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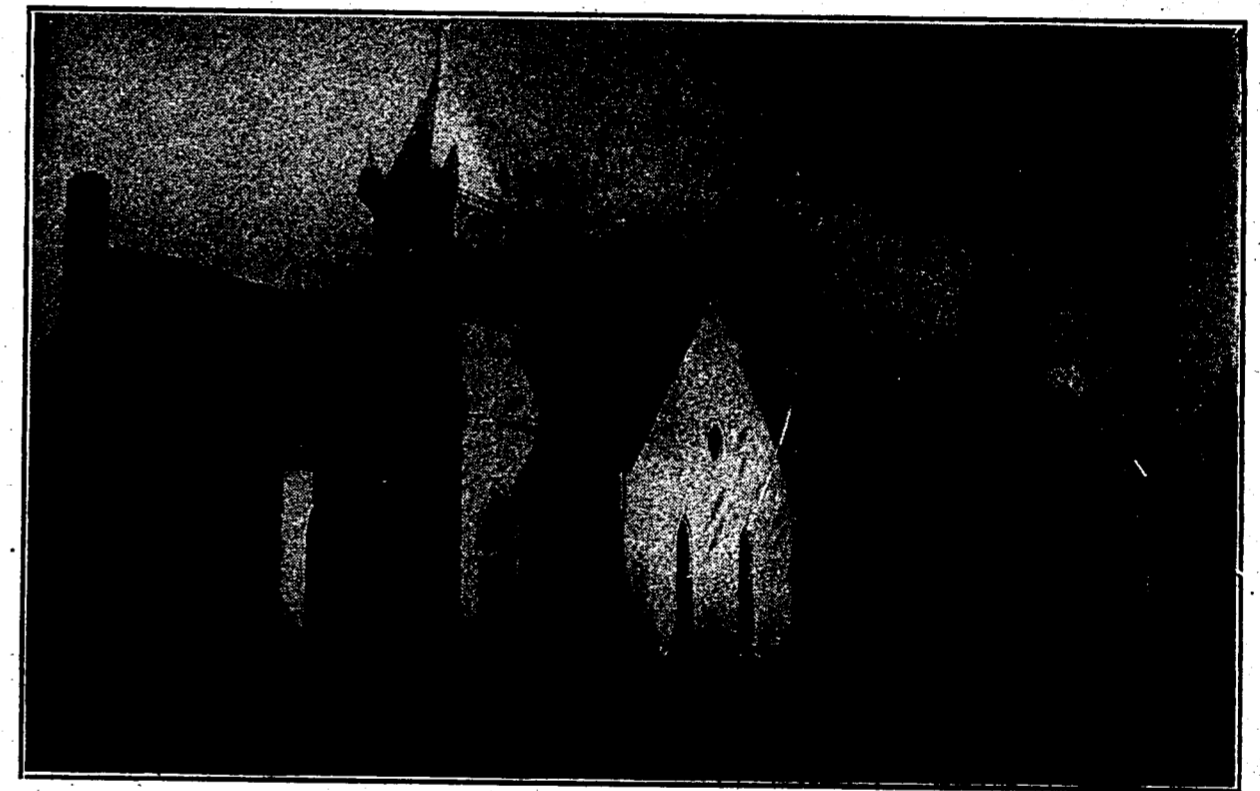
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The Sabbath Recorder



Church and Parsonage, Nortonville, Kan.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
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Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
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Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.
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Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. Edgar D. Van Horn, Milton Junction, Wis.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Marjorie Burdick, Milton, Wis.
Treasurer—Miss Carrie Nelson, Milton, Wis.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Homer, N. Y.
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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.

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PLAINFIELD, N. J., SEPT. 2, 1918

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GENERAL CONFERENCE

The Trip to Conference On the evening of August 17 four of us met in the Lehigh Valley railroad station at Bound Brook, N. J., all on our way to attend General Conference at Nortonville, Kan. The trip over the old B. & O. was made as comfortable as could be in August, and Providence favored us with a cool night over the mountains of Maryland and West Virginia. At Salem three others joined our company. These, with two from Shiloh who came on at Philadelphia and one who joined us at Washington, made a company of nine delegates who were companions in travel through St. Louis, Kansas City, Atchison, and to Nortonville.

Beyond the Mississippi River we found the country more parched than we ever knew it to be before. Pastures were literally burned to the dirt, corn was scorched until it looked as though a killing frost had left it to bleach and die. It was past all hope, even if abundance of rain could have come at once. When we entered Kansas after a night in Atchison, things began to look better, and it was soon apparent that our friends in that State had been more fortunate. The corn and fields looked fresh and green as compared with those we had traveled through.

At Nortonville the delegates were met at the station and were soon sent in automobiles to the homes where they were to be entertained during Conference week.

From North Loup, Neb., came ten automobiles loaded with enthusiastic friends. From that State and from Boulder under the shadow of the Rockies, from California on the very shores of the Pacific, from Wisconsin, Iowa, Minnesota, Michigan, New York, New Jersey, and from old New England, following various lines of travel, came more than ten-score men, women, and children up to our annual con-

vocation, in these hard times, to plan and work for the faith of our fathers and for the institutions we love.

The Surroundings Of Conference

It did not take long after reaching the church to see that the Nortonville friends had made excellent preparation for the comfort of their visitors and for the convenience of the General Conference. With the church rooms arranged for use of committees; with a fine new tent back of the house, large enough to hold four or five hundred people and fitted up with seats, platform, pulpit, and piano; with a long board tabernacle for tables, well protected by fly netting; and with preparations for feeding people on the cafeteria plan, nothing was left to be desired in the way of conveniences for Conference, so far as the work of man was concerned. As to the natural surroundings, Providence had long ago made this land, with its sunny skies, its rolling prairies, and its invigorating air a most delightful dwelling place, and during this Conference week we were further favored with beautiful moonlight nights in which to go from the services to our homes. It is hard to see how the surroundings of Conference could have been better.

The First Day's Meeting

Promptly at 10.30 President Frank J. Hubbard called the Conference to order, and in the absence of the recording secretaries, J. Nelson Norwood and Paul E. Tittsworth were elected secretaries for this year's session. The program for the entire Conference appeared in the RECORDER of August 19, and by turning to this our readers can know something of the work as it came day by day.

The keynote, sounded in the invocation by Rev. George Shaw, appeared on the front cover of the program in the words of Zechariah, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." In these words we find the real spirit and de-

sire of those in attendance, and the first day of Conference began with them for its slogan.

Pastor Polan's welcome was most cordial. He reviewed briefly his work in Nortonville during his stay of as yet less than a year, and assured the visiting delegates that while some had had misgivings as to the propriety of holding Conference this year owing to the war, his people were now of one accord in its favor. He said they were not able to entertain now as they wished they could, or as they did when Conference met with them before, for some of their young men had gone to war and there were now fewer to do the work. But every one was ready to do his best. Although, like Martha, when Jesus came to her home, they were cumbered with much serving, they were nevertheless as ready as Mary was to choose the better part.

"We think of you," the pastor said, "as delegates commissioned of God to encourage and help the people of Nortonville." He felt that the welcome given at this Conference was a little different from any ever given before. The war had come so near to many of our homes throughout the land, and we all were feeling the bond of a common sorrow.

Just before delivering his address, which has already appeared in the RECORDER, President Hubbard responded to the pastor's welcome in well-chosen words. He said: "The welcome which you have extended to the visiting delegates on behalf of the people of Nortonville is, I know, most genuine. Western hospitality is famous the world over as symbolic of great-hearted lavishness in the share of the home which is given the visitor, and Seventh Day Baptist hospitality is famous everywhere as the acme of sincerity. It is because I have lived for several years in this far western air and because I have visited in many Seventh Day Baptist homes, that I appreciate the depth and the warmth of this welcome, and on behalf of those of us who are visitors I thank you for it.

"The burden of the work will fall on you people of Nortonville, but if there is any way we can have a share, I pledge you the co-operation and support of every delegate. And I pledge you, too, our friend-

ship—that most sacred of all sacred things, and it shall be our effort to vie with you in doing those things, and thinking those thoughts, and saying those words which shall bind us together in ties of kindly feeling so long as life itself may last, so that you and we may look back to this time as the season of greatest blessing our lives have ever known."

Then followed an anthem entitled, "Father in Heaven," which in spirit and words was most appropriate. It was a prayer for that of which we all so deeply feel the need—help and strength for just a day at a time, however hard the task may be. It was a plea for divine patience, for power to be kind and true, to speak right words and do good deeds, to have a happy heart and sing along the way.

If the spirit of this beautiful anthem could possess all hearts, there would be few problems left unsolved when the work of the year is done.

The music of Conference was in charge of Professor A. E. Whitford, of Milton College. This was a most helpful and inspiring part of every meeting during the six days.

There was also a men's chorus composed of all those who had served in quartets and elsewhere in years gone by. It was good to see these gospel workers together, and to hear them sing was a real spiritual feast.

There were several matters of interest in the corresponding secretary's report.

The church at White Cloud, Mich., requested admission to Conference. It was asked that Rev. J. L. Branch, Rev. John C. Branch, Rev. W. F. Morse, and Rev. George C. Tenney, who have come to our people from other faiths, be recognized by Conference as gospel ministers. Request was also made for the restoration of Rev. Leon D. Burdick, and for the welcoming of two men ordained to the gospel ministry, Paul Stanley Burdick and Verney A. Wilson.

Seventy-seven churches reported to Conference. This is four more than were heard from last year. Two hundred and twenty-two additions were made, but for the year there was a net loss of twenty-six from the churches reporting. Our

membership is given at 8,493, one hundred and four greater than last year, due to the new churches added.

The Historical Society At Conference

The first hour of Tuesday afternoon was given to the program of the Historical Society, under the direction of Corliss F. Randolph, president. The two inspiring addresses, one by Brother Randolph and one by J. Nelson Norwood, are promised for our readers, and we hope to publish them soon.

The benefits to us as a people of a careful study and interpretation of history, were set forth in a most attractive and convincing manner. We know RECORDER readers will enjoy these addresses.

L. S. K. Program

Rev. George M. Cottrell, Lone Sabbath Keepers' secretary, presented a program on which appeared some unique papers and addresses. We have requested Brother Cottrell to secure these and forward them for a Lone Sabbath Keepers' number. While several L. S. K's were present, there were not nearly so many as we had hoped to see.

Young People's Hour

Although the work of the young people in Conference will appear in their department, we wish to express here something of the appreciation everywhere shown by the people who attended their Conference exercises. You will see by the program recently published that reports of the work were given and a symposium on the Forward Movement. Some of the most stirring addresses of Conference week were given in the Young People's Hour. Rev. Edgar D. Van Horn had charge.

The first order of Wednesday morning was an open parliament on the work of the Young People's Board. There were many most excellent suggestions in this discussion, some of which we state briefly here. We need more constructive work. Evidently too many societies are doing little more than to mark time. The tendency is to be satisfied with mere routine work. Every society should have outposts for practical work. The country church should be the center of the social as well as the religious life of the community.

"In our rural churches many are spending more money and manifesting greater concern over the cultivation and improvement of their stock than over the improvement of their children. Ideal conditions for the culture and spiritual development of our own loved ones should claim our first thoughts."

"The matter of unfavorable conditions, and temptations through questionable amusements would take care of itself if we could be genuinely converted and filled with the Holy Spirit. In regard to religious education we dwell too little upon spirituality, and fail to instruct our children regarding the tendency of many worldly habits which are sure to lead them astray."

"Young people in our churches do not accept responsibility for the work as they should."

"There is no great loss without some small gain," said one brother. "We as L. S. K's have nothing about our own homes to maintain, so we send our money away to help others. Thus we have to think of somebody far away. We are doing for other people."

The young people's sessions in our General Conference have seldom been more enthusiastic or helpful. Every one who could not be there must suffer loss, for my pen falls far short of supplying the life and spirit of the meetings.

Missionary Society At Conference

We are glad to give our readers the annual report of the Missionary Society so soon after Conference, for our people should have its important data well in hand early in the Conference year. Please read it carefully and keep it for reference, as it may be a long time before you get it in the Year Book, and some of you may never get a book. The RECORDER will contain it all.

This session was presided over by Rev. Clayton A. Burdick, who brought a message from the Missionary Board which we hope to give our readers soon. After the treasurer's report and the annual statement, a men's chorus sang, "What More Could He Do?" Then followed a most interesting open parliament in which evan-

gelists and field workers brought messages regarding the open doors and the needs of workers.

Loyal Hurley gave an account of work in Michigan, the opportunities there, and expressed the hope that we might gain a vision of the fields ripe and ready for harvest.

Pastor Sutton, of Shiloh, N. J., quoted, "And he came down with them, and stood in the plain," and urged the workers to imitate Christ who came down from a mountain-top experience to mingle with men and to lead in the work. We need the mountain-top experience of prayer and of communion with God to fit us for work among men.

Rev. George C. Tenny gave a brief talk upon the subject of tithing. God has not left us in doubt as to the amount of our time that belongs to him, and he has been just as specific as to the proportion of our money that belongs to him.

The first and greatest need of Seventh Day Baptists is a better and more thorough study of the Bible. Human philosophy can never take the place of the sword of the Spirit, which is the word of God. We are neglecting Bible study.

Again, we need to study the principles of hygiene and learn to take better care of our bodies. As to tithes, God has challenged us to test him and prove him by bringing all the tithes and offerings to him. The tithe is holy and belongs to God. If we keep back the Lord's money, we are robbing ourselves of blessings.

Rev. Clayton A. Burdick spoke of Rhode Island as our first mission field, and said there was outside work to be done there yet. He spoke of the co-operative work of teams made up of workers from the churches, which had resulted in many conversions.

