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### Buy Liberty Bonds

# The Sabbath Recorder

*"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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

## AMERICAN SABBATH TRACT SOCIETY

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**Recording Secretary**—A. L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—F. J. Hubbard, Plainfield, N. J.  
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**Corresponding Secretary**—Rev. Arthur E. Main, Alfred, N. Y.  
**Recording Secretary**—Prof. Frank L. Greene, Alfred, N. Y.  
**Treasurer**—Prof. Paul E. Titsworth, Alfred, N. Y.  
 The regular meetings of the Board are held in February, May, August and November, at the call of the President.

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**Corresponding Secretary**—Mrs. J. H. Babcock, Milton, Wis.  
**Treasurer**—Mrs. A. E. Whitford, Milton, Wis.  
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**Secretary, Southeastern Association**—Mrs. M. G. Stillman, Lost Creek, W. Va.  
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**Secretary**—W. C. Hubbard, Plainfield, N. J.  
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 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

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

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

## BOARD OF FINANCE

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

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

## BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT

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

## THE TWENTIETH CENTURY ENDOWMENT FUND

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

# The Sabbath Recorder

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

VOL. 85, NO. 8 PLAINFIELD, N. J., AUGUST 26, 1918 WHOLE NO. 3,834

## The First Conference Held in Nortonville

In 1892, the church at Nortonville, Kan., entertained its first Seventh Day Baptist General Conference. At that time the house of worship stood two or three miles out of town, toward "Seventh Day Lane," where the church had its beginning.

Owing to the lateness of the train, delegates did not arrive in time for a forenoon session, and Conference could not begin until four o'clock in the afternoon.

At this Conference Rev. Edwin Shaw—then a member of the faculty of Milton College—presided as vice president and made the opening address. The clerks were Rev. Lewis A. Platts and Arthur L. Titsworth. It may be interesting at this time to read some brief sayings of Brother Shaw in this address made twenty-six years ago:

Our cause is indirectly aided by the discussions concerning the World's Fair and Sunday observance and attempts to legislate in reference to the American Sabbath. Whatever agitates and stirs up the people to talk and think about the Sunday Sabbath and its observance, helps our truth. For the great mass of people are wholly ignorant of the question; and agitation, by bringing in knowledge and information, is always favorable to truth.

We live in an age when grave religious questions are being tested by careful, painstaking, conscientious and devout scholarship, and we have no reason to tremble over the outcome.

It is a comfort for us to observe that any new light which even the higher critics have brought to bear upon the Word of God does not invalidate in the least the grounds of our obligation to observe the Sabbath of the fourth commandment.

It is our duty to be broad in our lives and views. . . . Do we wish to be strong, then we must be broad. . . . The broader men and women are in their thoughts and views the stronger they become, the wider the scope of their influence.

It is our duty to keep the Sabbath better. . . . Our estimate of the obligation to keep the Sabbath depends largely upon our manner of observing it. If we are loose and careless in the way we keep God's day, very soon we become indifferent to its obligations upon us. . . .

We are convinced that we have the truth on our side, and the truth is always worth living

for, worth working for, worth sacrificing for, worth suffering for, it may be worth dying for.

In that Conference four new men appeared among us, giving inspiration and encouragement: Rev. James F. Shaw, Rev. L. F. Skaggs, Rev. N. Kinne, and Rev. Madison Harry.

About fifty of the one hundred and forty-six delegates, from forty-five churches, came from east of Chicago.

A special movement was set on foot in that Conference to strengthen and build up the Theological Seminary, and \$1,500.00 a year for six years was subscribed for that work. George H. Babcock, Charles Potter, and others gave liberally to this fund.

The sessions of that Conference were held in a large tent and the church building was made into a dining hall in which an average of over five hundred people took their noon meals each day.

Student evangelistic work was new and much interest was taken in the reports and services of the six student evangelists who were present. Dr. Rosa Palmberg was introduced as one ready and willing to reinforce the medical mission in China. Great enthusiasm was shown in regard to the work of the denomination. The spirit of unity prevailed, and evangelism was the watchword. Every one went home delighted with Kansas, and that Conference was pronounced one of the best we had held up to that time.

## The Second Conference At Nortonville

After a lapse of twelve years, in 1904, the General Conference met a second time with the Nortonville Church. Great changes had come in the growth of the town, and the drift of population had brought so many of our people into it that in 1900 the church and parsonage were moved to a more convenient site and remodeled.

Owing to the proximity of the St. Louis Fair and the favorable railroad rates offered to excursionists, the attendance upon that Conference was large. The Committee on Credentials reported a delegation



of two hundred and sixteen from thirty-five churches, about seventy-five of whom were from places east of Chicago.

Dr. George W. Post was the president and Rev. Earl P. Saunders and Rev. Wayland D. Wilcox served as clerks. This was the first Conference under the readjustment plan in which the main work was done by committees. As to the efficiency of the new plan, Dr. Lewis in an editorial said:

The unity of the program for the main sessions and its direct bearing on denominational work was a marked feature of anniversary week. The committees to which the various interests of the Conference were referred, and the time given to them was an improvement on former Conferences. . . . The results of such committee work were highly satisfactory. The writer . . . has never seen as good results from the work of committees as were attained at Nortonville.

At that meeting Dr. Post was re-elected president much against his own wishes. But the readjustment plan had made such a successful beginning under his leadership that it seemed unwise to change at that time, and Dr. Post yielded to the wishes of the people. Upon this matter Dr. Lewis wrote:

There was a unanimous feeling that "readjustment" is not a local issue, that East, West, North and South disappear in connection with the presidency of Conference at this time.

The editor of today wonders if we have not reached a point where the new president, instead of being elected each year, may hold his office for a term of years. Is it not as essential to have a president hold office several years as to have a permanent secretary?

At the time of this Conference an editorial in the *Atchison Globe*, long enough to fill nearly two RECORDER pages and giving quite an accurate history of our people, began with the words:

If the Seventh Day Baptist creed could put as much kindness into people generally as it has into the delegates to the Seventh Day Baptist General Conference, which has been in session at Nortonville since last Wednesday, every one ought to join that church. The older men, especially the ministers, have the softness of speech and graciousness of manner that grow only out of peace and good will.

A week or so before that Conference the same paper published the following as part of an editorial:

Ever since we have lived in Atchison, nearly twenty-seven years, we have heard good reports of the Seventh Day people. They are Seventh Day Baptists, and their section of Atchison County is known as "Seventh Day Lane," a long lane southwest of Atchison is lined with the farms of the Seventh-day people. They never go to law; they never quarrel; they are thrifty, industrious, clean, reputable. When they are spoken of, it is always with respect. They believe Saturday is the true Sabbath. If this doctrine can do as much for other people as it has done for them, by all means let the world change its present Sunday.

We give here very briefly some of the points in President Post's address, made after a short review of our history:

We have need of faith and of practical common sense . . . wisdom and tact, divine wisdom and superhuman tact. We have need of shrewdness and conservatism.

But there are two kinds of conservatism—the one genuine, the other spurious. That conservatism which looks before it leaps, which is sure it is right, and then goes ahead, I glory in, and we have that kind among our people. But there is a conservatism which is too self-satisfied; which is opposed to any change, which is blind and prejudiced and bigoted; which puts its head under its wing like the ostrich and imagines that it is safe. Such conservatism is one of the most worthless assets which a man or a people can possess.

Some defects or imperfections to be remedied were mentioned, such as our failure to pull together as one people; lack of system; a growing desire for luxury; our young people leaving us, which is largely our own fault; the tendency to live beyond our means; lack of material for the ministry; local experiments to the detriment of old and time-tried lines of work; lack of concentration; lack of money.

Then followed recommendations as to the remedy for each of these imperfections, after which Dr. Lewis offered prayer for God's blessing and guidance in our efforts to solve the problems which confronted us as a people.

The name of Dr. Lewis reminds me of the changes that have come by the going home of many workers since the last Conference at Nortonville. The records show that death has claimed nearly a score of those who were there as visitors, to say

nothing of the residents around that place. Among them are the following ministers, —Rev. A. H. Lewis, Rev. E. B. Saunders, Rev. O. U. Whitford, Rev. L. A. Platts, Rev. George J. Crandall, and Rev. A. P. Ashurst; and the laymen, George B. Carpenter, David E. Titsworth, John Hiscox, Stephen Babcock, Ira J. Ordway, Dr. O. E. Burdick, Henry A. Chase, and others, all active men in the denomination, who, while they will never again join with us in making plans for the Master's work, have left us precious memories and the imperishable influences of noble lives.

#### The Third Conference In Nortonville

These editorials are being prepared just before we leave for the third General Conference in Nortonville, and even now from far and near the friends are starting for the annual convocation. When these lines leave the press this Conference, too, will be a thing of the past. The address of President Frank J. Hubbard and some of the reports furnished in advance have already been published, but for an account of the meetings our readers must wait another week.

#### AMERICAN SABBATH TRACT SOCIETY ANNUAL STATEMENT

##### To the Seventh Day Baptist General Conference:

In submitting this Annual Statement the Board of Directors of the American Sabbath Tract Society wishes to render unto Almighty God reverent thanksgiving for the loving kindness and tender mercies which have been with us as a people during the year. Grateful acknowledgment is made for the loyal and hearty support which the denomination has given to the Tract Society while carrying on the work committed to it by the people.

The statement for last year contained an "outlook program" of twelve parts, as follows:

1—A continuation of the work of the Sabbath evangelist, preaching and teaching, visitation, parlor meetings, distribution of literature, Sabbath institutes, etc.

2—An increased paid circulation of the SABBATH RECORDER. Gifts to pay for subscriptions to be sent to worthy poor, libraries and reading rooms, those wishing

to become acquainted with the denomination, etc.

3—A denominational Publishing House, up-to-date in equipment and management, in vital sympathy with the people and receiving a united loyal support.

4—A building to be owned by the denomination, to be the home of the publishing interests of the people, a file of denominational literature, a headquarters for denominational records, a shop for the manufacture of literature, and a home for its interests.

5—Publication and distribution in tract and booklet form of literature proclaiming the obligations, privileges, and value of the Sabbath of Jesus Christ.

6—Preparing and providing of programs for Sabbath Rally Day, the third Sabbath in May of each year.

7—A library of denominational literature in every church.

8—Sending representatives, as seems wise from time to time, to conferences, meetings, legislative halls, etc., where matters of interest to the denomination are being considered.

9—A firm stand against civil legislation to support religious interests.

10—A continuance of historical research in the preparation of denominational literature.

11—A continuance of the plan now on trial of a joint secretaryship with the Missionary Society.

12—A larger spirit of sacrifice, a loving spirit of unity and fellowship, and the purpose to stand by the cause "to the very end."

The review of the work of the board for the year will take the form of this program, and will be considered under these twelve headings.

#### SABBATH EVANGELISTIC FIELD WORK

Our Sabbath evangelist, Rev. Willard D. Burdick, continued his work along the same general lines as the year before, until April 1, 1918, when his resignation took effect and he became pastor of the Piscataway Seventh Day Baptist Church at New Market, N. J. His report for these nine months is as follows:

Report of Willard D. Burdick to the American Sabbath Tract Society for the nine months beginning July 1, 1917.

DEAR BRETHREN:

I began the year as your field representative by assisting in tent meetings in Michigan during July and August. The evangelistic party was the Rev. D. Burdett Coon, evangelist, and a male quartet, consisting of J. H. Lippincott, Willard D. Burdick, C. H. Siedhoff, and D. N. Inglis. J. S. Nelson sang in the place of Mr. Siedhoff the first two weeks.

There were several converts in the meetings at White Cloud, and a number of persons came to the Sabbath. Three of the Michigan Sabbath-keeping churches of the Church of God denomination were encouraged by our work among them to unite with our denomination in the fall.

The months of September and October were spent in supplying the Milton Church, in the absence of Pastor L. C. Randolph in the interests of Milton College. I returned my salary to the Tract Society for the two months.

During November and December my work was at different points in New Jersey, Philadelphia, on the Verona field, DeRuyter, and Scott, N. Y. Short Sabbath institutes were held at Verona and DeRuyter.

Most of the months of January, February, and March were spent in Rhode Island, Massachusetts, Connecticut, New York, and Ohio, conducting Sabbath institutes at eight places, and visiting lone Sabbath-keepers.

During the nine months I have held meetings or called in the interest of our work at the following places: Battle Creek, Augusta, and White Cloud, Mich.; Milton and Milton Junction, Wis.; Plainfield, New Market, Shiloh, and Marlboro, N. J.; Philadelphia; Verona, DeRuyter, Homer, Scott, New York City, and Berlin, N. Y.; Hopkinton City, Rockville, Canonchet, Ashaway, Bradford, Westerly, Providence, in Rhode Island; East Brookfield and Worcester, Mass.; Waterford and New London, Conn.; Cleveland and Jackson Center, Ohio; and Chicago, Ill.

The following is a summary for the period.

Worked in 30 different places; made 557 visits and calls; sent out 175 letters and cards in the interest of "Field Work"; wrote several articles for papers, gave 51 sermons and several addresses, assisted at

several communion services, funerals, and baptismal services; assisted in tent meetings for two months; attended meetings of the Tract Society, Missionary Society, and Sabbath School Board, and several meetings of different committees; spoke on the Sabbath question at White Cloud, Battle Creek, Marlboro, and New Market, and conducted Sabbath institutes at Verona, DeRuyter, Hopkinton City, Rockville, Ashaway, Bradford, Westerly, Waterford, Berlin, and Jackson Center; distributed 1820 copies of tracts,—about 24,880 pages.

Amount of expenses chargeable to the Tract Society for this time, \$164.87.

Because of my desire to be at home more of the time I began joint work with the Piscataway Church and the Tract Society April 1, and am to spend nine months of the year with the church and three months in field work for the Tract Society.

During the period of my field work I have had the cordial and hearty support of the Tract Society, of our churches, and lone Sabbath-keepers.

I am certain that the denomination favors the field work that the Tract Society is doing, and that the people will morally and financially support the society in its present plan of using pastors of churches for their field representatives for a part of the year.

Respectfully submitted,

WILLARD D. BURDICK.

New Market, N. J.,

August 1, 1918.

To continue this field work the board has entered into an arrangement with Rev. Willard D. Burdick and the church of which he is the pastor, by which Brother Burdick is to spend three months of each year, in two or three different periods, working on the field under the direction of, and supported by, the Tract Board. Similar arrangements have been made with Rev. George B. Shaw and the First Seventh Day Baptist Church of New York City, N. Y.

