

The Sabbath Recorder

Catch The Drive Spirit!
BOOST! BOOST! BOOST!
FOUR GREAT DRIVES ARE ON

The drive for the church and denominational budget, this is not quite covered. If your pledge has not come in, attend to it at once.

Denominational Building Fund Drive. Bonds, W. S. S., Thrift Stamps acceptable.

The "Sabbath Recorder" Drive, 32 New Subscribers added. The Drive is still on. If you are not a subscriber, help us to make ours a 100% Society.

The Randolph Memorial Endowment Drive—A Memorial to the late Rev. L. C. Randolph. For benefit of Milton College.

All Together, Pull! Boost!! Lift!!!
THEN—OVER THE TOP!!

The above is from the "Bulletin" of the North Loup Church.

Pretty good Drive Spirit in North Loup. Have you got that Spirit yet? Do YOU BOOST?

The Treasurer of
THE DENOMINATIONAL BUILDING
is F. J. HUBBARD, Plainfield, N. J.

—CONTENTS—

Editorial.—Watch for Important Forward Movement Plans.—Notes by the Way. Looking Toward Sunset.—Under Michigan Skies.—Battle Creek Well Organized for the General Conference.—"Yes, We Are a Queer People."—Interesting Historical Address, Battle Creek Auditorium	65-68
Rev. George Seeley	69
Railroad Rates to Conference	69
Battle Creek and the Conference	70
Conference Notes	70
Missions and the Sabbath.—Monthly Statement	71
Cut This Out	71
A Rare Treasure	73
Woman's Work.—Amen (poetry).—Minutes of Woman's Board Meeting.—Woman's Missionary Societies and	
Prohibition	74-76
Timely Editorial	76
Rev. Herbert C. Van Horn	77
Rally to Sharp, Final Struggle With the Drink Traffic	77
The Old Church	79
Young People's Work.—Our Relation to Others—Parents and Homes.—Young People's Hour at Eastern Association.—Aunt Margaret's Tenth.—Battle Creek Christian Endeavor Bulletin for May	80-85
Training Little Children	86
Children's Page.—Dick's Big Day	88
Our Weekly Sermon.—"What We Shall Be"	90-92
Home News	92
Marriages	92
Deaths	94
Sabbath School Lesson for August 9, 1919	95

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 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.
COMMISSION OF THE EXECUTIVE COMMITTEE
 For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.
 For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
 For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

AMERICAN SABBATH TRACT SOCIETY

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Miss Cora Clarke, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

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

SABBATH SCHOOL BOARD

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

BOARD OF FINANCE

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. Henry N. Jordan, Battle Creek, Mich.
Recording Secretary—Miss Ethlyn Davrs, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—David M. Bottoms, Battle Creek, Mich.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.
Intermediate Superintendent—Mrs. Cora R. Ogden, Salem, W. Va.
Field Secretaries—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Frank J. Hubbard, Plainfield, N. J.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
 Paul E. Titsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 87, No. 3

PLAINFIELD, N. J., JULY 21, 1919

WHOLE NO. 3,881

Watch for Important Forward Movement Plans The Conference Commission meetings at Alfred, N. Y., of which mention was made in the last RECORDER, closed a little after midnight on Monday morning, July 7. Thirteen meetings were held, in every one of which problems of vital importance pressed upon the attention of the members for solution. A five years' Forward Movement program is being planned in which every phase of denominational activities will receive due attention. The recommendations of the Commission will be ready for the action of General Conference at Battle Creek, Mich., next month, and every loyal Seventh Day Baptist should be wide awake and looking for it.

If RECORDER readers could have witnessed the hours and hours of strenuous and heart-burdening work of the brethren who served in these meetings there would certainly be no lack of interest in the forthcoming report.

If in these times of world-wide enthusiasm for missions and for every other line of work to build up the kingdom of God, our own people can not be aroused to meet the emergencies of the hour—if they can not be made to feel the drive spirit that is taking other peoples over the top in the struggle for world-betterment—then there is little hope for the denomination. But we are confident that the people will enter into the movement with whole-hearted zeal. They can not fail to respond to the all-pervasive influences that fill the very air with inspiring, life-giving impulses to rally around the standard of Christ and win the world for him.

The editor is now off for Battle Creek, Mich., and it looks as though editorials would be few this week.

Notes by the Way The two auto-bus Looking Toward Sunset lines from Alfred to Hornell make up for the miserable railroad service given that university town by the Erie Railroad.

We were glad to take advantage of these excellent bus accommodations, and enjoyed the ride ten miles down the grade on a good concrete state road to Hornell. The morning was ideal after the rain of the night before, and even in the afternoon the cool breeze made traveling very comfortable.

The train for Buffalo left Hornell at twenty-five minutes after four, and it was with some anticipation of pleasure that we boarded it for Buffalo. Forty-seven years ago this very month we made our first trip over this line, and the names of stations along the route aroused memories of other days, when, as a student evangelist we went to bear the gospel message of comfort and help to the scattered Sabbath-keepers throughout Erie and Niagara counties, New York.

There were the same old scenes along the way: The famous Portage bridge spanning the perpendicular, rock-walled chasm which the river Genesee had cut through the hills when the earth was new; there were the beautiful falls partly veiled by spray and the old Indian reservation not far away; there were the same old hillside farms with ripening wheat fields and growing corn; and as the train worked westward there was the same grading down of the rugged hills until the land spread away in broad level fields stretching off to the horizon. The old homes, too, are still there, but the years have left their marks of weathering and decay, and we know the dear old friends who built them and sought shelter beneath their roofs have long since gone to their home "beyond the smiling and the weeping."

The western sun sends glints of gold through the groves and orchards just as it did half a century ago, but the hearts it once cheered have ceased to beat and the lengthening shadows fall upon graves where their ashes sleep.

It seems but yesterday that the editor, still in life's morning with high hopes for coming days, entered his work here on just such an afternoon as this. Today he trav-

els toward the sunset of life's afternoon, with its lengthening shadows, conscious that the glow of evening can not be far away. The good Book assures us that at evening time it shall be light, and so we would look with bright hopes toward the shadowy vale that lies between our earthly home and the heavenly mansions.

Through many a dark day God has led us; but there was never a cloud without its silver lining, and the days of sunshine have been many. Were it not for the constancy of God's sunshine—just as bright and golden today as it was fifty years ago—we might lose hope and give way to fears. But this sunny afternoon gives such an assurance of a golden sunset and a bright tomorrow that fears give way to trust, and we see in it a symbol of the coming time when, for us, earth's night shall approach with certain promise of an eternal day.

Under Michigan Skies Michigan is a good State with its great farming regions, its mining and lumbering interests and its splendid manufacturing towns. Battle Creek is noted the world over, not only for its Post and Kellogg cereals which are justly famous, but for its world-renowned Sanitarium. Its manufacturing of machinery also places it among the noted places of the business world. Four days and a Sabbath spent with our Battle Creek friends have confirmed all the good impressions regarding this place.

The section of country around Battle Creek has been suffering from a severe drought. After witnessing the heavy rains in New York State with vegetation thrifty and fresh we were surprised to find this country literally parched dry and crisp. But the drought was broken about six o'clock on Wednesday evening when a severe tempest of wind and rain broke upon the city, deluging everything. It is hard to say which did the most damage, the drought or the deluge. Trees all over the city were partly stripped of leaves and limbs, and in some fields round about town wheat shocks were scattered everywhere. Considerable damage was done to the farms in this part of the State. The cool, clear atmosphere and the bright Michigan sunshine makes a pleasant change after the heated spell of last week. The editor enjoyed a ride to one of the many clear, beautiful little lakes

with Brother Tenney and wife. There are many such lakes near Battle Creek.

Three or four days at the Sanitarium for rest and treatment have impressed me with the health-giving spirit of optimism that prevails here. Without exception we found the spirit of Christian kindness in physicians, nurses and attendants which makes it difficult for one to look on the gloomy side. This hopeful, cheerful spirit must have much to do with the rapid gain in health so prevalent here.

Battle Creek Well Organized For the General Conference While spending a few days in Battle Creek the editor took the opportunity to look into the preparations being made for the approaching Conference. We find that the work is well organized and the different committees are busy with their work well in hand. The large tabernacle capable of accommodating three thousand people is also capable of being closed down to a capacity of five or six hundred, so that there is no danger of our people finding themselves in a great cavernous building with nothing but vacant space about them. Ample preparations are being made for the lodging and feeding of all who come. But it will be for the advantage of all who intend to come to inform the committee, and it will also be of very great help to the committee to receive such information. If any are left unprovided for it will be those who fail to send notice of their coming. The Battle Creek Sanitarium, though unable to receive our people on account of the crowded state of the institution at that time of the year, is anxious and willing to do all in its power to aid in the promotion of the Conference. Everything points to a very profitable meeting, and it is hoped that the attendance will be large and general.

The editor has just been to lunch with Brother George C. Tenney in the great dining room occupying the top floor of the Sanitarium. If any one has misgivings as to the meals without meat and tea and coffee, of which we have heard something, and which will be served to Conference people, let him dismiss his fears at once. The writer has not had a meal, since leaving home three weeks ago, as satisfactory in ev-

ery way as the one just served in the Sanitarium dining room. As for meat, the "Protose Fillet" on the menu for today is an excellent substitute. And the meatless soups, the relishes, the variety of vegetables tastily prepared, the eight varieties of bread on the menu, the nine tempting drinks in place of tea and coffee, the fruits and desserts—all these are prepared in a way to suit the most fastidious taste.

After dinner Brother Tenney took me around the great building and showed me the kitchen and serving rooms adjoining the dining hall. A great company of young ladies were serving the guests and this made the entire feeding department a very busy, hustling place.

The scenery from the dining halls is simply grand if one cares for the far look over town and country with wooded farms and fields of wheat and rolling lands stretching away to the horizon on every side.

This morning, as our train rushed through the Michigan farms, great fields of wheat in the shock gave some inkling of the immense wheat harvest ready to gather all through the great West. It does look as though the farmer was coming into his own at last. We are glad it is so.

From our sight-seeing in the upper story Brother Tenney led the way to the lower floor or basement to show where Conference is to be fed. The Sanitarium has a fine plant for a domestic science school in this part of the building. This is to be used by experts at catering in preparing food for Conference people. Then the large chapel where our people worship is to be cleared and fitted up for a dining hall.

It is refreshing to see an institution that employs such an army of men and women giving the preference to those who keep the Sabbath. As long as this policy continues, the Seventh Day Baptist Church in Battle Creek has a fair chance to grow.

The one thing most needed today for the permanency of several of our churches is some industrial institution loyal to the people of our faith and giving preference to Seventh Day Baptists who want work and will prepare to do it well.

We notice that the Sanitarium has a free circulating library and reading room for its guests, open daily. An outdoor gymnasium and a swimming pool are also provided. Special instructions are given in swimming and diving. Dr. Kellogg thinks swimming is the most healthful of all exercises and recommends his patients to spend some time in the water each day. He advises every one to learn to swim.

Yes, "We Are a Queer People" Under the heading, "The People and the President," the *Independent* has some striking things to say: "Every President from Washington down has had a majority of the American people arrayed against him at some period of his term of office."

In regard to the criticisms of the last four Presidents the same paper says: "How we reviled McKinley as a spineless jelly-fish waiting till public opinion is formed before acting, Oh, for a leader! And then when we got Roosevelt we shouted, 'Give us a rest! Stop leading us hither and on.' Next came Mr. Taft. 'Quit gallivanting around the country,' we wailed. 'Cut out the Methodist socials. You waste half your time seeing unnecessary people.' And then when we elected Wilson we growled, 'Why do you go in your closet and lock the door? You won't let us talk to you at all.' Whatever qualities a President has, we demand the opposite. We are a queer people."

After an able and impartial setting forth of the mistakes with which the President is charged, and in order to prepare the way to mention some of the good things that stand to his credit, the *Independent* says:

"But what I can not understand is how the American people can forget his supreme leadership during the war, and the great achievements he is now accomplishing at the peace table." After stating the facts regarding this matter, with which our readers are familiar, the writer makes the following excellent comments:

"Woodrow Wilson is our spokesman before the world and will remain our spokesman during the present peace negotiations whether we like it or not. Although we may not agree with this or that compromise he has been forced to take, he is the only statesman in Paris who represents a nation which is 10 per cent disinterested.

Why not support the man who has thrown the whole weight of his great prestige into the scales to help save the world, even at the expense of his personal popularity at home and abroad? Such a man deserves the most ungrudging loyalty from the American people.

"We ought to be ashamed of ourselves to let the forthcoming presidential election blind us to the great work he has done and is doing for this and future generations, when the only effect is to hamper every effort he is making at the Peace Conference in behalf of ourselves and the world."

Interesting Historical Address Among the **Battle Creek Sanitarium** interesting events of our stay at the Battle Creek Sanitarium was Pastor George C. Tenney's historical address on Thursday evening, illustrated with magic lantern slides. The story of that institution as told by Brother Tenney revealed something of what can be accomplished by men of faith and prayer. The beginning was made in 1866, after a few men, anxious to help their fellow-men, had received some inspiration for such a work, from a small institution in Dansville, N. Y.

The first building was a small cottage on the high ground now occupied by the present immense building. It was then out of town, and Battle Creek was only a comparatively small village. Only about a dozen patients could be accommodated. The founders were uneducated men and women, simple in habits, but anxious to do good. The first pictures in the lecture showed some women in the old style of short dresses and pantalets, such as we well remember of seeing Adventists wear in the days of our boyhood. Brother Tenney spoke of the ridicule heaped upon those who wore the "bloomers" as some called them, but he thought those short dresses, minus the pants, would not seem so very much out of style today. At any rate we believe they were not so unbecoming as many dresses now seen on our city streets. In early Adventist days, as we remember well, there were two extremes: the short dress mentioned above, and the long trail that swept the streets and mopped up the dust.

Pictures of the founders of the institution, also those of its present managers

were shown. Brother Tenney was the first chaplain and still holds that office. He is loved by all who know him.