Rev. George M. Cottrell spoke of the gifts by L. S. K's as being generous and freely made. He urged that we come up to the tithing system.

Rev. D. Burdett Coon referred to the widespread feeling in the field he had visited, favorable to our cause. Nearly two hundred persons have come into our com-

munion who are in sympathy with us in our work.

Several others made excellent points in this open parliament. Here are some of them. It would be a grand thing if Seventh Day Baptists could learn to do their own work in the churches and so allow their pastors to do mission work.

"Tithing is a practical doctrine and I am glad to see an optimistic spirit regarding this matter. The Board of Finance is thankful for all these suggestions. They will aid the board in its work."

"Some practical program to help in carrying out the work in the fields is greatly needed. If we only had a real vision of the work and its importance, successful operations could easily be maintained. Let us rise to the emergency and work for this end."

"It was after Christ had spent the night alone on the mountain in prayer, that he chose his twelve disciples, went among the people, and did a wonderful work of healing. Then came the Sermon on the Mount."

In the afternoon session Dr. Grace I. Crandall and Miss Anna West made interesting addresses regarding the work in China. Their papers will be read with interest when they reach our readers.

Rev. D. Burdett Coon's account of his four years in mission work as evangelist was listened to with great interest. While he regretted that greater results had not been realized, he expressed the satisfaction and gratitude he felt in knowing he had preached more than a thousand sermons, made four thousand calls, distributed more than thirty thousand pages of tracts, and brought in fifty converts to the Sabbath.

Figures do not show the backsliders reclaimed, professors revived, church life quickened, and Bible study established by the faithful work of the evangelist.

Seventh Day Baptists must wake up, spend less time in tinkering machinery, and get a broad vision of Christ's command to go into the world, or they can never get ahead. If we are to gain victories, we must go where sinners are. If we have no passion for souls, the quicker we are buried out of sight the better for all concerned.

One man expressed the belief that it would be a good thing for our churches if they would send their pastors out three months all at the same time, for mission work, during which time the people at home should do their own work and pay the salary of the pastor while absent. If the churches would try this plan three months something would be doing.

The spirit that gives victory was illustrated by the words of a soldier who had lost his right arm. Upon his return home, his mother expressed great grief over such a loss and exclaimed, "O John, you have lost your right arm, the best part of you!" Whereupon John replied, "I did not lose it, I gave it." "This," said one speaker, "is the spirit needed to bring victory. Religion, churches, and schools are all of little worth to a people who are not willing to sacrifice for them."

Messages from the Pacific Coast were brought by Rev. George W. Hills and Rev. R. J. Severance, the two pastors in that association. All up and down the Pacific Coast are scattered families of Sabbathkeepers, whose hearts are gladdened by the occasional visits of these two pastors. Among them are to be found those who are indeed "the salt of the earth."

Serious problems confront our workers there, and they need the sympathy and prayers of all who love our good cause. "Seventh Day Baptists may build a hundred buildings with their money, but if they fail to have God's word enthroned in their hearts and do not unite in love, all our efforts will come to naught. Let us lift up our eyes and see the fields, ripe already to be harvested."

In the midst of this helpful session Brother Claud Hill, of North Loup, Neb., sang the beautiful hymn entitled, "Beyond the Open Gates," a most appropriate song for a missionary meeting.

Patriotic Services At Conference A strong patriotic spirit characterized the various sessions of this General Conference. A large service flag, presented by President Frank J. Hubbard, and containing over two hundred and sixty-five stars for soldiers belonging to Seventh Day Baptist families, was kept hanging

in the large tent, near the Stars and Stripes, during five days of our meetings. Wednesday evening—the second evening of Conference—was devoted to a "Patriotic and Denominational Service."

After singing "Onward, Christian Soldiers," "The Battle Hymn of the Republic," and other patriotic songs, the audience arose and sang one verse of America:

Our fathers' God, to thee,
Author of Liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, Our King.

Then followed the stanza:

God save our noble men,
Bring them safe home again,
God save our men.
Make them victorious,
Patient and chivalrous,
They are so dear to us,
Great God, our King.

When the song was finished all bowed in prayer led by President Boothe C. Davis, whose two sons are in the service. Then, turning to the Stars and Stripes, President Hubbard led the people in the salute to the flag which has come to be so popular in all our Sabbath and day schools in these days:

I pledge allegiance to my flag and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all.

Here President Hubbard read the following "Minute Declaring the Loyalty of Seventh Day Baptists," which he had received from Dean Main to be presented to Conference. It was adopted by a standing vote.

In their historical development the principle and practice of loyalty extended from the family to groups of families in clan, tribe, or colony; and then to the nation. Now we are thinking of international patriotism, that is, of a fraternal, helpful interest in every land and people. Such world-wide loyalty to humanity should not absorb national patriotism, but make it more deep, strong, and unselfish. We assure President Wilson of our support as he strives for the realization of this high ideal.

Patriotism is needed in days of peace as well as in times of war. And Seventh Day Baptists have always shown their love of country by respect for law and order, and by standing for industry, economy, temperance, liberty, equality, justice, fraternity, education and religion, when swords were in their sheaths. To such patriotism we are still dedicated.

In the war for American independence and freedom; in the war to preserve the Union; and in every war for the protection and extension of human rights and privileges, our people have stood in the front ranks with those who were willing, if duty called, to sacrifice property and life for the good of mankind.

In the great war now being waged against cruel autocracy and imperialism, and on behalf of universal Christian democracy, ultimate peace and prosperity, human happiness and progress, we desire and intend to do our part in patriotic and sacrificial service. We assure President Wilson, with his tremendous tasks and responsibilities, of our sympathy, confidence, and proposed support. In this awful conflict we are Americans first, then citizens of the whole world for whose redemption and highest welfare we are fighting under the flag we love and under the inspiring and far-seeing leadership of President Wilson, to whom we again pledge our loyalty.

An engrossed copy of this Minute shall be sent to the President of the United States, and to the War-Time Commission of the Federal Council of the Churches of Christ in America.

PRESIDENT.

RECORDING SECRETARY.

The address of the evening was by Rev. Clayton A. Burdick, of Rhode Island. He referred to the fact that Seventh Day Baptists had been in the loyal armies of the nation in the war of the Revolution when the Government was founded, and during the Civil War when the Union was preserved. In the country's time of need our "boys" have always been true and have "fought a good fight."

Now the call has come to fight for the liberty of the world against an autocracy that has oppressed millions of our fellowmen. Boys with smiles and tears have taken their lives in their hands and gone forth across the seas, eager to "go over the top" in France to make the world a safe place in which to live.

At this point in the address the large service flag which had been fastened in a perpendicular roll to the front pole of the tent, was unfurled.

As it was quickly drawn by cords along the supporting wire prepared to hold it aloft, and its beauty and significance dawned upon the surprised people, they arose in a body to salute it. Seldom has the General Conference risen to such a point of enthusiasm. Many in the audience having sons or husbands in the army for whom those stars bore testimony, were moved to tears.

After a brief pause during which feeling

ran high, the speaker went on to say: "What, the Kaiser confederate with God?—the Kaiser, bombing hospitals, sinking ships, bayoneting women and children, burning villages, ravishing the lands in the name of God! Not *our* God!"

These outrages are what our boys have gone overseas to fight. They go not to extend our borders, but to make the world safe. For our boys in France, or on the ocean, or in cantonments, these stars stand. The gold ones speak for those who have died for a noble cause. The red triangle stands for the Christian men who have gone to minister to the wounded and to relieve suffering.

If *they* do all this, what should *we* do?

Think of the boys in the trenches, some of whom may even now be going over the top in the heat of battle, and, shame on every one in the homeland who complains of the burdens that fall upon him!

At the close of this address, "Keep the Home Fires Burning" was sung with much feeling. We give the words here:

They were summoned from the hillside,
They were called in from the glen,
And the country found them ready
At the stirring call for men.
Let no tears add to their hardship
As the soldiers pass along,
And although your heart is breaking,
Make it sing this cheery song.

Chorus—

Keep the home-fires burning
While our hearts are yearning,
Though our lads are far away
They dream of home.
There's a silver lining
Through the darks, clouds shining,
Turn the dark clouds inside out,
Till the boys come home.

Over seas there came a pleading,
"Help a nation in distress!"
And we gave our glorious laddies;
Honor bade us do no less.
For no gallant son of freedom
To a tyrant's yoke should bend;
And a noble heart must answer
To a sacred call of "Friend."

An impressive silent prayer service for the boys in camps, in hospitals, in the trenches, and for loved ones in the homeland was conducted by Rev. Edgar D. Van Horn. The leader named one by one the things to be remembered in prayer, after each of which the audience bowed in silence. This closed the special patriotic exercises of the evening.

An Impromptu Service In connection with the story of the patriotic meeting just described may be appropriately mentioned another service not noted in the program. Quietly the plan was worked out for all who were entitled to wear service pins with stars in honor of their loved ones to sit together just under the large service banner described above. It was the evening after the Sabbath, and just as President Hubbard was about to dismiss the people President Boothe C. Davis asked for a little time, as a special privilege, to present a resolution. We give his words here. They explain themselves.

Mr. President: I rise to a question of privilege.

Early in this session the president of Conference presented to the Conference this beautiful and expensive service flag. In it 265 stars are placed for our boys in our country's service, representing Seventh Day Baptist homes.

A group of the men and women from whose homes these boys have gone have gathered here under this service flag tonight, to the number of nearly 100. I am requested by this group, whom I now ask to rise to their feet for a moment, to express to you, sir, as much as we can of our thanks and appreciation for the more than patriotic impulse which has prompted such a generous and touching expression of your devotion to the cause for which our boys fight, and your love for us as well as for our sons and brothers. Words are powerless to convey what we feel of gratitude to you, or of the solemn pride we feel that when the duty was laid upon our country, our brave boys were eager to go, and that we can dedicate our best, in this great crisis of the world, to the holiest cause in which human life was ever laid down—viz., the cause of liberty.

We want to thank you in behalf, also, of the absent parents and friends of boys who are in the service. Some can already look only at the gold stars, and wait only for the home-coming in the heavenly home.

In behalf of the brave boys themselves also we want to thank you.

Representing all, friends and boys alike, present and absent, I move that the Conference formally place on its records a vote of thanks to President Frank J. Hubbard for the gift of this flag, and for all the patriotic pride, love and affection of which it tells us.

As President Davis closed he said that Rev. Lester C. Randolph would like the privilege of seconding this motion. Whereupon Brother Randolph came forward and introduced three soldier boys in attendance, asking them to come to the front in behalf of their comrades represented by the stars on the banner. When they had taken the

platform, one of them, Paul Hemphill, of North Loup, Neb., took Brother Hubbard by the hand and thanked him in behalf of the boys in the army for this expression of interest in them. Bugler Ralph B. Stillman, of Nortonville, followed with all the bugle calls of the service, explaining each one, and Earl Van Horn sang as a solo, "Keep the Home Fires Burning," asking the people to join him in the chorus.

At the close of this demonstration, Secretary Norwood put the question offered by President Davis, and delivered the meeting back into the hands of President Hubbard, from whom it had been so suddenly taken. President Hubbard promptly responded with appropriate words which called forth great applause.

One other patriotic meeting was interrupted by the severe thunderstorm that drove us out of the tent into the church on Thursday evening. Rev. Lester C. Randolph delivered a stirring address on "The Challenge of the Present World Situation to the Church of Christ." This address he is soon to furnish our readers, since circumstances made it inconvenient for the editor to secure a good report of it. The Marseillaise was sung at this service.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

SEVENTY-SIXTH ANNUAL REPORT OF THE BOARD OF MANAGERS

Amid the warfare and confusion, the strife and disaster of these significant times, we turn with steadfast hope and undaunted faith to the Lord our God who is our refuge and strength. In deep humility and sincere reverence we acknowledge our dependence upon him, and render hearty thanksgiving for the blessings of the past year. For the loyal support that we have received from the people we are truly grateful, and we ask for fervent and united prayers for wisdom and guidance in all our plans and efforts.

Foreign Missions

THE CHINA MISSION

Missionaries

Davis, Mrs. David H. 1879
Burdick, Miss Susie M. 1889
Palmberg, Miss Rosa W., M. D. . . . 1894
Crofoot, Rev. Jay W. 1899

Crofoot, Mrs. Jay W.	1899
Davis, Rev. H. Eugene	1907
Davis, Mrs. H. Eugene	1907
Crandall, Miss Grace I., M. D.	1911
West, Miss Anna M.	1911
Sinclair, Miss Bessie B., M. D.	1917

Rev. Jay W. Crofoot, who was home last year on a furlough, returned to China in the autumn, arriving at Shanghai just after Christmas. Mrs. Crofoot has remained a year longer to be with the children who are in school at Alfred. She plans to go back, sailing from Vancouver the 5th of November next. Dr. Grace I. Crandall will be with her on the return voyage. Dr. Crandall has been in the homeland all the year on her furlough. Her report is given below. Dr. Bessie B. Sinclair arrived in this country from England during the Conference last year at Plainfield, and at once entered into the service of the Missionary Society. She sailed for China about October 20, last year, and has been with Dr. Palmberg at the Lieu-oo medical mission. Her report is included in the reports following. Miss Anna M. West, of the Girls' School at Shanghai, is to return this summer on her first furlough. She has been at the mission seven years, going out in 1911.