#### THE SABBATH RECORDER

Chief among the agencies employed by the Tract Society for the promulgation of the Sabbath is the weekly magazine, the SABBATH RECORDER. Strenuous efforts have been made to secure paid subscribers, and with considerable success. But about as

many subscriptions have not been renewed, and the list remains about as last year. Following up a suggestion which was made at the last session of the General Conference, the board secured so far as possible the names and addresses of the men who have gone into army and navy from Seventh Day Baptist homes. Free copies of the SABBATH RECORDER were sent to their camp addresses. At one time this list numbered one hundred and ninety-eight. It was soon seen that the men were so constantly on the move that it was impossible for the magazine to reach them with any degree of certainty, and after a few months the attempt was given up, except in special cases, where permanent addresses for a time were sent to the office. Many letters from the men, however, testify to the value of the effort which was made to keep them in touch with denominational matters. For statistics in regard to the SABBATH RECORDER see the report of the business manager of the Publishing House under the next section of this statement. The following paragraphs are furnished by the editor, Rev. Theodore L. Gardiner, D. D.

Our fathers were keenly alive to the great need of a denominational paper, and the General Conference of 1839, seventy-nine years ago, recommended immediate steps to secure one. In the following year a company of brethren in DeRuyter, N. Y., began publishing the *Seventh Day Baptist Register*. This paper was the forerunner of the SABBATH RECORDER, which took its place in June, 1844, with Rev. George B. Utter as agent and editor. After four or five years a widespread desire to make the paper more denominational resulted in the organization of a Seventh Day Baptist Publishing Society in 1849. For several years of constant struggle owing largely to financial difficulties the RECORDER was kept alive by private subscriptions to meet expenses, and was edited either by individuals or by committees, until it was sold to Mr. Utter, who published it in connection with the *Narragansett Weekly*, until June, 1872. At that time it was purchased by subscriptions from our people and for forty-six years it has been truly the denominational paper, published by the American Sabbath Tract Society.

Its editors under this society have been:

Rev. Nathan V. Hull, a little more than nine years; Rev. Lewis A. Platts, nearly eleven years; Rev. Leander E. Livermore, five years; Rev. Abram Herbert Lewis, a little more than nine years, until September 1, 1907, when the present editor began his work.

After seventy-five years of struggle, forty-six of which have been under denominational management, most Seventh Day Baptists have come to prize the RECORDER as essential to our denominational life. There is no interest now cherished by our people but owes much of its success to the work of the SABBATH RECORDER. That our scattered churches have kept the unity of the Spirit, and have year by year rallied to the support of measures set on foot at the annual Conferences, is due largely to the influence of this paper. Lone Sabbath-keepers all over this land have found in it a source of strength. To many of them it comes like a letter from home, and our soldier boys cherish its visits in camp and field as it goes to them with messages from their home churches.

The Bible and the Spirit of Christ are sufficient to ensure essential unity of belief in the fundamentals of Christianity, but when we come to matters of service and methods of work by which to make the most of our united efforts to win men to the truth, a denominational paper is indispensable. What could we do without this medium of communication between the churches, and the boards, schools, and mission fields?

Our hope of practical oneness as a denomination lies in the service the SABBATH RECORDER can render in the homes that make up our churches. The cause we love has undoubtedly suffered loss during all the years because the denominational paper has not been welcomed in many of our homes. If the SABBATH RECORDER, with its messages from the young people, from the women's societies, from the Sabbath schools and churches, from mission fields at home and abroad, from Sabbath-reform workers, and from the world-wide interests in behalf of humanity, could secure a careful reading in every Seventh Day Baptist home and by every individual member of our churches, there would undoubtedly be a great gain in the efficiency of the denomination. If all our families



were loyal to the RECORDER, its influence for good would probably be doubled.

#### THE DENOMINATIONAL PUBLISHING HOUSE

Following is the report of the business manager, Mr. Lucius P. Burch:

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

In presenting this our third annual report, for the year ending June 30, 1918, we have not much new to add to our report of last year. The status of all the publications is very much the same as last year. Some of them show a slightly larger deficit, while others remain nearly the same. It must be borne in mind that the cost of doing business has advanced in the past year, and is still advancing. The actual increase in the cost of producing the same work this year over last year is nearly 20 per cent. You will therefore see that to keep the cost of the publications anywhere near what they have been it becomes necessary to make some changes or practice economies in some form. We have done all we could in the past to take advantage of the best prices in paper and material that we were able to get, and in this way do what we could to meet the ever rising tide of costs. How well we have succeeded the appended statement of the publications will tell.

The SABBATH RECORDER.—There are still many names on the RECORDER mailing list that will have to be removed if some means is not found whereby the indebtedness to this magazine can be liquidated. Since the last Conference the Publishing House has sent out notices and letters to every one on the delinquent list, in many cases appealing to the pastors of the various churches for information in regard to the subscriber, but generally without much result. There is now due from subscribers the sum of \$640.28. The total cost of publication was \$8,002.74; difference between cost and income for the year was \$3,826.41; and the number of subscribers is 1888, a loss of 54 in the past year.

The Sabbath Visitor.—This publication shows a slight reduction in the actual cost and in the excess cost over income. The excess this year is \$526.65 against \$608.51 last year. The total number of subscribers is 958 against 1072 last year.

The Helping Hand.—Here, also, the ac-

counts have come more nearly balancing than they did in 1917, due to a slightly increased collection. The actual cost of the publication shows an increase of about \$46.00. The difference between cost and receipts amounts to \$161.92, while there is a falling off of 133 papers distributed. This publication still continues to overrun 64 pages, which helps to increase the cost. We favor some method of making this publication and the *Junior Quarterly* uniform in size each issue, and in this manner helping to hold the costs down as much as possible. At the best they are bound to increase in the present unsettled conditions of the publishing business.

The *Junior Quarterly*.—Last year we had but three issues in the report, which does not compare well with the present four issues. The deficit on four quarters is \$182.48, while for three issues of last year the deficit was \$86.10. There are 872 subscribers, against 1008 last year.

The other publications of the board have been very limited, consisting of the reprinting of some tracts that had become exhausted.

The *Year Book*.—Last year at Conference, the Publishing House proposed to issue the *Year Book* by January or before, but in this we were mistaken. If the *Year Book* is to be issued early we must have the copy promptly and in a condition not to require changes in the proof. Some of the copy which did not come from the recording secretary of the General Conference was received so late that it was not possible to get the book through as suggested. We think there are very few that really conceive of the amount of work entailed in the composition and printing of this report. The book this year consisted of 384 pages—32 pages more than ever before—which materially added to the cost of its publication. There were 26 sixteen-page forms to print, of which 32 pages were tabular, and required special handling. There was spent in the production of the 1917 *Year Book* a total of 534 hours. This does not include any clerical work that was necessary or the proof reading, which required numberless hours besides.

The past year the total business of the Publishing House amounted to \$27,086.06. Of this amount \$11,390.14 was denominational and done at actual cost. Of this

amount \$10,041.86 was Tract Society printing. Since the last report the inside of the plant has been redecorated—the first time it has been decorated in over twenty years—very materially improving the appearance of the office. New material has been added in the composing room and press room as the need became urgent, but no radical improvements have been made, and we are still in need of many of the things that we mentioned in our report of a year ago. We consider that we are doing as much business as the present equipment and facilities can handle, and we can not see where it can be increased to any extent without making some changes and improvements, and if the desire of the board is to expand, some of these changes will have to be made in the very near future. We have installed a Humana feeder on one of the job presses, which is working very satisfactorily, and will help to a considerable extent. This feeder was authorized in May, 1916, and will be paid for from the sinking fund, as intended then.

#### A DENOMINATIONAL BUILDING

The General Conference, at its session in 1917, voted "that we recommend that the Tract Board proceed with the erection of a Denominational Home as soon as in its judgment it seems wise to do so."

This matter was entrusted to a special committee of the board, which early in the year held one of two meetings and arranged that the November meeting of the board should give special attention to this matter, and so invitations were sent to all the churches to send representatives to the meeting. Special requests were also sent to a select list of people connected with denominational work to be present. The eastern section of the country was quite well represented at the meeting, which was quite informal and did not result in the formulation of any definite policy except that it seemed unwise to undertake the actual construction of the building during the period of war.

At the quarterly meeting of the churches in southern Wisconsin, at Milton, in January, one session was devoted to a discussion of the subject. Rev. George C. Tenney and Rev. A. J. C. Bond attended these meetings at the request of the Tract Board. Mr. Frank J. Hubbard, who as president, was making a trip in the interest of the

General Conference, also attended the meetings as a representative of the Tract Board.

Through the pages of the SABBATH RECORDER the chairman of the committee has kept the matter before the minds and hearts of the people.

At the present time a little over \$2,500.00 has been pledged, of which over \$2,100.00 has been paid for the building. The first \$500.00 is invested in a bond and mortgage at 6 per cent. About \$1,600.00 is in the form of U. S. Liberty Bonds, and a small amount is in the savings bank.

#### PUBLICATION AND DISTRIBUTION OF DENOMINATIONAL LITERATURE

Only one new tract has been issued during the year, a card printed on both sides called "Why We Are Seventh Day Baptists." Several new editions—of tracts already published—have been made, among them "Bible Readings on the Sabbath," and "Lovest Thou Me?" The distribution has gone on in the usual way, through special workers on the field, by volunteer workers, and by postoffice to lists of names and addresses, and in answer to requests for literature on the Sabbath question. The following is the report of the Canadian Branch Office.

The work of the Canadian Branch Office has been seriously handicapped during the year by the difficulty in getting material from the Publishing House. Embargoes on freight have been continuous, and part of the time it has been impossible to get the material through even by express.

But Brother Seeley has been faithful in his task, and the output for the year of Sabbath literature going to all parts of Canada, Newfoundland, and the West Indies, has been by the hundreds of thousands of pages. He is constantly securing lists of new names and addresses, and sends out by postoffice these messages of divine truth.

This is a work of seed-sowing, almost wholly. The cultivation and care falls to others, and the harvest is the Lord's.

In this connection reference may also be made to the assistance given by the Tract Society to Rev. T. W. Richardson, of London, England; Rev. T. L. M. Spencer, of Georgetown, British Guiana, and Rev. G. Velthuysen, of Amsterdam, Holland, in publishing and distributing the

*Sabbath Observer*, the *Gospel Herald*, and *De Boodschapper*.

Extracts from reports follow:

"The ordinary routine work of the Mill Yard Church continues in a fairly satisfactory manner. The services are regularly held, the attendance is about the average, interest is not gushing but steady, and an occasional stranger puts in an appearance. My home services on Sabbath mornings are also regularly held.

"Our weekly Bible Searchings class, held on Sunday evenings, did not obtain the attendance of one outsider, but several Sabbath-keepers who are not members of our church have taken part in it. Though the war was our special subject, we did not limit it to that. As to the war, our results were negative rather than positive. The utter absurdity of many popular ideas of prophecy was well demonstrated. We did not find anything to indicate when the war will end. Our evenings thus spent have been very interesting nevertheless.

"The Tithing Circle, though small—five members all told—was gratified to find how regular contributions cause the fund to grow. The circle was glad to vote a small sum to the 'Freewill Offering' for the American Sabbath Tract Society and the Missionary Society.

"Our own tract work is greatly hindered by the high prices for printing. Some work has gone up to three or four times the normal price; and even at that we are threatened with a full stop, for want of paper. I sincerely hope we shall at least succeed in issuing the next two numbers of the *Sabbath Observer*, as they will complete our second septennial volume.

"Our special service during the quarter was that on Anglo-Israel, on March 2; a subject the interest in which is being greatly intensified by the war and the fulfilment of prophecy. It brought us the largest attendance for over twelve months."

(Two sons of Brother Richardson early entered the war, becoming 1st and 2d lieutenants. One was killed in action on the Ypres front, November 6, 1917, and a third has also entered the service.)

DEAR BRETHREN OF THE TRACT SOCIETY:

Greetings: Grace, mercy, and peace from God our Father and his Son Jesus Christ be multiplied upon you.

I am thankful to God for another opportunity of presenting this report.

The work of Sabbath reform has been carried forward during the year in preaching, visiting, Bible studies and the publication of the *Gospel Herald*. I have had many interesting visits and the supply of tracts sent has been of great service to me. I always keep my pockets with a supply so that I can distribute readily. I think the new Gospel tracts fine. They are just to the point. The Sabbath tract, "Her Wedding Ring," by Mrs. T. J. Van Horn, presents the truth in an interesting and brief form which is fully appreciated here.

We greatly appreciate the help given in supplying us with tracts and an appropriation for the *Gospel Herald*.

Sabbath Rally was observed on the day appointed by the board. On the Sunday night after, a special program consisting of songs and recitations was given by the Sabbath school, emphasizing the Sabbath truth.

My statistical report for the year is: sermons, 124; prayer meetings, 94; talks, 55; visits, 139; pages of literature, 3,140; printed 900 *Gospel Heralds*; Bible readings, 18; Missionary letters, 38; Sabbath converts, 3.

I am sorry that more has not been accomplished, but we have done our best.

Calls are still coming from many places for literature on the Sabbath truth.

We have had many difficulties during the year, but in them all have felt the divine help.

Brethren, pray for us. May the blessing of our heavenly Father attend your deliberations.

Yours in the good work,

T. L. M. SPENCER.

From Rev. G. Velthuysen:

"As to *De Boodschapper*, we are working in the same line as last year. In editing we have an excellent help in Brother Vroegop. My daughter was not able to do what she did before, because her help is much needed in the household at this time when it is so very difficult to obtain what is needful. Brother Taekema is more a type of a scholar than a practical man; and the great majority of our readers are very plain people, who do not like elaborate and subtle articles.

"By the constant and faithful work of

Brother Munck the number of subscribers of *De Boodschapper* is gradually growing. At present we have about 400 subscribers. The fee is only one guilder. Otherwise it would not be possible regularly to introduce our literature as Seventh Day Baptists into the families, as *De Boodschapper* remains an outspoken exponent of our principles. But we try to treat at the same time other actual and vital questions. It is always a great reason for joy to us if we may keep our subscribers, after they have become well acquainted with our principles. It is no easy task for Brother Munck to canvass with *De Boodschapper* day by day, and I think the best way for him is to work in different parts of the country; but of course it is not agreeable for him not to stay with his family, as it is nearly impossible to move with a large family at the present time in Holland."

The Tract Society has continued its assistance, jointly with the Missionary Society, in work among the Italians in New York City and in New Era, N. J., also among the Hungarians in Chicago. For this work see the report of the Missionary Society. The Pacific Coast Association has been given help financially in meeting the traveling expenses of a representative in making visits among the lone Sabbath-keepers in that association. Dr. Edwin S. Maxson, of Syracuse, has been aided in securing suitable literature for distribution among the Hebrews of that city. The treasurer has forwarded to Miss Marie Jansz, of Java, all funds sent to him for that purpose. Much valuable information concerning the work of the society can easily be obtained by a careful study of the reports of the business manager of the Publishing House and of the treasurer of the society, and of the suggested budget for next year, all of which are found in this annual statement.