The buildings were enlarged from time to time until in 1878 the third one would accommodate one hundred patients. By 1890 the Sanitarium had grown to be a very large building, with a hospital and several smaller buildings. But under the old régime it was unpopular with the outside world, and when the management tried to make it unsectarian, the strict denomination whose name it had been supposed to bear arose and cut them off. Much bitterness was shown and in 1902, in mid-winter, the Sanitarium was burned to the ground. The three hundred patients then within its walls were safely removed, but all the managers had left was a pile of ruins, and there was not a dollar with which to rebuild. The debts had swallowed up the insurance money.

The faith of Dr. Kellogg was strong and he immediately set about trying to secure funds for a new structure. In marvellous ways the help was secured and in about two years the present great structure was dedicated. All stock was surrendered so no one could expect any dividends and the institution was made a purely philanthropic one in which all incomes go to make improvements, by which better service can be rendered. The Sanitarium is dedicated to human welfare, and its physicians serve for less salaries than they might get elsewhere. They all love the work and the spirit of true kindness prevails. It is popular the world over. Some eighteen hundred employees are at work here much of the time, and more than a thousand patients are being cared for. The pay roll last year was nearly \$500,000.

The Sanitarium is a Sabbath-keeping institution, and no treatments are given on the Sabbath unless in cases of real necessity. It is important that Seventh Day Baptists should know that in securing help preference is given to those who keep the Sabbath of the Bible.

Oh, the little birds sang east, and the little birds
sang west,
And I smiled to think God's greatness flowed
around our incompleteness,
Round our restlessness, His rest.
—Mrs. Browning.

REV. GEORGE SEELEY

Word has just been received of the death of Rev. George Seeley at his home, 26 Cameron Street, Moncton, New Brunswick, Canada. The information comes from Mr. Fred C. Seeley, an only child. The date of the death is not given, but the letter states that Brother Seeley was "sick only three days." We know, however, that he has been in frail health for some time.

Brother Seeley was the pastor of the Seventh Day Baptist Church at Berlin, N. Y., 1896-1899. From October, 1900, till the time of his death he had charge of a tract depository for the Tract Society, and has been sending out Sabbath literature by mail to people all over the Dominion of Canada—millions and millions of pages.

He had lived past the period of four score years. As the son says in the letter, "He was a good father to me. He was a man that was well liked and did a lot of good." A suitable obituary will be prepared and published in due time.

E. S.

RAILROAD RATES TO CONFERENCE

The United States Railroad Administration is liberal with us this year in granting a reduction to one and one-third fare on the certificate plan to members attending the meeting of the General Conference at Battle Creek. At least 250 persons must be in attendance and present certificates other than those traveling on clerical tickets, to secure the one-third fare for the return journey.

Read the following carefully:

"A reduction of one and one-third fare on the 'Certificate Plan' will apply for members attending the meeting of the Seventh Day Baptist General Conference to be held at Battle Creek, Mich., August 19 to 24, 1919, and also for dependent members of their families, and the arrangement will apply from the following territory: From east of and including Chicago and St. Louis, and north of Ohio and Potomac Rivers.

"The following directions are submitted for your guidance:

"1. Tickets at the nominal one-way tariff fare for the going journey may be obtained on any of the following dates (but not on any other date): August 15 to 21. Be sure

that, when purchasing your going ticket, you request a *Certificate*. Do not make the mistake of asking for a 'receipt.'

"2. Present yourself at the railroad station for ticket and certificate at least 30 minutes before departure of train on which you will begin your journey.

"3. *Certificates are not kept at all stations.* If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained to place of meeting. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock, where you can purchase a through ticket and at the same time ask for and obtain a *certificate* to the place of meeting.

"4. Immediately on your arrival at the meeting present your certificate to the endorsing officer, Rev. Edwin Shaw, corresponding secretary, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

"5. It has been arranged that the Special Agent of the Carriers will be in attendance on August 22 from 8.30 a. m. to 5.30 p. m., to validate certificates. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival, or if you arrive at the meeting later than August 22, after the Special Agent has left, you can not have your certificate validated and consequently you will not obtain the benefit of the reduction on the home journey. *No refund of fare will be made* on account of failure either to obtain a proper certificate nor on account of failure to have the certificate validated.

"6. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members of the organization at the meeting and dependent members of their families, holding regularly issued certificates obtained from ticket agents at starting points, showing payment of normal one-way tariff fare of not less than 75 cents on going journey.

"7. If the necessary minimum of 250 certificates are presented to the Special Agent, and your certificate is duly validated, you will be entitled up to and including August

27 to a return ticket via the same route over which you made the going journey, at one-third of the normal one-way tariff fare from the place of the meeting to the point at which your certificate was issued.

"8. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored."

RAILROAD COMMITTEE.

BATTLE CREEK AND THE CONFERENCE

REV. M. B. KELLY

Are you coming? If so, what are you coming for? Pastor W. C. Titsworth, of blessed memory, in appealing to his people at Alfred, N. Y., to attend Conference very trenchantly said: "If you haven't anything to take to Conference but clothes, take clothes." Yes, we want you to come even if it is for nothing else than making a display of dress, hoping all such may get a vision of things of real worth before Conference closes.

In these days of war prices it will be much more in keeping with the demands upon us to dress simply. As high as the price of clothing is, we ask you to bring something of much greater value: Bring the spirit of prayer; bring brotherly love; bring zeal tempered with knowledge; bring the spirit of forgiveness; bring a heart yearning to know and do the will of God.

The Battle Creek Church as a body, feels that the coming General Conference is to be one of unusual importance from every possible viewpoint.

Our church has gained a good standing among the twenty or more churches of our city. On the other hand, we are being watched by many professed Christians, all about us who are not identified with any church organization. Some of these are drifting away into worldliness and unbelief. Others are becoming more and more interested in us and the cause we represent.

Then again, there are hundreds of guests in this great Sanitarium from all over the world, representing many denominations, and even different religions. Numbers of these will doubtless attend our Conference, more or less.

For these reasons, and others, we are exceedingly desirous that the sessions of the Conference may be peculiarly and unusually

distinguished for their spiritual power and Christian harmony, and that everything that might tend to arouse a spirit of controversy may be avoided. Let mooted questions be laid aside, and let all who come, pray for and seek a marked spirit of harmony and brotherly love.

Great issues are pending. Let the Holy Spirit have sway in individual life, and then he will guide the Conference.

CONFERENCE NOTES

By the time you are reading this, about 200 people will have indicated to Mr. E. H. Clarke, of the Entertainment Committee, that they will be at the General Conference. We expect four or five hundred more but we are very anxious to have the names reported at once. If your report is not complete send it as it is, and complete it later. We believe we can provide for all who wish to come, but we confidently expect you to co-operate with us in this matter. The Entertainment Committee has decided to ask all visitors to bring sheets, pillow slips, and towels for their own use. We believe this will not be a burden upon you but will greatly help us. Please avoid bringing trunks wherever it is possible.

There will be an opportunity for a limited number of young men to earn their meals by acting as ushers and waiting on tables. If any one wishes to obtain such employment he may notify the undersigned.

B. F. JOHANSON,
Chairman Publicity Committee.

We are about to enter, if indeed we have not already entered, a new social era, one which few persons today ever dreamed was possible. It is an era which means that the aristocracy of the future will not be one of wealth or of title, but of the man who does something for his fellow-men and his country. It will be a truer life of democracy than in the past. There will be no sharp distinctions between rich and poor.

I don't want to be regarded as a Socialist, for I want to keep what is justly mine as long as possible. I mean that the merely rich man will have no credit in the community if he is of no use to the world. —Charles M. Schwab.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

MONTHLY STATEMENT

June 1, 1919, to July 1, 1919

S. H. Davis	In account with	
The Seventh Day Baptist Missionary Society	Dr.	
Balance on hand June 1, 1919	\$1,391 84	
Grand Marsh Church	11 15	
Mrs. Lamont Stillman, Thank offering	5 00	
Sons of Veterans, Alfred	2 50	
Rev. George P. Kenyon	5 00	
Half special offering, Salemville Sabbath School		
First Alfred Church	11 30	
Dr. W. H. Tassel	69 74	
Mr. and Mrs. M. O. Burdick	15 00	
Lost Creek Church	5 00	
New Auburn Church	30 00	
First New York City Church	6 00	
First New York City Church, China Mission	53 40	
Mrs. Prudence Allen, L. S. K., China Mission	2 00	
Hammond Church	7 50	
Syracuse Church	20 50	
Mrs. Elizabeth Van Horn, Harvest In-gathering Fund	1 00	
Class 3, Welton Sabbath School	2 50	
Mrs. Elma A. Cockerill, L. S. K.	5 04	
Haarlem Church, China Field	15 00	
Haarlem Sabbath School, China Field	20 00	
Battle Creek Church	18 00	
Battle Creek Church, China Field	188 50	
Plainfield Church	50 00	
Little Genesee Church	11 12	
Bethel Class, Little Genesee Church	130 00	
Walworth Church	6 89	
Part collection Association at Leonardsville	109 50	
Nortonville Church	16 83	
Semiannual Meeting Minnesota and Northern Wisconsin Churches	50 00	
Ritchie Church	5 67	
Dodge Center Church	30 00	
L. Coalwell and wife, L. S. K.	20 00	
Piscataway Church	8 30	
Welton Church	30 00	
Fouke Church	38 37	
Shiloh Church	25 25	
DeRuyter Church	127 47	
Mr. and Mrs. Milo D. Green, Debt Fund	43 35	
The Woman's Board:	30 00	
Miss Burdick's salary	210 00	
Miss West's salary	150 00	
Dr. Sinclair	85 00	
Evangelistic work in Southwestern field		
Special gift, Marie Jansz	217 00	
China Mission	17 50	
General Fund	10 00	
One-third collection Eastern Association at Rockville	54 00	
Plainfield Sabbath School	23 33	
Plainfield Sabbath School, Education Chinese Children	12 37	
Gentry Church	10 96	
Mrs. A. P. Hamilton	2 44	
Rev. George P. Kenyon	5 00	
Ezra M. Bennett	11 00	
Mrs. M. P. Brown	5 00	
Mrs. Vina H. Burdick	1 00	
Little Genesee Church	20 00	
Mr. and Mrs. W. B. Hemphill	20 00	
Alice A. Peckham	20 00	
Milton Junction Church	5 00	
Salem Church	59 12	
Milton Church	315 00	
Milton Church, Eugene Davis' salary	58 54	
Second Alfred Church	15 00	
Mary E. Carpenter	49 88	
	5 00	

Young People's Board, Dr. Palmborg's salary	
Lost Creek Church	25 00
Mr. and Mrs. E. D. Richmond	3 12
Income from Permanent Funds	50 00
June interest on checking account	650 00
	1 75
	\$4,730 73

Rev. L. A. Wing, May salary	\$ 37 50
Anna Crofoot, Acc't Jay Crofoot	12 50
Jesse G. Burdick, Italian Mission	29 16
Rev. George W. Hills, May salary	58 33
Rev. James H. Hurley, May salary	66 66
Dr. Rosa Palmborg, May salary	33 33
Edwin Shaw, May salary	62 50
Rev. J. J. Kovats, May salary	20 00
Edwin Shaw, trav. expenses for May, etc.	
Rev. J. H. Hurley, trav. expenses	45 42
Stephen J. Davis, salary for F. I. Babcock	1 68
Anna West, May salary	35 00
Rev. T. J. Van Horn, April trav. expenses	23 33
Equitable Life Assur. Soc., Acc't J. Crofoot	13 74
Calvin E. Crandall, Acc't Dr. G. I. Crandall	55 85
Edwin Shaw, 1/2 trav. expenses to Battle Creek	51 18
Rev. L. O. Greene, trav. expenses to Stone Fort	17 50
Alfred E. Marling, contributed to Foreign Missions Bd.	8 00
Dorothy P. Hubbard, salary June 2-16	20 00
S. H. Davis, Treas., Account Haarlem Church	24 50
Susie Burdick, salary	38 00
Jay W. Crofoot, salary	140 00
H. Eugene Davis, salary	156 65
Grace I. Crandall, salary	268 75
Bessie B. Sinclair, salary	98 82
Girls' School Account	150 00
Susie Burdick, salary	75 00
Extra for exchange	125 00
Washington Trust Co., interest on loan	614 42
Treasurer's expenses	31 03
	25 00

Balance on hand July 1, 1919	\$2,338 85
	2,391 88
	\$4,730 73

Bills payable in July, about	\$1,500 00
Notes outstanding July 1, 1919	\$3,000 00
E. & O. E.	
	S. H. DAVIS,
	Treasurer.

CUT THIS OUT

FRANCIS L. GARSIDE

The ban on women going abroad was lifted June 15, and now the wife or mother who wishes to join a husband or son who will be in foreign service some months longer, may go across. Just what this means in happiness will be hard to estimate. Perhaps some conception of what it means may be had by going to a Hostess House in New York City, and watching the faces of the women who are passing through its doors. For they have begun to go across in large numbers, and meeting them is a tide of women returning from abroad: war brides, nurses, ambulance drivers, telephone operators, dietitians, etc.

They meet in the parlors of the Hostess House, of which New York boasts two.

One, the original Hostess House, the success and popularity of which made the others possible, is located at 30 East 52nd Street, with Miss Helen Farquhar as director; and a second, called the Debarkation Hostess House, was opened at 41st Street and Lexington Avenue last December, with Mrs. Harriet Macdonald in charge. Then, to make it easier for families, there is a Family Hospitality House at 16 East 56th Street.

These Hostess Houses were opened as a war emergency; it is found that the emergency is as vital in times of peace. A woman comes to meet a son or husband who is returning from abroad; or a telegram calls her to the bedside of one who is wounded; or she waits to join the man she loves who is still in foreign service. Her funds may be limited. If she has the spirit that prompted her to give her man freely to the country, she is too patriotic and loyal to the cause to which he dedicated his life, to have any desire to spend her money lavishly on herself, though her means be abundant. In either case, with a slim purse or one that is stuffed, she is looking for a place where she will be comfortable, and not spend a king's ransom in finding the comforts she had in her home. These the Hostess Houses provide her. She can get a bed for 75 cents a night, in a neat, airy, delightfully furnished room, the meals are cafeteria, and the cost is her own choosing. More, if she will let the director know at what hour, on what train, at what station she will arrive, some one will meet her, and from the moment she arrives in New York City till the hour she leaves will find her journeyings personally conducted. If, as it has often happened, she came because a telegram called her, there is some one at the Hostess House to take her to the hospital, to watch over and help her in the hours of anxiety that follow, to comfort her if her worst fears are realized, and in that case, to arrange all details for the tragic journey home.