The missionaries have felt the financial strain of the war times very keenly, especially in the matter of exchange, a dollar of their appropriations being of only about half its value of former years, when the exchange was seldom below 200 and often to 225. And as a partial help the board has guaranteed a 175 rate of exchange on the appropriations. This has amounted thus far in an advance of from 27 to 39 per cent in the amount of funds required to meet the appropriations. Practically all other missionary societies are maintaining a 200 rate of exchange on the appropriations for their work and workers in China.

Dr. Rosa W. Palmberg reports that she wishes her furlough to begin when Dr. Crandall returns to Lieu-oo, but she has so far regained her health that she may not at once return to the homeland. The reports of the workers in China follow:

Report of Rev. J. W. Crofoot

During the five months I spent in the United States after my last report (dated

Alfred, N. Y., June 30, 1917) I visited and spoke in the following of our churches: Leonardsville, Brookfield, and Hartsville, N. Y.; Marlboro and Shiloh, N. J.; Chicago, Ill., and North Loup, Neb. I also attended the meetings of the Missionary Board in July and October, as well as the Conference at Plainfield.

Arriving at Shanghai December 26, I was pleased to see the gratifying progress that had been made in the school as well as in the church during my absence of a year and a half. Besides having general charge, and doing so much work of a sort similar to what I myself have done, Eugene Davis has given much assistance in the sports of the boys, especially indoor baseball. This, I believe, has been of real moral as well as physical benefit to them, for fair play, team work, and *esprit de corps* have been developed as well as muscles.

The total enrolment was 42 for the fall term and is 43 for the present term. Four boys expect to graduate in June, having completed what nearly corresponds to an American high school course. All of them are members of the church. One of them hopes to go to America for study this year—probably to Milton.

Our financial reports show that while our balance May 31, 1917, was Mex\$681.04 the present balance is Mex\$437.98. In other words our expenses for the year have exceeded our income by Mex\$243.06. During the current term our receipts for tuition fees, board, uniforms, books, etc., have amounted to Mex\$1,764.93.

Mrs. D. H. Davis has kindly continued to give her forenoons to the teaching of English reading, and Mrs. Eugene Davis has given one period to teaching throughout the year. Since my return Eugene Davis has kept on one of the English classes also.

Three boys were baptized and joined the church last June and one more has done so recently. The boys who have been members of the church for a longer time take part in the religious meetings much more than formerly. Eight boys and one teacher attended the Y. M. C. A. Summer Conference last July, and several will attend this year.

As superintendent of the Sabbath school I have to report that in addition to our well attended teachers' meeting a training

class for primary teachers has been conducted this spring by Mrs. Eugene Davis. The singing has improved under the leadership of Mr. Feng, one of the teachers in the Boys' School. He has arranged for a special song by some of the girls or boys nearly every Sabbath. The average attendance has been 93.

My report as mission treasurer, sent to the treasurer of the Missionary Society, shows during the last six months repairs to the buildings have cost Mex\$47.89; the French Municipal tax has been Mex\$58.10; and insurance has cost Mex\$52.82. It is our intention to rebuild the porch of the dwelling at Lieu-oo this summer as it is in bad shape. This will be quite a heavy expense.

The widening of the Route de Zikawei in front of our church is imminent. It was done up to our property on the west in 1917, and at present the guild which owns the land on the east of us is moving back an ornamental brick gateway which cost Mex\$1,000.00. The change will probably mean on our part the enforced surrender of a strip of land about 90 feet long and 10 feet wide at one end and 20 feet wide at the other end, and will bring the street against the wall of the church.

Though this is a somewhat serious matter, as the church is already too near the street for comfort, we are grateful that the church itself is not to be disturbed.

Report of Rev. H. Eugene Davis, June 1, 1917, to May 31, 1918

In beginning my report this year, I desire to give thanks for the return of Mr. Crofoot, and for the many ways in which he has been able to lessen the burdens that rested heavily a year ago. I do rejoice in the fact that we are associated together in the work. The heavenly Father has been good to us this year in giving us great abundance of strength for the work which came to hand. The demands have been many, and yet strength has been sufficient for all demands.

The first half of the year, the major part of the work was in the conducting of the Boys' School. Since Mr. Crofoot's return I have given time to the study of Chinese with a Chinese teacher during the forenoons, and have one class a day in the Boys' School, besides directing to some extent

the playground work and games of the boys and having some playground work with the girls.

In connection with some teaching I am doing in a Chinese college on the outskirts of Shanghai a Social Service League has been organized which is conducting two schools, one for poor boys, which gets its support entirely from the students of the college, and the teaching in this school of forty boys is all voluntary work. The other is an evening school for servants with an enrolment of 36. There has recently come a request from the students of this college for a Bible class, and I now have a voluntary Bible class of 24 men. I have not yet learned the whereabouts of all the men in this group, but one at least is from the Island of Java. The students in my other classes come from almost every part of China and it is a privilege to try to influence and help men from so many localities.

I also have a Bible course in the Suchow Law School meeting twice a week from five-thirty to six-thirty in the evening. These young men are all college graduates, and it has been a pleasure to lead them in the study of the Bible. The Law Department of the Suchow University is situated at Shanghai and is under the board of the Methodist Mission South.

The Personal Workers' Group of our own church is doing some good work in connection with an evening school in the City Chapel. Mr. Dzau has charge of this school with an enrolment of 22, but a number of us go in on Sunday nights for a religious service, and many of the boys from the group have taken an active part in speaking, leading in the singing, and personal interviews. I have made it a rule to attend and assist in these services.

The Personal Workers' Group holds a short meeting every Friday evening after prayer meeting. It has seemed that some of these boys were growing in spirituality, and some are finding joy in service through testimony and prayer in the prayer meeting.

The church work has continued with good interest, as manifested by the annual business meeting, when after long and earnest discussion a budget for the year was adopted and systematic giving by the weekly envelope system again undertaken for the second year. The budget includes:

Salary for Mr. Dzau, part time; Mr.

Dzau also teaches in the school ..	\$120.00
Salary for Mrs. Zung, Bible woman	120.00
Traveling expenses for Bible women and exchange with Lieu-oo ..	35.00
Social and general church expenses	24.00
Care of church	12.00
Sabbath-school lesson helps	30.00
Lighting the church	12.00
Water for church	2.00
Gift for day-school work	20.00

Total

Regular monthly meetings of the Executive Committee have been held and quarterly social and business meetings have taken place, although at our last meeting it was decided to have a spring and autumn social and business meeting and an annual meeting before the close of the year.

There has been one death during the year, Dzau We-pih, one of the girls in the Girls' Boarding School. Mr. Dzau, Mrs. Daung and Mrs. Zung have been faithful in doing pastoral work among the people.

There have been only five additions during the year.

At the Chinese New Year we conducted a short series of services at Lieu-oo. Mr. Crofoot and I were the only ones going from Shanghai. There were two services for the church members, two cottage meetings and four general meetings. The visible results were, five young men signed their names as inquirers. Two of these young men are now in Shanghai, and have been to our services several times.

The preaching has been done by Dzau, Mr. Jeu, Mr. Crofoot and myself. Mr. Toong has come in from Lieu-oo several times during the year and some one has gone to Lieu-oo in exchange.

There is much that can be done, and we pray for guidance that all will be for His honor and glory.

Report of Girls' Boarding School and Day Schools, by Susie M. Burdick

In looking over former reports of the Girls' Boarding School one is impressed with their sameness. One also realizes that they are only partial reports. Many of the incidents by the way, the perplexities, disappointments, hopes and fears do not and can not find place in the account.

Again we have to give thanks for an undisturbed year, an experience by no means general in China. In common with the rest of the world we had a very severe winter, but the girls kept well. This term one girl has lost practically all of the time because of typhoid fever and one has been trying to forfend against tuberculosis. During the summer vacation Dzau We-pih, a girl who had been with us for eight years and would have finished this year, died of scarlet fever, after only a few days' illness. She was a member of the church, and her years here had seen no small change for the better in her. Her one precious little brother was taken ill the day before the sickness fell upon her, and those who were with her tell how she pleaded that her life might be taken in place of the little brother's. She was concerned for her mother's happiness, and felt that if this one little son were taken life would be so hard for her. The dread disease did its work in both cases.

The work done in the school has been much the same as in former years. At China New Year the study of Mandarin was discontinued as the class had finished the required work and another class was not ready to take it up. There has also been a change in the teacher of Chinese language and literature. Mrs. Eugene Davis has continued to teach instrumental music, and this term has been helping with the singing. Mr. Davis has been helping with the organized play, and we feel that it has resulted in a better spirit among the girls.

There have been 75 names recorded, 36 the first semester and 39 this half-year.

A few helpful things have come to us from outside. Two temperance talks, two most helpful addresses by Mrs. Katherine Willard Eddy and one by Mrs. Sherwood Eddy. Mr. Danner, secretary of the International Mission to Lepers, and again, this year, the Y. W. C. A., have offered a Bible institute lasting one week and with many helpful features, of which our teachers and older girls availed themselves. The Christian Endeavor, with Miss West as the devoted president, has grown in numbers and efficiency, although Miss West deploras that the growth has been so slow.

Two meetings have been held of the women of the church and of former pupils,

one a coming together to gather up and repair garments for the flood sufferers in the north and one of a religious nature, followed by a meeting in the school, when the women of experience told what they had learned as to the best ways of managing the home.

We have often deplored that the girls had not more ways of working for objects outside themselves. All through the years our hearts have been stirred with sympathy for the girls, more than five hundred of them, who go to work in the silk filature west of us. In age they range from married women to wee girls, little more than babies. They commence work at five o'clock in the morning and finish at seven at night. The question has often been asked if, after such a long day's work, they would, any of them, care to drop into our church for a few minutes' instruction. They were fond of coming in to the prayer meeting on Friday night for a short time. Early in May it was decided to try it out and the church was opened. Some of the girls from the boarding school and always two teachers went over. Some gathered around the organ to sing and others stayed at the gate to invite the filature girls in. The first night there were over forty, the second night seventy. Since that the numbers have gradually fallen off, sometimes twenty or more and sometimes much less than that. The wonder is that they come at all, what with the weariness of the long day's work, opposition at home and ridicule of fellow workers in the filature. A few have come regularly and seem very grateful. One dear little girl's mother not only consents to her coming, but gives her a penny that she may make the last stage of the homeward journey by tram. The schoolgirls were heard to say that so long as one girl came they were going to stand by the work. The greatest good has come to the schoolgirls, and we long for some such permanent work for them.

The girls have also taken an interest in the last Red Cross drive, all becoming members and undertaking to do some work. This week, with some machine work to help them, they have made nearly one hundred triangular slings. They say they would like to do a lot and have it done with, which shows they do not just understand about Red Cross work after all.

The three day schools were continued the first half-year as formerly, but after the Chinese New Year the small school for girls at Zia-jau was discontinued and the boys' day school was removed to the room the former had occupied, a room far too small for the purpose. The old building, which has so often been mentioned in annual reports, has been torn down. This school had 25 names the first half-year, with an average attendance of something over 17. The second semester there were 30 names, with an average of a bit over 21. Mr. Dzau has continued to teach, with Mr. Jeu coming in to teach the arithmetic. The second half-year Mr. Engene Davis has had oversight of this school.

The City School has had an enrolment of 42 the first term, average 35 plus, and the second term 47 names, with a daily average of a fraction over 30. This is not bad considering the prevalence of contagious diseases. One death has occurred in this school. As we write this report (first week in June) a peculiar epidemic is sweeping the country, headache, fever and various other manifestations, and attendance upon all schools is much reduced.

China has this year had visitations from flood, famine, war, earthquake and pestilence sufficient to justify faith—if one's faith needs justifying—in the stories of God's speaking in such ways to his people of old. There have not been lacking "prophets" who have called upon the people to repent of their sins and to turn to God. We do long that these children under our care may have ears so attuned to the small voice that they will not need the more violent awakenings.

Annual Report of Medical Missionary Work in Lieu-oo, China, by Dr. Rosa W. Palmberg

The first thing of importance to happen to us this year was Dr. Crandall's leaving for America, early in June. When she left I had with me as helpers our old stand-by, Miss Su Vung-kyoen; my old helper's daughter, Miss Chow Tong-pau, and the evangelist's oldest daughter, Miss Toong Pau-tsu. Beside these were Miss Su Sien-kyoen as teacher of the little day school and Mr. Toong as evangelist.

We have great cause for gratitude and do thank our heavenly Father that the

health of all of us has been usually very good.

In November we were rejoiced by the coming of Dr. Sinclair, who, we hope, may be greatly used for the advancement of the work here. Most of her time has been given to the study of the language, but occasionally my absence has given her an opportunity for initiation into the experience of a medical missionary to China, which I am quite sure is different from any she has ever had before. For a while she gave much time to two surgical cases in the hospital, one a very desperate case of a boy with blood poison, whose foot it became necessary to amputate.

As it was such a serious operation and the boy in such a bad condition, she sent to Shanghai for a surgeon to come and do the operation, while she gave the anesthetic, as I am not experienced enough in surgery to do either. Dr. A. W. Tucker, of the Episcopal Mission, very kindly came out and did it for us. We were very glad indeed when the boy was able to go home and that the parents and grandparents understood the necessity of the operation, and seemed to feel nothing but gratitude toward us because the boy's life was saved.

At the end of the Chinese year Mr. Toong took his eldest daughter away, sending her to a hospital in Shanghai, and we let his second daughter come in her place. She is rather young and undeveloped. It was with regret that we were obliged, a short time ago, to let Miss Chow go back to her mother, who greatly needed her. We will probably have to take some one in her place and hope we may find as good a helper.