#### SABBATH RALLY DAY

The Tract Board this year as usual prepared, printed and distributed suggestive programs for the observance of the third Sabbath in May as Sabbath Rally Day. The Sabbath School Board, the Young People's Board, the Woman's Board and two pastors gave valuable help in the preparation of the copy, and the boards, by

means of circular letters and articles in the *SABBATH RECORDER*, promoted an interest in the observance of this denominational anniversary. The board feels that this is a good work, and plans its continuance.

From all available sources of information it is evident that Sabbath Rally Day was celebrated this year more generally than ever before.

#### DENOMINATIONAL LIBRARIES

Little interest seems to be taken on the part of the people in establishing a library of denominational literature in each church or parsonage. The offer of the Tract Board still holds good to send free copies of all future publications to any church that will make arrangements for taking proper care of this literature. The board will also try to provide, so far as possible, back numbers of its publications to any church that will gather up in its own locality all such material possible, make a careful list of the same, and then send a definite request for what is wanted to fill its files. Only one church during the year has established such a denominational library and asked for literature, and that only for the future, Berlin, N. Y.

#### KEEPING IN TOUCH WITH OTHERS

It is the purpose of the Tract Board to keep in close, sympathetic touch with the great religious movements of the times, not to accept and adopt, but to understand them, and thus know how to meet and to treat them. To this end it has the policy of sending its representatives to attend meetings where people are gathered together to discuss and to promote great social, moral and religious movements. The board also plans to supply its representatives with books and periodicals for personal study of these same questions.

It is a fact that very often our young people come face to face with modern movements in religious and theological fields, and are disturbed by them. And it is a sad comment on ourselves that all too often they can get no real sympathetic help from their elders, who have been content to leave these matters as they appeared to them years ago, and are not prepared to give intelligent assistance, while the young people with mistaken notions



wander away and are lost to us and our cause.

While it is the policy of the board to give its representatives every advantage to keep in touch with these great movements, yet there is little that can be reported. Sabbath Evangelist Willard D. Burdick and the secretary attended one meeting in New York City, a gathering of missionaries and missionary society officers and workers, and Editor Gardiner in April attended four meetings in New York City held under the auspices of the National Committee on the Churches and the Moral Aims of the War. But the representatives have been so occupied with their own work, that too little attention has been given to this important feature of the work of the board.

#### CIVIL LEGISLATION FOR RELIGIOUS INTERESTS

Civil legislation in favor of Sunday as a Sabbath, very likely because of war conditions, has almost ceased to be aggressive, and has been put on the defensive, most of the efforts of the workers now being spent against proposed legislation to give more liberty to business and to amusements on Sunday.

The Tract Board has not known of any instance where it seemed called on to guard the principle for which it unequivocally stands, that is, of opposition to state or national legislation in support of distinctly religious matters.

The board did, however, take quick and decided and effective action in reference to a proposed law in New Jersey, which at first provided for the holding of registration and primary elections on the Sabbath. A record of what was done by the board can be found in the SABBATH RECORDER of January 21, p. 77, second column; February 11, p. 104, second column; February 25, p. 241, second column, and p. 242, first column, all of 1918.

#### RESEARCH WORK

The research work in church history as related to the Sabbath, begun three years ago, has been carried on during the past year without the aid of a special worker. This work, under the best of conditions, must, of necessity, proceed slowly. The period receiving special attention is that of the first three centuries of the present era.

Much new material has been made available already, and more becomes available constantly, partly through the discovery of sources hitherto unknown, as in the case of Mithraism, where the epoch-making work of Professor Cumont has placed all students of the early history of Christianity under lasting obligations to him; and partly through the reorganization and new analyses of old material, as for example, Miss Harrison's "Prolegomena to the Study of Greek Religion," which is recasting the whole field of Greek philosophy as related to early Christianity. Numerous other works continually issue from the press, that tend to throw light upon these questions from new angles; and the effort of the research work has been to keep fairly abreast of this literature until the historical ground under consideration is more accurately surveyed and satisfactorily mapped.

#### JOINT CORRESPONDING SECRETARY

The plan of a joint corresponding secretary for the Tract and Missionary societies has been continued during the year. The secretary has pursued the policy of considering his work as belonging to the denomination as a whole, trying to represent both societies every day and all the time, whether at home, in the office or out upon the field. He has not had time to keep a record of the number of letters received and sent out, or of sermons and addresses and calls made, or anything of that sort, except in a very general way. For this kind of work he needs clerical help. And if the people wish to continue the plan, the secretary will employ an office stenographer as an assistant who will be able to make the secretary's work more than doubly efficient. This will mean an expense larger than the salary of many of our pastors, but it is absolutely necessary if the joint work is to be continued. The following is a brief statistical statement of field work, in which approximately one half of the secretary's time has been spent:

#### Denominational meetings attended—

Seventh Day Baptist General Conference, August, 1917, at Plainfield, N. J.  
Northwestern Association, September, 1917, Battle Creek, Mich.  
Southeastern Association, September, 1917, at Salemville, Pa.

Southwestern Association, September, 1917, at Fouke, Ark.

Eastern Association, May, 1918, at Shiloh, N. J.

Central Association, June, 1918, at Verona, N. Y.

The four quarterly meetings of the Board of Managers of the Seventh Day Baptist Missionary Society, July and October, 1917, and January and April, 1918, at Westerly, R. I.

Ten of the regular monthly meetings and one special adjourned monthly meeting of the Board of Directors of the American Sabbath Tract Society at Plainfield, N. J.

One meeting of the Woman's Executive Board of the Seventh Day Baptist General Conference, November, 1917, at Milton, Wis.

Two joint meetings of the Young People's Executive Board and the Board of Trustees of the Sabbath School Board of the Seventh Day Baptist General Conference, November, 1917, at Milton, Wis.

No record is here made of the meetings of the various committees connected with denominational matters that have been attended.

The following places have been visited, where one or more public addresses or sermons have been given: Ashaway and Westerly, R. I.; Waterford, Conn.; Plainfield, New Market and Shiloh, N. J.; Philadelphia, Hebron Center, First Hebron and Salemville, Pa.; New York City, Leonardsville, Burlington Green, Burlington Flats, West Edmeston, Brookfield, Verona, DeRuyter and Scott, N. Y.; Battle Creek and White Cloud, Mich.; Chicago, Ill.; Walworth, Milton Junction, Milton and Milton College, Wis.; Fouke and Gentry, Ark.; Belzoni and Beck's Prairie, Okla.; and Middle Island and Salem College, W. Va.

Visits have also been made where no public meetings were held, at Hopkinton, Bradford and Dunn's Corners, R. I.; Noank, Niantic and New London, Conn.; Camden and Glassboro, N. J.; Preble, Tully, Syracuse, Rome, Hornell, Andover, Little Genesee, Earlville and Lincklaen, N. Y.; Bangor, Mich.; Rock River and Albion, Wis.; Columbus, Ohio, and Memphis, Tenn.

Expenses for the year have been as follows for the Tract Society:

Salary . . . . .	\$600.00
House rent . . . . .	180.00
Traveling . . . . .	137.70
Postage . . . . .	18.63

Total . . . . .	\$936.33
Distance traveled, approximately	12,900 miles.

#### SERVICE, LOYALTY, AND VISION

"A larger spirit of sacrifice, a loving spirit of unity and fellowship, and the purpose to stand by the cause to the end."

This may be put into three words, *service, loyalty and vision*. However poorly the board may succeed in accomplishing its purpose, these three elements are in its spirit which it tries to live, and which it tries to send forth to the world, service, loyalty and vision.

It is the purpose of the board to serve in every possible way the highest and best interests of the people and the cause which the people hold dear.

It is the purpose of the board to be loyal and to teach loyalty to country, to home and to church, loyalty to the denomination and all its varied interests, the General Conference and all the societies, boards and schools, loyalty to one another, to truth and right, loyalty to the Sabbath, loyalty to God, personal loyalty and collective or corporate loyalty.

It is the purpose of the board to take the far look, to have a vision, to dream dreams, and to see things with the eyes of faith, to look forward and skyward, to visualize high and holy ideals, to see its mission in the light of the Cross, which is the light of the world. Vision, loyalty and service, these three all blended together are sought for in the board's purpose.

I know not what the long years hold  
Of winter days and summer clime;  
But this I know, when life grows old,  
It shall be light at eventime.

I can not tell what boon awaits  
To greet me, at the fall of night;  
But this I know, beyond the gates  
At eventime it shall be light.

Thomas Curtis Clark.

"If every resource of the country is now made available, a victory and a righteous and enduring peace will be gained the quicker."

## MISSIONS

### LETTER FROM JAVA

MY DEAR FRIENDS:

Last month I was too busy to write to you; and I have been ill, too; and oh, there is so much to do! We are planting cotton now for a proof. Oh, if there was a European man to look after all the work in the fields! I am so tired of all the failures and ill luck. We are making wadding for the Government's hospitals, and it should pay well, but I can not get good cotton gins. Those I can get, have to be repaired nearly every day. And oh, I have paid so much money already to make the overseer go here and there in search of gins and other tools. Within a few months it will be time to go and buy cotton when the harvest is on. But you can get it only in some districts, and I can not leave the work here. So I have to send the overseer. Now he does not like to take much money with him for fear he will be robbed; and perhaps if the cotton is a little dearer than usual he does not dare to buy it; so he comes back to ask me first; and when he goes there again, the price has gone up again, or other people have bought all. So it was last year; and it will always be struggling and drudging like that, ill luck and failure and wasting of money; for want of a good help in this work, while if I could get an able man full of energy, in a few years we could make the work self-providing. When I think over it, it makes me cry. Because I can get some one who is very clever and fit for such work, a man of experience and full of energy, as I have written already. He is a nephew of mine; he has worked for years in sugar factories; he knows about rubber-planting; he has had a kapok mill, built by himself, and it paid well (he built it for a mission station); he knows all about machineries; he works now in the biggest machinery shop in Java, and earns there a good salary.\* He is willing to leave all that, and to come and work with me, if only the Seventh Day Baptist Missionary Society in America would make a sure promise to give him a

\*About \$100.00 a month or more, I don't know exactly.

small salary, only \$20.00 a month. This is because he has a wife and a baby, so he wants to be *sure*, for their sake, that he can keep them. I think this offer is as good as can be. No traveling expenses are to be paid, as he is in Java already. He has no need to learn the language, as he was born in Java, and speaks Javanese fluently. I have written to you about his offer to come and help me; that was a year ago I think, but I never got any answer. I don't know whom to write to in particular now that Brother Saunders is dead. So I write in the RECORDER, that *all* can read it; and perhaps there will be some body who will take it to heart, and think it over and pray over it, till the means are found. I should be so glad and thankful!

I *do* miss dear Brother Saunders, as I always could write to him and be sure of his kind sympathy; he would answer me and encourage me; and I knew he was planning and doing all he could to help me and my work. I don't forget what all the dear friends are doing for me, and I was deeply touched seeing in Brother Hubbard's latest letter how many had contributed to my work. I have asked Brother Hubbard to thank them all for me. But you understand, dear friends, that my nephew wants something *sure*, so that he can rely upon it, for the sake of his wife and little baby. He says to me: "They may some day stop their gifts and I can not expose my family to want." I hope some one will answer me about this matter, so that I may know what you think about it.

The other day I read such a nice, sympathizing note in the RECORDER about me and my work. It cheered me very much, and I want to thank the dear unknown writer for his sympathy and for the money. The note reads as follows: "I read in the SABBATH RECORDER that Miss M. Jansz has been sent an organ, and still needs \$15.00 to finish paying for it. Inclosed you will find check for \$15.00 to be used for that purpose. I believe she is doing a great work for Jesus and I wish to help her in his name." I *do* thank you, dear brother! May our dear Lord reward you richly. And I *do* hope you, and all the dear friends over there will help me in praying for this work in far-away Java. It is not a "great" work; but it is surely done for our dear Savior;

and your prayers will help us in our temporal and spiritual needs.

Yours for Jesus' sake.

M. JANSZ.

Pangoengsen, Tajoe p. o. Java,  
June 17, 1918.

### FROM REV. T. J. VAN HORN

We are nearing the close of our mission on Beck's Prairie. Mrs. Van Horn has enrolled in the day school, as scholars and visitors, 87. Of course the average attendance has been much smaller, 26 for the time.

The work appeals to me as being as effective as any form of work that I have inaugurated on this field. A brighter lot of children you would go far to see. They are so responsive and so eager. Good progress has been made in the course of Bible study which Mrs. Van Horn has followed. It has been the regular quarter's lessons supplemented by Bible stories, a study of the books of the Bible by groups, and a continued effort to bring the children to a definite decision for Christ. This morning was the last in the series of vocal lessons I have been giving the students. At the end of this lesson I gave a brief talk and invited all who wanted to commit themselves to the Christian life to indicate it by stepping forward and the entire group came forward. It included six who were under ten years of age. There were ten over the age of ten. With them—the entire group—came eight who were already Christians.

From 20 to 125 have been in attendance at the night meetings which have been in progress since July 28. One clear conversion has come as a result of this work so far. The meeting will probably close next Sunday night. Tonight I am to preach on the Sabbath question. Sunday is the day set for a public collection to help in the expense of the work.

There have been a good many handicaps such as intense heat, clouds of dust, threshing in the neighborhood, etc. (I delayed this work three weeks at the special request of the people of the neighborhood, and finally had to come in just as the thresher arrived.)

The work has been a very enjoyable one in many ways, the people being very cordial, bringing in provisions for our table

where we were camping by the side of the schoolhouse.

### LETTER FROM CHINA

DEAR RECORDER READERS:

This is Dr. Palmborg's turn to write, but she requested me to exchange with her, and she would write in August.

This is being written from Mokansan, where Dr. Palmborg generously insisted I should go to escape the heat of my first summer in China. It is very beautiful here. The mountains are covered with bamboo, and the waterfalls, flowers, birds and butterflies add to the pleasure of this resting place, high above the plains.

Yet this silver lining has its cloud, for I have the sad news that Dr. Palmborg's adopted daughter, Eling, is suffering from a mental breakdown. Doctor had planned on taking Eling to America next fall to put her in Milton College, and the present misfortune which has overtaken Eling gives Dr. Palmborg a heavy heart indeed. Eling had just graduated from our Girls' School in Shanghai, where she showed special brilliancy in her graduating "essay." Dr. Palmborg wrote me about attending the commencement. I will quote her letter:

"Well, I got in to the commencement by strenuous exertions. Worked hard the day before, of course. . . . Had wheelbarrow man engaged for 4 a. m. on Thursday. As I was getting supper on Wednesday I thought, 'I haven't had a long distance call (to a patient) for some time, and according to the perversity of things I ought to have one tonight!' Sure enough, after a few minutes comes a man with a 10-mile call to T'a-tsaung. Found I could get to Shanghai from there by 12.45. While dickering about chairmen, comes a call to Veu-jau, 24 li (8 miles) north, for opium poisoning case. Of course, I couldn't go. Sent medicine. Chairmen wanted \$10.00 just to take me the one way, so I said I'd go by wheelbarrow, and got 'Long Legs' and another man to pull. Beautiful moonlight. Couldn't get off till about 9.30. Arrived about 2 a. m. Woman . . . constantly vomiting and very weak. Gave H. M. C. and stopped it. Then gave Ars. and Puls. . . . Got one hour of sleep between 4 and 5 a. m. another call. Train at Quinsau more than an hour late, so I didn't reach Shanghai till



1.30. Telephoned to tell the folks I was there, then went to the Consulate to get my passport, and did some more errands. Got out to have tea before the commencement exercises. Tea nice, exercises nice. Supper with Susie (Burdick), Anna (West), Mrs. Sara Davis, Jay Crofoot, Eugene (Davis), Alfred and Marjorie Davis, and two Misses Irving. Nice company, delicious supper. Eling looked sweet in her white dress and read very nicely, clearly and distinctly a very good essay in English on 'Service.' Proud of her. She had many compliments.