Over five hundred brides have passed through the doors of the Debarkation Hostess House; so many from France, that a French-speaking secretary has been added to the staff for the purpose of taking care of them. Many of these brides have children clinging to their skirts, for the husband lost in the war left a family behind him, to

the care of which some intrepid American soldier has pledged himself. These little tots must be cared for, and given the nourishment denied them in a journey overseas.

There are smoking rooms in these Houses for the boys, reading rooms, games, music, marshmallow roasts, afternoon teas; and there is served in the Hostess House at 30 East 52nd Street a free supper every Sunday night, to which as many as fifty boys in uniform are often the guests.

"I returned to the House recently," said Miss Farquhar, "and witnessed a most unusual scene. Our first floor room has a long and broad stairway going to the second floor. There are couches and chairs in this first floor lobby, but not enough to accommodate the boys who were crowded in the steps, and sitting in the railing, every bit of space covered with khaki and blue, while they listened to one of our young women telling them a story. If mothers who fear that their boys, when on leave in the city, are engaged in some wild pranks, or in danger of some evil influence, could have seen those boys they would have three-cheered. It did my heart good, for a more 'homey' scene it has never been my good fortune to witness."

Cut this out. You will want the addresses of these houses some day, though you may not know it now. Perhaps you may not go to New York, or cross the water, but you have a friend, a relative, or a neighbor, to whom that ordeal may at any time present itself. For it is an ordeal to go alone, and unguided, to a city as large as New York. No matter how well a woman may be able to care for herself when she travels, the conditions under which she makes this post-war trip are upsetting and abnormal, and she will find the assistance given her by the Y. W. C. A., through these Hostess Houses, invaluable.

WHITE, SOFT HANDS BETRAYED THEM

"Two men dressed as peasants sought to cross the Hungarian frontier into Germany a few days ago. The authorities noted that their hands were soft and apparently wholly unacquainted with toil and this aroused suspicion. On investigation it was found that one of the men was Archduke Joseph Francis and the other a former millionaire. They were arrested and at the order of the soviet foreign minister imprisoned."

A RARE TREASURE

Dr. George W. Post Sr., of Milton, has in his possession an almanac of the year 1800 in which are some interesting notations in ink, made in the time of the parents of the late Joseph Goodrich. One of these is the record of the birth of Joseph Goodrich himself. The notation is, "Joseph born May the 12th, 1800, a Munday Near 2 o'clock afternoon." There is a great deal of interesting information, meteorological, mathematical, astronomical, and moral, which the publisher thought advisable to bring to the notice of those who might consult his almanac.

One of the most significant articles printed at the back of the little book, just before the announcement of the sessions of the Supreme Court of the State of New York, is the following:

"A Remarkable Letter from Diogenes the Cynic to Alexander the Great: reproaching him for his ambitious proceedings.

"I have already written to Dionysius, to Perdiccas, and even to you, Alexander, who, since you wage war continually with mankind, think you have obtained universal dominion. However, give me leave to tell you, your proceedings can deserve no better title than that of mere madness. Consider what you do, and as your brain is so distempered, commit yourself to the care of some skilful physician, that may restore your senses, and deliver you from that contagion, which you have contracted for your obstinacy. You have all along striven to do ill; and were you now disposed, I do not think it in your power to do otherwise, you have so long been vitiated by a bad habit. Remember also that sovereignty can not warrant your conversing with bad men, in order to employ them in worse actions. This the veriest brutes will not do, neither does the wolf or tiger come near you in this particular. They only satisfy their own private appetites, whereas you have wicked people, and place them in power, that they may have the greater authority to do ill, wherein, nevertheless, you are more blamable than they. Repent at last, therefore, of these heavy crimes, for what can all this pomp and greatness avail you, as they are acquired by so many unwarrantable proceedings? What benefit can you derive from all these violent meas-

ures? Do not, while you continue in this course, believe yourself better than all other men, but rather imagine that you are worse. Do you think that what you are so busied about can occasion you any quiet? Ought you not rather to apprehend the most dangerous situations and the most mortifying disappointments? You will not, I fancy, draw on your head more severe afflictions than those produced by your daring enterprises. Yet you still persist in your undertakings, and flatter yourself that you are engaged in a good cause. You look upon yourself as an honest man, and cheerfully expose yourself to the greatest hazards to gratify the longings of your ambition. You do not see what snares are spread for you. You do not consider what risks you run. You are not sensible what maladies may attack you during your long expeditions. Shields will afford you no defence against a fever, nor will courage protect you against a consumption. A soldier may sooner be expected to die than a private man. The misfortunes of men proceed more from ignorance of the cause of them than from anything. Truly, Alexander, you seem to me one of the ignorant. Relinquish, therefore, this vicious course of life, if you would have any of your designs attended with success; if you would be applauded for what you have achieved. I would send some of the Athenian judges to assist you in bringing about this reformation; but they are all so addicted to evil themselves that I can by no means trust them with your conversion. I would wish you health; but, till you are cured of your rambling disposition, such a wish would be fruitless. Be advised and prosper.

"FAREWELL."

These trenchant words of Diogenes, written more than three centuries before Christ, are by no means inapplicable in these our later days.

W. C. D.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—*Emerson*.

Actions, looks, words,—steps from the alphabet by which we spell character.—*Lavater*.

WOMAN'S WORK

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

AMEN

I can not say,
Beneath the pressure of life's care today,
I joy in these;
But I can say
That I had rather walk this rugged way,
If him it please.

I can not feel
That all is well, when darkening clouds conceal
The shining sun;
But then I know
God lives and loves! and say, since it is so,
"Thy will be done."

I can not speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be
When he is love;
But I can see,
Though often dimly, through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere!

I do not look
Upon the present, nor in Nature's book
To read my fate;
But I do look
For promised blessings in God's holy book,
And I can wait.

I may not try
To keep the hot tears back, but hush that sigh,
"It might have been!"
And try to still
Each rising murmur, and to God's sweet will
Respond, *Amen.*

—F. C. Browning.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Miss Cora Clarke, July 7, 1919. Members present: Mrs. A. B. West, Mrs. O. W. Whitford, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. J. H. Babcock, Miss Phebe Coon, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Miss Cora

Clarke. Visitors: Mrs. Riley Potter, Mrs. A. B. Landphere, Mrs. W. M. Johnston, Miss Anna West, Dr. Rosa Palmborg.

The President, Mrs. West, called the meeting to order and read the twelfth chapter of Romans. Mrs. Landphere offered prayer.

The minutes of the June meeting were read.

Mrs. Whitford read her monthly report. Total receipts, \$655.04. Total disbursements, \$1,261.14. She then read her quarterly report. Total receipts for the quarter, \$1,807.55. Total disbursements, \$1,479.64. The yearly Treasurer's report was given and adopted.

Mrs. A. E. Whitford read a letter from J. A. Hubbard, treasurer of Memorial Board, also one from S. H. Davis, treasurer of the Missionary Board. A letter from Mrs. J. Crofoot, expressing her gratitude for the screens, was read by Mrs. Whitford.

Miss Anna West gave an account of the students' strike in China.

Dr. Rosa Palmborg read an interesting personal letter from Dr. Grace Crandall.

Mrs. Whitford read a letter from the secretary of Board of Finance.

Voted that the request from Board of Finance for the budget of the Woman's Board for the coming year be referred to a committee with power to act, the committee to consist of the President, Corresponding Secretary and Treasurer.

Voted that Mrs. Nettie West be empowered to purchase a trunk at the Board's expense to hold the Woman's Board exhibit.

Mrs. Landphere told us of the interest the Hammond, La., society has in the work of the women of the denomination.

Mrs. Babcock presented the catalog of the College of Missions located at Indianapolis, Ind.

Dr. Palmborg explained the rate of exchange from U. S. money to Chinese money.

Minutes were read, corrected and approved.

The Board adjourned to meet with Mrs. J. H. Babcock, at the call of the President.

MRS. A. B. WEST,
President.

A. CORA CLARKE,
Recording Secretary.

WOMAN'S MISSIONARY SOCIETIES AND PROHIBITION

The prohibition amendment, ratified January 21, 1919, was signed in the office of the Secretary of State and became a part of the Constitution of the United States.

While the sympathy of Christian people has always been, with few exceptions, with the temperance forces, it was difficult to mass their opinion until all realized that the last great struggle was on and every force that makes for righteousness must be brought to bear on the question. So the Women's Missionary organizations brought their influence and effort to supplement the fine, untiring, long continued effort and education of the W. C. T. U. They tell us that it did help—all the thousands of telegrams, letters, petitions, meetings and committees.

The question arises now that victory is won, may we relax our efforts? Along what lines shall we help to make effective the new order? Liquor men and their hirelings in press and in politics are threatening dire calamities. They tell us that Bolshevism will stalk through the land. Judging from the history of Russia we would prefer a sober Bolshevik to one who is drunk. The "Red" reign is by no means under prohibition auspices. They raise the question of unemployment and the loss of the saloon to the working man.

Many have questioned whether the church ought to undertake the establishment of popular clubs. This seems to be not primarily a charitable proposition. The saloon has never depended on charity. The shrewd business men in New York who offered to replace every saloon with a club where men could meet socially and find good, cheap refreshment, will not lose money. States that have made the readjustment and great cities like Seattle and Detroit have not found it difficult. It is interesting to read the list of industries undertaken by the discontinued brewing distilling plants: Malted milk, grape juice, preserves, cereals, etc., are put in place of rum and whiskey and beer, and provide far more opportunities for the unemployed than the former industries. We need not at present give up our foreign missionary interests to finance the reformed saloon. There may be towns and villages where we can help make pleasant

places for men who need such recreation. We believe our great home missionary organizations with their splendid plans for Americanization are going to help.

Perhaps the best work women can do is to create public opinion at the present time. Where people are not convinced or have been deceived by specious arguments and lies, it is well for us to be informed as to facts. Charles Stelzle's book, "Why Prohibition?" ought to be in every Bible-school library and every public library. We should subscribe in our homes for temperance papers, such as *The Union Signal* and the *American Issue*. Other temperance publications are full of significant facts.

Perhaps the greatest service we can render at present is along foreign missionary lines. There is a possibility of the fulfillment of the threat of liquor men to take their distilleries and breweries into China, Mexico and South America. We know the awful ruin wrought in Africa. With the present idealism of the leaders of Government regarding international responsibility, we ought to find a response in the commissions of the Peace Table. We recall our hot indignation over the invasion of Belgium and northern France. Surely we shall not tolerate a movement to inflict on sister nations that "traffic which has become a crime!" A League of Nations by all means, but one founded on the principles of righteousness which would prevent one nation from exploiting another through such discredited commercial interests as these. China has nobly risen from the oppression of the opium traffic inflicted upon her by a great nation. Even now in her dire need for funds she is burning \$14,000,000 worth of opium forced upon her, rather than have it distributed at great financial profit among her people. China is doing her utmost to prevent the entrance of great stores of morphine through Japan. Let us stand by the sister nations and help them to resist this enemy invasion. "More things are wrought by prayer than this world dreams of."

When the New York *Tribune* published an editorial on the ratification of the amendment in the state legislature it described the movement as a "mystery" which no one could explain. It used the figure of a great ship on a windless ocean with no apparent propelling power, moving steadily and resistlessly toward a desired goal.

None of the New York papers, which have so consistently fought the prohibition movement, could understand what had happened. Various explanations have been given. None is sufficient without consideration of the great Divine power which has accomplished through the efforts of Godly men and women that which seemed impossible. The New York papers have no wireless communication with the Heavenly Power. We who believe in prayer should come with great faith and earnestness at this time to ask for guidance and preparation for the reconstruction of our own social life, now that this major evil has been removed. We should pray for courage to help enforce the law. In the States where women vote they may yield a tangible power, but in every State where women live and believe in God they may help through his leading to accomplish the work which he has begun.

Surely it is the work of the Women's Missionary societies to keep in touch with the situation and to use every atom of influence that God has put into their hands to prevent the frightful thing which is being urged by evil men with regard to this transportation. They will be supported by those who consider politics before principle and commercial rights rather than righteousness. We will be supported by enlightened public opinion, by the moral sense of our people and by the Lord of Hosts.—*Missionary Review of the World.*

A TIMELY EDITORIAL

The following editorial, clipped from the *New York Times* of July 2, will appeal to the minds of our thinking people as particularly sane in its treatment of the question. And if its statement is true regarding the salaries of the teaching profession, is it not equally applicable to the compensation received by our ministers, which is very inadequate in these present times? The article deserves a careful perusal.

M. P. H.

THE PLIGHT OF THE PROFESSOR

No one familiar with the predicament of the American professor can doubt the justice of President Lowell's plea for a fund to increase the pay for the teaching force at Harvard. In most of our universities the leading professorships were endowed

many generations ago. Long before the opening of the twentieth century, salaries that were intended to be munificent and that were munificent, had shrunk a full quarter, and often a third, in actual purchasing power. The scale of prices caused by the war has brought another shrinkage, equally great. Meantime all our standards of living have advanced. Even teaching is no longer the simple thing it was. Scientists are expected to undertake original research and humanists to write books. Travel and intercourse with leading minds everywhere should form and have formed an important part of the equipment of every competent teacher. But these things have become difficult—generally impossible.

The plight of the under-instructors is especially unfortunate. During the first golden decades of their service, when the normal mind is most alert and eager for experience and when the creative faculty is most vigorous and productive, they are obliged to live on salaries ranging from one to two thousand dollars a year. The man who gives his full energy to professional work finds marriage impossible. Those who do marry face a further and an equally bitter alternative in the question of children. A single child can perhaps be educated as its parents were, but only by dint of unprofessorial work—pot boiling. If there are more children, one and all must suffer. Whatever the path chosen, it leads inevitably to a stunted life and futility in labor. The tragedy of existence in a university town is no less tragic because it springs from the sordid money worry.