The work has been about as usual. The hospital has not yet become very popular as a place of residence, but even so some lives have been saved and some good done in it. We have had in all 35 in-patients for various periods of time, some with relatives accompanying them. Of these 13 returned to their homes quite recovered, 18 were better and 3 showed no improvement. One, a case of mind derangement, has been with us only four days.

Out-calls have been rather more numerous, but the daily clinics have not been so full as in some years. There have been 82 out-calls and 4,855 visits to the dispensary by 3,231 different patients.

The hospital supplies bought in America last November arrived this month, May. The expense of transportation, insurance, customs, etc., was about one-fourth the value of the goods, and more than half of that was expense after their arrival in Shanghai. Everything came in good order.

Foreign operating room furniture was so far beyond our resources that it was not to be thought of, except for a few small pieces, so we have gradually been getting it made right here. The result is a little crude, but we think it will be usable.

Many of our cases are such as can be discussed publicly only in medical meetings, and though many are of general interest, it would take up too much space to tell of them in a report. Insanity is frequent, suicide is sadly common. We have had over thirty cases of suicide during the year. Poverty and loss of money are often the cause, but usually it is quarreling, and in a fit of anger or spite the phosphorus is eaten off of several boxes of matches or opium is taken. Eye and skin disease seem to be greater in number than ever.

Mr. Toong has as usual talked to the patients in the waiting room, distributing at the same time our Gospel calendar.

The first of July we are expecting a woman to come here to do especial Bible work among the women. She is one of whom I have written, whose husband and father-in-law tried to blind her by rubbing lime into her eyes. The chief of police sent her to us and she stayed till her eyes were cured as far as possible, heard the Gospel and learned to read a few characters and became a Christian. Her husband was compelled to pay her two hundred dollars, and she has used a good share of that to pay her expenses in Bible school in Shanghai for two years. She is now able to read quite well in the colloquial and has a good knowledge of the Bible and the Christian doctrine. She is an enthusiastic, simple-hearted Christian, and I hope she may be greatly used, under God, to the salvation of souls.

The little day school seemed to go from bad to worse, till, at last, at the beginning of this year, we tried the experiment of reducing the tuition to only ten cents a month, and now we have 24 pupils, but all

the new ones are beginners, and some of them rather wild little street Arabs.

The Bible school on Sundays was discontinued during the coldest weather, and has been carried on only about two months this spring. Later the number of patients increased so that it was difficult to get the time for it.

We have meetings in the schoolroom each Monday evening, and the majority of those in attendance are the children who have been in the Bible school and have learned to sing a little. They like to sing, and help enthusiastically in the meeting to sing anything they know.

Last fall my English pupils dwindled down to only two, and when Dr. Sinclair came she took one of them for her teacher, also teaching him an hour a day. This spring I had eight pupils for a time, but two have stopped coming now.

During the China New Year holidays Mr. Crofoot and Mr. Davis came out for a few days' special evangelistic effort. It seemed to be quite successful, and five men wrote their names as inquirers, among them my brightest student.

Our little church has become somewhat scattered, some of our members having gone to work in Shanghai, and some in other places. A collection is taken every Sabbath and contributions have amounted to about Mex\$21.00 with a balance of about \$12.00 from last year. Of this \$20.00 was sent to America to the Missionary Society, and some has been used for local expenses. Besides this a special canvass was made and \$17.50 sent to the relief of the Tientsin flood sufferers.

When the pneumonic plague was in Nanking there was a possibility of its reaching this place, and precautions were taken to the extent of Dr. Sinclair and myself visiting Dr. Tsu, a good friend of our work, and talking with him as to the proper measures to take. The next day he and I called upon the chief man of the town and waked him up on the subject. Some pamphlets were later distributed with some good advice as to prevention, and mixed with it something new to us, i. e., that the eating of raw salted turnips was efficacious in warding off this and similar pestilences! Fortunately the dread disease never came. This same Dr. Tsu honored me by writing very beautifully a sort of

testimonial, relating to my work in Lieou-oo and to something I had done in his family, having it nicely framed and bringing it in person to be hung in the hospital.

I feel very keenly that the work does not bring the results it ought to and ask that you will pray for our greater usefulness in bringing about God's kingdom in this place.

Report of Dr. Grace I. Crandall

This report begins with the beginning of my first furlough. I arrived at the home of my sister at North Loup, Neb., on July 1, after a very pleasant journey from Shanghai. The whole year has been spent among my relatives and friends, largely in pleasant and profitable recreation. I can not say that it has been a year of idleness, however, but rather a year of change.

I have traveled about a great deal, and whenever I came within reach of any of our churches I have tried as much as possible to visit them. In all I have visited nineteen churches and have spoken in two other places where we have interests but no organized church. I have attended many women's societies, Christian Endeavor prayer meetings; have visited and spoken before numerous Sabbath schools and Junior Christian Endeavor societies; have been present at meetings of the Missionary Society and Woman's Board, and have visited in many of the homes of our people. Everywhere I have been most cordially received and have been made to feel that the people are vitally interested in the work which I represent. It has been a great comfort and a real inspiration to meet so many who, although not personally acquainted with us, have been praying daily for us and for the mission. If we have any success we owe it all to the prayers and loyalty of such friends as these.

During April and May I spent six weeks in New York City doing post-graduate work in the New York Post-Graduate Medical School. This was made possible through the kindness of the China Medical Board of the Rockefeller Foundation. They gave me the six weeks' scholarship in this school, but the allowance was turned over to me with no restrictions, and it was so generous that I was enabled to save enough to ensure further study in Chicago. I expect to spend at least a month there after the coming Conference. I feel very grate-

ful for this opportunity to study. It will be of inestimable value in the coming years in China.

This year has meant much to me in every way. I am glad to say that my health seems to be fully restored. I am returning to my work with renewed zeal and courage. I believe in the work; I believe in the God who has promised that his word shall accomplish that whereto he has sent it; and I believe in the people who are sacrificing so loyally and faithfully to maintain us on the field.

Summary of public work:

Formal addresses	25
Informal speeches	28
Exhibits	5
Receptions attended	5
Lectures delivered	2

HOLLAND AND JAVA

The following is compiled from letters recently received from Rev. G. Velthuysen, of Amsterdam, and Miss Marie Jansz, of Tajoe, Java.

List of active workers.

Rev. G. Velthuysen, Amsterdam, Holland.

Rev. P. Taekema, The Hague, Holland.

Elder W. A. Vroegop, Groningen, Holland.

Elder J. M. Spaan, Haarlem, Holland.

Elder Van der Kelk, Rotterdam, Holland.

K. Munck, Pekela, Holland.

Marie Jansz, Tajoe, Java.

D. Graafstal and wife, Temangoeng, Java.

Margaret Alt, Gambong Waloh, Java.

Cornelia Slagter, Gambong Waloh, Java.

Clara Keil, Gambong Waloh, Java.

Mr. Vizjak, Gambong Waloh, Java.

There are Seventh Day Baptist Churches in Holland as follows:

Haarlem, Rotterdam, Groningen and The Hague.

The following groups of Sabbath-keepers belong to the Haarlem Church: Amsterdam, Terschelling, Makkum and Breskens. The total membership of the Haarlem Church is 43, a few of whom are scattered over the country in places not mentioned above.

The following groups belong to the Groningen Church: Pekela, Wedde and Hollandscheveld. The membership of the Groningen Church is 27. The church at

The Hague has a membership of 10, and the church at Rotterdam a membership of 12. There are only three members left of the church at Arnhem, and so the church is not reported, but counting in these three with four churches as above the total membership is 95. Brother Velthuysen writes that D. P. Boersma, who organized the Arnhem Church and was its pastor, has left the Sabbath, a few of the members going away at the same time. Four are still Sabbath-keepers, but have "joined another Sabbath-keeping group, whose leader a former Adventist, resides in the neighboring city of Nijmegen." In speaking of a group of people, a few of whom were at one time members of the Haarlem Church, who live in Amsterdam and are carrying on a "violent propagandism for the Sabbath, attacking all other churches," he writes: "They regularly gather on the Sabbath Day with ten to twenty persons in a rented room, and edit at irregular times pamphlets written in bitter terms. They often hold public meetings with free discussions at different places, where they usually scold all ministers of religion. So their action is no honor to our Sabbath cause."

In another place he writes: "In the Adventist movement a kind of malaise has entered because of the diversity of opinions among their leaders in regard to the present war, and because of the evident failing of so many of their explanations of prophecy." "It is a hard time for our country. There is a general spirit of discontent, because of the great distress and want of so many things formerly thought of as essential to life. I rejoice that the spirit of our Seventh Day Baptist people in general is confident and trusting in the Lord."

"As regards Java, I do not know the exact number of baptized natives who are members of the churches at Pangoengsen and Gambong Waloh, communicants with Sister Jansz, or with the three sisters at the latter place." Brother Velthuysen is very anxious that some one visit Java in the interests of our work there. We can report that Mr. Theodore G. Davis, a son of the late D. H. Davis, our missionary for so many years in China, is now on a business trip to the Far East, and we have asked him when he is in Java to visit these inter-

ests at Pangoengsen and Gambong Waloh. This he has promised very gladly to do.

The report of the work of *De Boodschapper* in Holland will be found in the annual reports of the Tract Society.

The Fifth Annual Report of Rev. T. L. M. Spencer, of British Guiana, South America, to the Seventh Day Baptist Missionary Society from July 1, 1917, to June 30, 1918.

DEAR BRETHREN:

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

I am thankful to our heavenly Father for another opportunity of presenting this report.

Conditions during the year have made it impossible to accomplish many things we had intended to do. Several of our people could not obtain regular employment, and this fact, coupled with the high cost of living, has made it difficult in many ways. I have had many anxious moments when financial obligations were to be met. The Lord has, however, been with us all the way. His guiding hand we have realized. All of the regular mission appointments have been sustained.

If our brethren and sisters in the U. S. A. knew how much we needed a church building here they would eagerly help us along this line. Our rent on the whole is \$17 per month, or \$204 per annum, which is a big burden in abnormal times.

I have written appeals to several of our churches through their pastors for help with our building, and we do hope that the results will be good. The money spent in this field will certainly yield good returns. I have labored in many places in these waters, and therefore I speak from experience. Not having better facilities our progress will be slow. I am doing the best with the means at my disposal.

We are thankful for the interest the board has taken in this work, and we do hope that the time will soon come when it will surmount its financial difficulties.

My statistical report for the year is: sermons, 124; prayer meetings, 94; talks, 55; visits, 139; pages of literature distributed, 3,140; printed 900 *Gospel Heralds*; Bible readings, 18; missionary letters, 38; added to the church, 3; new Sabbath-keepers, 3; one church, membership

30; one Sabbath school, membership 23; one Young People's Society, 18 members.

I have received \$10 during the year from the U. S. A. for the building fund, making a total of \$83 received from abroad for this purpose.

During the year two of our members left British Guiana for Trinidad, West Indies. We receive good reports from them, and they are scattering literature. I have been only able to travel on two occasions to the country visiting and distributing literature. Wherever I went the reception was good.

The publication of the *Gospel Herald* has been carried on, and good reports are continually coming in about it. We are very glad for this medium of warning the people concerning the binding obligations of Jehovah's Sabbath.

From the beginning of the year we have been holding open-air services in one of the wards of the city, but owing to unfavorable weather, they have been abandoned pro tem.

Brethren, we do hope that this year the work will go faster and many of the hindrances may be removed. There are many inviting doors, and may we be able to enter. The harvest truly is great.

In conclusion, may the blessing of God attend your deliberations.

Yours in the good work,

T. L. M. SPENCER.

86 Upper Robb Street,
Georgetown, British Guiana,
South America,
July 1, 1918.

(To be continued)

ANNUAL MEETING

The Annual Meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 15, 1918, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President,

ARTHUR L. TITSWORTH,
Recording Secretary.

Next Board meeting will follow above Annual Meeting.

WOMAN'S WORK

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

HYMN OF THE WEST

O Thou, whose glorious orbs on high
Engird the earth with splendor round,
From out thy secret place draw nigh
The courts and temples of this ground;
Eternal Light,
Fill with thy might
These domes that in thy purpose grew,
And lift a nation's head anew!

Illumine Thou each pathway here,
To show the marvels God hath wrought!
Since first thy people's chief and seer
Looked up with that prophetic thought,
Bade time unroll
The fateful scroll,
And empire unto freedom gave
From cloudland height to tropic wave.

Poured through the gateways of the North
Thy mighty rivers join their tide,
And, on the wings of morn sent forth,
Their mists the far-off peaks divide.
By Thee unsealed
The mountains yield
Ores that the wealth of Ophir shame,
And gems wrought of seven-hued flame.

Lo, through what years the soil hath lain
At thine own time to give increase—
The greater and the lesser grain,
The ripening boll, thy myriad fleece!
Thy creatures graze
Appointed ways;
League after league across the land
The ceaseless herds obey thy hand.

Thou, whose bright archways shine most clear
Above the plenteous western plain,
Thine ancient tribes from round the sphere
To breathe its quickening air are fain;
And smiles the sun
To see made one
Their brood throughout earths greenest space,
Land of the new and lordlier race!

—Edmund Clarence Stedman.

WOMAN'S BOARD AT CONFERENCE

ANGELINE ABBEY

The Woman's Executive Board held two informal meetings at Conference, on Wednesday and Thursday afternoons at 4 o'clock; Mrs. A. B. West presiding. The first meeting was opened by singing "Jesus Paid it All," and by prayer by Mrs. Abbey. It was voted that Mrs. T. J. Van Horn act as secretary of these meetings.