"After supper Susie and Anna got me a breakfast and some bedding, and at 10.30 started for Yangtse River sailboat, which left at midnight. Got five hours of sleep that night—much appreciated. Home at 10.30 Friday a. m. Worked rest of day, And yesterday (Sabbath) went again to that case in T'a-tsaung and back. Woman much better. Folks mightily pleased. Got back and got supper and went to bed about eight. Worked hard to day, but feel fine."

Soon after I had received this letter I heard through Mrs. May Davis, with whom I am staying, that Eling's mind had become unbalanced. Rev. H. E. Davis, who has been in Lieu-oo for the past two weeks, had written to her. He went there to see about fixing the porch and to hold meetings. Am glad to report that he baptized four people last Sabbath. One of these was Dr. Palm-borg's brightest student of English, a young man of about twenty-four years.

I wrote Rose asking about my returning to Lieu-oo immediately, but she writes back that a lady, Dr. Hamilton, is visiting her for the month of July.

In this last letter she writes:

"Ah-tsu, We-ling and Sien-kyoen are here, and I have four patients in the hospital, and we have had five and six workmen; so it has been quite a colony. Eugene (Davis) has taken all the charge of carpenters and painters. Our verandas are done, and the upper one painted once. I am so glad Eugene has been here to look after it. I could not have done it under the circumstances. Sorry he can not get off as soon as he expected to—sorry for May, that is. I have certainly enjoyed his being here. He is so kind and helpful. One morning he had breakfast ready when

I got down. I had been making up lost sleep. Another day he got supper. That was when I went to T'a-tsaung to see that case again. The Fourth of July we didn't have a firecracker—I intended to, but that trip upset my plans. Vung-kyven treated thirty patients that day with Eugene's help. He pulled a tooth!

"Our little new man (servant) pleases me very much. He is quiet and industrious, and, so far, tries to do everything as I want him to, and as well as he can. He does not seem like the kind who would ever be bad as Ah-sau was—I mean in the way he was."

Ah-sau was our cook and man of all work. He left the very morning that Dr. Palmborg went to Shanghai to Eling's commencement.

In the same letter she says: "Eling seems the same. She has brightened up considerably just now on account of having some victrola music."

May I ask the prayers of the RECORDER readers for Eling's recovery? Will some of you kindly ask for prayers for her at your prayer meetings?

My teacher is here in Mokansan, so I am continuing my studies. He was an ardent Confucianist; he is a Christian now, I am rejoiced to say. He is a good man, I mean exceptionally good; is married, has a son one year old. I had asked for the prayers of some of our people for his conversion, and they will be pleased to know that God has answered their prayers.

With kindest regards to each RECORDER reader,

Respectfully yours,  
BESSIE SINCLAIR.

Mokansan, July 13, 1918.

MONTHLY STATEMENT

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance in hand July 1, 1918	\$1,643 67
Plainfield Church	37 25
Marlboro Junior Society	2 50
Salem Church	108 20
Farina Church	15 60
Salemville Church	54 40
Gentry Church	1 50
North Loup Church	40 00
Ritchie Church	2 08
Waterford Church	40 66
Syracuse Church	1 30
Milton Junction Church, Gen. Fund	35 76
Milton Junction Church, Home field	2 00
Milton Junction Church, China field	4 50
Cosmos Church	6 42
Ashaway Church	31 50
Memorial Board, Beq. Eugenia Babcock	123 51
Memorial Board, Inc. Miss. Soc.	34 31

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XIII

(Continued)

KONRAD WELLS, the younger, attended West Winfield Academy two winters, starting in the middle of the fall term and going until the last of April. He wanted to take in the full years but his father needed him so much on the farm that he stayed at home to work. However, his father gave him all his time after four o'clock in the afternoons to study, asking for only a few evening chores. And he improved his time. The neighbor boys kept him informed as to the studies at the academy and how far along they were in the books, and he tried to keep up. He secured a key to his mathematics to be sure of the correctness of his problems but consulted it only when obliged to after hard study.

But there came a sad day in the spring after he came home for the season. His dear grandmother Eunice was taken from them after a brief illness. She called for him a day or two before she died and told him how she had planned and prayed for him even before his father was born and how by faith and the far look they had pictured to themselves a grandson of physical and intellectual superiority and hoped also that his religious life would be correspondingly better than his forefathers', though that would be saying a great deal for him.

"Be true to all this effort, Kon, and remember your grandparents' God and Savior who will guide you and bless you. I know you will. I have no doubts, for God never turned away such prayers as your grandfather has offered for you. You will have temptations and you will see many plausible things to accept that the Bible does not teach. The dust of philosophy and science, falsely so-called, will appeal to you but let God's Word settle it. I do not mean that there is no true philosophy or science, there is, but many will be led away by the false, not being able to see the difference. Why they can't see it you will find out. Be good to grandpa. Oh, how he loves you, Kon! He stakes all on you and your sister as far as this life goes with him. I shall leave you in a day or two and may not have my senses and so I talk with

Memorial Board, Inc. Sarah P. Potter	33 54
Memorial Board, Beq. D. C. Burdick	267 57
Henry Thorngate	5 00
Mrs. C. H. Threlkeld, L. S. K.	20 00
Young People's Board, Dr. Palmborg's salary	50 00
Plainfield S. S., Gen. Fund	16 74
Plainfield S. S., education Chinese children	7 00
Memorial Board, Beq. H. W. Stillman	99 05
Clara Wiard	2 00
Mabelle Wiard	2 50
H. Waldo Wiard	2 50
Mildred Wiard	1 50
Mr. and Mrs. T. J. Van Horn	10 00
Milton Church	35 80
White Cloud Church	15 00
Mrs. L. M. Morse	5 00
Susie M. Burdick, cred. to Shanghai	10 00
Anna M. West	10 00
First Brookfield Church	62 37
Pawcatuck Church	219 87
Carlton Church	55 00
Lucia M. Waldo, L. S. K.	1 59
Mrs. D. C. Waldo, L. S. K.	2 07
	<u>\$3,113 26</u>

Mrs. Angeline Abbey, sal., Apr. to June	25 00
Mrs. Jennie Carpenter, Cartwright Church, Apr. to June	25 00
Dr. E. S. Maxson, Syracuse Church, Apr. to June	50 00
Mrs. J. W. Crofoot, sal. for July	50 00
Rev. Leon D. Burdick, sal., Apr. to June	25 00
D. Burdett Coon, June sal. and trav. exp.	90 89
Rev. Geo. W. Hills, June sal.	58 34
Dr. Grace I. Crandall, sal. for June	33 34
Marie Jansz, part sal.	20 00
Rev. J. J. Kovats, June sal.	20 00
Rev. S. S. Powell, sal., Apr. to June	50 00
Rev. G. H. F. Randolph, sal., Apr. to June	25 00
James M. Pope, sal., Apr. to June	25 00
Jesse G. Burdick, Italian Mission for June	29 16
Rev. T. L. M. Spencer, sal. for July	50 00
Rev. R. R. Thorngate, sal. for May and June	16 67
Rev. W. D. Tickner, sal., Apr. to June	25 00
Rev. Luther A. Wing, sal. for June	37 50
Rev. T. J. Van Horn, sal. for June	41 66
J. A. Hubbard, Holland appropriations	150 00
Edwin Shaw, June sal., trav. exp., etc.	76 68
Dr. John C. Branch, Bangor Church acct.	25 00
Chas. W. Thorngate, Apr. to June	25 00
Frank J. Hubbard, Tract Soc., from Greenbrier Church	2 75
T. J. Van Horn, trav. exp. for June	9 03
S. H. Davis, Treas., credit Anna M. West	10 00
S. H. Davis, Treas., credit Susie M. Burdick	10 00
Treasurer's expenses	30 00
	<u>\$1,036 02</u>
Balance on hand August 1, 1918	2,077 24
	<u>\$3,113 26</u>
Bills payable in August, about	700 00
Note outstanding August 1, 1918	3,000 00

E. & O. E. S. H. Davis, Treasurer.

Samuel Gompers says: "If worthy of citizenship in a free country, no man or woman will dissipate our men power and economic resources through purchase of things to merely gratify tastes or appearances. All purchases should be governed by this one dominating thought, 'Will they in any manner retard the winning of the war?'"

you now. God bless my darling grandson. Good-by."

Kon sobbed as though his heart was broken. How many, many times had grandma told him Bible stories and made up some beautiful ones that appealed to his tastes. They all had a moral.

And so they bore away her earthly tabernacle to its last resting place, and home was so lonely for a long time. Blessed is the memory of a pious grandmother.

"Kon," said his grandfather, who had come to stay with his son Walter after the death of his wife. "Your sister has concluded to get married, I understand, and is of the right age. I am going to give her my house and some land, and even if her husband does not want to live there but goes into the mercantile business, as it is reported he may, I want Ethel to have a place she can call her own as long as she can keep it. You will sometime have your father's, if you do not enter one of the trades or professions, of course paying off Ethel's share. I have saved up a little money and your father and I have added some to our farm. I wonder if you would not like to teach school a year or two before entering college and save what you can toward your schooling at Alfred, or Milton, or somewhere?"

"Yes, grandfather, I would, and that is what I have been thinking about, but feeling I was needed so much at home, I have not mentioned it. Professor Goodier at the academy told me he could get me a school somewhere as soon as I wanted it," said Kon.

"You need not stay on the farm this year, Kon, if you can get a school," continued his father. "For that will be an excellent discipline for you. Though I need you, I can get along somehow without your work. If you get a school near here you will be able to come home about every week and it will not seem so lonesome. How will you get your certificate?"

"If I teach in Bridgewater I can take examinations there next week, as the county commissioner has an appointment there then. If I go into the county of Herkimer, then I can be examined at Winfield; if in this county, at Leonardsville, in three weeks. But Professor Goodier said there was an excellent school near Cedarville that I could have and I am inclined to fol-

low his suggestion. Ethel and I can go to Winfield and she can do the trading she has been talking about while I am taking examinations."

So it was arranged thus and Kon received his certificate, good for a year, that being the custom with beginners.

Ethel was married to Leroy Barber, who had bought out a hardware store in Leonardsville and was going to run that for a time, though he had in mind the dry goods and grocery business as soon as he saw an opening where he could have church and Sabbath privileges. He had a chance to go to Clayville but he reasoned that if he had any family, they would not have church privileges with the people of his faith. It was an excellent opportunity for making money, as it proved to the one who bought the store at Clayville, but he took the far look for the good of a family. Twice a week regularly Ethel came home, and while she was missed very much it did not seem so bad as though she had gone many miles away as so many have to do.

Schools in those days had a summer and a winter term of three and four months each. Kon engaged to take the school for the year and commenced the summer term. He "boarded around the district," as was the custom.

One Sunday afternoon Susie came over. Kon has been going back to his boarding place Sunday afternoons so as to be all ready Monday morning.

"Are you going to your school, Kon, this afternoon?" asked Susie anxiously.

"I was intending to as usual. Why? Anything I can do for you? It's a long time since we have had a stroll and studied frogs and beetles and squirrels and butterflies. Say, I have a thought. I can stay at home and visit with you and go at five o'clock in the morning, or I can appoint the evening after next Sabbath for our star-gazing picnic that we have already postponed almost two years. Which would you prefer?"

"Oh, I'd like the star study best, of course. I have been reading a little book on astronomy lately and am so interested. Will you tell me about the stars, really, that evening?"

"Yes, I'll make the appointment, if it does not rain," said Kon.

"Susie went home without doing her errand.

"Ha! ha!" laughed Grandpa Wells. "That girl came over to borrow something for her mother, I know, and forgot it. Study stars! Humph! she's studying you, Kon. Look out."

"Haven't lost my head yet, grandfather," said Kon.

The week of school again ended and Kon was as usual glad to get home. He always has some interesting things to tell his grandfather and parents about his school.

"Another good sermon, father, from our pastor today," said Kon. "I wish Miss Hakes had been there to hear it. I must write to her. She asked me to and to tell her all about my success. If I can make as good a teacher as she was, I'll be satisfied."

"Never be satisfied, Kon," said grandpa. "Keep striving all the time for improvement to make the world better. Susie is coming, Kon. Don't be silly now. The wisest men have silly times when they gaze on women. She is a good girl, I avow, but she is not your equal. Wait until you are nearly through college, my boy."

"Don't worry, grandfather. But I don't know as I want my equal, and most women want their husbands to be superior—that is one weakness of their sex. Precise equality in every respect would not be a good match. I want my future wife to be intellectual and spiritual and in best of health, but I want to excel her a little. Hey?"

"Guess you're right, my boy," said the father. "I can trust you. Can't you, Esther?"

"Yes, if he keeps sensible and knows his place and keeps taking the far look," replied the mother.

It was a clear evening and the moon and stars were coming out bright, as Kon and Susie walked up the long hill and to a clearing they had selected as the best spot for studying the heavens.

"This is a great study, I think," said Kon, "and it makes me come nearer to the Creator than anything else in the world. Of course the Bible gives the best view of the nature of God and of his love, but I can see his love also in the stars. Father says that in religion many men go to extremes. That is, some give too great importance to the mere intellect and assume that unassisted reason can explore God's realms and

the path to wisdom and happiness. Then others hold science in contempt. Both, he says, are foolish. Our human reason and wisdom are but foolishness with God, as we have become so depraved in intelligence and are so likely to err. Great scholars have weakness and prejudice and run to extremes in many ways. And men in ignorance become bigots. I do hope that I can have the benefit of an education that will keep me from either extreme."

"Oh, dear, Kon, I just know nothing when I get with you. How can you remember so much that your wise father and grandfather have said? I wish I heard such things in my home. I have been two terms at the academy and wish I might go to some college, but our folks think that all foolishness. Couldn't I do some kind of work that would pay my way? I wish I were going with you or where you go," said Susie.

