wooden legs with the aid of a pair of crutches. The other day I saw him all in a heap leaning against the brick wall in front of a store on Front Street, and a big policeman was standing near. I stopped a moment, and the patrol wagon drove up. The man, so drunk he could not navigate even with his four wooden legs, was lifted bodily into the wagon and was carried away to the police station, about as unattractive, unlovable a piece of humanity as I have seen in some time. But I have no doubt that somewhere in that dark and besmirched life there are the elements which, if they could only be properly treated, like the coal tar, would bring out bright colors of beauty and sweet fragrance of character. These things Jesus clearly saw. We have in our cities and counties homes for incurables; some hospitals have incurable wards. This world is a great hospital for the diseases of sin; but as the Great Physician passes through it on his service of healing, he knows no ward for the incurables. There are possibilities of salvation for every creature, no matter how degraded and sinful.

This subject of "Jesus, the Friend of Sin-

ners," came to me during the closing moments of our annual meeting last Sunday evening, and was suggested by a question as to what disposition should be made of members of a church who have ceased to attend any of the services, either religious or social, and seem to have no interest whatsoever in the welfare of our cause, the Sabbath, or anything connected with the work of the church, and the question was raised whether or not it would be better to drop their names from our church roll. This is a question that I had not seriously considered, until I became a pastor, and my present position may change in the future. I find that many of my views on all sorts of questions are changing and changing as the years go by. But my present position is this: so long as people who are members of the church do not identify themselves with some other church organization, and thus automatically cut themselves off as members with us, I shall not take the lead in having their names dropped from our roll. If other members of the church wish to bring up the matter, and the majority are in favor of dropping them, why I shall not oppose it. But I shall not take the lead in having such people turned out of the church. This does not apply to people who have moved away into other places, whose whereabouts we can not discover, with whom we can make no connection for years and years, and who may, for all we know, be dead long ago. There are such instances where it would seem better simply to drop the names. I suppose in this position I am at variance with the traditions of our denomination, possibly at variance with the policy of this church itself. I do not know. But when I consider the matter of dropping some one from the church, there at once comes to my mind the words of Jesus, "He that is without sin among you let him first cast a stone at her." And Paul's words to the Romans, "Therefore thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself."

Suppose some brother among us has wandered away, possibly fallen among thieves, is it for me to assume the role of superiority, gather my robes of freedom from that particular sin, and, like the priest in the parable, pass by on the other side?

Suppose some sister has fallen in the pathway of rectitude and duty, is it for me to make a call, to write a letter, like the Levite in the parable, to look upon the fallen one, and then, gathering up my skirts of freedom from that particular sin, pass by on the other side?" Rather let me try to play the part of the Samaritan, however feeble, and blundering, and inefficient those efforts may be. Suppose some young man has gone astray and is lost in the wilderness. Is it for me to shut the door of the sheepfold and stay with the ninety-and-nine? I do not so understand the parable. But you say, "He stays in the wilderness, he doesn't care if he is lost. He has been sought, he has been pleaded with, he won't come back, he doesn't want to come back." Yes, but he may some time. He may get into trouble, disaster may overtake him, he may come to himself. Then how would he feel to find that while the door has not been barred against him, while it may be quite possible for him to gain an entrance, yet, after all, he has lost his home, his name has been stricken from the list? I want every member of this church, no matter how far he has wandered away in his interest and zeal and devotion, I want every member to feel that the door is always open, that the tie has never been broken only so far as he himself has broken it, that "welcome home" is a hymn this church sings every day that "rejoice with me for I have found my sheep," is the song of praise this and church delights to sing.

But some may say, "The example of such people is harmful to the rest of us, and especially to the young people. I suppose it is, I know it is. But listen. What advantage would it be to take the names of such people off the church roll? Would their example then be any better upon the rest of us, and especially upon the young people. And will not the church have a stronger, firmer hold upon its members, and especially the young people, if it tries to imitate, in spirit and in truth, the example of the father of the Prodigal Son, who saw the boy when he was yet a long way off, and who went out to meet him, and gave him a loving welcome home again?"