There were women present from the Eastern Association—Shiloh, Marlboro, Plainfield; from the Western Association—Alfred; Southeastern—Lost Creek and Salem; Northwestern—Milton, Milton Junction, West Hallock, Battle Creek, Dodge Center, Carlton, New Auburn (Minn.), Farina, North Loup and Nortonville; Southwestern—Hammond, and Gentry—Shanghai and Lieu-oo, China, besides Lone Sabbath-keepers from Ft. Wayne, Ind., Scott's Bluffs, Neb., Cosmos, Okla., and other places.

A call was made for a statement of problems in the local societies. Mrs. M. G. Stillman spoke of the society of sixteen members at Lost Creek, W. Va. They have discontinued the giving of suppers, a former means of raising money and are giving money instead. The men willingly give the wife's share rather than have the women work so hard in socials.

Mrs. Hubbard reported that the church at Plainfield has opened the church for a community Red Cross center. The price of the supper is contributed to the societies, and picnic suppers supply the social needs, which all enjoy.

A representative of one of the Milton societies reported that they have monthly birthday teas, at a charge of ten cents, at which time the ladies whose birthdays are being celebrated make a birthday offering.

The Milton Junction society goes as an organization to the Red Cross rooms on certain days, doing that work in addition to their own.

At Dodge Center the society meets on Wednesday. There is no Red Cross meeting on that day. That society has monthly suppers, restricted to three items, for which a charge of 5 cents is made. The mite box has brought in more money than the annual sales.

It was reported that the New Auburn society had disbanded more than two years ago; yet the women have done benevolent work through the Ladies' Circle of the G. A. R., and the Red Cross. The question was asked if it would be advisable to organize with only ten or twelve, with a possible attendance of perhaps six. A number said yes, one observing that there were only four members in her society, and they did much work.

A study of missions was urged by Mrs.

Davis, who told of a very successful study by the ladies in Boulder, while she was there, of the book, "The Child in the Midst," and of a class in North Loup from the Young Woman's Society and the Christian Endeavor, who are reading "The Lure of Africa." It was suggested that we study about our China Mission, re-reading letters in the RECORDER. A call to supper interrupted the meeting.

On Thursday, at 4 p. m., the ladies met again in a corner of the tent. They sang "What a Friend We Have in Jesus," after which Mrs. A. L. Davis, of North Loup, offered prayer. Mrs. West spoke of the budget, and said that soon after Conference the annual letter in regard to the budget will be sent to the various societies. She spoke of the importance of considering the letter most carefully, and at more than one reading.

As suggested by a number, consecration, tithing, information, and deep interest are needed to carry on the work and to accomplish the tasks given to us.

Mrs. West then read and explained the budget. On account of the exchange, our missionaries in China now need \$840, which amounts to only \$600 after the exchange is deducted.

Mrs. Ingham, of Ft. Wayne, spoke of the great need of raising the Twentieth Century Endowment Fund, suggesting that Liberty Bonds be taken out and given to this fund.

Remarks were made by the president on the pledge for the Fouke School and for Miss Jansz. She said that the pledge of \$900 for the Tract Society was raised last year, adding "Let us keep up the record."

Mrs. Helen Ingham Gray spoke for the Ministerial Relief Fund, referring to our ministers as soldiers in the battle of life who are working to make us safe for the future world. Mrs. Abbey suggested that an annual thank-offering be made for this fund of the value of one day's work which would not be much of a tax for each one and would amount to thousands of dollars.

Mrs. T. J. Van Horn told some very interesting and touching incidents of the Arkansas field. During their vacation they found much work to do, and with joy they saw some results of their labors. Mrs.

West asked her to write an account of those experiences for the RECORDER.

Miss Anna M. West spoke of the problems in regard to the Shanghai school buildings and illustrated on the blackboard the changes the new roads which are now being built will require in our property.

The call to supper had been given at least a half-hour before this meeting was closed. By a unanimous vote the sisters remained to consider these things of the Kingdom—these works for Christ.

A WOMAN MISSIONARY'S JOB

JUST what does a missionary do? Oh, quite a number of things. The evangelistic missionary spends most of her time in training native Bible women and touring her district, sowing the good seed of the Word. The medical missionary spends most of her hours doing the work of a good physician—caring for the bodies of men in hospitals, dispensaries and homes in the station and touring in the jungle-buried villages of her district. She also trains native helpers in the use of medicine. The educational missionary puts most of her energy into school work, and the training of native teachers. But no missionary is restricted to a set routine; none lack variety of occupation; all find ample scope for the exercise of their ability and training:

Here is a sample of just what one missionary does:

Five and sometimes eight hours daily in the schoolroom teaching kindergarten, elementary grades and a training class; a supply-maker—copying the only existing wall map of her district, making reading and number charts, and practically all the school equipment; a match-maker, interviewing widowers and young men who come a-wooing for one of fifty schoolgirls; a dressmaker, making an outfit for a new boarding pupil who arrives with her entire wardrobe on her back—a red sack reaching from under the arm pits to the knees or a few inches below; a doctor caring for a boy with tuberculosis of the bone fifty miles from a hospital, or physician, treating a leper with pneumonia, sixty miles from medical aid; a druggist, compounding medicines for a family of fifty; a nurse, caring for a ward of fourteen patients on the floor of the bungalow veranda; a so-

ciety butterfly, occasionally donning a best gown to sip tea with English lords and ladies of high official position, or while in camp, enjoying the gracious hospitality of a tea planter and his wife; a photographer, snapping shut-in Hindu and Mohammedan ladies, or in the wee morning hours, printing fifty or sixty pictures, to send to friends in the homeland, lest they forget; an architect, drawing up plans for new buildings; a sport, riding fifty miles on a stretch in the saddle, crossing rice-fields on an elephant's back, and riding twenty miles in an ox-cart in ten hours; a merchant, buying food, clothing and school supplies, and selling the same to students; an accountant, bending wearily over columns of figures, groaning over most complicated government annual reports, smiling over monthly accounts and progress reports sent to the far-off jungle huts from which the students have come to school; a gardener, planting four hundred and fifty fruit and shade trees in two hot seasons; a teamster, driving two spicy native ponies back and forth from school, from the bazaar, and out thirty-eight miles from the station; a barber, buying the friendship of the young men of jungle villages by cutting their wig-grown hair in approved fashion; an undertaker, folding the waxon hands of a little-English baby, and laying him on a bed of blossoms for his long sleep in a strange country.

In fact, being a missionary is just being a friend; big-sister—mother—friend to the family of boarding pupils; winning a welcome in the home of the day pupils; making friends with the postman, dairyman, laundryman, merchant, station-master, professor, doctor, cabman, lawyer and tailor; sitting in mud courtyards telling of New York sky-scrapers, fireless cookers, electric irons, cold storage, thermos bottles, vacuum cleaners and other new-world wonders. In later years the great war eclipsed all else. Crude maps of Europe were drawn with the tip of a sunshade in many closed-in courtyards. With what eagerness did the simple-minded brown folk follow the tracing of events, and with what unflinching loyalty did they hail news of the brave deeds of their countrymen in the service of king and country on the French front!

And sometimes there is a "purdah party" when the Hindu and Mohammedan

women who are confined to their courtyards from the age of twelve until death, come to the bungalow in the dark of night. Curtains are drawn, and no men are allowed within sight as the women enjoy a horizon-widening evening. The radiop-ticon brings people and customs of all lands to them, the music-box plays, and hostess and guests take turns singing with the baby organ.

Occasionally there are happy days when one plays hostess to a missionary or tourist—some one of common speech bringing fresh gossip and perchance, fresh styles, from the homeland. On such evenings lights burn late in the mission bungalow, and the visions of the night season, whether sleeping or waking, are peopled with home faces, voiced in the old home accent and over all wave the stars and stripes of Old Glory. On such nights it is not always the humidity that makes moist the pillows in the mission house.

There are red letter days, such as February 12, Easter Monday, July 4th and December 25th, when, if there are children in the mission group, a diversion of some sort is planned for some part of the day. So does the white-faced baby, born in the brown man's country, come to know of the history and traditions of his father's homeland.

These are a few of the tasks that made glad the days and nights of five and a half years for an ordinary missionary of but average ability, and far less than average training and opportunities. One of college or special training, and of greater native ability could enjoy a much wider scope of useful service. And one with training in medicine, oh, what could not such a one do in the name and after the fashion of the Great Physician who went about doing good! That is just the ideal, the goal of all who, in foreign lands, amongst strange people, seek to make Christ known. In schools and homes and hospitals, in bazaars and on the highways, in social intercourse and business transactions, they seek to do good that the Father in heaven may be glorified.

Do not waste pity upon friends on the firing line of Christ's kingdom. Any slight measure of sacrifice which their separation from home and country might entail, is abundantly compensated by the joy of

servicing multitudes of Christless ones suffering in body, mind and soul. For in losing themselves in such service their own lives grow and expand, and they find the great joys of life as their Master promised they should. With great brooding pity the missionary considers the multitudes of teachers, physicians and preachers in the homeland in numbers far, far beyond need of them, spending their "money for that which is not bread and 'their' labor for that which satisfieth not," when on every foreign field there are millions suffering for lack of what Christians only can give.—*E. Marie Holmes, in Missionary Review of the World.*

Gauhati, Assam.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XIV

(Continued)

Ethel and her husband seemed to be doing well in town and it was a great privilege to attend upon the means of grace so often. Mr. Barber had been to business college and was a good accountant and salesman. But the hardware business was not to his liking. He had always dreamed of being a dry goods and grocery merchant and so he kept looking about to find a suitable location for what accorded better with his tastes. The president of Salem College was at Leonardsville giving a lecture and Mr. and Mrs. Barber entertained him. He said there was a store for sale at Salem and a northern man would do well to go down and look at it. So Mr. Barber went, and the result was that he purchased the store and arranged to move as soon as possible.

"I am so sorry to have you go," said Ethel's father. "If Kon goes away somewhere, and you also away, I shall be about distracted. Home will never seem the same without one of you here."

"I am as sorry as you are, father," she replied. "But Leroy just does not like the hardware business and thinks it best to go. You will be glad though that we do not move off to some town far away from our church. I could not stand it to be a lone Sabbath-keeper as so many are. See where the Waverlys and the Benjamins are today. All have gradually left the Sabbath, and their children know nothing of our people,

and their wealth is now going to support other enterprises."

"But their wealth will not long support anything, for they are losing what they have accumulated, I hear. However, there are many loyal ones who are lone Sabbath-keepers, like the Smiths and the Crandalls," remarked her father.

"Yes, the father and mother and one older daughter unmarried are loyal, but their children are not so loyal and soon they will all be swallowed up in the busy Sabbathless world. I'd rather take my chances in staying near our people, even though I could get a thousand acres of the best land by pre-emption. If a dozen families would occasionally club together and pledge to stay by each other in such a move, then there might be hope for the children, but somehow our people don't do that, only in very rare instances. A few churches have been built up by this immigration, but more have been lost than gained. You heard Rev. O. U. Whitford, when he was home on a visit, and preached for us, say how 'scatteration', as he called it, had worked so much against us spiritually," said Ethel.

And so Ethel and her husband moved to Salem.

Kon was quite successful and finished the year teaching, which was a great experience for him. The trustees wanted him to engage for another year but he said he could not afford to delay his college course that long.

"You have done more for this school than all the teachers we have had in five years, and we have had some good ones," said the trustee. "There is somehow a more serious concern as to their manner of living, not only among the families, but also among the school children, than I ever have seen before. I was afraid at the first that the school would be broken up when it became known that you kept Saturday, for we have some very zealous Baptists and Presbyterians here who would make the earth and all the stars revolve around their particular religious tenet. They said that you would bring in your heresy and breed disturbance and all sorts of trouble. You looked then pretty small to that element. As Colonel Hunter says, 'Egotism looks at you through the big end of the telescope.' But all that gradually wore away, and as you

stayed a week at each home they came to respect you and ask more about your religion. I guess you've got the right kind, at least the boys think so. I just had to laugh the other day at what Webb Bingham picked up somewhere. They were talking over at Jones' grocery about you and that black-eyed Tompkins girl, the oldest in your school, and one remarked that she had set her cap for you, for when Tom Avery asked her to go to the church social with him, she stuck up her nose and said that if she went, it would be when such a fellow as Kon Wells asked her and no other. 'Humph' remarked Webb, 'there are no pretty girls that go to church socials for they are discovered by the dancing master and kidnapped'. I don't believe that was original with Webb, but it made the crowd roar with laughter. Jim said that you'd be a good life preserver for that girl if you'd get her, and up spoke Webb again, 'He's a better pilot and I'd rather have a good pilot than gunboats full of life preservers.' Webb picks up a lot of such sayings. Well, I'm sorry to see you go, Mr. Wells. We'll miss you, but success to you in college."

"Dear me!" said Kon as he settled down at home for awhile. "I just feel lost without Ethel. But I know Leroy has the right idea. It is not because he was worrying over the matter of success here in business, he'll succeed well enough."

"Yes," remarked his grandfather, "a man like Leroy will get into a business that is honorable, yet where he can take the far look for his family, and he is not going to worry over the success of the fellow who is playing the 'get-rich-quick' game. Such folks usually play the get-poor-quick game later on. Phillips Brooks says that 'money is not near so precious as character.' But the average American has the money craze and it will some day destroy the nation if religion does not check it. The one thing Americans know above all other things and above everybody else is how to make money. The cathedral of Pueblo had a tarnished chandelier and a Yankee was found who offered to burnish it for nothing, for, as he said, it was a service connected with the house of God. He put a sheet of clean muslin under it and the scrapings he gathered from the burnishing of that one hundred thousand dollar chandelier he

sold for \$4,000. Some men are so disinterested financially when matters of religion are considered!"