The effect upon those taught is no more happy. The state of the teacher's mind, as President Lowell points out, "breeds social discontent which he can not help imparting to his students." Equally serious is the fact that many students conceive a dislike, all too natural, for the calling of the instructor and professor. It is an open secret that the ablest men are tending more and more to quit the university for those professions which still offer at least the possibility of a free and normal life. The ultimate result can only be harmful to great institutions of learning.

These are the human facts behind President Lowell's patient and rather restrained discourse. "Professors would be satisfied with salaries that enabled them to live with reasonable comfort in the com-

paratively modest scale of life which their position calls for, and to give to their children as good an education as they received themselves." To this end he asks that all salaries be increased 25 per cent. Compared with the demands of day laborers, most of which have been conceded at the ultimate expense of the consumer, this request is more than moderate.

The fund of ten millions which Harvard has set out to raise is to be applied to many purposes, all of them worthy. But five millions and a half are to be set aside and the interest, \$250,000, divided proportionally among professors and instructors. It is an example which no modern university can afford to ignore. The simple fact is that learning is not prized as it should be today, and that one cause—perhaps the chief cause—is that our intellectual leaders have so often perforce led lives that are without normal dignity and efficiency.

REV. HERBERT C. VAN HORN

The following letter, concerning the excellent service rendered by Rev. Herbert C. Van Horn overseas, has been received. We give it in full knowing that all RECORDER readers will be interested.

*Mr. D. T. Rounseville,
Dodge Center, Minn.*

DEAR MR. ROUNSEVILLE: Rev. Herbert Clarke Van Horn, of Dodge Center, who has been in the overseas service of the Y. M. C. A. since September has just returned. He made a very excellent record as is indicated by the following paragraphs from a letter which has just been received from the Paris headquarters:

It gives me great pleasure indeed to write you regarding the work of Mr. Van Horn, secretary with the Y. M. C. A. of the 36th Division. One need only read the Army Investigation of the "Y" to see that Mr. Van Horn's work has been recommended to the chief of the "Y" for citation on services rendered with the 36th Division, in its training area on the front, and in its area occupied at different times since the armistice was signed. Mr. Van Horn's record is an enviable one and he is deserving of every consideration that the personnel can offer to him. His services with his regiment will long be remembered and he has the distinct honor of having the nearest "Y" to the front line trenches with the 36th Division.

I value his work as being exceptional, and feel that he did much toward winning the Division for the "Y".

You will, I am sure, as a friend of Mr. Van Horn, be glad to know of his fine work. We hope you will pass this information on to others, and that his friends will realize our cordial appreciation of the service he has rendered.

Yours very sincerely,

CARLOS H. STONE,

*The International Committee of Young
Men's Christian Associations.*

New York City,

June 4, 1919.

RALLY TO THE SHARP, FINAL STRUGGLE WITH THE DRINK TRAFFIC

I believe the last and greatest battle for national prohibition is still to be fought—the battle of national enforcement of the law—and that every prohibitionist must this year and next year demonstrate the faith that is in him by getting on the firing line of public sentiment in his locality and marshaling that sentiment in public meetings should there be any slackness shown by local, state or national officials in enforcing the law.

If the prohibition movement, widespread and general as it is, ever needed the aggressive and vigilant support of the people it will be during the next eighteen months or two years. This period will largely determine, in the mind of public opinion, the success or failure of national enforcement, especially in the drink-ridden cities. Unless we have effective enforcement there, we shall be unable to demonstrate to these populous, skeptical localities the great benefits of the law, and it is here where we must create a public sentiment favorably to prohibition in order effectively and generally to enforce it. It is not going to be a walkaway.

The first test will come immediately after June 30, when the nation is to go dry by presidential order for the period of demobilization. A factor now at work creating prohibition sentiment in wet territory is the daring and vicious lawlessness of commercialized vice in preying on returning soldiers. These sink-holes of vice in wet territory are a bulwark of strength when it comes to arousing the public conscience. We must remember that the revenue officers of the government will have a difficult task policing this formerly wet territory, unsympathetic to the cause, and that

it is here where the creation and pressure of public sentiment for prohibition must be brought about to obtain the co-operation of local officials. Next January, when the nation-wide bone-dry law takes effect, this co-operation will become obligatory, but even then it is likely to be perfunctory unless the pressure of law-abiding sentiment in the community is brought to bear on these officials.

A nine-year-old child was beaten to death the other day in Chicago by three ten-year-olds who wanted his nickels and pennies for "more" whiskey, beer and cigars for "the gang." This has happened since the ratification of national prohibition. Yet we may expect many excellent but mistaken citizens, mostly "back East," to disapprove the Dry-Nation Amendment, notwithstanding it was affirmed by a tremendous majority of the American people. The forty-five States which ratified it represented 100,380,546 population. Their legislatures cast 5,363 votes for the amendment to 1,233 votes against it.

While there can be no question about the will of the people, we must recognize there still is a respectable element in this country, including men of character and of attainment, who as yet can not see anything good in prohibition and who are sincere in believing it can not be enforced. Some of them consider the "right" to go to the devil as speedily as possible a "God-given privilege" to be denied to no man, even if babies like these Chicago urchins are to be one of the products of a booze-sodden environment. This is their doctrine of personal liberty.

Certainly, we in Kansas can understand this whole attitude and feeling. It was an early phase of our own experience in our evolution from a wet to a dry State before we became converts to bone-dry enforcement, and we should expect the big cities back East to be for a time the friend in need of the booze lawyer and his outlawed and disreputable client.

No other State has ever been such a stickler for personal liberty as Kansas. We had it so bad in the early days of prohibition that for a time there were non-drinkers who drank a little booze just to assert their "right" to drink it. Prohibition laws then being new, it took a little time for us to see that the drunkard's

"right" to go to the devil did not include the "right" to make this earth a hell for his wife and children and all others who loved him and wished him well. We didn't reason then that a drunkard was not entitled to infringe on the rights and the welfare of other persons in the exercise of his "God-given privilege" to make a beast of himself, a principle that is embodied in innumerable laws.

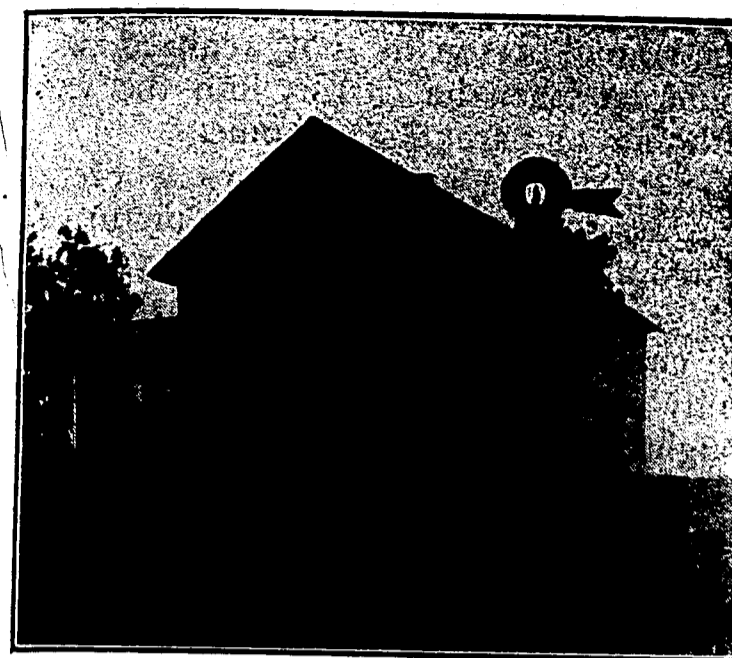
The nation, undoubtedly, is now to go through much the same experience that we had in Kansas during those early years of prohibition but not, I think, for so long.

Before and after the Federal amendment goes into effect January 16, 1920, the liquor interests will of course do every thing possible to attack it and to block and invalidate its enforcement. While the amendment, in express language, does not require Congress and the States to enforce its provisions—merely conferring this power on them—it is unthinkable they will not ultimately actively enforce this law of the land or that law-abiding citizens everywhere, regardless of their personal views on prohibition, will not insist upon its enforcement. The people, I believe, are going to give short shrift to the lukewarm public official who proves lax in his duty. It was in response to the demand of the whole people, not of any special class, Republicans or Democrats, church-goers or non-church goers, that we got the amendment into the Constitution and therein lies its real strength. Congress must now pass the right kind of legislature for enforcing the law, and the States must co-operate.

We must expect to have a sharp final struggle before we kick booze out of this country never to come back. But the "call to the colors" has come to every prohibitionist in the land, and the response to that call should be considered a first and vital duty and as pressing an obligation to home and country as war itself.—*U. S. Senator-elect Arthur Capper, of Kansas.*

What a sublime doctrine it is that goodness, cherished now, is eternal life already entered upon.—*Channing.*

Every soul is a piece of eternity and the few years it is bound to the earthly body do not make it old.—*Goethe.*



UTICA, WIS., CHURCH, NOW A DWELLING HOUSE

THE OLD CHURCH

A photograph before me lies,
And thoughts of bygone days arise;
A dwelling on a little hill—
And memories crowd, my mind to fill.
A spacious country home I see,
Whose owner is unknown to me.
A man of wealth and taste as well,
The house and its surroundings tell
It is an old familiar spot.
'Mid scenes that ne'er can be forgot,
And as I scan the picture's face,
Some old-time landmarks I can trace;
And I can find, if I still search,
The frame and form of our old church.

The steeple tall that rose so high,
Is gone, as with the days gone by;
And all remodeled is the frame,
And yet I know it is the same,
The same old church upon the hill,
The same old trees around it still.

The faces of our pastors dear,
Before my eyes seem to appear,
One Elder Rogers I recall,
I scarce remember him at all.
Then Elder Prentice, small and trim—
Quite well do I remember him.
Old Elder Russel Burdick then,
One of the very best of men,
Then George, his son, Frank Burdick, too,
Joint pastors were, the work to do.
Then Elder Maxson, William B,
And Elder Stillman, Mazzini G.
Then Elder Varnum Hull was there,
Of figure straight, and snow white hair.
Then Elder Wardner, old and gray,
But with a mind as bright as day.
Elder Witter, grand and tall,
And S. L. Maxson last of all.
The order may be slightly mixed,
But in my mind they all are fixed.

And now I hear the good old choir,
Whose seats were raised a little higher;
The tenor sweet of Uncle Jim,

Leading out in every hymn.
The mellow bass of Deacon West,
Then Date, the Captain, and all the rest.

That Sabbath school I think of next,
Where we learned many a golden text.
Into the basement down below,
In fancy now I seem to go.
Here many a bounteous feast was set,
While happy crowds with laughter met,
There long and well-filled tables stood,
While oyster stew smelled, oh, so good!
And now I see our Christmas trees;
None since have seemed as bright as these.
And now I hear the voices shrill,
Of children coasting down the hill.
No doubt we made a lot of noise,
Our merry bunch of girls and boys.

And now the snow seems gone away,
And 'tis our annual picnic day.
Outside the church we all would meet,
And one another blithely greet.
Then in the hayracks, trimmed so gay,
We'd take our seats and ride away.
Ourselves and baskets we'd betake
To Sugar Bush, on old First Lake.
The little organ went along,
For what's a picnic without a song?
The program and the dinner done,
We'd spend the time in jolly fun,
The bathers bathed with shouts and yells,
And on the shore we gathered shells,
Those picnic days I'll ne'er forget;
They seem to me the best ones yet.

Now all is changed. Folks moved away,
The others could not bear to stay,
At last the church was quite bereft
Of all its flock not one was left.
And so 'twas sold, but stands there still,
A pleasant home upon the hill.

BELLE OVIATT THOMAS.
(Mrs. Walter D. Thomas)

Freedom has no price; it is not quoted on the stock exchange. It is priceless, it is too great, too precious to be sold. And freedom means independence. The Colonial fathers of America called their revolution a struggle for independence. And they used the word correctly.

Man has learned at last that freedom is nothing but a name, often misused, unless it means freedom from arbitrary interference, unless it signifies independence, independence not for a few but for all.

And independence means not money but time—opportunity, the right to advance, the right to live liberally.

If life is not nobler and truer, if man is not freer, we have not won this war. On the contrary, we have lost it.—*James Waldo Fawcett.*

YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.
Contributing Editor

OUR RELATION TO OTHERS—PARENTS AND HOMES

REV. GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,
August 2, 1919

DAILY READINGS

Sunday—Practical piety (1 Tim. 5: 1-8)
Monday—Testifying at home (Mark 5: 1-20)
Tuesday—Mutual love (Ruth 1: 1-8)
Wednesday—Example of Jesus (Luke 2: 51)
Thursday—No jealousy (Gen. 4: 3-16)
Friday—Toward a guest (John 12: 1-3)
Sabbath Day—Topic, Our relation to others—parents and homes (Exod. 20: 12; Eph. 6: 1-9)

BY WAY OF SUGGESTION

What a great part our parents have had in molding us and our future. Do we realize how our lives are in a great measure carbon sheets copying the lives of our parents? Let each one examine his or her life and see what of father or mother is there. It is so much one or the other of our parents that we resemble in appearance or ways of acting that we scarcely can persuade ourselves that we are individuals of still a new type, only having their likeness. Do we then appreciate as we should that father and mother who gave us health and all the richness of character and life? The heritage they gave us either is too rich to be estimated or it falls below standard. It is our duty to guard in love and attentive service those who gave all for us as they grow into aged years—for they, like our Master, have given to us so much we can never repay.

But the future holds much for the Endeavorer of today and 'tis that that will fill the debt of love we owe to those who gave us life.

FOR US TO DO

We take up the load where those before us lay it down as they are called on one by one. It is ours to guard all those principles that father and mother hold dear—holding higher still our standard of loyalty to them.

How easy it is to take a chance and

blight the family tree? The responsibility of a young person is not realized as it should be when he carries into the world the honor of parents and home.