"Here we are. Now sit down on the grassy mound and we will see what we shall see. I so often think of the great variety that the Creator has brought before us for study and to enjoy. Everywhere on the surface of the earth is an endless number of objects all different in shape, motion, color—the mountains, valleys, hills, plains, forests, rocks, rivers, flowers, birds, animals! Oh, it is simply wonderful. And as we see these things I wonder at the eyes we have, the greatest of organs in the body; our arms and hands and all that we need for action and enjoyment and usefulness. I just love geography and take many an imaginary trip to the ends of the earth. I don't know anything about geology yet, but hope to sometime. I do not know about astronomy yet, but I read a great deal and think a great deal. How many an evening grandpa and I have been out to look at these stars and talk about them. I think astronomy has some great relation to religion. Just think, too, of the way men tell of the eclipses to a second of time for a thousand years ahead!" said Kon.

"About all the stars I know are the North Star and the Big Dipper," answered Susie.

"That is what is called the Great Bear and it is always opposite the Little Dipper, the end of the handle being the North Star. Some say of them *Ursa Major* and *Ursa Minor*. Job speaks of Him who 'seal-



eth up the stars . . . spreadeth out the heavens . . . who maketh Arcturus, Orion, and Pleiades.' The prophet Amos, too, speaks of 'the seven stars and Orion.'"

"There's a beautiful star up there. I always like to go out evenings and gaze on it, though I do not know its name," said Susie.

"That is Venus. It takes 224 days for it to go around the sun. It is the second in order from the sun, Mercury being first and nearest. We seldom see Mercury. Venus is a great favorite. It is said to turn round some quicker than our earth. It is sometimes the morning star and again the evening star. It is the most brilliant star we see. Our Earth is the next planet in the system. Mars takes a year and ten months to go round the sun at a distance of 145 million miles. But my! Just think of Saturn 900 million of miles from the sun and 73,000 miles through it. It takes 29½ years to go around the sun but it whirls round on its axis in ten hours and sixteen minutes. Whew! that's going some. One of its years is equal to about 10,700 or more of our days. I don't know what the rings of Saturn are, but it is said that they are 30 thousand miles from the planet itself and nowhere touch it. Herschel's planet, discovered in 1781, called Uranus, is said to be 1800 million of miles from the sun, nineteen times farther than we are. If you could travel 480 miles an hour it would take you 400 years to reach the planet. It is said to be eighty times larger than the earth. Jupiter is 490 millions of miles from the sun and takes nearly twelve of our years to go round the sun. It flies at the rate of 29,000 miles an hour! Think of that! And it is the largest planet in the system, 83,000 miles through it, 1,400 times larger than the earth. And yet it takes only nine hours and fifty-six minutes to revolve. I'd think it would burst. We think we are going some as our earth turns round, but Jupiter goes round twenty-seven times faster than we do. That would jerk us off our feet. But as far as that is, what is billions and billions of miles beyond that—and still no end? See the fixed stars, way, way beyond our planets! And the nearest of them is concluded to be at least twenty billions of miles away."

"O, Kon, what puny little specks we are! How little we do know. I feel too small

for anything. I could just cry!" exclaimed Susie.

"Puny specks! Why, Sue, as small as we are beside these planets, we are the greatest works of God! God made all these things for his glory and for our pleasure. Maybe other planets and worlds have people, for God is not limited. But for all that, we are his creatures, the objects of his tenderest love. I like to think of that. 'Great and marvelous are thy works, O God', says one writer, but nothing so great as a boy or girl. You are very great, Sue."

"Great in God's sight. I wish I might be a little something in some person's sight here on earth. Kon, how I shall miss you when you go away," she said, and unconsciously she put her hand in his, but immediately withdrew it. She blushed and said, "Forgive me, Kon, I could not help it. What will you think of me?"

"Oh, that's nothing, Sue," he said. But it was something and the touch of that warm hand was like an electric shock, it went all through him. He had never before experienced anything like it.

"We must now go back, but I'll see you home," said Kon.

As they walked along, there was a painful silence. Kon had made a discovery. The girl loved him. What should he do? He simply must not let her become so attached to him and he must not now suffer himself to be distracted from his studies.

"Susie, I am sorry if I have given you any cause for thinking of me more than a playmate and friend. I am going to college and that will take me away for at least four years, beginning with next year. I do not know what I may do or where I will be, but I can not just now decide on the girl question. Forgive me if I have done wrong in being with you so much. Try to forget it."

Try to forget it! The girl was pale and great tears fell as they reached her home. She tremblingly said, "Good by," and went into her house.

"Mother, I have made a great mistake and am in deep pain."

"What is it, my boy?" asked his mother.

"I have found that Susie loves me, but I have followed your advice not to get into the girl question very deep yet awhile. I like Susie and tonight I found that this

'like' was growing. But I'll stop it. But, mother, I have left the poor girl in great pain and weeping at her house. She looked as pale as death. What shall I do? I have hurt her terribly. I did not mean to. I was innocent. Mother, what shall I do?"

"My dear boy, I am sorry. You have not gone so far but that you will easily get over it and time will leave you all right in the matter, but Susie has no doubt all this time been thinking of you and you only and unconsciously has come to love you dearly. Poor girl! I have feared it. I will frankly say that she is not sufficiently educated to be your companion in life under all circumstances. Yet she is a fine Christian girl and will make a good wife for some one. It is unfortunate and it may cause her years of suffering, but I hope not. I can hardly blame you and yet it is dangerous for a boy to be with a girl as you have been with her, for such companionship will deepen into more than friendship in one or the other. That is where boys and girls should be so careful. Lives have been wrecked because of it. But wait and see and do not again have her with you alone for talks and visits and plays." And the mother had a heart-to-heart talk with him as never before. How slow are people to learn of these things. How carefully should parents explain all this to their children. The haphazard way of forming friendships is not conducive to race betterment. The "cupid" and "stork" talk is too often made a joke.

(To be continued)

### WHY USE OUR OWN PUBLICATIONS IN OUR BIBLE SCHOOLS?

MRS. E. H. MC LEARN

Written for the Executive Meeting of the Walworth (Wis.) Sabbath School

This question can be answered in one word, "Loyalty"; loyalty to our own denomination, loyalty to our children, loyalty to ourselves and loyalty to our God. If as a people we would be loyal to all of our interests what a people we might become! As Seventh Day Baptists we want our children to be loyal to the Sabbath truth, and to accomplish this we must throw around them every influence in our power to keep them. We must teach them that loyalty is one of the fundamentals of our

creed; we must make them acquainted with our leaders; we must show them that Seventh Day Baptists have an important place in the world's ranks and that there is a "Thus saith the Lord," back of us; we must not only give them something to do, but teach them that it is worth while to be loyal Seventh Day Baptists.

In our publications we have our SABBATH RECORDER, our *Helping Hand*, our *Junior Quarterly* and our *Sabbath Visitor*, which are our tools with which to work, and they are second to none.

A missionary mother was paying her bill at the close of a summer conference. She was not a woman of wealth, yet she had two sons and two daughters with her at the conference. "How do you manage it?" asked her friend. "Well, it is not easy," was her answer, "but you see I count that the strongest missionary influence which I can bring to bear on my boys and girls is to have them see and come in contact with the people I want them to be like; so all during the year I save up all I can to make it possible to have my children at the conference, so that they may see and know the great leaders of the world."

We must remember that on our boys and girls depends the future of our denomination, and it is our duty to see to it that we do our part in every way to keep them and train them if we expect to have a future. There will be in the days to come a greater need of loyal men and women who will "stand fast in the faith" than ever before in the history of the church. New conditions are to be met and Seventh Day Baptists should be equipped and ready to serve in every place and at all times.

### A PRAYER

O God, keep thou my shattered faith in all humanity;  
I see their feeble efforts fail, their falsity to thee;  
I hear them praise thy holy name, thy great works prophesy;  
And then forget their sacred vows, forget that thou art nigh.  
My mind reflects on such untruths until their vows I scorn;  
Forgive me, Christ, for this my sin; make thou my heart new-born.  
O Lord, thou know'st my every fault; forgive, as thou hast done,  
And make me ask this of myself, "Am I a guiltless one?"  
Alice M. Schurman.

## WOMAN'S WORK

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

### CO-WORKERS WITH GOD

The day is long, and the day is hard,  
We are tired of the march and of keeping guard;  
Tired of the sense of a fight to be won,  
Of days to live through and of work to be done;  
Tired of ourselves and of being alone;  
Yet all the while, did we only see,  
We walk in the Lord's own company.

We fight, but 'tis he who nerves our arm;  
He turns the arrow that else might harm,  
And out of the storm he brings a calm;  
And the work that we count so hard to do,  
He makes it easy, for he works, too;  
And the days that seem long to live are his,  
A bit of his bright eternities;  
And close to our need, his helping is.

*Susan Coolidge.*

### REPORT OF THE WOMAN'S BOARD

Once more we come to the close of a year's work, and we are now facing conditions unknown to us before. In the midst of anxiety, and dread of what the near future may bring of sorrow to many homes, we rejoice in the grace that is all-sufficient for *all* our needs, while our hearts go out in loving sympathy to all who suffer. "We share our mutual woes, our mutual burdens bear."

Dr. Grace I. Crandall, who has been about among our churches during the year, gives us encouraging words of unusual interest among our women in missionary work, and in the work the Woman's Board tries to advance. Especially is there a growing interest among the younger women, which is hopeful for the future. The unusually large number of reports received, and the way in which many requirements have been met, confirm Dr. Crandall's opinion, and we are glad.

If there were one society in every church of our denomination, not including the foreign churches, according to the 1917 Year Book, there would be 67 societies. Several of our churches have no regularly organized societies for our women, while a few have more than one in the same church.

In all 44 societies have reported, from which we learn there are 1264 of resident

membership, and non-resident, 149, making a total of 1413 enlisted women.

The Pacific Coast Association has but one society, the Dorcas Society of Riverside, Cal. They have written letters to lone Sabbath-keepers, have made donations for county charities aside from their pledge to the Board, which has been sent this year unappropriated. They have also done much Red Cross and Navy League work.

The Southwestern has three societies, Hammond, Gentry and Fouke. Only two reports are in, Fouke not having been heard from. Hammond Society reports their full financial apportionment earned, and paid this year for the first time, a fact of which they feel proud. Red Cross work has supplemented the usual charities.

For the first time all of the societies of the Northwestern Association have reported. One society reports having read the 1917 Year Book as a study, has taken a Liberty Bond, and adds, "We wish we might send more money to people who are starving." The Battle Creek Society has made a study of missions in the use of the course, "The Lure of Africa," and expresses a desire to be able to support a state missionary in Michigan. Another has Bible drill once a month.

At Exeland, Wis., there are ten women whom we hope to see organized this year. They have helped pay for the new church building, have given money to Fouke School, and have given to temperance and other public benefits. At present Red Cross work takes all the extra time at their disposal.

The Western reports items sent to the RECORDER, Liberty Bonds and Loan Stock taken, and activities in temperance and Red Cross work.

The Central Association has done Red Cross and local work that has not been reported, to the Board. At one church our women belong to an undenominational organization, for which we do not get full report.

The Eastern reports Red Cross work to a great extent, the society at Plainfield, N. J., alone having furnished 427 knitted articles, 495 garments, and 50,050 surgical dressings, subscriptions to the RECORDER have been procured, and temperance and child-welfare work have been given practical consideration.

The Southeastern has three societies including the young society of Salemville, Pa., which was organized January 22, 1917, with a membership of 18, and one non-resident.

To the Salem (W. Va.) Society of this Association belongs the credit of sending the most concise and complete report, both financial and statistical, received this year. This society was organized with 8 members January 1, 1888. They now have a membership of 65.

The Annual Letter was sent out early in the year as usual, with the message from the Board, and appropriations for work for the ensuing year, as follows:

Salary of Miss Susie Burdick .....	\$600
Salary of Miss Anna West .....	600
Toward salary of Dr. Bessie Sinclair .....	100
Miss Marie Jansz, Java .....	100
Evangelistic work in Southwestern Ass'n .....	250
Ministerial Relief Fund .....	250
Twentieth Century Endowment Fund .....	300
Fouke (Ark.) School .....	200
Board expense .....	100
Tract society .....	900

Total .....\$3,400

The Treasurer's report shows the pledge more than raised, \$4,732.96 having passed through her hands.

For local work there has been reported \$2,238.83, making a total of \$7,071.79 raised this year. We gladly give credit to small societies that have given liberally where their full apportionment could not be met. It is not money alone that represents the truest spirit of service, for the "gift without the giver is bare," and "She hath done what she could" calls for the highest meed of praise.

We began the year in mourning for our Secretary of the Central Association, Miss Agnes Babcock, of Leonardsville, N. Y., who was so unexpectedly taken from us last August after nine years of effectual service. Her work for the Woman's Board was one of the many ways in which she served the church and denomination. The memory of her noble life will live to strengthen the lives of many whom she influenced.

Miss Ethlyn M. Davis was most acceptably elected to fill the vacancy. Upon the removal of Miss Davis to Battle Creek, Mich., the Board was fortunate in being able to secure the services of Mrs. Ade-

laide C. Brown, of West Edmeston, N. Y., who has entered into the work with interest and efficiency.

"Service" has been our watchword for the year, and never before have there been *such* calls for service.

While the work for the Red Cross and other activities in connection with the war have detracted somewhat from the work we had hoped to see done in more extensive denominational interests and mission study, we are proud to know how generally our women are responding to this noble work.

Some may call it sacrifice, rather let it be named opportunity; for if we have come to the place where each one of us must make our decision in everything we do, eat, and wear, as either loyal to our country or treasonable, then it is our duty and privilege to do these things in whole-hearted confidence, and earnestness of purpose.

And because of this new stirring of our hearts, our own denominational work, foreign and home, will not suffer loss, but rather receive fresh energy and greater incentive because we see broader visions of usefulness, and accept larger responsibilities of trust, and have learned lessons of sympathy and unselfishness in service for others.

In behalf of the Woman's Board,  
METTA P. BABCOCK,  
*Corresponding Secretary.*

### FROM THE FRONT

DEAR PASTOR GARDINER:

I figure that that other letter I sent you some weeks ago was such a good investment for me—i. e., there was such an "infiltration" of mail to my address—that I'm going to repeat the performance. I am sure grateful to all the folks who have written to me, and I feel sort of better hooked up with my people than ever before.

My regiment is stationed near a town of ten or twelve thousand inhabitants, I guess, and the battalion is barracked in what used to be a ladies' college. It is very pleasant here, although the enemy lines are only a kilometer or two away, and everywhere a person looks he can see the effects of shell fire. We had just done a tour in the trenches before we came here. It was very quiet, but, of course, now and then there was considerable noise. One morning, after a particularly heavy bombard-



ment, a Kentucky mountaineer crawled out of his bunk, very meditatively looked over some holes in his dugout roof where the shells had hit, and finally drawled: "I *thought* them things was bustin' pretty clost last night." (This is a true story. I heard him say it.)

It is now several days since I started this communication, but I'll go ahead as if nothing had happened. We are still here, but we don't lay any wagers on being here only just a day at a time. The old-timers say that war is three-fourths moving anyway. But we don't give a hang, we laugh.