"That reminds me," remarked young Kon, "that paper-makers are among the greatest magicians of the world. I hear that they change rags into sheets for editors to lie on. They make money out of it. Everything is now utilized by the Yankee, even the tail of a pig and one man has been trying to coin the pig's grunt. They'll yet have some kind of a machine that will do it."

"Ha! ha! that is equal to the Boston milliner who built up a large trade by training the parrot to say as each lady entered the store, 'Oh, my! how sweet she looks.'"

"Oh, I forgot," said Mrs. Wells, "there is a letter for us, my boy, postmarked Salem. Better read it quick, we'll all want the news."

Kon read and, among other things, Ethel wrote: "We are liking Salem, and while there are higher hills here than in old Plainfield and we love to climb them, nothing can take the place of Markam Mountain for us. I want a picture of it sometime to hang on our wall. We enjoy the church services very much, though there is a marked difference in some of the ways of West Virginians as contrasted with people up north. The college is doing fine work. Gardiner and Huffman did pioneer work here and they have left memories of consecrated efforts. The Bonds, Van Horns, and others are putting in valuable work in building up this school. I do wish our people had men of some wealth who would invest in this college. They could build no greater monument to their memory than to endow the college with their thousands. A slab of marble or shaft of granite may look pretty and by its costliness tell of the money they must have had, but it will do no one any good save to please the eyesight; go on forever building character and sending out men and women to bless the earth, and who can estimate that?"

"And now I am going to suggest that Kon make arrangements to come here to college next year, I know that Alfred is nearer and also that Milton is a most excellent school and President Whitford once in a visit to Leonardsville urged us to go there. But Leroy and I are here now and Kon can stay with us. We will give him a

good room he can call his own if we stay here, and I think we will. Of course we can not pay his expenses but it will be a great thing for him to be with us and under our influence and to feel he is at home. Some of the possible temptations incident to college life he may be better able to resist, being with us. Think it over. I think he can get a position in the printing office to work Sundays and after school hours, or possibly a job as janitor. Anyway come along if you can see the way clear and some way will open to meet expenses. He can't saw wood, as it is said some students used to do at Alfred and Milton, for gas is fuel here.

"The college president will spend some time canvassing for funds soon and he may make a visit to your parts and you may have opportunity to hear him. His views of an education suit me well. Possibly I might have a little different view on some minor things, but the main object of an education is in my opinion what students ought to consider."

"I'm glad they like it there," said Grandpa Wells, "and the suggestion for Kon is worth our thinking about."

The matter was carefully studied. Alfred offered a scholarship and Milton also. Several friends of Kon were in Alfred and urged him to come there and it was a tempting offer, but he and the family reasoned that as Ethel and her husband were at Salem, and the school was taking high rank in the State, and as by attending there he could be with his sister, and thus feel more at home and cause his parents to feel better about him, it was thought well to try Salem College. It was a good way off but seemed nearer on account of Ethel's being there.

But how long-faced was grandpa, for although this was the culmination of his vision and far look, the day he had longed to see, yet he was so bound up in the boy that he could hardly contain himself. The parents, too, were greatly concerned and sad. But it must come sometime and they would try to make the best of it. Would he ever come back to live with or near them? When a boy goes away to college it seems that he usually has "gone for good." He chooses some profession or trade that takes him far away. And now both children were to be far from them.

Ah! few boys and girls realize the heart-aches and anxiety over these things. But even Kon himself was half crying as the decision was being made. Dear old home! Dear old grandfather who had lived for him, and dear grandmother, now gone forever, who had loved him as her own! He must do or say something to cheer them all up.

"Mother," he said, "I suppose you must get my clothes ready, mothers usually do and I have gone over in my mind the things you'll have to get and pack for me. Let's see, the question is what do the 'other boys' have? It's so much easier, you know, to fit out a boy than a girl. All I will need is—well, a dozen suits of flannel underwear, such as the laundrywomen will not shrink to very small proportions and rot out with washing powders; and, oh yes, I must have four pajamas and a half dozen pairs of stockings; two dozen handkerchiefs, ten collars, five pairs of cuffs, seven shirts—one a negligee—and mark them, mother. No knowing what those West Virginia students do in 'swiping.' As to school suits, well, I don't want corduroy, though one can never wear that out; and I need a fall suit of blue serge, a sack coat, three sweaters,—green of course."

"Oh, stop, Kon," said his mother, laughing. "You'll bankrupt us to begin with."

"Why, mother, I had not half commenced the list. There will be two gymnasium suits, shoes and tennis shoes, two pairs of stout walking boots, two pairs of slippers, an overcoat and a mackintosh and a dressing gown, and rubber boots, for we'll have to wade in Salem sometimes. Yes, and gloves to match—heavy kids. Three caps and a dress-up hat if Freshmen are permitted to wear them. I expect I will be tossed over some hill a few times and have to climb an oil derrick and do other hazing feats. Oh, I forgot, two dozen neckties, cuff buttons, belts, suspenders, one pair for each pair of trousers, and will we have to furnish some sheets and blankets and pillow slips? No? Well, to 'resume and continue on' I'll want pictures for my room, rugs for the floor, curtains for the windows, a bookcase, and stationery enough to write home three times a day."

"I'm afraid you'll never get your lessons if you write that often," said his grandfather.

"Don't interrupt me, I am just getting interested in the outfit. Of course I'll have chapped hands and face and need camphor ice, cold cream, and as the faculty will insist upon my having clean teeth, get me a can of tooth powder, a soft and a stiff brush, plenty of soap, shoe-blackening, and brush, combs, and will I have to sew on my own buttons or will sister do that? Put in buttons, thread, needles, safety pins, for in the squabbles the first year as a Fresh I'll get badly torn up," said Kon.

"I hope they do not allow hazing at Salem," said his mother.

"Can't tell, it's the fashion and probably West Virginians are wild as Indians. Can't bank on their piety when at school. Put in a box of safeties. They'll come over from Lost Creek and Greenbrier and other uncivilized towns and make it interesting."

"Why, Kon, how you do go on. They are as nice a people as northern folks are and no such cowboy scrapes will be indulged in," again said his mother.

"Well, if that is so, perhaps a few will come from Minnesota where Indians and rattlesnakes abound, and it will take three years to sober them down. I wonder if they establish the color line? And say, I'll need a balance pole when I have to climb some of the ridges. I heard that they cultivate both sides of their farms. But what pleases me, they have layer pie, three pies on top of each other and cakes ditto, and hot dinners four times a day. Will not that be grand! Wonder if Ethel already has the habit. Then I'll have to deposit my money in the bank there, and suppose there is a failure? They say that West Virginia bank failure does not upset the depositor, he only loses his balance. But I will be square with all, though not every square man goes in the best circle. Oh, well, this will do. I must go to bed now and dream about it," said Kon.

"If you dream of everything you have mentioned this evening, my boy, you'll get up with a headache," said his father.

"I know Kon feels dreadfully lonesome already," said his grandfather, "for he'd not rattle away like that if he were not. That is a new streak in him. But I suspect he said it to keep us cheerful more than anything else. Yes, we'd better look on the bright side. God is answering our prayers,

but we are like a great many people, when a prayer is answered it scares them."

And all retired for the night but not to sleep as they had been used to. Kon was actually crying himself to sleep. But when a boy thinks enough of home to cry when about to leave it, there is something grand about him.

(To be continued)

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 11, 1918, at 2 o'clock p. m., Vice President Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Theodore L. Gardiner, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Alex W. Vars, James L. Skaggs, Otis B. Whitford, Willard D. Burdick, Arthur L. Titsworth.

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

Minutes of last meeting were read.

The Supervisory Committee presented correspondence from Allen B. West, Secretary of the Board of Finance, relating to the cost of the Year Book for 1917, and Mr. Burch's reply thereto, as Manager of the Publishing House was read.

The Committee on Italian Missions reported for the months of June and July showing the average weekly attendance at New York as 6; at New Era, 22 and tracts distributed each month 225. Two converts to the Sabbath and five from Catholicism. Report received.

The Corresponding Secretary presented correspondence from T. L. M. Spencer, Thomas W. Richardson, George W. Hills, Arthus E. Main, Gerard Velthuysen, Walton H. Ingham, Clifford L. Burdick and J. Rottenberg.

Secretary Shaw also presented in full the Annual Statement of the Board to the General Conference, which was received and adopted, and ordered printed for distribution at Conference.

Minutes read and approved. Board Adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

YOUNG PEOPLE'S WORK

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

STRIKES WHERE IT HURTS MOST

The worst of it is, drink strikes every class where it hurts most. To the simple-minded, it brings physical violence; to the poor, deeper poverty; to the convivial, final loneliness; and to those too much master of their will to suffer the coarser effects, it brings a slow but inevitable fate—an hour when they perceive the keenness is gone from their brains—when the silver cord is loosened and the music of the mind has become a dull, confused roar.—William H. Hanby.

One adult dies from alcohol every eight minutes.

An average of 1,440 suicides a year are caused by alcohol.

For every \$1.00 a State receives in liquor licenses, it pays out \$2.00 in caring for criminals, paupers, and insane caused through drink alone.

OVERTHROWING THE SALOON

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
September 14, 1918

DAILY READINGS

Sunday—Shun the evil (1 Thes. 5: 22)
Monday—Resist the devil (Jas. 4: 7-10)
Tuesday—Bind the evil one (Rev. 20: 1-3)
Wednesday—Rescue the lost (Luke 7: 36-50)
Thursday—Educate the people (Prov. 23: 17-23)
Friday—Warn the people (1 Cor. 6: 9-10)
Sabbath Day—Topic, The saloon power and how to overthrow it (Hab. 2: 1-17)

Just now in these days of war when our whole attention is turned toward Europe, the liquor question becomes secondary in our minds. However, it is to be an issue in the coming elections in the States, and candidates are giving in their platforms the way they stand toward it. We will do well to know who these men are, and what is their attitude.

Since this issue will come up in November, we have no time to spare if we are to work. And we will work, for we must. Now more than ever before we need a nation of normal, clear-thinking people.

Drinkers are not such persons; therefore we must not have drinkers. If the natural ability of all the men addicted to the use of liquor could only be turned into some useful channel, the strength of the United States would increase with a bound.

There is no need to enlarge upon the destruction wrought by the saloon, and its kindred evils. We all know this, both from our observation and from a scientific point of view. Liquor is an enemy to the physical, mental and moral nature, and has no good at all to offset the evil.

The saloon is the parent of vice. It makes dirty money, dirty politics, and dirty minds. The tax which the saloon pays the town is dirty, and no clean thing can come from it. It may swell the treasury and build better buildings but it is "blood money" nevertheless, and none of us want a town built up with blood and paved with the souls of drunkards. Such it will be if we harbor saloons and gambling dens.

A few days ago in a neighboring town always "wet" until our State voted "dry" in 1916, I noticed on the side of the old saloon, the inscription, "Gone but not forgotten." This was of course only an attempt at smartness; but it is also true. Many towns now dry because of legislation would go back to their saloons immediately if prohibition laws were repealed. People must be educated above intemperance. Legislation can forbid the making of liquor but it can not help the thirst of the individual. He must be made to see his mistake and to wish to rectify it. Then he may be won back to respectability.

Training in school, while it may be too late to help the men, will reach the boys, the men of the coming generation. If they are made to see the harm of intemperance clearly enough, they will be above it when they are grown, and will not care for drink. And if there is no demand for saloon goods, there will be no saloons.

One of the arguments liquor men always bring up is that there is more liquor sold in a dry town or State than in one not dry. We all know that, unfortunately, prohibition does not entirely prohibit drinking, but it stands to reason that it does diminish it. If not, why should brewers oppose it? Certainly they would not oppose the condition which brought them the most custom.

If the people of a town are honest, they

will tell you that the business during saloonless years is very much better than when saloons are in operation. The man has more money and consequently fewer debts. Families are happier. Amusements are cleaner. Indeed it is a change for the better in all ways.

Following is a little story printed in leaflet form and sent out by the W. C. T. U.

"Little Carl Abbey was very fond of music. He could often be seen standing in a store and quietly listening to the music of a phonograph.

"I don't see how that machine can sing and talk just like a man or woman," said Carl one day.

"Mr. Strong replied: 'Well, my boy, that is something that I, too, can not understand. It is a great machine, made by a man with a great mind.'

"Who made it?" asked Carl.

"Mr. Edison invented the phonograph and many other wonderful things. Let me tell you a story, Carl. A lady once asked Mr. Edison if he drank intoxicating liquors. Mr. Edison replied that he did not. Then she asked him why he did not use wine, beer or any such drinks. Mr. Edison promptly replied: 'I always felt that I had a better use for my head.'

"Do you suppose he could have invented the phonograph, if when he was a boy, he had learned to drink and use tobacco?"

"Carl replied, 'No.'

"What do you think about it?"

There are numerous ways in which we can help to bring about nation-wide prohibition. At present we are all talking patriotism, let us talk prohibition, too, for that is one phase of patriotism. The Anti-Saloon League is doing good work everywhere, and perhaps we can help. The W. C. T. U. is proving invaluable in the fight. These are organized bodies with power to put in able work and if we can help them it will count for the good. But we can surely talk temperance, every one of us, and together will be able to reach many.

And let us remember the slogan, "A saloonless nation by 1920."

Why is state prohibition only relatively successful?

What are the prospects for national prohibition?

What has prohibition done for other nations?

[Young people, and others, if you have not read the gridding temperance story, "Loosening the Silver Cord," by William H. Hamby, in McCall's Magazine for July, by all means procure a copy of the magazine and do so. The argument of the author against the saloon, is unanswerable.—Ed. Y. P. W.]