We recall the great galleries where the ancestors for ages back spoke in picture for the age in which they lived, to the young of each generation in the early English homes. The children of that day were taught that family name and pride should be first in thought in all the future might hold.

The spring, once muddied, colors the stream which flows from it. To look back and see a past, rich and pure, gives such a brilliant future. But how little we realize the greatness of our responsibility.

Are we appreciating father and mother as we should? Does home mean what it should? Parents, are you making home what it should be as a memory for your boy or girl leaving to go into the world? Uncultivated minds are as uncultivated flowers, soon wild. Can your children have a memory of an unbroken family altar or a daily thanksgiving to God for his goodness to your home? Religion is as essential to a home as food for the table.

"HOME"

There's only one "home" and that's a treasure in the heart of every living man and woman who knows its meaning. What does it mean to you? Does it mean an atmosphere untouched by discontent and worldly living? Is it a place you long to return to or anxiously await a chance to see again? Or have you a question as to what lies behind and no knowledge of home? But to all of us there's a home where a waiting Father stands bidding our coming with open arms and a forgiving spirit for all our misgivings. That is home—perfect love—and all is quiet, yes, heavenly.

Men build houses,—but women make homes.—*Selected.*

It takes a heap o' livin' in a house to make it "home,"

A heap o' sun an' shadder; an' yer sometimes hev t' roam

Afore ye reely 'preciate the things ye lef' behin',

An' hunger for 'em, somehow, with 'em allus on yer mind;

It don't make any difference how rich yer get ter be,

How much yer chairs and tables cost, how great yer luxury.

It ain't "home" ter yer, tho' it be the palace
of a king
Until, somehow, yer soul is sort o' wrapt
'round everything. —Anon.

YOUNG PEOPLE'S HOUR AT EASTERN ASSOCIATION

*Mrs. Ruby Babcock, Corresponding Secretary,
Battle Creek, Mich.*

DEAR MRS. BABCOCK AND OTHER MEMBERS OF THE YOUNG PEOPLE'S BOARD:

Professor Whitford suggested that I send a report to the Young People's Board concerning the Christian Endeavor Hour and sectional meetings held at the time of the Eastern Association at Rockville.

The Young People's Hour following the Sabbath school on Sabbath afternoon was well attended by both young and old. A rousing song service was led by Professor Whitford, of Milton. After the devotionals in which many young people offered sentence prayers, Dr. Edwin Whitford, of Westerly, gave a stirring address, full of humor and "pep" upon the subject, "Put Brains in Your Work for Christ." Following a duet by two members from the Westerly society, Professor Whitford presented some of the plans of the Young People's Board for the coming year. The associational secretary spoke briefly upon the regular Christian Endeavor topic for that day—"What We Owe and How to Pay It"—emphasizing the importance of joining the Tenth Legion. A little play entitled, "Aunt Margaret's Tenth," was then presented by five young people of Rockville.

Questions relating to Christian Endeavor work were then distributed, and the young people were asked to read them, think about them, and come prepared to discuss them at our sectional meeting.

At nine o'clock the following morning, the schoolhouse at the left of the church began to look like a busy place in spite of the fact that it had closed for the vacation months. Professor Whitford at the blackboard, conducted this meeting, first discussing the budget, and then, using the methods of a first-class teacher, drew from his pupils the aims and a definite program for Christian Endeavor work. Many points of interest were discussed by various members of his class. Every society in our association with the exception of one,

was represented, there being in all about thirty-five present.

At the close of this meeting, it was suggested that because of limited time, we hold another informal meeting later in the day. Consequently, after the dinner hour, between twenty and thirty young people gathered under the shade of a large maple, for the day was a warm one. Here we discussed in a very informal way some of the questions previously given out and exchanged ideas regarding prayer meeting methods, social, financing our societies, the value of a Christian Endeavor library, forming of Expert classes, etc.

The society at Ashaway, formed during the year, has a membership of 18, all of whom are showing great interest. The Waterford Society shows an increase in membership, and was that week planning to receive seven new members. The idea of occasionally uniting with another nearby Seventh Day Baptist Christian Endeavor Society for socials has been carried out among several societies and was reported as being both pleasing and successful.

Our president of the Young People's Board suggested that the field secretaries go to their associations with the idea of giving and getting. I am sure I accomplished the latter, for I feel that I have received inspiration and help not only in Christian Endeavor work, but from the many splendid addresses given. I hope that all the field secretaries attending their associations this year, will share in this same experience.

Yours very sincerely

EDNA B. BURDICK,

Field Secretary of Eastern Association.

Dunellen, N. J., June 26, 1919.

AUNT MARGARET'S TENTH

[The following little dialogue by Miss Edna B. Burdick, Dunellen, N. J., was given as part of the Young People's program, in the Eastern Association at Rockville, R. I.—EDITOR.]

Characters: Aunt Margaret; Ruth, a little niece; Mother of Ruth; Miss Walton, a friend of Aunt Margaret's; Esther, a Christian Endeavor worker.

(Aunt Margaret and Ruth alone)

Aunt Margaret—I believe some one is knocking, Ruth. Will you run to the door, please?

Ruth—Good afternoon, Miss Walton.

Miss Walton—May I speak with your Aunt Margaret, please?

Aunt Margaret—Certainly, Miss Walton. Please take a chair.

Miss Walton—You see, I am canvassing again. Not exactly another drive, but our Community Welfare Society is planning to send 200 children from the mission to a Fresh Air Camp for at least two weeks this summer. In order to do this, we are canvassing the members of our society and others whom we think will be interested in the cause, for financial support.

Aunt Margaret—Certainly, Miss Walton. Ruth, dear, will you run up-stairs and get that blue box in the top drawer of my desk? I'm always interested in the welfare of children, and especially those little tots who have to spend the hot days in the most crowded districts. I shall be very glad to share in this work.

[Ruth returns with box—Aunt Margaret takes out several dollar bills.]

Miss Walton—It's truly delightful and such a relief to hear one speak in that way, and to give so freely, too. It would be a joy to canvass if I were met this way at every home. I thank you again for your very generous gift.

[Exit, Miss Walton]

Ruth—Is that your bank, Aunt Margaret? I've got a little toy bank, home. Father brought it to me last summer. But I can't open mine whenever I want to.

Aunt Margaret—No, Ruth, that is my "One Tenth Box."

Ruth—What is a tent box, Aunt Margaret? Is that for the soldiers?

Aunt Margaret—[Seated beside Ruth]—No, Ruth. The money in this box belongs to God. Aunt Margaret calls it her "One Tenth Box." Hold both hands up like this. Now count the number of busy workers on each hand.

Ruth—Of course I know without counting. I knew that long before I ever went to school. Ten, of course.

Aunt Margaret—Now close all but one-tenth of them. What is one-tenth of ten dollars?

Ruth—One dollar.

Aunt Margaret—One-tenth of seventy dollars?

Ruth—Seven.

Aunt Margaret—The Sabbath Day takes what part of our time each week?

Ruth—One-seventh.

Aunt Margaret—And who commanded us to keep the Sabbath Day?

Ruth—God.

Aunt Margaret—In just that way, we are asked to set apart one-tenth of our money for his work. It isn't exactly a command, but it's like the Golden Rule. It's a good one to follow. It is the Bible rule for giving.

Ruth—Do you put one-tenth of all the money Uncle Ned earns in that little box, and then give it all away?

Aunt Margaret—Year, dear, and one of the happiest moments in all the week is when I can open God's box and replenish it—then I know I'll have something to give when help is needed.

Ruth—Is that why you give so much to the church, Aunt Margaret? Father earns lots more than Uncle Ned, too. He said so, once.

Aunt Margaret—It's not as much as I'd like to give.

Ruth—I wish I could earn some money, and I'd have a box like that, too.

Aunt Margaret—You can, dear. How much does father give you to spend every week?

Ruth—He gives me thirty cents for ice cream and candy. Then mother gives me twenty cents for the movies. That's for washing dishes, you know.

Aunt Margaret—What is one-tenth of thirty cents?

Ruth—Three cents.

Aunt Margaret—What is one-tenth of twenty cents?

Ruth—Two cents. But don't you see Aunt Margaret, if I gave two cents to the Lord, I couldn't get in to the movies, 'cause they won't let me in for eighteen cents.

Aunt Margaret—Yes, my little girl, but that means you would go to one less movie in every ten, and it would be the first one, not the last. Let me see, you get fifty cents a week. Don't you think it would be lovely to have a little gift box and each week put in five cents? Then you could give of your own money to Sabbath school and Junior.

Ruth—But father gives me money for that.

Aunt Margaret—Yes, dear, but that is his money, not yours. If he still wanted

to give you money for that purpose, you might give your tenth to the church in a little envelope all your own.

Ruth—Oh, Aunt Margaret, I'd love to do that. I could write my name on the envelope and put it in myself, couldn't I? [Puts her arm around Aunt Margaret.] Yes, I'm going to have a tenth box, too. Oh, here comes mother.

Mother—Hello, are you here? What do you think, Margaret? I just met Miss Walton out here. She's canvassing again. I should think she'd get tired of dinging people for money all the time. I simply told her I couldn't do one thing more. I've given for Thrift Stamps, Liberty Bonds, drives and drives, until I can't give one more cent, for a while, at least. Mr. Brown was over to the house Monday night and asked how much we wanted to subscribe to the church this year, and I just told him we couldn't promise anything this year. We'd give when we could but that was all. You just can't, these days. Say, Margaret, you ought to have seen the show last night. It was great. I believe it was equal to— There comes some one.

Aunt Margaret—Come in, Esther.

Esther—Mrs. Hall, the Christian Endeavor Society is making a Tenth Legion Drive this week. I know you have said in Sabbath-school class how happy you have been since you began to give one-tenth to the Lord, and I thought perhaps you'd like to be enrolled as a Tenth Legioner. It is for all tithers, not merely Christian Endeavorers. It serves to promote the cause by showing how many believe in it.

Mother—Where did you get that name from?

Esther—It is named from Cæsar's famous and trusted body of warriors. I suppose just as we would say the Tenth Regiment. You know that legion won many battles for the king, and our legion hopes to win many battles for Christ.

Mother—Is it something your society is organizing?

Esther—Oh, no. People all over the world belong, especially many Christian Endeavorers. There are now over fifty-one thousand Tenth Legioners, and it is constantly increasing.

Mother—Well, I think it's a pretty poor time to canvass for that. Don't believe you'll meet with much success.

Esther—[Turning to Mrs. Hall]—What about it, Mrs. Hall?

Aunt Margaret—Of course, I'll sign. I'd be glad to belong to such a legion.

Ruth—[Turning to Esther]—May I have a card, too? I'm going to be a Tenth Legioner.

Mother—Why, Ruth, what are you saying? You don't understand.

Ruth—Yes, I do, mother. Aunt Margaret has told me all about it. I'm going to have a little money box that belongs to Jesus. I can put five cents in it every single week, and when I get big and earn my own money, I'll have one, two, maybe three dollars in it every week. Then I'll love to give just like Aunt Margaret does. Oh, mother, I'm a Tenth Legioner now. [Signs her name.] Won't you sign it, too, mother?

Mother—Well, dear, not now. I'll have to talk it over with father. It's time for him now. I must be going. Come along, Ruth.

Esther—[Taking card]—Thank you, Mrs. Hall.

Aunt Margaret—Not at all. It seems to me that our gifts are only a test of our love for Christ. With our gifts will go our interest, our labors and our prayers. I wish your Christian Endeavor society great success in this Tenth Legion Drive.

[Both Exit]

BATTLE CREEK CHRISTIAN ENDEAVOR BULLETIN FOR MAY

LEADERS FOR JUNE

- June 6—World Peace, Dr. Johansen.
- June 13—What we owe—how to pay it? Lyle Crandall.
- June 20—Toilers of India, Missionary Committee.
- June 27—Loyalty to Church and Country, John Hoekstra.

JUNE SOCIAL

The June social is to be held at the home of N. C. Babcock, 112 Oneida Street, June 17. Every one is invited. Come and have a good time.

EFFICIENCY CHART

Our rating is 200. We are now entitled to a silver seal on our Efficiency Chart. Please help us to raise it to 300, so that we may be a gold seal society. Remember we are not working for the seal but for what the seal stands for, an efficient society. The

work called for by the Efficiency Chart is work that will develop us as Christians and as citizens. It will make us a help, not only to our church but to the community.

How can we help?

By preparing for and taking some part in every meeting.

By reading our missionary books.

By attending church and prayer meeting.

By welcoming strangers who come to any of our meetings.

By becoming a member of the Quiet Hour and Tenth Legion. Talk to the superintendents about it.

By studying the work of the society as individuals and as committees.

By doing committee work worth reporting and then reporting it.

"Somebody said that it couldn't be done,
But he, with a chuckle, replied
That 'maybe it couldn't,' but he would be one
Who wouldn't say so 'till he tried.
So he buckled right in, with the trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"Somebody scoffed: 'Oh, you'll never do that;
At least, no one ever has done it!
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it;
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"There are thousands to tell you it can not be
done,
There are thousands to prophesy failure;
There are thousands to point to you, one by one
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take off your coat and go to it,
Just start in to sing as you tackle the thing
That 'can not be done,' and you'll do it."

FAREWELL FOR THE JORDANS

On Monday evening, June 2, a reception was held in the Sanitarium chapel for Rev. H. N. Jordan and family. After a general sing, Elder Tenney, Dr. Martin, and Elder Kelly, representing the Sanitarium, the Welfare League and the Seventh Day Baptists, expressed their appreciation of the life and work of Pastor Jordan and his family among us. A bouquet of roses was presented to Mrs. Jordan. After a response by Mr. Jordan and prayer by Mr. Kendrick, a social time was enjoyed by all. Punch was served during the evening.

BROTHERHOOD MEETING

The Brotherhood, with their families and friends, met at the parsonage, Tuesday evening, June 3. The evening was spent in singing and in an informal discussion, led by Rev. J. T. Davis, on the question, "When does the use or sale of tobacco become a sin?"

COMMITTEE REPORTS

The Tenth Legion has sixteen members. Only fifty per cent of the society has been canvassed.

Five new Quiet Hour Comrades have joined us during the past month.