I am feeling a bit serious today, because I have seen an example of what John R. Mott and G. Sherwood Eddy warned us fellows about—a man who "caved in" because he didn't have inward "props," and it makes a guy sort of search himself, you know, to see if he has the stuff in him to stand the strain. And let me remark that the soldier who is a Christian has a big advantage over the one who is not. Conditions are severe over here, with wine and liquor almost free, and women and girls with a different moral standard than we have at home, and the army game of getting all you can for nothing, and especially with Americans in a special privileged class—it is hard to keep straight. But with the Master's hand on your shoulder and his voice saying, "Buck up, old scout, I'm pulling for you" (I say it with reverence), it isn't so hard after all.

Let's see, it is getting along towards Conference time, isn't it? I am figuring that it will be a mighty good session, and I'm sure hoping so. I am certain that our denomination has caught the great spirit of sacrifice more than ever before, and it was never so very far removed from it, I claim.

I took a watch of mine down to a French jeweler to have a slight adjustment made, and I guess he wasn't on to Mr. Ingersoll's ideas, because when I got it back the hands just raced around like "Mutual Movies—make time fly." That is about the way it seems over here. It won't be many more days till the 6th Infantry can wear the gold chevron that means six months overseas, and it doesn't seem but a little while. Incidentally I haven't seen a RECORDER for more months than that, and I'll welcome one when it does come.

This thing must take up "several" col-

umns by now, so I'll quit. By the way, I got five more letters from my people in Iowa, Wisconsin, and West Virginia, last night. Thank you, everybody. I know a chap who got three hundred letters all in one fell swoop the other day. They just handed him the mail bag.

Sincerely yours,

G. THORNGATE.

Lieut George Thorngate,

6th Inf., 3d Bn.,

A. P. O., 745, A. E. F.

### THE MAN WHO DIDN'T SUCCEED

They sing of the men who build the mills  
And girdle the earth with steel;  
Who fill the hour and wield the power  
That molds the public weal.  
Honor to them that in honor do  
The work that the world must need,  
And yet in chief I hold a brief  
For the man who didn't succeed.

'Tis not to excuse the indolent;  
No plea for the down and out;  
Nor specious rot condemning what  
The leaders are about.

Merely to ask in a casual way  
Of those who chance to read,  
For fairer view, and kinder, too,  
Of the man who didn't succeed.

His house is small, his table light;  
His family must endure  
The snubs and sneers of the buccaneers  
Whose debts fall on the poor.  
Yet his is a home and no hotel,  
His wife is a wife, indeed,  
There's nothing above his children's love  
To the man who didn't succeed.

Admitting it's true that he did not make  
The most of his talents ten,  
He won no pelf nor raised himself  
At the cost of his fellow-men.  
His hands are clean, his heart is white,  
His honor has been his creed—  
Now who are we to say that he  
Is the man who didn't succeed?

Peter Reed, in the New York Sun.

### NOTICE

The annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at the "Gothic", in Alfred, N. Y., Wednesday, September 11, 1918, at 5 o'clock p. m.

A. L. BURDICK,  
Secretary.

President Wilson says: "The practice of individual thrift is a patriotic duty and a necessity."

## YOUNG PEOPLE'S WORK

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

### CONSCIENCE

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,  
September 7, 1918

#### DAILY READINGS

Sunday—The voice in the heart (Rom. 2: 12-16)

Monday—The stings of conscience (Gen. 42: 21-24)

Tuesday—Conscience commends (Acts 24: 10-16)

Wednesday—The trainer of conscience (Heb. 4: 12-13)

Thursday—God's inner light (Prov. 20: 27)

Friday—The illuminating word (Titus 3: 1-8)

Sabbath Day—Topic, Training conscience and trained by conscience (Prov. 20: 27; Ps. 51: 1-13)

"Conscience is the faculty within us that insists that we do right and turn away from wrong." It does not tell us what is right or what is wrong, but if we know the distinction, demands that we do the right. It is the judge of our morals.

To be a fair judge, the conscience must be educated, so that it will be able to warn us from wrongdoing. If we train our consciences to distinguish between right and wrong, they will be our policemen, maintaining order in our morality.

When we wish to know how this training should be done, we have only to study the teachings of the Bible and the perfect example of Christ. The epistles are especially rich in such instruction. The conscience will be of no particular use to us unless it is educated. Dr. P. F. Forsyth says: "If we do not take pains to see that our conscience is true, the pains that we take to be true to our conscience will be wasted."

Those who do not know God, who may never have had an opportunity to hear about him, do not live entirely without some law governing their actions, and this law serves as a guide to the conscience. To those of us who know him there is no law, except his, or should be none. He makes the laws and we learn of him, and having learned according as we had opportunity, we are judged by the laws of God. "Ignorance of the law excuses no man," it is said

of man-made laws, and this also applies to God-given laws. We all have an opportunity to learn what is right and what is wrong, and we alone are to be blamed if we have not learned the lesson well.

It is true that we do not expect of some men as much as we do of others. Abraham thought God wished him to sacrifice his son, Isaac, and his conscience, fighting against the love for his boy, prevailed. If this was what God wished it was right that he should do it. But his conscience was trained farther and he understood that God did not want human sacrifice. So he kept his son. His conscience dictated according to the enlightenment and education which it had received.

Paul was a very intense man. What he undertook to do, he did with a will. Before his conversion he felt it his duty to kill the Christians, and this he did diligently. He made a business of it. In just such measure, after his conversion, he worked for Christ. He was always true to his conscience, and when, after the change in his heart; he saw right and wrong in their proper places, he was even more eager to correct the wrong than he had been to do it. It was only a case of a conscience gone astray for want of correct training.

It is highly important that conscience be trained early, but this done, it is equally important that it be kept in training. A compass which no longer tells the direction correctly is no better than none at all; it is even worse at times. It can not be depended on at all as a safe guide, for instead of pointing toward the right, it may point away from it.

It is also essential to heed the warnings of a true conscience. We all know that if we excuse every act of wrongdoing, if we just pass by what our conscience points out as right, we will in time entirely disregard these warnings. We will not even hear them. Then, like Paul, we may, one day, have much to regret. We can do no better than did Paul himself when he decided, after his conversion (Acts 24: 16), "Herein do I exercise myself to have always a conscience devoid of offense toward God and toward men."

#### TO THINK ABOUT

How can we educate conscience?  
How does the Bible educate conscience?  
Why do we need conscience at all?

## MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

- ADAMS CENTER, N. Y.  
Carley, Francis  
Greene, Carlton  
Horton, Corp. Kenneth  
Langworthy, Virgil  
Williams, Clayton  
Williams, Ernest
- ALBION, WIS.  
Ayers, Elsworth D.  
Ayers, Elton  
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Green, Sidney C.  
Stillman, Mahlon  
Stillman, George
- ALFRED, N. Y.  
Ayars, Capt. Emerson W.  
Ayars, Lister S.  
Babcock, Corp. Ronald  
Bass, Corp. Elmer  
Beach, Roland P.  
Burdick, Corp. Arthur E.  
Burdick, Capt. George E.  
Clarke, Lieut. Walton B.  
Coon, Lance Corp. Aaron Mac  
Cottrell, Capt. Arthur M.  
Crandall, Lieut. Winfield R.  
Davis, B. Colwell, Jr.  
Davis, Stanton H.  
Dunham, W. E.  
Ells, Alton B.  
Fenner, Glenn B.  
Greene, Sergt. Edward F. R.  
Greene, Lieut. Ernest G.  
Greene, Sergt. Robert A.  
Hall, Horace A.  
Martin, Howard  
Meritt, Carl L.  
Phillips, Lieut. Kent  
Poole, Lieut. Clesson O.  
Potter, Clifford M.  
Randolph, Lieut. Winfield W.F.  
Shaw, Lieut. Leon I.  
Sheppard, Corp. Mark  
Stevens, George P.  
Rosebush, Capt. Waldo E.  
Straight, Lieut. B. D.  
Thomas, Herbert  
Truman, De Forrest  
Saunders, Edward E.  
Saunders, Harold B.  
Vars, Otho L.  
Witter, Adrian E.  
Witter, E. Allen
- ALFRED STATION, N. Y.  
Allen, John R.  
Allen, Joseph L.  
Burkhart, James  
Champlin, Capt. E. V.  
Ormsby, Orson C.  
Palmiter, Elson G.  
Roberts, Guy  
Smith, Claude C.  
Woodruff, Corp. Charles Eldon  
Warrell, Herman L.  
Worrell, W. T.
- ASHAWAY, R. I.  
Briggs, Charles B.  
Briggs, Leverett A., Jr.  
Coon, John T.  
Hill, Frank M.  
Langworthy, Lloyd  
Riffenberg, Fred  
Smith, Arthur M.  
Wells, Edward  
Wells, Forest  
Wells, Nathanael
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Clement, Neal Gilbert
- BATTLE CREEK, MICH.  
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Bottoms, Lieut. Roger  
Confer, Oren  
Ellsworth, Carlton  
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Evans, William C.  
Hargis, Gerald D.  
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Kinney, Corp. C. B.  
Kolvoord, D. Benjamin
- Kolvoord, Lieut. Theodore  
Stockwell, Guy  
Tyrrell, A. Lee
- BEREA, W. VA.  
Brissey, William  
Davis, 1st Sergt. Arthur G.
- BERLIN, N. Y.  
Moshier, Floyd C.  
Tift, L. B.  
Vars, Jesse D.
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Irish, Glenn W.  
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Jones, Rev. Ralph Curtis  
Weaver, Charles  
Wing, Hubert
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Stillman, Lynn A.  
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Estee, James L.
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Platts, Lieut. Lewis A.
- DENVER, COLO.  
Crosby, Capt. Leonard G.
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Crandall, Ellery  
Daggett, Q. M. Sergt. C. S.  
Langworthy, Floyd E.  
Langworthy, Reginald  
Lewis, Clinton
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Bond, Howard  
Clarke, John Milton  
Crandall, C. L.  
David, Marion  
Kelly, Kelso  
Rogers, Shirley Z.  
Seager, Harry Bernard  
Seager, Ross  
Smith, Clark
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Fillyaw, Walter Judson
- FOUKE, ARK.  
Davis, Karl  
Sanders, Capt. J. Y., Jr.
- GARWIN, IOWA  
Ford, John P.  
Saunders, Ora E.  
Saunders, S. Perry  
Saunders, William M.  
Van Horn, Harold A.  
Van Horn, Harold E.
- GRAND MARSH, WIS.  
Babcock, Stephen
- GREAT KILLS, STATEN ISLAND, N. Y.  
Randolph, Franklin Fitz
- HAMMOND, LA.  
Clarke, Charles G.  
Mills, Corp. Harold A.
- HARTSVILLE, N. Y.  
Ells, Cleon M.
- HARVARD, ILL.  
Maxon, Capt. Jesse G.
- HOAQUIM, WASH.  
Hurley, Dr. George I.
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Clarke, Howard M.  
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Bennett, Ralph C.  
Coon, Corp. Leland A.
- Coon, Robert M.  
Greene, Stuart Faye  
White, Ernest  
Williams, G. Grover
- LITTLE GENESEE, N. Y.  
Burdick, Harold L.  
Burdick, Lucian  
Burdick, Phillip  
Burdick, Sidney  
Brown, William E.
- LOST CREEK, W. VA.  
Burdick, Lieut. Phillip C.  
Burdick, Sidney D.  
Clarke, Vergil  
Maxson, Leslie B.
- MILL YARD CHURCH, ENGLAND  
Richardson, 1st Lieut. Ernest  
Gilbert  
Richardson, 2d Lieut. Robert  
Harold  
Richardson, Corp. W. Albert  
Vane, George H.
- MIDDLE ISLAND, W. VA.  
Sutton, Eustace
- MILTON, WIS.  
Ayers, E. H.  
Babcock, Sergt. Laurance E.  
Berkalew, George  
Burdick, Lieut. Paul  
Burdick, Corp. William D.  
Burnett, George C.  
Clarke, Aden  
Crandall, George H.  
Davis, Elmer M.  
Dunn, 1st Lieut. Charles E.  
Hurley, Francis H.  
Lanphere, Corp. Leo  
Maxson, Charles S.  
Maxson, Roland H.  
Nelson, Julius S.  
Randolph, Paul  
Rasmussen, Orville  
Sayre, A. Gerald
- MILTON JUNCTION, WIS.  
Atz, S. David  
Bond, Dewey L.  
Coon, Carroll L.  
Greenman, George R.  
West, Carroll E.
- NEW AUBURN, WIS.  
Babcock, Earl  
Coon, Claude  
Crandall, Ellery F.  
Haskins, Claude  
Ling, Phillip  
Mack, Lieut. Stanley
- NEW MARKET, N. J.  
Burdick, Russell W.  
Randolph, Leslie Fitz  
Randolph, Milton Fitz
- NEW YORK CITY, N. Y.  
Chipman, Lieut. Charles C.
- NILE, N. Y.  
Burdick, William J.  
Canfield, Paul C.  
Green, Paul L.  
Whitford, Lieut. W. G.
- NORTH LOUP, NEB.  
Babcock, Albert  
Babcock, Earl  
Babcock, Edwin J.  
Barker, Lieut. Frank M.  
Brannon, Riley U.  
Clement, Neil  
Davis, Frank L.  
Davis, Ross  
Goodrich, Lorenzo G.  
Goodrich, Harold  
Hemphill, Paul H.  
Hurley, Elno C.  
Larkin, George  
Maxson, Eslie  
Pierce, Earl  
Rood, Bayard A.  
Sayre, Walter D.
- Coon, Robert M.  
Greene, Stuart Faye  
White, Ernest  
Williams, G. Grover
- NORTONVILLE, KAN.  
Babcock, Iradell  
Coon, Sergt. Edgar R.  
Jeffrey, Dr. Robin I.  
Knight, Saddler Raymond  
Stephan, Alfred D.  
Stephan, Corp. Earl D.  
Stephan, Corp. Thomas A.  
Stillman, Ira Orson  
Stillman, Ralph  
Woolworth, Cecil
- OXFORD, N. Y.  
Stukey, Donald
- PIPESTONE, MINN.  
Peterson, Lester W.  
Davis, Max H.
- PLAINFIELD, N. J.  
Barker, Ensign Erle F.  
Hunting, Elmer Leon  
Spicer, Harold W.  
St. John, 2d Lieut. Milton  
Wilcox  
Titworth, 1st Lieut. Sydney R.
- PORTVILLE, N. Y.  
Hamilton, Sergt. Clinton
- RICHBURG, N. Y.  
Saunders, George W., Jr.
- RIVERSIDE, CAL.  
Davis, Charles L.
- Crandall, J. Howard  
Davis, T. Eugene  
Furrow, Harold F.  
Osborn, Lester G.  
Sweet, Lawrence E.
- ROANOKE, W. VA.  
Bond, Orson H.
- ROCKVILLE, R. I.  
Barber, Wilfred E.  
Burdick, Elverton C.  
Jordan, Allen E.  
Kenyon, Clayton C.  
Whitford, Marcus  
Woodmansee, Lloyd E.
- SALEM, W. VA.  
Bee, Carl  
Childers, Sergt. A. T.  
Childers, Lieut. E. W.  
Childers, W. J.  
Davis, Courtland V.  
Davis, Capt. Edward, Surgeon  
Davis, Coral  
Davis, John Huffman  
Kelley, Sergt. Audra M.  
Randolph, Harold C.  
Sutton, Sergt. Earnest  
Swiger, Capt. Fred E.  
Warren, Corp. Hurley S.  
West, W. Robert
- SALEMVILLE, PA.  
Thorngate, Roscoe M.
- SHILOH, N. J.  
Bonham, Clarkson Saunders,  
Second Mate Machinist  
Campbell, Francis E.  
Davis, William J.
- Glaspay, Roy B.  
Harris, Lawrence F.  
Kuyper, William  
Randolph, Capt. J. Harold  
Tomlinson, Raymond J.
- SILVERTON, ORE.  
Irish, Lieut. Harold R.
- STONE FORT, ILL.  
Johnson, Robert
- SYRACUSE, N. Y.  
Clayton, Howard
- SMITHTON, W. VA.  
Davis, Sergt. Walter H.
- WALWORTH, WIS.  
Clarke, Capt. Charles P.  
Clarke, Charles P., Jr.  
Clarke, Harry  
Larkin, Charles
- WATERFORD, CONN.  
Brooks, Albert
- WELLSVILLE, N. Y.  
Burdick, Percy Witter
- WELTON, IOWA  
Saunders, Ernest W.
- WESTERLY, R. I.  
Babcock, Major Bordon A.  
Burdick, Charles G.  
Burdick, Lieut. H. Russell  
Chapman, Sergt. George  
Coon, Howard Ames  
Coon, Raymond H.  
Hemphill, Russell  
Hiscox, Raymond H.  
Kenyon, M. Elwood  
Loofboro, Lloyd C.  
Nash, Major Arthur N.  
Peabody, T. Edward  
Stillman, Sergt. Karl G.