But lest I be misunderstood, I must add this word of warning. The example of

Jesus in eating and drinking, in entering into the joys and pleasures of life can be no excuse for indulgence that is harmful to self or to others. As some one has said, "It is no use to quote Christ's example as a cover for luxury and excess, and grasping at material enjoyments which are not innocent in themselves, or are mixed up with much that is not innocent. Many a man darkens his spirit; enfeebles his best part, blinds himself to the things beyond, by reason of his taking the liberty, as he says, which Christianity, broadly and generously interpreted, gives, of participating in outward delights. It is better to enjoy and to subdue, than to obtain and to suppress, but abstinence and suppression are often essential to faithfulness and noble living. If I find that enjoyment of innocent things harms me, or is getting to stimulating a craving beyond my control, or if I find that abstinence from innocent things increases my power to help a brother, or to fight against a desolating sin; or if things good and innocent in themselves, and in some respects desirable, and admirable, are yet so mixed up with, and inter-twisted with evil things, then Christ's example is no plea for my sharing in such." It is better to pluck out the eye, or cut off the hand that causes offense, and so thus maimed go to eternal peace, than to keep them both and thus shut ourselves out in the darkness of death.

Jesus Christ "came eating and drinking," and therefore the highest and best thing is that Christian people should innocently, and with due control, and always keeping themselves in touch with God, enjoy all outward blessings, only subject to this law, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

He who was the friend of publicans and sinners has set the example for us. . . . And may the Lord help us all to accept Jesus, the friend of sinners, as our Friend, and may he enable us to entertain ever towards all mankind the same Christ spirit of helpfulness and kindness and friendliness which will mark us as being his true disciples. In his name. Amen.

"Those who use it, or excuse it, or vote for it, or do nothing against it, are responsible for the drink evil."—Scanlon.

WISDOM FROM THE ORIENT

Talking cooks no rice.
The best soldiers are not warlike.
Marble is no less hard for being polished.
Would you be clear-sighted? See yourself.

If you walk on snow you can not hide your footprints.

A journey of 10,000 miles can not begin without taking the first step.

Who offends heaven has none to whom to appeal.

The great way is not difficult, but every one loves the bypaths.

The warrior who pities is the warrior who wins.

Men do not believe on him who does not believe in others.

He who has the hardest falls is he who does the swiftest riding.

Though you live near a forest, yet waste no firewood.

When a lamp is without oil the wick is useless.

Repair your roof before the rains come on; dig your well before you grow faint from thirst.

As a hollow building echoes all sounds, so does a vacant mind respond to every suggestion.—*Unidentified.*

RESOLUTIONS OF SMYPATHY

Whereas, In the providence of God our Woman's Missionary Society has been called to mourn the death of one of its faithful members, Mrs. Kate True, therefore be it

Resolved, That while we deeply mourn her departure, we bow in humble submission to the will of Him who doeth all things well; and are consoled by the assurance that our loss is her eternal gain; and be it

Resolved, That we hereby extend our deepest sympathy to the sorrowing family and pray that the tender Father will comfort them in this sad hour.

"I can not say, and I will not say
That she is dead, she is just away.
With a cheery smile, and a wave of the hand
She has wandered into an unknown land."

Resolved, That copies of these resolutions be sent to the family, and that they be placed on the records of the society and published in the SABBATH RECORDER.

MYRA HUTCHINS,
ELIZA FISHER,
HANNAH WATTS,
Committee.

DEATHS

STILLMAN.—At Howard, R. I., on July 5, 1918, Frances E. Stillman, in the 85th year of her age.

Frances Eliza was the oldest of the children of Ephraim and Pamela Potter Stillman. She was born in Hopkinton, R. I., on December 5, 1833. She was educated in the schools of her town and at DeRuyter Institute. She also studied music in New London, Providence, New York, and Boston.

Besides teaching music to private pupils and in classes, she was a regular instructor in several institutions of learning, including the school at Petersburg, N. Y., conducted by Rev. Azor Estee, Hopkinton Academy, and Salem College, where she spent six years. To some she might be best known as a sister of Rev. Horace Stillman.

In early life she became a Christian and was from that time until her death a faithful member of the First Hopkinton Seventh Day Baptist Church. In her declining years she was well cared for by her family, especially by her nieces, who live near the old home.

She loved the Sabbath and the Lord of the Sabbath. She loved music and to teach music. She was cheerful and generous. She lived a long life and has gone to her reward. G. B. S.

RANDOLPH.—Anna J. Randolph, daughter of Asa A. F. Randolph and Adelaide Randolph, was born September 10, 1874, and died near Shiloh, N. J., August 2, 1918, aged 43 years, 10 months, and 22 days.

Anna was one who needed special care. The more our children need us the more we are willing to do for them. The love of a mother for her children is like the love of Jesus—everlasting. Anna was tenderly cared for by her mother till her mother's death. From that time until her death she lived with her sister, Mrs. Robert G. Jones, where all that love and sympathy could suggest was done for her.