George Stillman, Harry Johnston, Emma and Russell Maxson have joined the society as active members recently.

Be thinking of the next missionary meeting. Come prepared to give something of interest on the subject. Do some extra reading. Apply to the Missionary Committee for literature.

The May social was held at the country home of Harry Babcock. Every one enjoyed the games, marshmallow roast, and most of all the homemade doughnuts and grape-juice served by Mrs. Babcock.

Sabbath Rally Day was observed by a special program, Friday evening, May 23.

BARACA NOTES

The Baraca boys have recently finished a very interesting study of the book, "The Way of Christ," by A. C. Purdy. They are now studying the International lessons, with the *Helping Hand* as an aid. Elder John T. Davis is the teacher and he is enabling us to get some interesting and helpful thoughts. Some new friends have come in and some former members have returned. Interest is increasing and we are looking forward to some profitable hours during the next few weeks.

COUNTY RALLY AT ALBION May 18, 1919

At 2.30 p. m. the song service was led by Clarke Siedhoff and the devotionals by Rev. J. T. Davis, who read from Romans 12. The local president, Miss Campbell, made the announcements and invited every one to a fellowship luncheon in the basement.

Mrs. Kitch, of Detroit, gave a very inspiring talk on "Service." The following are notes from her address. Do we get a bird's-eye or a worm's-eye vision of the

world's work. Japan was open to Christianity. Our parents did not heed the call, so today it is atheistic. China's head is awake. We must go to her before her heart awakes. Most foreign countries have open doors now and Christianity must be established before Catholicism. We must use our talents without excuses and give self as well as money. Dr. Poling says, "He who prays 'Our Father' is either a missionary or a hypocrite." An efficient society is a praying society.

Mr. Trats, of the Battle Creek Presbyterian society, and Mrs. Ruby Babcock, of the Seventh Day Baptist society, gave talks on Intermediate and Junior methods.

Notes from Mr. Spafford's address on Christian Endeavor Methods. The use of the Efficiency Chart increases the activities of the society. Have the Nominating Committee appoint the committee chairmen and then let the new Executive Committee meet and appoint the rest of the committees. If the chairman is active the committee will be successful. There should be a definite task for each (each member should be on some committee) so that the Christian Endeavor society will be the training school of the church. The Social Committee is very important as a great deal of the life of the society is in proportion to the social activities. The business meetings should be lively, so as to get the people out, for the life of the society also depends upon the life of the business meeting.

6.30 p. m. Song service conducted by Clarke Siedhoff. Silent prayer by entire congregation followed by prayer by Mr. Hargis, the leader of the Christian Endeavor meeting. The topic was, "Life, the School of God." Mr. Hargis took us back to our childhood days, drawing serious lessons from the happenings of childhood. Many excellent testimonies were given, nearly every one taking part.

7.30 p. m. Devotional service conducted by the Rev. Mr. Cameron, of Albion. The congregation repeated the first Psalm in concert. The leading thoughts were, "Carry on," "Think of others," "Keep yourselves in the love of God." The address of the evening was given by Mr. Heaney, of the Battle Creek Presbyterian Church. The theme was the call of God to us. He drew many practical lessons from the various calls told of in the Bible, and

the results that followed as the calls were heeded or neglected. Many numbers of special music were presented by the Albion young people during the program. Thirty-seven delegates were present from our society.

NEWS ITEMS

The H. N. Jordan family left this week for their new home in Milton, Wis. Vida Ellis is home from France. Alice Evans spent a few days with her mother recently. Mahlon Stillman has returned from France and is at Camp Mills awaiting discharge.

May weddings: Captain Charles Dunn and Mary Vars; Mr. Finston and Etta Maryett.

The following young people are here for the summer, Mabel Babcock, Charles Sutton, Helen Rose, Wells Branch, Mr. Resseus, Edith Crosley, Ina Maxson.

"A house is no home unless it contain food and fire for the mind as well as for the body."

It is not work that kills men, it is worry.
—Beecher.

SUGGESTIONS METHODS IDEAS FOR C. E. WORK

A booklet of 16 pages published by Riverside (Cal.) C. E. Society especially for the use of Seventh Day Baptist C. E. societies—but good for ANY society. Every page has "live" matter in it that YOU can use in YOUR society. Price 10 cents per copy, postpaid—but worth a dollar. Order from

Mary G. Brown, Secretary,
161 E. Date Street, Riverside, California

The edition is limited—order at once.
3-31-tf

TRAINING LITTLE CHILDREN

Suggestions for Mothers issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West 40th Street, New York.

ARTICLE XXXI

How the Children Keep a Weather Calendar—When Children See All Nature Doing and Making Something They Long to Join in the Work of This Busy World

MRS. BERTHA LEWIS

IF nature-study is to be begun for the first time, either in school or in the home, the easiest introduction is by the time-honored topic of the weather in conjunction with the day. A weather calendar naturally follows, the days being marked with appropriate colors and symbols, yellow for the sunshine, grey for cloudy, kite for windy, umbrella for rainy, etc. The calendar may be decorated to represent the main nature study idea for the month, a snow scene for January, skating for February, etc.

Daddy has a newspaper every morning; why should not the children have one of their very own? Theirs can be a sheet of drawing paper hung beside the calendar, on which one of the children may draw a flower, etc. These drawings may not be works of art from the grown-up standpoint, but they aid the child to observe and to tell, as well as he is able, what he has seen. He should be shown where he can improve his work, but the original sketch should never be interfered with or criticised. A more accurate representation can be given in a separate lesson after the child has had a chance for further observation, but in no way connecting this with his first drawing on the calendar, lest he become discouraged or self-conscious and try to express something which he has not really seen.

To adopt a tree in springtime is another good plan. Have the children give the tree a name and so make of it a companion. Always include the family name of the tree. Frequent visits must be made to the tree because it can not come to the children. Notice how the buds are arranged on the branches, which of them grow most rapidly, and what they turn into, leaves, flowers or branches. Try to discover if the tree has any other visitors; bright eyes will soon discover many. Play a game around the tree; sing to it some such rhyme as the following:

"Time is never wasted listening to the trees; If to Heaven we arose as grandly as these, Holding to each other half their kindly grace Haply we were worthier our human place."

Because the child, after making mud pies is told that his face is dirty, he naturally concludes that all soil is dirt. Point out to him that it is only when out of place, that it is dirt, for in its right place it is the home of miracles, the matrix from which comes that wonderful force we call life. Let the children make experiments with different kinds of soil—clay, sand, loam. In this way they will become familiar with the names and textures as well as the best uses of each.

Have the children notice the changes in the air, that it is hot in summer, cold in winter, dry in sunny weather, damp in rainy weather, calm, breezy or very windy. Explain why we should be careful to breathe only good air, to breathe deeply and expand our lungs; that we live in the air as the fish live in the water; that birds fly up and down in the air as fish swim up and down in the water; that air is all above us just as the water is above the little water animals that crawl on the bottom of ocean or river.

Every child is familiar with water in many forms, but perhaps the wonders of its forms are so common that he has not noticed how miraculous they are. "We cultivate the imagination of our children by tales of the prince who became invisible when he put on his cap of darkness and who made far journeys through the air on his magic carpet, and yet no cap of darkness ever wrought more astonishing disappearances than occur when this most common of our earth's elements disappears from under our very eyes, dissolving into thin air." What child has not noticed the steam rising from the damp pavement when the sun comes out after a shower? The drops of water are donning their magic caps and flying off into the atmosphere to become invisible to our eyes. The next time we see them, it may be as part of the white cloud sailing across the blue sky. Then there is the magic power which brings back the vapor spirit to sight and touch. This magician's name is Cold or Jack Frost, who transforms our water drops again and gives them many fancy shapes, such as may be seen on frosted window panes, or shallow ice, or in the snowflakes.

When the child sees so many things smaller and weaker than he, all doing something and making something, he, too, longs to join this busy world. He may well use such occupation as cutting, pasting, weaving and modeling, for the birds, trees and spiders, in their way, do all these things, while the flowers are painted with colors taken from the sunbeams and from the earth.

Stories of animals and insects may be appropriately told to emphasize the nicety and exactness of work done by creatures so much more helpless than we, and in this way a desire to do good and accurate work will be stimulated.

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

STRAWS IN A FAVORING WIND

Two items appear in the current news which must be regarded as of unusual significance by every interested student of social and industrial conditions. The first of these is the announcement that George Eastman, president of the Eastman Kodak Company, has made a gift of six million dollars' worth of common stock for the benefit of the employees who are old in point of service. This stock is not to be given outright to the men, but to be sold to them on easy payments at a nominal value of approximately one-sixth of its actual market worth, and the proceeds of the sale—about a million dollars—are to be devoted to the employees' welfare fund. Another fund of six million dollars' worth of common stock is to be set aside for similar disposal to the newer employees in the future. Neither gift will interfere with the annual "wage dividends," which already amount to a total of a million a year.

The other significant item is the action of Endicott, Johnson & Co., one of the largest shoe manufacturing houses in the world, in promising to divide all the profits beyond a fixed percentage, share and share alike, between the common stock holders and the employees. The company, which is doing a business of \$75,000,000 annually, will pay 7 per cent on preferred stock, 10 per cent on the common, and the workers get 50 per cent of all further profits—payable either in

cash or in common stock. Any worker may buy preferred stock if he likes without affecting his share.

In most profit-sharing schemes it is customary to make each worker's share proportionate to his own annual salary or wages—the larger his income, the bigger his share. In this case, however, every employee will get the same amount of money as every other, regardless of their respective positions. For the first year of the plan a group of leading officers of the company will receive no salaries whatever.

One does not need to be much of a prophet to predict that such actions as these are but the first pebbles which mark the beginning of the avalanche. Profit-sharing is in the air. So is representation of the workers in shop management. Only a few days ago the International Harvester Company's employees voted to accept an elaborate plan of this sort. A short time earlier it was the John M. Willys organization. It is in the willingness of big business men to accept the conditions of the new world in which we live, and to make an honest effort at understanding labor and giving it what it wants, that the nation sees its best bulwark against Bolshevism or any other attempt to overthrow the existing order by force.—*New York Globe.*

There are tremendous issues facing the world. The triumph of democracy over autocracy has forced new problems upon the stewards of human rights. These problems must be solved in the light of right and justice, by our best men and women who have pure consciences and high ideals, determined to bring equality of justice and liberty to the downtrodden people of all nations.—*C. S. Longacre.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Diagnostics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

CHILDREN'S PAGE

DICK'S BIG DAY

As Dick Todd swung idly on the front gate he thought he had never seen the town so still. Things did not often happen in that town—that is, exciting things. Once in a long while a circus came, or the river overflowed its banks, but generally the place was very quiet.

Dick's thoughts were interrupted by a sudden sharp report. Jumping from his perch, he scampered off down the road. He knew by the sound that it was only an automobile tire exploding, but that was better than nothing.

As Dick ran he was joined by Billy and Robert Green. The three boys reached the car just as two soldiers and a lady were getting out. They all gathered around the damaged tire.

"Well, what do you make of it, boys?" said one of the soldiers.

"It looks like a blow-out to me," replied Dick, trying to sound like his Uncle Ned.

"It looks like something worse than that," said the man as unlocked his tool chest.

It was a windy October day, and the lady was cold from riding; so she started off for a walk.

"I'll be back in half an hour!" she called. Dick and his friends lingered to look on.

"It's no use," one of the soldiers said after a while as he scrambled to his feet. "Can you boys direct us to a garage?"

The boys told them where to go, and the car began to move off slowly. One of the men leaned out. "Could you manage to stay around here until that lady comes back, and tell her where we are?" he asked.

The boys promised readily. They liked the soldier's pleasant face, and they were glad to be of further help. Robert found some jackstones in his coat pocket, and the three sat down for a game while they waited.

Fifteen minutes passed; then suddenly a shrill whistle sounded, and the school and church bells began to ring loudly. The boys sprang to their feet. A man came running down the road shouting, "Fire!"

In an instant the three boys, forgetting their jackstones, were off, running like the wind. At the end of a hundred yards Dick Todd stopped short. They had forgotten their promise to wait for the lady! Robert and Billy looked back. "Hurry, Dick!" they shouted. And then they dashed out of sight around a corner.

It seemed to Dick that he *must* follow them. People were hurrying past him toward the cloud of black smoke that was rolling up into the sky. He had to stamp his feet hard to keep them from carrying him with the crowd.

A man who was passing reined in his horse long enough to shout, "Jump in with me, Dick, and I'll take you to the fire!"

Dick only shook his head; he felt unable to utter a word and presently he turned in the opposite direction, so that he could not see the smoke; but that did not work. He kept imagining that the cloud of smoke was growing bigger and that red flames were pricking through. So he turned back to look. Sure enough, he could see flames darting upward.

"Oh, if that lady would only come!" Dick said to himself. He jumped up and down with impatience.

Fifteen minutes went by, but to Dick it seemed like an hour. He wondered where the fire was; Beebe's big hardware store, he guessed, from the position of the smoke. He imagined he could see a long line of men reaching from the burning building to the river and buckets of water passing down the line. Another line, made up of boys, was passing back the empty buckets to be refilled. If *only* the lady would hurry and come, he might still get there in time to help.

Then he saw her. She came hurrying toward him with a troubled look on her face.

"Why, where is the car?" she said.

Dick lost no time in telling her the way to the garage. "Do you think you can find it alone?" he asked. "Because if you can, I'll—I'll be going to the fire."

The lady was sure she could, and Dick was off like an arrow from a bow.

The fire was still burning when he elbowed his way through the crowd to the line of boys who were passing back the empty buckets. It was Beebe's store, and part of it was gone, but the larger wing

THE LOOM OF YEARS

In the light of the silent stars that shine on the
struggling sea,
In the weary cry of the wind and the whisper of
flower and tree,
Under the breath of laughter, deep in the tide
of tears,
I hear the Loom of the Weaver that weaves the
Web of Years.

The leaves of the winter wither and sink in the
forest mold
To color the flowers of April with purple and
white and gold:
Light and scent and music die, and are born
again
In the heart of a grey-haired woman who wakes
in a world of pain.