- Stillman, Archie L.  
Thorngate, Arthur  
Thorngate, George  
Thorngate, Walter  
Tucker, Henry A.  
Van Vorn, Beecher  
White, George
- CRANDALL, J. HOWARD  
Davis, T. Eugene  
Furrow, Harold F.  
Osborn, Lester G.  
Sweet, Lawrence E.
- ROANOKE, W. VA.  
Bond, Orson H.
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Kenyon, Clayton C.  
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Childers, W. J.  
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Davis, Capt. Edward, Surgeon  
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Kelley, Sergt. Audra M.  
Randolph, Harold C.  
Sutton, Sergt. Earnest  
Swiger, Capt. Fred E.  
Warren, Corp. Hurley S.  
West, W. Robert
- SALEMVILLE, PA.  
Thorngate, Roscoe M.
- SHILOH, N. J.  
Bonham, Clarkson Saunders,  
Second Mate Machinist  
Campbell, Francis E.  
Davis, William J.
- \*Died, January 12, 1918, at Camp Green, of cerebro-spinal meningitis.  
\*Killed in action on the Ypres Front, in France, November 6, 1917.  
\*Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.  
\*Died at Spartanburg, S. C., April 29, 1918, of pneumonia.  
\*Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.  
\*Died from wounds received in action on the Western Front, France.

## THE AUGUST MOON

LOIS R. FAY

Sweet evening scenes that charm the eye  
With gilded leafage, low and high,  
Are those made rich and gorgeous by  
The beauty of the August moon.

The clouds that veil its beaming face,  
The mists that wreath it round with grace,  
The stars that seem to yield their place,  
Add splendor to the August moon.

Beneath lie bounteous harvest fields;  
The countryside its fruitage yields,  
The forest tree its foliage wields  
In grace, shed from the August moon.

The gardens are in verdure dressed,  
The barns with new cut hay are pressed,  
And lovers have their future blessed  
By lovelight from the August moon.

It bathes the face of vale and knoll,  
Beaming without human control,  
Continuing as the ages roll—  
That influence of the August moon.

It seems to speak of unseen things;  
A sense of Power and Strength it brings,  
As o'er the countryside it wings—  
That beauty of the August moon.

The duty of patriotism lies equally on young and old, rich and poor, on clergy and laymen. There is no reason in creation for selecting our soldiers among men between 21 and 31, except that they are better able to do the physical work of the war than the rest of us. But the work of war must be done in homes, in churches, in schools, and in factories, as well as upon the battle fields of the world. And the worst form of slacker—because he has not even the poor, silly reason of fear to excuse him—is the slacker who is called upon to make only the minor sacrifice of money and has not the heart to make it.—*War Savings Committee.*

“Do you think you have done all that should be required of you when you loan your money out of your abundance while other men give their lives? Sacrifice a little, indulge yourself less, save more, loan all you can and then be sorry you can do no more.”



## CHILDREN'S PAGE

### DOUBLE VISION

My grandma's spectacles are queer—  
It's almost like a game;  
She says she has two pairs of them,  
Although they look the same.  
One pair makes tiny things seem big—  
"Enlarged," she says it's called;  
The other makes big things seem small—  
I s'pose they are *ensmalled*.  
I never see her change them, but she always  
seems to know  
Just when to see things pretty small—and when  
to make 'em grow!

Some days folks think I'm 'quisitive  
And bother 'round a lot;  
Her specs just twinkle as she 'splains,  
"She's such a *little* tot!"  
But when she gives me gingerbread,  
Or cookies for a treat,  
She says, "A great *big girl* like you  
Needs lots and lots to eat."

I saved some choc'lates for her once—  
Some teeny little ones—  
She said I was "an angel" an'  
They looked "as big as buns"!  
But when I dropped my mug and made  
A big spot on the mat,  
She said, "It won't be seen at all,  
A *little* thing like that."  
I'm saving all my pennies, and I'm going to buy  
two pairs  
Of spectacles for father—the kind my grandma  
wears.  
*Elsie Dana Girrioe, in "St. Nicholas."*

### THE CLEVER ANTS

Once upon a time there was a man who had a beautiful garden. Roses grew in it, and hollyhocks and sunflowers, but he wanted lilies more than anything else, and he could not have them because the ants would not allow them to grow. You know that lilies grow out of dry brown bulbs you plant in the ground. Over and over again the man bought these little brown bulbs and planted them, and every time he did it the ants came and ate them up.

The ants thought he was very kind to put these lovely feasts in the ground so often, but after a little while they did not like the things the man put around the bulbs. They did not taste good. One night he put red pepper around the place where the bulbs were planted in nice little rings. One of the little ants got its feet in the

pepper and cried, "O dear me, I'm burned awfully!" Then of course, the other ants stayed away from the red line. They worked all night and dug little roads under the red pepper and got to the nice bulb and ate it up.

Next time the man tried tar, and then kerosene, and then snuff, and then camphor, All of them were things the ants did not like; only they climbed over them somehow, or dug under them, or did something very wise. Anyway, they always ate up the lily bulbs, so the man had nothing left in his garden but roses and hollyhocks and sunflowers. He was not really a cruel man, but he began to feel very cruel when he thought of these clever little ants who loved to devour lily bulbs. One night he sat trying to think of what he could do. He wanted to kill every little ant that lived in his garden.

"What do ants like best of anything to eat?" he asked.

"A nice juicy bone," said his wife.

"All right," he said. "I'm going to give them a feast tonight." Then he laughed, just as the giant laughed when he thought he was going to catch Jack who climbed the beanstalk. "Just wait till you see what I'm going to do!" That night he fixed a wonderful trap. On the ground beside a lily bulb he laid a sheet of sticky fly-paper. It was pegged down to the ground, so the wind would not blow it away, and in the middle of it he laid a nice, juicy, meaty little bone.

"Now," said the cruel man, "we'll see what will happen."

And the funniest think did happen! The man got up very, very early in the morning.

"Come," he cried to his wife and all his little children, "come out to see my ant-trap. I'll wager there isn't an ant left alive in our garden."

And what do you suppose he found? All the meat and marrow were gone from the nice, juicy bone. The ants had sucked out the sweetness and there was not one ant caught on the fly-paper, not one! They had smelled the nice, juicy bone, and gone to look for it, hundreds of them, then smelled of the fly-paper.

"It smells queer," said one little ant.

"It feels queer," cried another little ant. "I just touched it with one foot, and it grabbed and pulled me so I could hardly get away."

### AN EDGE OF STEEL

**I**N France the men are wrought to an edge of steel, and the women are a line of fire behind them."

An edge of steel—a line of fire. The image of a nation energized for war! But this is France. And we, the men and women of America, are we, too, of steel and fire? Fine as our national temper has become, it falls far short of this. The war is too remote. No cannon thunder at our ports. No hostile airplanes hover in our skies.

In a trench or two along the battle front there lie and watch a few to whom America is home. They have already suffered. They have paid their first toll in prisoners and in blood. They are in contact with the foe. Others behind them hear the roar of distant guns. Still more are on the sea, conscious of the vague presence of an enemy beneath. At home busy preparation goes on among half a million to whom the war is still far away—a thing heard of, waited for, not yet seen.

And the rest: the hundred-odd millions of men and women in their homes! In the main, we go on the even tenor of our way. We eat—enough as yet; we work—a little harder than last year; we take many of our accustomed pleasures; and, save for occasional bad dreams, we sleep. The thought of war comes to us not above a dozen times a day.

The thing that will make us steel and fire draws nearer every hour. In some few months, before the leaves are come and gone upon the trees, that half million will be side by side with Pershing's handful at the front. Long before that time another half million will have left their work and play for the bustle of the camps.

More and more the war comes home to us. The battle line, that cutting edge in France, is not a remote and alien thing; it is becoming, it has become, our flesh and blood. It is "closer to us than breathing, nearer than hands and feet." Vibrant currents or sensation and energy pass from us to it and from it to us. The nerves of our whole being begin to throb in it.

More and more the war comes home. It is no longer "the stranger that is within our gates." It imperatively demands admittance to our inmost thought.

(Continued on page 255)

"What shall we do?" said the hundreds of little ants.

"I'll tell you!" cried the queen. Every little ant stopped to listen. "Each one of you must bring grains of sand, and we will make a bridge over that dish that grabs you by the legs. Then, after the bridge is laid, we'll have a grand supper."

All the little ants set to work. They each brought grains of sand, till there were thousands of grains, and there was a beautiful straight road across the nasty, sticky fly-paper. It was wide enough for three or four little ants to travel on at once, so they went across as fast as they could travel. If you had looked out there in the moonlight you would have seen the nice, juicy bone just black with ants. They were tired after their hard work, and they were having a nice supper.

The man stood for a moment, and looked at the well-picked bone and the wonderful little bridge, and then said: "I guess we won't try to grow any lilies. I am not so clever as the little ants."—*Good House-keeping.*

### THE VOICE THAT COUNTS

"O father, I wish I could sing! Florence sang at the club today and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there isn't any music in me."

"Is that so?" asked father, taking her wistful face between his hands. "Well, perhaps you can't sing, but don't tell me your voice has no music in it."

"Why, father, how can you say so?"

"Almost every evening," answered father, "when I come home the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying: 'Don't cry, buddie; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes tonight.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—*Herald and Presbyterian.*

"Buying War Savings Stamps and Liberty Bonds is not only the safest investment that can be made but the easiest and most direct way to aid your Government."

## OUR WEEKLY SERMON

### GIVING, A LIBERTY LOAN SERMON

REV. ANDREW MUTCH, D. D.

Text: *Now concerning the collection,*  
1 Cor. 16: 1.

There is a story, which you may have heard, of a young sewing-girl. She had become a Christian, and on being asked what difference her conversion had made in her life, she replied: "Many a time I used to send in seams scarcely fastened, and they were sure to rip. But since I became a Christian, my seams are sewn so that they will never rip." And it was a very practical proof of the reality of her religion and of the power of Christ to enoble life. Of course, the number of such proofs is legion. The testimony that can be given to the sincerity of a person's Christian faith is as varied as life itself. You expect a Christian to be honest, to be sober, to be industrious, to be in every way an example of clean manhood or noble womanhood. But there is another proof of Christianity that is somewhat different from all these. And that is the matter of giving. Our religion is a question of money as well as a question of morality. You remember St. James' definition. He said: "Pure religion and undefiled is to keep oneself unspotted from the world." But that was not all. "Pure religion and undefiled is to visit the fatherless and the widows in their affliction." And so it is. Christianity is the true humanitarianism. Beneficence is as much a part of religion as to live clean, pure lives. Indeed, it is spurious goodness that is divorced from liberality. And there are two angles from which I wish you to look at this virtue. And first, notice

#### THE MOTIVE OF GIVING

You will find it back of our text. You know what precedes it in this epistle. It is the glorious chapter on the resurrection. And you remember how in that great argument St. Paul sets forth all that *that* fact of history means to us and makes of us. "Now is Christ risen from the dead and become the firstfruits of them that slept." "This corruptible must put on incorruption, and this mortal must put on immortality,

and then shall be brought to pass the saying that is written, Death is swallowed up in victory." And then right on the back of that—for there was no division of chapter and verse in the letter when it was written, such as we now have in our Bibles—and right on the back of that great statement of what the resurrection means to us, what do you think St. Paul said? This is it. "O Death! where is thy sting? O Grave! where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." "And now concerning the collection."

You say, "Oh, what an anti-climax!" You feel that it is a terrible descent from the holy tomb to the collection plate. But St. Paul did not think so. And St. Paul is right.

It is told that a Covenanting minister was preaching to the Covenanters on the field of Drumclog, when, suddenly, Claverhouse and his dragoons rode down upon them. And the preacher closed his interrupted sermon by saying, "You have got the theory. Now for the practice." And so it is here with St. Paul in regard to giving. He says, "You have got a glorious Savior. He took the sting from love's great enemy. He plucked the poison out of the very fangs of death. It cost him his life, but he did it—and he has brought life and immortality to light. That is the *theory*." "And now concerning the collection." That is the *practice*. Or, as a great English preacher has put it, it is like passing from the springs to the river. The 15th chapter of this epistle is the country of the springs. The 16th chapter opens with a glimpse of the river. The 15th is the country of truth, in which our religious hopes and triumphs have their birth. The opening of the 16th gives us a glimpse of the shining graces which are the happy result of that truth. "As in Adam all die, even so in Christ shall all be made alive!" That is the land of the springs. "Now concerning the collection." That is the beneficent river. I have read that a well-known woman, an agnostic, was lamenting that those who are agnostics like herself do not give to the support of charitable institutions as they might and ought. But that is not surprising. If you cut off the springs, the river will soon cease to exist. And so it is with the river of Giving. Cut off the 15th of Corinthians with its resurrection faith,

and there will soon be no 16th with its collection. Indeed, that is undoubtedly the one great secret of liberality. "God so loved that he gave." And the inspiration of our giving is the same—*love*. And that is not merely a sentiment. It is a sacrifice. Love is not simply a feeling; it is a fact. Indeed, love is proved by giving, or giving is the language of loving—the language it can best understand.