A STORY AND A QUERY

[The following pathetically true story was related a few years ago by Rev. Henry Hayden Barstow, an official of the New York Anti-Saloon League. The incident which he relates inspired the lines that follow. They were dedicated to the Woman's Christian Temperance Union of New York. They propound a question which the Church, the State and the Nation can not let go unanswered and escape responsibility. The story and verses follow. Let such heart-breaking life tragedies arouse us in the fight to overthrow the saloon.—Ed. Y. P. W.]

Five little children, already worse than fatherless through drink, were about to lose their mother. It was in a home of refinement and comfort. The mother was a devoted and educated Christian lady. The father was a talented lawyer, and, when sober, a kind parent and husband. Drink and the saloon were his undoing. He was another being when under their spell. Broken with grief and shame, and realizing the approach of death, the mother, with no word of reproach for him, but in agony of mind and body, again and again with heart-breaking emphasis repeated the question, "What will become of my children?"

The author of the stanzas given below, then her pastor, after calling and giving such poor comfort as was possible, left the house with a new and indelible sense of the ruthless cruelty of the saloon. Down the stairs, out on the street, for half a block away he could hear her screaming that question after him in her dying delirium. The whole village was aware of the facts; but her husband even then had no difficulty in securing his drink. At her open grave his sickening breath was borne on the afflicted spring breeze to those who stood by.

Within a year his mother and her mother died as an after result of the tragedy. He left town, and the children though cared for were left unspeakably orphaned. A beautiful home had been literally wiped out. The community was robbed of a popular social center; its business interests, of an able lawyer, and of generous patronage; its school and church life, of membership and support. The sa-

loon was the chief criminal. The man fought his appetite heroically but in vain, for the temptation was never absent.

WHAT WILL BECOME OF OUR CHILDREN

Wrung from the lips of the mothers of men,
Charged with an anguish no others may ken,
Rises the heart cry of Rachel again,

What will become of our children?

Drink-shadowed firesides of village and farm
Summon the guards of the hearthstone to arm,
Lifting to heaven that cry of alarm,

What will become of our children?

Down in the hell of the city retreat,
Voiced in the jargons of alley and street,
Rum-ridden millions the question repeat,

What will become of our children?

Born in the wedlock of passion and drink,
Sin-set and sick ere they learn how to think,
Damned to defeat from the cradle's white brink,

What will become of our children?

Slaving for sustenance others should earn,
Buying with blood what the dram shop will burn,
Robbed of their birthright to play and to learn,

What will become of our children?

Troubled, the far-visions prophets of state
Ask themselves, How can the nation grow
great?

Ask, as they scan the red records of fate,
What will become of our children?

Herod still slays—and in hovel and hall
Poor little brothers of Bethlehem fall;
While from his manger Christ challenges all,

What will become of our children?

Answer, O land on which heaven has smiled!
Answer, O Church of the Bethlehem Child!
Speak! if the Rum-Beast is left to run wild,

What will become of our children?

Gird thee, O Church! and arouse thee, O State!
Else be the woe of the millstone thy fate!
Banish the Beast! Let the glad years relate

What will become of our children?

THE OBJECTIVE OF OUR DRIVE

REV. E. D. VAN HORN

President's Address, Young People's Hour

One of the most frequent phrases in the reports from the battle front in France is the significant statement, "We reached our objective." Somehow this statement always gets hold of me, for I know that back of this simple, unadorned statement there has taken place a mighty thrilling scene. Back in the officers' headquarters a careful plan has been laid, orders have been issued to under-officers for the taking of certain "objectives," details arranged, duties assigned, responsibility fixed, parts

rehearsed, until every man and officer knows exactly what is expected of him and for what he will have to answer when the drive is completed. Then when everything is in readiness, and the artillery has prepared the way, the barrage begins to creep forward, the tanks begin to move, the "whippets" dart here and there, the boys go over the top, and the whole war machine sweeps forward with a force irresistible, cleaning everything before it until at a certain determined point, the machine stops and the commanding officer sends back the report, "We have reached our objective." And then the preparation begins for a new drive with new objectives.

Now the Young People's Board came before the young people of the denomination with a definite plan early this year in the form of the Forward Movement goal, which was sent to all the societies with the urgent appeal for each to do his share, going into action with the determination that when we came to Conference we might report that we had reached our objective. If we have failed at any point, it is not because we set our goal too high but because some have been too fearful, half-hearted, or just plain slackers. Our plan was workable and I believe in no case demanded the impossible.

Well, we have reached for the most part our objective. We are now reorganizing our forces which in some instances may have been shot to pieces more or less, but we have still plenty of reserves and with these to fill up the depleted ranks, and with the big guns which have just been raking the enemy trenches, we shall begin the new drive this year with new courage and hope in our hearts.

Let me remind you that we face a situation the like of which we shall never face again. We are in the midst of a terrible crisis. Evil men are trying to dominate the world. Kaiserism has sown the leaven of crass egoism, selfish ambition, and brute force throughout the world. Vast multitudes have fallen under its evil spell. Injustice prevails everywhere. The saloon is reaching out in its last desperate effort to fasten its iron claws in the hearts and homes of American youth. Vice is rampant. Poverty and starvation are claiming

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CHILDREN'S PAGE

THE SERMON FOR CHILDREN

Text: *Thou God seest me.* Genesis 16: 13.

One of the most difficult things for any boy or girl to realize is the fact that God can see us no matter where we are, and hear our conversation and even read our thoughts. I want to tell you a story that beautifully illustrates the words of my text.

Once a bunch of boys, walking along a country road, chanced upon a deserted farm

The windows of the house were broken, the yard overgrown with weeds, and the gate was hanging on one hinge. There was no sign of life anywhere. On one side of the house was a large tree, laden with apples. Oh my! what a temptation the boys had! One of them suggested that they fill their pockets with apples. Others, however, expressed their fear that some one might chance to pass that way and see them. Finally one of them hit upon the idea that they visit the orchard at nine o'clock that evening.

They did so. One boy climbed the tree and shook down the apples, while the others gathered them in little bags they had brought with them. All of a sudden a man appeared on horseback, and jumping off at the gate, made for the apple tree. This he did so quickly that the boys did not know of his presence until he stood before them.

Now, how did that man know about these boys? Did he overhear their conversation? No. Did he see them enter the farm? No. Did he happen to pass that way at the time? No. Well, you might be guessing till midnight without success, so I will tell you. Seven miles away an astronomer, sweeping the heavens with his telescope, saw what was going on under that apple tree. He therefore telephoned the news to the owner of the farm, whom he knew well, and he, mounting a horse, galloped to the scene a mile and a half away.

Now, there are two things I want you to remember:

1. How terrible the words of my text are when boys and girls do wrong. If an astronomer, by the aid of his telescope,

could see those boys seven miles away, surely God can see us anywhere. Let us, therefore, never do evil, for "thou God seest me!"

2. What a comfort and joy these words must be to those who try to do good. Has any one of you, boy scouts, ever led a blind man safely across a busy street? Remember, God has seen the good deed and he will never forget it. Have you, girls, ever tried to be helpful to your mothers, or done a kindly deed that nobody took any notice of? Remember the words: "Thou God seest me," and he will surely reward you some day. Has any one of you been kind in word or deed to some one who did not appreciate your kindness of heart, and gave you a scowl in return? There is one, at least, who did appreciate and he said, "Whatsoever ye have done to the least of these my brethren, ye have done it unto me." Let the words of my text be ever present in your minds, and they will keep you from doing wrong and help you to do right. Surely "thou God seest me!"—*Rev. F. T. Bastel, in Christian Work.*

ANNUAL MEETING

The Annual Meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of any other proper business, will be held in the Pawcatuck Seventh Day Baptist church, in Westerly, R. I., Wednesday, September 18, 1918, at 9.30 a. m.

WILLIAM L. CLARKE,
President,
A. S. BABCOCK,
Recording Secretary.

THE SOUTHWESTERN ASSOCIATION

The thirtieth Annual Session of the Southwestern Association will meet with the Hammond Seventh Day Baptist Church, beginning on October 10 next, at 10 a. m. All who are contemplating attending will please send in notice to Mrs. R. J. Mills, Hammond, La. A cordial welcome will be extended to all.

"The purest gold comes from the hottest furnace, the best Christian from the fires of affliction and persecution."

If half of this Union is sober, the other half need not be drunk.—*Scanlon.*

OUR WEEKLY SERMON

THE SABBATH FOR MAN

REV. JAMES L. SKAGGS

Text: *And he said unto them, The sabbath was made for man.* Mark 2: 27a.

Jesus made the above statement in response to those who criticised him on account of the liberty which he gave his disciples on the Sabbath Day. It will stand out forever in striking contrast with the formal and subhumane teachings of the Scribes and Pharisees.

The Kingdom of God was the central theme in the teachings of Jesus. Everything that he did and everything that he required of men, converged toward the Kingdom—the reign of God, the reign of righteousness in human relationships.

Unfortunately, the followers of Jesus have not always maintained that attitude. Our religious past has been productive of many divisions; interpretations, traditions, customs, regulations have sprung up, which have been held with great tenacity, and which have resulted in hundreds of religious sects, each with a reason, satisfactory unto itself, for existence and for a claim to a world hearing. Now we find ourselves in the midst of a disrupted world. The hearts of men are being tried in every relationship. Reality is in demand. The minds of men are searching that they may distinguish in religion between the things that be of men and the things that be of God. The voice of protest against a divided and contentious church is heard the world over, and there is an insistent demand that all non-essentials in faith and practice shall be discarded, and that the Christian forces of the world shall be united in the work of the Kingdom for world righteousness.

Harry Emerson Fosdick says in his little book, *The Challenge of the Present Crisis*, p. 82, in discussing the benefits which may possibly be derived from the world war: "This war will fail of one of its most beneficent results if it does not drive the sense of shame into the Christian churches with a poignancy that no excuse can palliate. In the presence of a gigantic

task, calling for a federated church, we stand a split, dissevered flock of churches. In the presence of abysmal need, demanding a great religion of comprehensive faith and devoted social spirit, we stand—how often!—"tithing mint and cummin" and neglecting "the weightier matters of the law". We are challenged by this war to a renovation of our popular Christianity, to a deep and unrelenting detestation of the little bigotries, the needless divisions, the petty obscurantisms that so deeply curse our churches, to a new experience and a more intelligent expression of vital fellowship with God. Unless we can answer that challenge, there is small use of our trying to answer any other. We must have a great religion to meet a great need. The saddest aspect of Christian history is the misrepresentation of Christ and the spoiling of his influence, not by irreligious men but by the official exponents of religion."

It is a hopeful day for the church when men thus begin to cry out against the inexcusable follies and divisions of Christendom. This is the Spirit of our times—the Holy Spirit of God thus manifesting himself in the consciousness of men. Seventh Day Baptists may well search their hearts to know if they are ready to meet these demands with frankness and unselfish purpose.

It would undoubtedly be agreed that only those institutions or practices which are essential for the advancement of the Kingdom of God in the world are desirable in matters of religion, and that no others should be allowed to stand as barriers between Christian brethren. And it is undoubtedly true that many devout souls are searching to know what these essentials are, that they may hold them fast and eliminate all others. There ought to be no trouble in agreeing that every heritage from the past which forms an essential element in the present and future building of the Kingdom should be cherished and firmly held, but that those which are not of vital importance should be abandoned. We are looking for reality.

One general question for the world, and a specific question for Seventh Day Baptists, is whether the Sabbath is a matter of vital importance in consummating the Kingdom of God on earth—the accomplishment of a righteous world order to which

Jesus devoted all the energies of his soul. If it is, it must have its place, and under God, I have faith to believe, it will be reinstated in the church. If it is not, then it will pass away, and in its final passing it will doubtless carry with it other greatly revered beliefs. It certainly will not hold its place as simply a matter of unreasoned or isolated obedience.

Some of our own people are concluding that the Sabbath is not of importance, and they are turning away from it. We see fathers and mothers who take it lightly when their children turn away for business or social reasons. Some of our leaders are burdened because of an apparent widespread indifference and lack of vision concerning the Sabbath—because where there is general loyalty, there seems to be a lack of clear Sabbath consciousness. If these conclusions are correct, I am confident they can not be charged to a deliberate or conscious perversity. A careful student of our times may find various causes for these conditions, and he may find reason to look forward with confidence that the skies will clear, the sun will shine, and our strength shall increase.

One of the causes is the passing of legalism. The very atmosphere in which we live is hostile to even the most pietistic religious legalism. For this we can appropriately thank God.

Most Christian people of recent years have been conscious of changes in religious thought and of the direction of approach to religious truth. Through a number of observations I have found reason to believe there are many individuals who can not define their own religious position. Some dare not trust their reason and consecrated judgment. They can no longer fully accept their former statements of faith or of Biblical interpretation, and they are equally unable to lay hold upon the new. The intellectual side of religion is fogged, and though hearts are devout, the religious life is robbed of its positive force.

There are other Christians who have rediscovered the details of their faith in the true light of our historical religion, and have found themselves in a vital, pulsating, aggressive relation to the tasks and problems of our time. Formal observance of commands no longer appeals, but they re-

joice in that higher authority of an inner consciousness of spiritual values, and they are glad to observe all the commands of God. Some Seventh Day Baptists are not disposed to deny that the devotion of other days than the Sabbath to religious ends has brought many blessings to humanity, but they are firm in their conviction that the observance of the Sabbath is of incomparably greater value: and no man has a right to choose less than the best and greatest values in the culture of his own soul and in rendering service unto God.