The hound, the fawn, and the hawk, and the
doves that croon and coo,
We are all one woof of the weaving and the
one warp threads us through,
One flying cloud on the shuttle that carries our
hopes and fears
As it goes thro' the Loom of the Weaver that
weaves the Web of Years.

The green uncrumpling fern and the rustling
dew-drenched rose
Pass with our hearts to the Silence where the
wings of music close,
Pass and pass to the Timeless that never a
moment mars,
Pass and pass to the Darkness that made the
suns and stars.

Has the soul gone out in the Darkness? Is the
dust sealed from sight?
Ah, hush, for the woof of the ages returns
thro' the warp of the night.
Never that shuttle loses one thread of our hopes
and fears,
As it comes thro' the Loom of the Weaver that
weaves the Web of Years.

O. woven in one wide Loom thro' the throbbing
weft of the whole,
One in spirit and flesh, one in body and soul,
Tho' the leaf were alone in its falling, the
bird in its hour to die,
The heart in its muffled anguish, the sea in its
mournful cry,

One with the flower of a day, one with the
withered moon,
One with the granite mountains that melt into
the noon,
One with the dream that triumphs beyond the
light of the spheres,
We come from the Loom of the Weaver that
weaves the Web of Years.

—Alfred Noyes.

would be saved. Dick pulled off his coat and was soon working like a beaver.

Five minutes later an automobile came to a stop at the point in the line where Dick was working.

"There he is," said a woman's voice. "The boy in the blue suit."

One of the soldiers got out of the automobile and walked up to Dick. There was a friendly twinkle in his eyes as he laid his big hand on the boy's shoulder, "So you stuck to your job, did you?" he said.

Dick caught the oncoming bucket, passed it along, and twinkled back at the man. "I said I'd stay there," he replied.

"Nearly missed the fire, didn't you?"

"Well, not quite," said Dick. "I've already passed along more than a dozen buckets, and the job isn't finished yet."

The soldier took something out of his pocket and held it in his closed hand.

"If you were old enough to be in the army and had done something as hard as this, I think you'd have had a reward," he said.

Dick's face grew red. The other boys were looking on, full of curiosity.

"I haven't a medal for you," the soldier continued, "but here's something that's a little like one." He slipped a small object into Dick's breast pocket. "A brave soldier that I knew carried this coin all through the war; once in battle it was dented by a bullet. As long as that soldier lived, boy, he stuck to his post."

Then the stranger gave Dick a smart salute and was gone.

When the car was out of sight and the bucket line was breaking, Dick pulled the piece of money out and examined it curiously. It was a foreign coin, and on one side of it could trace the mark of a spent bullet. Robert and Billy looked at him with respectful eyes.

Dick slipped the coin back into his breast pocket and went home. He was very thoughtful all the way back. Staying away from a fire and being in the thick of a battle seemed very, very different; but all the same he was glad he had stuck to his post.—*Rhoda Hart, in the Youth's Companion.*

I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character.—*Emerson.*

No discouragement, no wrong-doing is too grievous to take to him, and with his aid it is never too late to make a fresh start.—*East and West.*

OUR WEEKLY SERMON

"WHAT WE SHALL BE"

PASTOR GEORGE C. TENNEY

Text: Beloved, now are we the children of God; and it doth not yet appear what we shall be. 1 John 3: 2.

There seems to be an impression, encouraged by many intelligent teachers, that there is something discreditable in contemplating or commenting upon the future world. In other words, the hope of final reward should in no way prompt our religious life and service, we should rather do the right simply for the sake of right. Our love for doing right should be the only consideration to actuate us in our Christian service. It is undeniably true that a service based upon gratitude and love is the only service that can be acceptable to God, but we are not told that loving devotion is the only consideration in giving shape to our course in life. The desire to benefit ourselves is not reprehensible only as it leads us to infringe upon the interests and welfare of others. Happiness is a worthy object of pursuit if the pursuit of it does not lead to the trampling down of the happiness of others. The hope of reaching something better than we now have, of attaining finally to a perfect state where enjoyment and happiness will be unalloyed and undisturbed, is not discouraged in the Scriptures, but is evidently encouraged by many, many beautiful promises and prospects and assurances continually held up before us. The joys of the spiritual world are pure joys prepared for his children by a loving Father, and they should impart to every one of us an unselfish ambition to secure them.

The context of the words quoted above reads: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons [children] of God: therefore the world knoweth us not, because it knew him not. Beloved, now we are the sons of God, and doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." These words

constitute, undoubtedly, one of the most effectual appeals to our gratitude and our devotion that could be put into words. When we consider for a moment the relative positions of the great Creator of all things, infinite in all his ways and capacities, and us his feeble dependent and wayward children, and then consider that he calls us his children and teaches us to call him Father, and that he does not wait until we shall have reached perfection before he establishes that relationship, but it is *now* while we are helpless, undependable and unworthy, well may we all exclaim, "Behold, what manner of love!" The world does not know God, the worldly man does not regard him as his Father, and such a relationship is to him mystical and whimsical. But to us who know God, and have felt the arms of everlasting strength about us, and have sacred communion with the heavenly world, it is real and actual. What greater privilege and honor could we seek than that of being an acknowledged child of God? To what higher position could we aspire? It would seem as though nothing could be greater than being a child of the King.

But it is very plainly intimated that there is something better and more glorious than that. "Now are we the children of God, and it doth not yet appear what we shall be." What we are now fills us with glad surprise as we think of the gracious condescension of our great Father and of the exalted position to which we are raised, but "what we shall be" fills us with wonder and with an earnest purpose to see and experience what that can be which is so much better and greater than sonship. It will do us no harm to study this proposition reverently and judiciously for a few moments.

In the first steps of this study we are met with the fact that the human mind can not adequately grasp the spiritual world. What awaits us over there we have not yet heard or seen. The reason is doubtless our inability to apprehend things of the spiritual world. It is not that our Father wishes to keep us in ignorance so as to spring a surprise upon us by and by. He hangs no curtains around himself or his plans. He seeks to take his children into close confidential relations to himself.

What it is that we shall be is indicated in the Scripture before us. "We shall be

like him." That is, we shall resemble in appearance, in glory, in character and intellect our blessed Redeemer. We are to be his own, his "bride," his "special treasure," a "royal diadem" in his hand, and he "shall change our vile body, that it may be fashioned like unto his own glorious body." In his wonderful prayer recorded in John seventeen, Jesus declares, "The glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The burden of that great prayer is unity. It embraces oneness amongst God's children, loving one another; and it also includes unity with the Deity. This last fact involves "what we shall be" which we can not now understand. It is a stupendous proposition for our faith to grasp that our Father purposes to raise up to the exalted position occupied now by his only begotten son. But so it is declared. Jesus promises that the "overcomer" shall be made to "sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." Through the prophet Isaiah, the Lord promises to give to those who "keep the Sabbath and choose the things that please me, and taketh hold of my covenant; even to them will I give in mine house and within my walls a name and a place better than of sons and daughters."

An illustration drawn from every well regulated family of children helps us to grasp this matter. As children are born into the family they come in a state of utter dependence. No young creature is more helpless than is a human child. As years come the mind enlarges and the instruction takes a wider proportion. The same intimate watchfulness is not required as the child learns to avoid danger and to refrain from doing mischief. And as years are added the child becomes helpful, gradually at first, but finally more efficient as a member of the family circle. He goes to school and then to high school, thence to college, and at last comes home a man. He has gained a store of useful knowledge and is prepared to put it to practical use. He is no longer a child, and yet he is always a child to his father and mother; but he occupies a different place

from that which he formerly occupied, he is admitted to the family councils: he is taken into his father's business, he becomes one with his father in those relations, and is now on an equality with his father whom he always calls "father" and loves and reveres as such. The case with the daughter is similar. She is now a companion to her mother, they go shopping together and plan the home affairs conjointly, she is no longer a dependent, ignorant child, but a full-grown woman, capable of taking her place at the family table and in its councils on terms of equality with mother and father.

Is it not thus that God nourishes and cherishes his children on earth until they arrive at a majority, where their childhood passes away and they are taken into the family councils, and are at one with God and with the Son? Such overflowing consideration and love passes our knowledge, staggers our faith; and yet, it could not be otherwise. God is primarily and essentially a father. Children are necessary to make him such. These children must not be and remain inferior, helpless, ignorant creatures incapable of comprehending divine things or thinking the same thoughts as the Father thinks and of entering into intelligent intercourse with him.

Two views of mankind are given us in Psalm 8: First, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" How true and impressive this becomes as we consider the vast universe of which we are such an infinitesimal part. Second, "Thou hast made him a little lower [for a little while lower] than the angels, and hast crowned him with glory and honor." Insignificant as we are, and helpless as we are, God has placed great power in our hands, and though we have largely lost and forfeited our high standing, we see Jesus coming down from heaven and restoring that which was lost. And Christian lands are still the home of mighty power and great possibilities. We see a puny man climbing the steps of a mighty locomotive, one wheel of which would grind him to powder, and with one hand he easily controls the ponderous machine and makes it do his will most obediently. That one hand sets in motion a gigantic train and

leads it in a mad rush across the country, over bridges and through tunnels built and cut by other feeble hands. One of these same men by a turn of his hand controls a great leviathan ship, and this ship was constructed and brought into being by this same hand or similar hands of weakness. Men govern empires and shape the destinies of thousands. Men conquer the wind and the waves, ride the air, annihilate space, carry on communication with all parts of the world. It is indeed a princely race, and when the human soul is linked up with the infinite God, who shall limit his possibilities?

By and by the soul shall go into full partnership with the Father and Creator of us all. Then the exhortation. "And every man that hath this hope in him purifieth himself, even as he is pure." If we are indulging a hope that our Father's will and purposes shall be fulfilled in us, then let us lend our best co-operation by striving constantly to be like him now. Let us enter the school of Christian discipline and teaching under the leadership of the greatest Teacher earth ever knew. Let us as far as we may bring our hearts and our minds into tune with the Infinite that the Infinite may work out in us the image and likeness of the divine.

HOME NEWS

RIVERSIDE, CAL.—Perhaps it is time the RECORDER heard again from the little church at Riverside, Cal. With the exception of the Los Angeles Church this church is the farthest west of any in the denomination.

On account of the influenza epidemic the Pacific Coast Association annual meeting was postponed from the first of January to the 18th of April. It began Friday night and lasted through Sabbath Day and Sunday. Among the delegates from away were: Rev. and Mrs. G. W. Hills and Dr. A. C. Rogers and wife, of Los Angeles; Mrs. Strong, of Long Beach; Miss Phebe Brown, of Irwindale, and Dr. B. F. Crandall, of Holtville, Cal. The meetings were well attended and every one enjoyed the sermons by Elder Hills and Pastor Severance, and also the Young People's Hour, which is always especially good. We feel that we were all benefited as well as pleased. After the association Elder Hills re-

mained two weeks and preached each evening. He also conducted a Bible-study class before each service.

Our church observed Rally Day, using the program sent out by the Tract Society. Good results were reported from the RECORDER Drive, which was conducted by the young people.

The evening of June 8th, the Young Men's Sabbath-school class, assisted by the Intermediate young ladies, entertained the people of the church by giving a play at the home of Mr. and Mrs. P. B. Hurley. The young people showed good work and marked talent.

At the church quarterly business meeting, the first Sunday night in April, Pastor Severance presented his resignation to take effect in June. He left us the 16th of June to take up his new work as general missionary on the Southwestern field with headquarters at Gentry, Ark. The night before they left all the people of the church and society with almost no exception, met at the home of Mr. and Mrs. G. E. Osborn for a farewell reception, and to wish them success, with God's help in their new field of work. We feel that what is our loss is their gain. At the reception a good musical program was given, after which a handsome purse was presented Pastor and Mrs. Severance. Late in the evening refreshments of ice cream and cake were served. The next morning a goodly number of people were at the station to bid them God-speed as they departed for their new work.

The last Sabbath Day Pastor Severance was here he had the pleasure of receiving six new members into the church.

M. E. C.

SALEM, W. VA.—The National Institution for Moral Instruction at Washington, D. C., has requested Doctor Clark, president of Salem College, to act as chairman of a committee of nine to supervise the research work of Character Education in West Virginia.

The committee is to commence its work October 1, and continue throughout the year.

There is no condition of life that debars a man from discharging his duty.—*Seneca.*

WHOSE PROPAGANDA—GERMAN OR TOBACCO TRUST?

There can be no question that some "influence" has been back of the movement to send large quantities of cigarettes to the boys over the seas. Taken up by newspapers, championed by women who a few months ago would have done anything in the world to keep their own boys from the cigarette habit, the work of sending tobacco and cigarettes to the boys has assumed the character of a crusade which is breaking down adverse opinion and carrying every thing before it. For this reason it is refreshing to read the editorial in the September *Long Island Medical Journal*, written by an eye-witness of the abuses of which he speaks. If the crusade was engineered by the tobacco trust, the trust has certainly reaped a rich reward in the way of increased prosperity. If it was engineered by German propaganda, it was in keeping with their work of bombing hospitals, poisoning wells, and the like. The article, entitled "Tobacco in War," follows:

"This providing of unlimited smokes for the soldiers and sailors is a curious change of front on the part of people who in the past have felt that tobacco was a harmful weed. The discussion of the cigarette habit has filled many reams in recent years, and the contention has been that the cigarette is not a beneficial article. Witness its various sobriquets: 'coffin tacks,' 'hell sticks,' and a dozen others even less polite. The boy who smoked cigarettes was solemnly assured that he would be stunted in his growth, that his mental development would be inadequate, that he would land in an insane asylum; and countless other horrors, varying with the imagination of his parents, were held up to wean him from the filthy weed.

"And now, what do we see? A daily propaganda asking for money for tobacco for soldiers! Visit any hospital and see what is going on. Every convalescent is wandering about with a cigarette between his lips, and many of the bed cases. The writer had occasion recently to preemptorily remove a package of pipe tobacco and some cigarettes from the bedside of a young man who had had a recent acute pneumothorax. One of his navy pals had provided him with tobacco and matches, and he lay in a ward given up to pneumonia cases, smoking.