You have heard the story of Farmer Applegate's cow. The summer boarder asked, "How much milk does that cow give?" And Farmer Applegate replied, "Wal, ef you mean by voluntary contribution, she don't give none. But ef you kin get her cornered so's she can't kick none to hurt, an able-bodied man kin take away about 'leven quarts a day from her."

But in the case of genuine Christians there is nothing of that sort. They do not give with a grudge, or of necessity. They have learned St. Paul's secret. They have been in the land of the springs.

You remember the incident of the rich young ruler,—one of the most tragic in Christ's life. You recall how Jesus loved him the moment he saw him. He admired his high standard of morality and his noble, clean sort of life. Jesus loved him and the young man said, "I want to love you, too, and I want to be set right. Tell me how I can inherit eternal life." And Christ said, "Sell what you have and give to the poor. Love demands that." And you know what happened. The rich young fellow failed in love's test. And so it is. Brethren, how much do you love God? We have plenty of theology—theology in ink, in our creeds, and all that. But we want theology in life, we want it in love. And there is no surer test of a man's love to God than by his pocketbook.

And I do not hesitate to put love of country on the same plane—at any rate in America. You recall these memorable words of President Wilson, when he said, "The day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness. God helping her, she can do no other." And there, too, you have the river and the springs. "The principles that gave her birth and happiness." That is the land of the springs. "America is privileged to spend her blood and her might." That is the beneficent river.

I read last week of a man—a man of means, too—who wanted to slam the door in the face of a good woman and true, who politely asked him to subscribe to the Liberty Loan. He blazed out at her with an oath. "It is no business of the Government what I do with my money." And it is appalling that there are those calling themselves Americans who can talk in that way at this juncture.

Brethren, how much do you love your country—or rather, how much do you love those great principles of liberty and Christian faith that gave this nation her birth and happiness? How much? Your Liberty Loan will tell. You say, "Thank God for America!" Well, then, America replies, "Now concerning the collection."

Then the second angle from which I wish you to look at this subject is

#### THE MEASURE OF GIVING

You know what it was with the Jews. You recall their law of the tithe. That part of a Jew's income belonged to God. "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, the tithe of the herd or of the flock, is the Lord's." That was *their* measure. And Christianity is not less than Judaism. I know it is sometimes said that while the law was a tenth for the Jew, there is no sum laid down in the New Testament. *But there is*. "Let every man give, as the Lord has prospered him." "Freely ye have received, freely give." That is the sum laid down in the New Testament. That is the measure of liberality for the Christian. In other words—it is to be proportionate. In fact, there are some people with small wages, to whom a tenth would be too much for them to give. But there are others with large incomes, to whom a tenth would be far too little. And so the New Testament measure is "according to." Not "out of" your means, but "according to." "Out of" might be a cent; but "according to" might be a thousand dollars.

A man was once waited upon for a subscription to a college, and he said, "Well, I can't give you much. But at any rate I can do as well as the widow." And the man interrupted and said "Oh, I don't want as much as that. It is true she gave two mites; but then, you know, that was *all her living*." And so it is. It is true, that Christ praised the widow; but he praised



her because, poor as she was, she gave, while the others simply gave out of their abundance. They may have given "according to," but I fear not, from the way in which Christ spoke. For that is always how God measures liberality—not by what is given, but by what it is given out of. Indeed, liberality is not a sum in addition. It is a sum in subtraction. No doubt a dollar will always go further than a nickel. But in God's banking, a dollar may count far less than a nickel. Generosity is a sum in subtraction, measured not by what is given, but by what is left.

The story goes that a Southern United States senator once rented a plot of several acres to one of his colored neighbors. The land was to be planted in corn, and the senator was to receive one fourth. The corn was duly harvested, but the senator did not receive his fourth. Meeting his tenant one day, he said: "Look here, Sam, have you harvested your corn?" "Yes, sah, long ago." "Well," said the senator, "wasn't I to get a fourth?" And the negro replied: "Yes, sah, dat's de truf; but dar wasn't no fo'th. Dar waz jes' three loads, and dey was mine."

And I fear that there are some white folk who treat God in the same way. Emerson speaks somewhere of "the nasty little habit of prudence." And undoubtedly that habit gets nasty enough when it is applied to religious service and omitted in other things. "The Lord loveth a cheerful giver." But it is well to remember that the Greek word translated "cheerful" has been taken over bodily into the English language and given us the word "hilarious." And so we ought to change that translation and read, "the Lord loveth a hilarious giver." And you all know what hilarity means. The mark of it is that it goes further than most people think is proper. A hilarious person is carried away for the time being—he forgets the limits that most men would set upon their conduct, and goes as far as he can. And so it should be with giving.

"Give all thou canst,—High Heaven rejects the lore  
Of nicely calculated less or more."

There is a Scotch saying about giving "the straik o' the measure." That means that when a dish is filled, say with meal, so that it is piled up over the top, what you

can stroke off with the hand is "the straik o' the measure." It is really what is "over"-measure. And that is where the generosity of some folks begins and ends. It is what is heaped above the edge of the bushel. But to give what costs nothing—or to give a mere trifle out of great abundance is no great evidence of liberality.

I had an elder and trustee of revered memory in one of my congregations in Scotland. He had suffered some serious business losses. And he was compelled to sit down and consider the question of reducing his style of living. He was talking it over with his wife, and he found that they must do with a servant less in the house, have a plainer table, put away a pair of horses and reduce on the garden. And then his wife said: "James, there is one other way in which you might reduce." He said, "What is that?" And she said, "Your contributions to the church." And my elder replied: "Well, Janet, it may come to that. But I won't begin there." Brethren, I don't know about any of you, but I fear that if I had been in a like position, it might have been just *there* that I would have begun. And I would thereby have shown how poor a Christian I was. I would have shown how little the gospel of Jesus Christ meant to me. The truth is that the loyalty of many to their principles fails just at the point where the Cross begins to weigh heavy on the shoulders. We are saying to-day, both for church and nation, give, give, give until it hurts. And it is well spoken. In the light of what God has done for us, in the light of his "unspeakable gift" in Christ our Savior, and in the light of the lesser gifts of which our life is full—our homes with their love and joy, and our country with all its liberties and privileges—these things are a strong call for generosity.

You remember what Mary did. She poured out the box of precious ointment on Christ. And he said, "She hath done what she could." He did not mean, "It was not much, but, then, what more could you expect?" The truth is that the value of that ointment was a great deal. Its cost was a big sum for a peasant woman, and probably it had meant a great deal of pinching and saving. And that is the keynote for our giving *today* and every day. You recall these quaint lines of Dora Greenwell—

"We might all of us give far more than we do,  
Without being a bit the worse;

It was never yet loving that emptied the heart,  
Or giving that emptied the purse.

We must be like the woman our Savior praised,  
And do but the best we can;

Aye, that'll be just the plan, neighbor,  
That'll be just the plan."

Brethren, make that the plan. Make that the measure. Do the best you can. Make the beneficent river, that flows from the springs of your blessings, a river that is getting into a state of flood.

I close with some verses that appeared the other day:

"The Sammy came in from the trench, and says  
he:

"There's too many calls on the courage of me.  
I answered the call when they asked me to come,  
To fight that my countrymen might have a home.  
I've fought ever since we've been quartered in  
France;

I've gone every time I was told to advance.  
But this order, you give, to go over the top  
Today, is too much, I am going to stop.  
There's a limit to what I can rightly afford  
To give to my country with cheerful accord."

"The officer's eyes stuck a foot from his face  
To hear this subaltern who courted disgrace,  
And the private was sent, where all mutineers go,  
To be shot the next sunrise,—he hadn't a show.  
I think that with me you will promptly agree  
That a firing squad's right if such quitters there  
be.

But hasn't he just as much right to declare  
His whole duty done and his job to forswear  
As you in your home that he fights to protect,  
When you're told that there still is some coin to  
collect?

"He's sworn to obey every call that is given;  
To risk his existence without being driven.  
Will you, safe here at home, take advantage of  
this,

And claim no disgrace when a duty you miss?  
Do you try to believe you've a right to refuse.  
To lend of your coin for the allies to use  
In saving your land and the land of all others  
Who claim human rights for themselves and  
their brothers?

You have no such right! In stern duty you're  
bound

To give while a coin in your coffers is found."

"Which do we care more for, personal gratification or the principles for which the civilized world is fighting? If the former, we shall continue to spend recklessly; if the latter, we shall save to the utmost of our ability and with our savings buy W. S. S."

### THE SWEETEST THINGS OF EARTH

What are the sweetest things of earth?  
Lips that can praise a rival's worth;  
A fragrant rose that hides no thorn;  
Riches of gold untouched by scorn.

A happy little child asleep;  
Eyes that can smile, though they may weep;  
A brother's cheer, a father's praise;  
The minstrelsy of summer days.

A heart where anger never burns;  
A gift that looks for no returns;  
Wrong's overthrow; pain's swift release;  
Dark footsteps guided into peace.

The light of love in lover's eyes;  
Age that is young as well as wise;  
A mother's kiss, a baby's mirth—  
These are the sweetest things of earth.

Unidentified.

(Continued from page 251)

"These are the times that try men's souls," wrote Thomas Paine in 1775, and the words leap fresh into our hearts today. Where is the man so dull that he can not see it? Departures, sinkings, casualty lists, thrusts from unexpected quarters, reverses, disasters, new loans, new labors, new sacrifices—we shall know them all.

And we shall meet them—as France has met them? It is impossible that we should flinch. To that high call to dedicate to the cause of liberty and right "our lives and fortunes, everything that we have and everything that we are," we shall respond.—J. H. Hanford, in *Westerly Sun*.

"Loyalty demands that Uncle Sam be the great spender during the war; he knows what is needed to win. And do not forget that every time you buy anything you reduce by that much the supply of labor and materials which he needs for victory."

### Lesson for September 7, 1918

CONQUERING EVIL. I Kings 21: 1-29;  
Eph. 5: 6-21

Golden Text.—"Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Eph. 5: 11.

### DAILY READINGS

Sept. 1—I Kings 21: 11-20. Conquering Evil  
Sept. 2—Eph. 5: 6-14. Darkness and Light  
Sept. 3—Eph. 5: 15-21. Redeeming the Time  
Sept. 4—Rom. 12: 21-13: 10. Overcoming Evil with Good  
Sept. 5—Dan. 1: 8-20. Choosing the Right  
Sept. 6—Ps. 139: 19-24. Search Me, O God!  
Sept. 7—I Cor. 9: 19-27. All for the Gospel's Sake

(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 Morningside Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

"Do not cry out against the terrors of thrift as long as the men in the trenches do not cry out against their hardships. Consider yourself lucky to be able to save and to buy War Savings Stamps."

**THE SABBATH RECORDER**

Theodore L. Gardiner, 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 copy ..... .05  
Per year ..... \$2.00

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

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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**THE SUNNY SIDE**

Life holds no woes for me. I know full well,  
However evil things may seem to me today,  
Some future joy is certain to dispel  
The clouds that lower darkly o'er my way.  
And I have noted that one taste of bliss,  
E'en though 'tis but a taste, hath joyous meed  
To compensate for all that goes amiss,  
On which a soul in sorrow long may feed.  
No night e'er was whose darkness did not fade,  
No storm e'er raged whose course was not  
soon run,  
And so my soul, by troubles undismayed,  
Doth simply wait the coming of the sun.

John Kendrick Bangs.

"In war time every unnecessary purchase is an unwise one."

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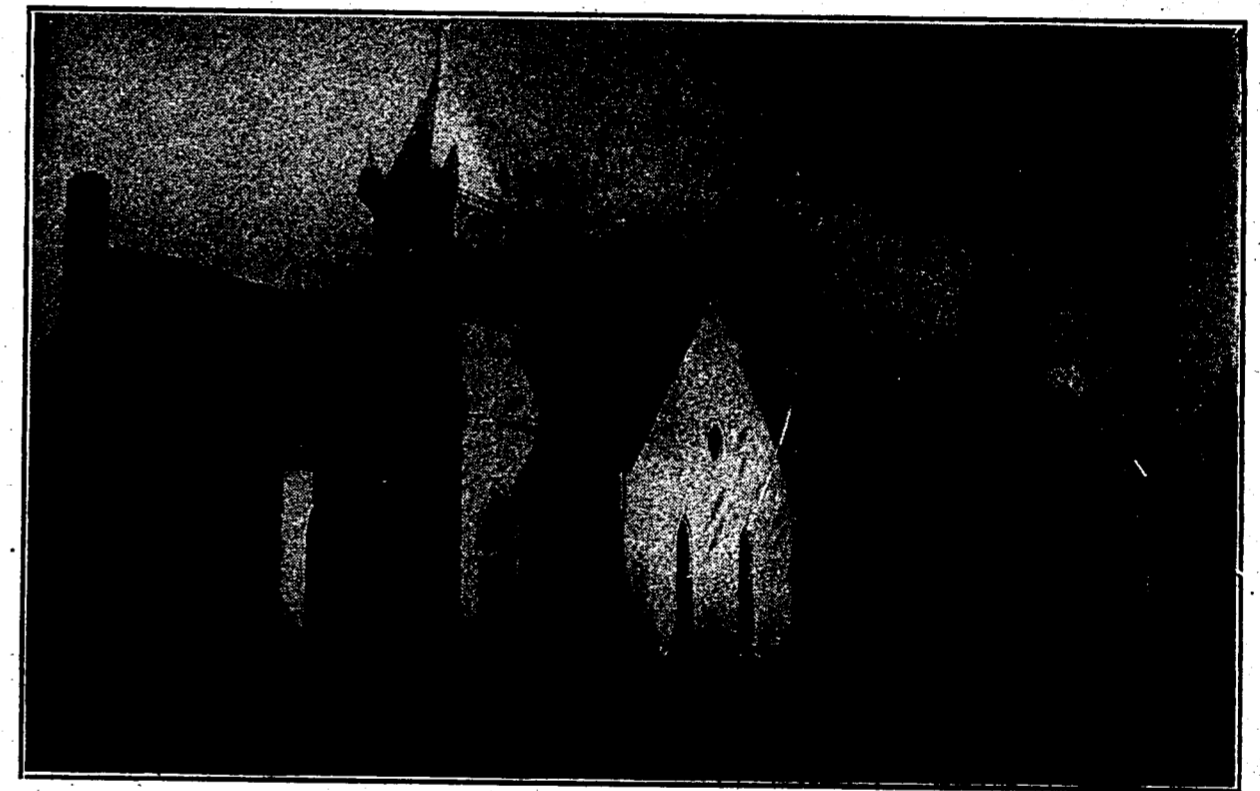
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