Such varying states of mind and heart are more or less disconcerting in any organization, and when we further consider that among Seventh Day Baptists varying points of view have been made occasions of the most unkind criticism, we need not wonder when we observe a lack of interest and power. We need such a vision as will enable us to see that men may approach the truth, even the Sabbath truth, from different angles, and all be equally loyal, equally reverent, and equally devoted to the God of truth.

In our convictions we Seventh Day Baptists should stand for the whole law of God. The Sabbath is our distinctive truth, so may we stand now, as in the past, for a Universal Sabbath, an Unchangeable Sabbath, and a Blessed Sabbath.

"The sabbath was made for man." That statement admits of no selection or discrimination. Sometimes the Sabbath is referred to as "Jewish", but we find it definitely in secular history before there was a Jewish nation. We find traces of the seven-day week, ending with the Sabbath, in the inscriptions of ancient nations in widely separated sections of the world. But it is true that the holy and exalted idea of the Sabbath did come to us through the Jews. So, perhaps, there is a degree of appropriateness in calling it the *Jewish Sabbath*. But the day received a still larger interpretation and sanctity through Jesus Christ, and it could, with greater appropriateness, be called the "Christian Sabbath."

Marcus Dodds, writing in the Expositors Bible (Genesis) discussed the religious environment in which Abraham, the father of Israel, spent his early life, and among other statements we find this: "Certainly he was taught in common with the

whole community to rest on the seventh day."

Dr. A. B. Davidson in commenting on the Decalog (Expositor's Bible—Deuteronomy) says: "It is now no longer possible to maintain that the Decalog was part of a purely Jewish law, binding only upon the Jews, and passing away at the advent of Christianity as the ceremonial did. Of course this view was never really taken seriously in reference to murder and theft, but it has always been a strong point with those who wished to secularize the Sunday." And we would add that it has been an equally strong point with many of those who wished to substitute another day for the Sabbath.

We find abundant proof outside of the ranks of those who are interested in the observance of the Sabbath to satisfy any unprejudiced mind as to whether the Sabbath is Jewish or universal. These conclusions are reached from a careful study of the Old Testament scriptures and the ancient inscriptions, and they are verified by the example and teaching of Jesus. "The sabbath was made for man."

We may also observe that until after the time of Jesus' ministry there was no question as to the day of the Sabbath. The only question was to the proper uses to which the Sabbath should be devoted, and Jesus made that point very clear by his teaching and practice.

Now it has come about that the Sabbath is disregarded by almost the entire Christian world. But God is the great judge of movements in history. The presumptions of man—whether he be Constantine, Kaiser, or Pope, or the common citizen—which are contrary to a righteous world order are sure to come to naught. So Seventh Day Baptists may wait in composure, confidence, and loving fellowship, the verdict of God as it may be revealed to the whole world in the cycle of time. For hundreds of years we have stood for the Sabbath of the Old Testament and the Sabbath of the New Testament, for the Sabbath of the Prophets and the Sabbath of Jesus and his disciples, and we continue to stand for the same institutions, and we maintain before the world that the Sabbath is universal, and further that it is unchangeable.

The Sabbath is woven so inseparably into the Bible that it is impossible to tear it

out without at the same time weakening the strength of appeal of the entire book, for there is no feature of our religion that holds a more definite place in Bible history. We know that Jesus observed the Sabbath, that he stripped it of its burdens and glorified it with reverent worship and deeds of mercy, and to attempt a change violates our sense of religious continuity, propriety, and authority.

It is evident that Jesus did not anticipate a change in the day of the Sabbath, and we know that when the change came, it came under circumstances which can not be a matter of pride even to the most ardent devotees of Sunday observance; being an attempt on the part of Constantine, one of the most degenerate of the Roman Emperors, and the Roman Church to unify the religious practices of the sun-worshippers and Christians of the Roman Empire.

The following quotation was taken some time ago from the SABBATH RECORDER where it had been reprinted from the *New York Times*. It is a portion of a longer article credited to a Mohammedan who had traveled much in the United States. The spirit in which it is written is not altogether admirable, but it reveals the impression which the present Sabbath situation may make upon one outside the Christian religion:

"And what have I learned? That there is not a single Christian country where the Founder of Christianity is not set aside and the honor and respect due to the God he worshiped denied. I mean the First-day Sabbath.

"As a son of Islam I have never understood why the Christian world does not keep the true Christian Sabbath—the Sabbath that was kept by the Founder of Christianity, the Sabbath which he ordered to be kept until the end of time. Who dared decree that the Seventh Day should no longer be the Sabbath? Was it Constantine, that infamous wretch who smothered his wife in a steam bath, who killed his own son, who slew his nephew, who fooled his people—pagan and pseudo-Christian alike? Was it the clerics who composed the Council of Nicea?—I have read of it. What was the reputation of the clerics of the era but a reputation for crime and immorality among the crimes, so that saintly men were few, and holy men at

times were moved by lust and passion most unholy? Shall not all true Christian men and Christian women say: Is it not time that we vindicate the honor of him whom we revere and keep the Sabbath which he himself kept, follow his example and obey the lessons of life as he lived it? Is it not time that we should go back to the original Sabbath, or shall we continue to respect more a Constantine or faulty clerics? Whom shall we respect, Jesus or Constantine? Whom shall we obey, the prophets of the Bible or the clerics of Nicea? Oft as I have wandered in many lands, I have thought these and other such developments of Christianity. When will men and women begin to think for themselves? When will men and women make Christianity Christian, a religion that shall mean respect for the life and example of him who founded it, a religion that shall stand for 'peace on earth and good will to men?'"

In discussing the subject of the Sabbath with a brilliant, well-educated minister, a Sunday-keeper, I made protests against the practice of using the Biblical teaching concerning the Sabbath in support of Sunday observance, as a misuse of Scripture. He admitted that such a practice is unfair, and added: "We have to do it, or the people would not listen to it."

In 1911, the subject of the Sabbath was discussed in the senior class of Crozier Theological Seminary in the department of Church History. The statement was made by the professor in charge that there is no agreement among Baptists in general as to why Sunday is observed instead of the Sabbath: that some justify it on the ground that Sunday had some significance in the early church, and others on the fifteenth century theory that the authority had been transferred from the seventh to the first day of the week, but that it was doubtful if either of these positions could be maintained. And in response to a question asked by the writer, the professor stated that no attempt was made to support the observance of Sunday by the Biblical teachings concerning the Sabbath until the eighth Christian century.

Dr. Main in his book, *Bible Studies on the Sabbath Question*, p. 96, gives the following as characteristic statements of Sunday-keeping churches of today: "I am sorry the church left the Sabbath and bap-

tism'; 'Without doubt the Bible is on your side'; 'If not a Seventh Day Baptist, I am at heart a Seventh Day Presbyterian. The Sabbath ought to be a rallying point for all who believe in the word of God. What added power would come to the appeal of the church on behalf of Sabbath-keeping if that appeal were based upon the Bible.'"

These illustrations and many more that might be cited are unmistakable evidence that there is a widespread consciousness that the Seventh Day Baptist position on the Sabbath question is essentially correct, and that another day can not be successfully substituted for it.

The Sabbath is so interwoven in Biblical literature that it makes a continual and persistent demand for consideration by students of the Bible. The question is bound to survive and to be a troublesome one, for those who wish to ignore it, until Christians return to Sabbath observance, or until they turn to the Roman Catholic view of church authority and reject the Bible as the supreme guide in faith and practice.

"The sabbath was made for man", to meet a human need. God has made wonderful provision to meet our every need. He has not given to us a single impulse or craving for which he has failed to provide a satisfaction. Every instinct for grandeur, beauty, possession, attainment, association, love, and religion, may find its definite and satisfying objective. Everything to please the eye, the ear, and to make glad the heart is ours. But along with the rich provisions for our physical, mental, and esthetic delights, God has made provision no less bountiful, for that supreme reality of our being—the spiritual. There is great harmony and synthesis in all his works. Among the means for the culture and enrichment of the soul—for the enlargement and beautifying of life—God hath given us the Sabbath. It is ours. God gave it to us because we had need of it. We can not grow to our full stature in Christian manhood without time for physical rest, for worship, and for good works. So we may accept the Sabbath along with other provisions of God for man's enjoyment and use in rounding out life to its fullest, its noblest, and its best.

We sometimes hear people speak of the Sabbath as if it were God's, and that in some way, by observing it, we confer a

favor upon him. But Jesus said: "The sabbath was made for man". Certainly we may feel in a real sense it is ours, and the real and direct benefits are ours, although God is indeed honored by our proper use of it.

The Sabbath has been sometimes looked upon as a burden, a troublesome and needless restriction upon our liberties—a formality of our religion which God requires as a condition of personal salvation. But in reality it is a doorway of freedom, to large and beautiful fields of life. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it." Thus we see that the prophet Isaiah is in accord with the teaching of Jesus: the sabbath is a means of blessing to man.

Again the Sabbath has been looked upon as a matter of taboo—a danger—with a pagan idea of God as ready to take vengeance upon him who dares to violate it. And one may say: "Yes, God, because I fear that yawning pit of hell, I will keep it along with other commandments." But that is not the religion of Jesus; it is fear. Man is not saved by fear. Indeed, the man who fails to use any provision which God has made for his soul culture will suffer loss because of his neglect. Enlightened man must bear the responsibility for the enrichment or the impoverishment of his soul. We may well tremble in the presence of our responsibilities lest we err in judgment or fail in the attainment of spiritual ideals; for God himself will not, and can not, repair the losses which may come to us. But our God is a God of love, and a responding love in our own hearts will form an indestructible basis for obedience and eternal fellowship.

God knew what he was doing when he gave man the Sabbath, and the religious world acknowledges that man can not attain unto his noblest self without the aid of holy time. And as Seventh Day Bap-

tists we believe the Sabbath of the Prophets and of Jesus is Universal, Unchangeable, and a great Blessing.

Sometimes we are discouraged by the prospects of our denominational future. We find evidences of lack of clear conviction. There are prejudices and contentions within. So it is difficult to look forward with hope unmixed with fear.

But whatever may be the future of the Seventh Day Baptist Denomination, the Sabbath is a living, burning issue. Blot out every Sabbath-keeping person from the world today, and others will rise up tomorrow; for there are ever those who have the courage to respond to conviction of truth and duty as it is impressed upon them by history and present need.

The attitude of modern scholarship is encouraging. For it is very evident that there are many serious students of the Bible and related literature who are thoroughly scientific, truth-seeking, in manner and method. They are doctrinally indifferent as to conclusions, but are determined to find the real historical facts and the truth. The traditions and errors of men are being sifted out, but we have no fear for the Sabbath truth. The more the light of history and of scholarship is thrown upon it, the more evident will be its important place in Biblical teaching and its rightful place in the Christian church.

Prohibition of the liquor traffic is coming to our country, not through a political party, but through an educated conscience. Even so, the Sabbath may come back into the church, but not through a denomination. Only let it come, and let every means for the advancement of the Kingdom of God be used, and let the name of God be glorified forever and ever.

In the meantime our duty is clear: standing in the strength of truth as it is revealed to us, and related to other positive, constructive, forces of righteousness, we must claim our full share in the exaltation of life-giving principles and in the transformation and redemption of this world in which we live.

"Our Army and our Navy are standing between you and the Hun. Show that you appreciate what that means by saving to the utmost of your ability."

(Continued from page 281)

their millions. The Tobacco Trust, under its cloak of damnable hypocrisy, is trying to get a new grip on the manhood of our country. Disease is ravaging vast areas. Nations are flying at the throats of each other, and all the hellish brood that hatch out in times of war are already beginning to rear their ugly heads here and there threatening the manhood and womanhood of the world. This is no idle talk we are giving you. It's a terrible reality. And we are summoning our young people to the biggest task they ever faced, a kingdom task that calls for red blood, to be poured out on the altar of service. We challenge you to link yourselves with the Christian forces of the Living God, not that you may save yourselves but that you may save others.

Our commission is from heaven,—heal the sick, bind up the bruised and wounded, clean up the moral lepers, cast the devils out of human hearts and society, restore sight to those who have been spiritually blinded, yes, raise the dead; freely ye have received, freely give. What a glorious cause! What a challenge! Not to the faint-hearted, or softie, or slacker, but to the young man or woman with iron in the veins, who is willing to make a sacrifice, to endure hardness as a good soldier of Jesus Christ, that he may win the day. May we have the spirit of the French general who, when he reported to his superior that his right was turned, his left rolled in, his center smashed, added, "Nevertheless I have ordered an advance along the whole line."

Do not forget that the supply of labor and materials is limited. If you ask a worker to make something for you, he can not make something for the Government at the same time, and he can not use the same material both for your needs and for the Government's needs.—*War Savings Committee.*

Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

Adelaide Procter.

THE SABBATH RECORDER

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

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Sabbath School.—Lesson XI, Sept. 14, 1918

WINNING THE WORLD FOR CHRIST. Matt. 5:

13-16; 28: 18-20; Acts 16:6-15; Neh. 1: 1-II

Golden Text.—"Go yet into all the world, and preach the gospel to the whole creation." Mark 16: 15.

DAILY READINGS

Sept. 8—Matt. 5: 10-16. The Salt of the Earth

Sept. 9—Acts 16: 6-15. Come over and Help us

Sept. 10—Neh. 1: 1-II. Nehemiah's Prayer

Sept. 11—Phil. 2: 5-16. The Mind that was in Christ

Sept. 12—John 4: 4-15. The Water of Life

Sept. 13—John 4: 28-42. Helping Others to Know Jesus

Sept. 14—Rom. 10: 8-15. Bringing Glad Tidings

(For Lesson Notes see *Helping Hand*)

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