"The writer has repeatedly made rounds on a series of patients from the navy, many of them suffering from acute cardiac conditions, and all of whom he has found smoking cigarettes. Questioned as to why they smoke so much, the answer very naturally is, 'Because we haven't anything else to do, and the cigarettes are free here.' It is a fact. Speaking for the hospital to which he is attached, the editor is in a position to state that misguided people are showering cigarettes, not in packages, but by boxes and bales, upon the invalid sailors sent there by the Navy Department.

"One man who was interviewed on the subject, a father with growing boys of his own, explained somewhat sheepishly, when asked why he had sent cigarettes to a young sailor of his acquaintance, that flowers and fruit seemed altogether inappropriate to send a young man, so he sent him some cigarettes. Asked if he permitted his own boys to smoke, he acknowledged that he did not, and disapproved of the cigarettes. As a matter of fact, thousands of the picked youths of the country are being taught to smoke to excess by the hysterical folly of well-intending, misguided people, men as well as women, and incalculable physical harm is being done in consequence. It seems incredible that people who discourage the use of cigarettes by their own boys should fall into the error of forcing them upon other people's boys.

"This paradox quite naturally raises the question, Where does this originate? Is it merely in the mistaken kindness of a hysterical people, or is it part of an insidious scheme fostered by enemy interests to undermine the efficiency of the fighting forces? This question is not asked flippantly, but with the serious purpose of urging Americans to think of the harm they are doing by the indiscriminate giving of tobacco.

"Whatever may be said of the harmlessness of an occasional cigarette smoked in the open, no thinking person will agree that it is harmless when used by a young man suffering with heart or lung trouble, doomed to inactivity by reason of his enforced idleness, tempted by the presence of unlimited smokes, and enveloped in an all-pervading cloud of tobacco in all stages of matter, solid, liquid, and gaseous. It is a matter not to be treated lightly. Serious

(Continued on page 96)

MARRIAGES

SKAGGS-ERNST.—At the home of Rev. J. H. Biggs, July 8, 1919, by Rev. Mr. Biggs, Rev. L. F. Skaggs, of Cleaver, Mo., and Mrs. H. L. Ernst, of Gentry, Ark.

DEATHS

CARPENTER.—In Hebron, Pa., June 25, 1919, Mrs. E. H. Carpenter, in the forty-third year of her age.

Mrs. Nora Carpenter was the daughter of Henry S. and Lucinda Graves Miller and was born in Oswayo Township, Potter County, Pa. Most of her life had been spent in Hebron and Coneville, Pa. March 16, 1899, she was united in holy wedlock to Mr. E. H. Carpenter. To them were born four children, Harold Carpenter, who lives at home and three who died in infancy. Besides a husband and son, she is survived by an adopted daughter, Ethel, one brother, Mr. Grant Miller, of Coudersport, Pa., and one sister, Mrs. Nettie Barber, of Wellsville, N. Y. Twenty years ago she was baptized by Rev. L. C. Randolph and about six years ago joined the First Seventh Day Baptist Church of Hebron of which church she was a member at the time of her death.

Though in the prime of life and the many ties binding her to earth she possessed that triumphant faith which made her willing to depart.

Funeral services, conducted by Pastor William L. Burdick, were held at Coneville, June 27, and burial took place in the Rathburn Cemetery.

W. L. B.

HOWARD.—Mrs. Carrie I. Howard, daughter of Israel P., and Almira Lewis, was born in Little Genesee, N. Y., February 25, 1856, and died at the place of birth June 22, 1919.

Her family moved to Maine Settlement. At the age of sixteen she confessed Christ, was baptized and united with the East Portville Seventh Day Baptist Church. Later, with her parents, she went to West Genesee. There, July 22, 1876, she was united in marriage to J. E. Howard. To them were born two children: John Arthur and Charles Lewis. While residing in West Genesee Mrs. Howard was a member of the church of that place. When she and her husband moved to a farm near her childhood home a few years ago she united with the Seventh Day Baptist Church of Little Genesee.

She was a great lover of flowers, and many sick rooms were brightened by bouquets gathered from her own garden. Her last service and care were for her mother who preceded her to the eternal home only a few months ago. She was reconciled to go, though she spoke often with feeling and keen interest in the loved ones she must leave behind.

Services were conducted in the home by her pastor, Rev. Eli F. Loofboro. The great abundance of flowers expressed the love of friends for her and sympathy for the sorrowing family. Burial was in the Little Genesee Cemetery.

E. F. L.

SAUNDERS.—Euphemia Black Saunders was born January 1, 1852 on the Vandermark near Alfred, and died at the St. James Mercy Hospital, Hornell, N. Y., Sabbath Day, June 14, after a brief illness.

Her girlhood was spent at the home on the Vandermark. When a young woman, she came to Alfred where she met Everett Saunders. They were married at Richburg, November 12, 1881, by the Reverend Mr. Summerbell.

The first years of their married life was spent in Nile and Richburg. To them five children were born: Miss Nellie Saunders, of Salem, W. Va.; Mrs. U. B. Davis, of Jane Lew, W. Va.; Mrs. R. H. Jarvis, of Morgantown, W. Va.; Miss Leona Saunders, of Baltimore, Md., and Nathan Saunders, of Hornell.

Later the family moved to Alfred where the children grew up and were educated. From Alfred they moved first to Belmont and then to their present home in Hornell.

The funeral service was held Monday afternoon, June 16, President Davis presiding, and the body was brought to Alfred for burial.

Mrs. Saunders' years were full of love and service for others and she will be sadly missed by her family and friends.

B. C. D.

BAILEY.—Henry Bailey was born in the town of Pottsdam, St. Lawrence County, N. Y., November 17, 1835, and died at his home in New Auburn, Minn., June 16, 1919. He was the fifth in a family of ten children born to Bela and Polly Ann Peck Bailey, of whom but two survive.

Mr. Bailey married Abigail Powers January 22, 1862. In 1864 they came to Minnesota, settling in the town of Tranot. In September, 1872, they removed to New Auburn, where they have since resided.

To Mr. and Mrs. Bailey were born three daughters, one of whom, Mrs. Edith Lawton Dow, died at Hopkins, Minn., May 19, 1905, and her body rests in the New Auburn Cemetery. The daughters who survive are Mrs. Mina Coon, of Boulder, Colo., and Mrs. Myra Dresser, of Arlington, Minn. Mr. Bailey is also survived by his wife and two brothers, Frank, of Battle Creek, Mich., and George, of New Auburn, by seven grandchildren, and eight great-grandchildren.

Brother and Sister Bailey endured the hardships of pioneer life in the early days of Minnesota, and were always energetic, hard-working people. He was a devoted husband and father, a kind neighbor and friend, always ready to help in time of need. Brother Bailey was baptized by Elder J. E. N. Backus, and united with the Seventh Day Baptist church, (being a convert to the Sabbath), June 16, 1877, and continued a faithful member throughout the remainder of his life, trying faithfully to do his duties as he saw them. The last time Mr. Bailey was at church was about two months ago, when he came, weak and tottering, to attend the

WORKING HOURS OF BIRDS

"Our hours," said a nature student, "are nothing to the birds. Why, some birds work in the summer nineteen hours a day. Indefatigably they clear the crops of insects.

"The thrush gets up at half past two every summer morning. He rolls up his sleeves and falls to work at once, and he never stops until half-past nine at night—clean nineteen hours. During that time he feeds his voracious young two hundred and six times.

"The blackbird starts work at the same hour as the thrush, but he lays off earlier. His whistle blows at half-past seven, and during his seven-hour day he sets about one hundred meals before his kiddies.

"The titmouse is up and about at three in the morning, and his stopping time is nine at night. A fast worker, the titmouse is said to feed his young four hundred and seventeen meals—of caterpillar, mainly—in the long, hard, hot day."—*Onward.*

quarterly communion service. A kind man in the congregation saw him mounting the steps with difficulty and went to his assistance, tenderly helping him to his seat. One of his greatest pleasures was to be at the church service. Even after his hearing failed, so that he could understand but little of it, he was nearly always present, saying that though he could hear but little, he liked to be among the people.

Brother Bailey has been in failing health for a number of years, gradually becoming more feeble. For the past few weeks he has been confined to his bed. On Monday morning, June 16, the worn body succumbed, and his spirit passed away. Some time before, he had given a mute farewell to his wife and daughters at his bedside,—a clasp of the hands, and a tender look from the tired eyes, being unable to speak. He then went to sleep, resting quietly until he breathed his last. He was fruit, ripe for the gathering. While the dear ones left behind are lonely, and will continue to be lonely through the years, yet they abide in the peace which only God can give, and feel confident in the hope of one day meeting him again in the land where there is no sickness or trouble or sorrow.

The funeral, on the afternoon of June 18th, was from the Seventh Day Baptist church, and the mortal remains of Brother Bailey were laid at rest in the beautiful New Auburn Cemetery by the lake.

HENRY BAILEY—A TRIBUTE 1835—1919

One who lived and wrought among us
Fifty busy years and more,
Has been called from care and suffering
Over to the other shore.

Kind, and faithful to his duty,
Husband, father, brother, friend;
God, who loaned him, now has called him,
We must in submission bend.

Let us thank the heavenly Father
That he lived and wrought so long,
That as Christian, townsman, neighbor,
He was faithful, true and strong.

Let us emulate his virtues,
Faults condone, and soon forget;
For the Savior, who redeems all,
When conditions have been met.

Though our hearts are sorely aching,
Yet we know God knoweth best;
In the land beyond the earth life
There the weary are at rest.

And a crown of life eternal,
And a mansion up above
Are awarded to the faithful,
By the Father,—God of Love.

A. A.

Fear to do base, unworthy things is valor;
if they be done to us, to suffer them is
valor too.—*Ben Jonson.*

God delights not to afflict the good—
Pythagoras.

Sabbath School. Lesson VI—Aug. 9, 1919
Winning Others to Christ. Acts 16: 9-15;
Jas. 5: 19, 20

Golden Text.—"Ye shall be my witnesses
both in Jerusalem, and in all Judea and Samaria,
and unto the uttermost part of the earth." Acts 1: 8.

Daily Readings

Aug. 3—John 4: 35-42. Jesus the soul-winner
Aug. 4—Acts 1: 1-11. The soul-winner's commission

Aug. 5—John 1: 40-51. Winning a brother
Aug. 6—Acts 16: 9-15. Winning others to Christ

Aug. 7—Jas. 5: 13-20. Prayer and soul-winning
Aug. 8—Acts 8: 26-39. The word and soul-winning

Aug. 9—Acts 20: 18-35. The soul-winner's devotion

(For Lesson Notes see "Helping Hand")

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society. FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

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

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

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

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

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

What can the man fear who takes care in all his actions to please a being that is omnipotent.—Addison.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year\$2.00
Per copy05

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

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

Subscription will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

(Continued from page 93)

consideration must be given by those who so far have not thought of the harm they are doing. Serious attention must be called to the part of the public press, and, lest the spirit of this communication be mistaken, the writer gives his assurance that no exaggeration has been attempted, and that the incidents that he has cited are by no means occasional, but are so frequent as to have aroused his personal indignation and to have confirmed him in his earnest desire to see the matter adjusted.—G. H. Heald, M. D.

Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.—Roosevelt.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one-cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogues, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

WANTED—At once, two or three capable, experienced preferred, young men to work on up-to-date, completely-equipped dairy stock farm. Fine chance for staunch Seventh Day Baptist young men. Good pay. Sabbath privileges. Farm one-half mile from city limits. Write immediately, M. W. Wentworth, The Sanitarium, Battle Creek, Mich. 5-5-tf.

ALFRED UNIVERSITY COME TO SALEM!

Buildings and equipment, \$400,000. Endowments over \$400,000. Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art. Freshman Classes, 1915, the largest ever enrolled. Fifteen New York State Scholarship students now in attendance.

Expenses moderate. Fifty free scholarships for worthy applicants. Tuition free in Engineering, Agriculture, Home Economics and Art courses.

Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

FRED I. BABCOCK, PRINCIPAL
Other competent teachers will assist. Former excellent standard of work will be maintained. Address for further information, Fred I. Babcock, Fouke, Ark.

AMERICAN SABBATH TRACT SOCIETY

Publishing House
Reports, Booklets, Periodicals
Publishers and Commercial Printers
The Recorder Press Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS
Single copies, per year60 cents
Ten or more copies, per year, at.....50 cents
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter. Send subscriptions to The American Sabbath Tract Society, Plainfield, N. J.

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

PRESIDENT, CHARLES B. CLARK, M. A., Pd. D., Box "K," Salem, West Virginia.

Plainfield, N. J.

WILLIAM MAXSON STILLMAN
COUNSELLOR-AT-LAW
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

Own Your Own Home

Has long been a favorite slogan and a worthy one, but what have we ever done to house the denomination?

Send Your Bonds now for the
DENOMINATIONAL BUILDING

F. J. HUBBARD, Treasurer,
Plainfield, N. J.

The Sabbath Recorder

Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connexion of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and the Dark.—Emerson.

—CONTENTS—

Editorial.—Memorial Gifts That Speak of Love.—Pleasant Memories of Battle Creek.—Sabbath Services in Battle Creek.—Be Sure to Report if Going to Conference.—A Wonderful Country.—Worth Repeating.—Wants to Go Over the Top Before Conference.—The Enemy Within Our Borders	87-102
General Conference, Battle Creek, Mich., August 19-24	102
Quarterly Meeting of the Memorial Board, July 13, 1919	102
Missions and the Sabbath.—Missionary Board Meeting.—Quarterly Report.—“Ought to Set the Matter at Rest”	104-106
Post-War Temperance Problems	106
Southwestern Association	107
Woman's Work.—How Can We Make Our Women's Societies More Efficient?	110
Battle Creek and the Conference	111
Young People's Work.—Speech—Wise and Unwise	115
Tract Society.—Meeting Board of Directors.—Treasurer's Report	116-119
Children's Page.—The Pine	120
Dr. Thomas H. Tomlinson	121
Railroad Rates to Conference	122
Sabbath School.—To All Sabbath-School Officers and Workers	124
Our Weekly Sermon.—Growth	125
Marriages	127
Deaths	127
Sabbath School Lesson for Aug. 16, 1919	128