Funeral services were conducted by Rev. A. G. Crofoot at the house, and burial was beside the loved ones in the Shiloh Cemetery. A. G. C.

MUDGE.—Myron C. Mudge, son of Nathan and Eliza Prior Mudge, was born in Poultney, Rutland Co., Vt., July 24, 1848, and died August 4, 1918, at Welton, Ia., aged 70 years and 11 days.

He was the youngest of a family of nine children—four brothers and four sisters. He was united in marriage to Jennie C. Hull at Welton, Ia., September 10, 1870. To them were born three children—Hattie Odessa (Mrs. Horace Loofboro), Leola Marcia, who died September 24, 1897, and Mae Evelyn.

He united with the Seventh Day Baptist church at Welton, Ia., in December, 1870, where he remained a member until his death. He leaves to mourn his loss his wife, two daughters, and two grandchildren, besides a foster son, William H. Johnson; two sisters, Laura Eveline French, and Marcia Miranda Davis, both of Manchester,

Ia., and one brother, Loyal Cornelius Mudge, of Burlington, Ia. The family mourn his death deeply, but feel comforted by the knowledge of his steadfast Christian faith, and by the expressions of rest and comfort during his last illness.

The funeral services were conducted by Rev. Paul S. Burdick, pastor of the Welton church. Burial was made in the Welton Cemetery.

P. S. B.

MOSHER.—Private Floyd Charles, 6th Machine Gun Battalion, 23d Co., U. S. M. C., died of wounds received in action.

When war was first declared, Charlie enlisted, and was with the first forces landed in France. His life was unassuming, yet not lacking in those sturdy qualities that make a young man respected and loved. When only a boy he was baptized by Rev. J. E. Hutchins and united with the Berlin Seventh Day Baptist church. He had the honor of being the first to enlist from our church, our town, and the first from either to give his life for his country.

He leaves one sister and an aunt, beside many warm friends, to mourn his early death.

Thrice dear to us all becomes our glorious country, preserved to us in all her freedom by the death of her noble sons. M. E. G.

WORDS OF APPRECIATION

We, the members of the Woman's Missionary Society of North Loup, Neb., wish to express our appreciation and love for our departed sister, Mrs. Delia Chase, who has been a faithful member since the organization of our society. We deeply feel the loss we have sustained, but while we bow in submission to the divine will, we pray that we may be enabled to emulate her cheerful Christian spirit and be as ready as she was for the instant call to "come up higher." We are impressed with the greater responsibility which falls upon us, who are left, to carry on the work she has laid down. We extend to the bereaved family our heartfelt sympathy, and pray the heavenly Father to comfort them in their loneliness.

MYRA HUTCHINS,
ELIZA FISHER,
HANNAH WATTS,
Committee.

Sabbath School.—Lesson IX, August 31, 1918

CHRISTIAN GIVING.—Luke 6: 30-38; 21: 1-4
Golden Text—"Remember the word of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Acts 20: 35.

DAILY READINGS

Aug. 25—Luke 6: 30-38. Christian Giving.
Aug. 26—Luke 20: 45-21: 4. Generosity better than display
Aug. 27—2 Cor. 9: 6-15. Giving and Receiving
Aug. 28—1 Chron. 29: 1-5. Gifts of Wealth and Life
Aug. 29—Ex. 35: 20-29. Freewill Offerings
Aug. 30—2 Cor. 8: 7-15. The Grace of Liberality
Aug. 31—1 Tim. 6: 9-19. The Right Use of Wealth

(For Lesson Notes see *Helping Hand*)

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, 164 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.

What is it to be a gentleman? It is to be honest, to be gentle, to be generous, to be brave, to be wise, and possessing all these qualities, to exercise them in the most graceful outward manner.—*Thackeray*.

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 11, 1918.

Terms of Subscription
Single copy05
Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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Nothing is so important to a child as a true home and family life, where the child is at school already, with the two great teachers, Nature and Love.—*Helvetius*.

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"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33: 27.

When earthly ills and imperfections press
Upon our hearts with heavy, leaden power;
When fears of falling bring us sore distress;
When blinding tears do flow and shadows lower,
Till God is hidden in some evil hour;
Then let these holy words allay our qualms,
And still our fears, though weak and earth-defiled.

*"Beneath thee are the everlasting arms."
They are beneath; yet as the sleeping child
Feels not beneath the arms of mother mild,
So in this night of dreams and rude alarms,
We feel them not and doubt Heaven's guardian care;
But 'neath us always are the eternal arms;—
When morning breaketh we shall find them there.*

*—Rev. Melatiah E. Dwight, D. D., in The People,
the Land and the Book.*

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