

The Sabbath Recorder

What are You Doing
for the *Last* Generation--
For Those who Did
So Much for You?

Why Would not Your Part in a
DENOMINATIONAL BUILDING
Make a Beautiful Memorial to Them?

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

It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question can not be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ.—Federal Council.

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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, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Gardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Croslev, 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
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Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Corresponding Secretary—Samuel B. Bond, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.
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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.
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Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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President—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.
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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.
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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. Tittsworth, 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

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WHOLE No. 3,884

Shall It Be a Real Memorial Building? The favorable response to the editor's plea, made in his western trip, for the erection of a real "memorial" building by the denomination is quite encouraging, and gives rise to the hope that the cause may be helped by a statement here of some things which various persons would like to see memorialized.

The one thing many of our people desire to put first, as they think of this matter, is that it shall stand for the principles and faith of the denomination. It should speak to the world in generations to come of the *Seventh Day Baptist* Denomination in a way that will keep prominent the truth that makes us a separate people. It should thus stand as a reminder of the things which both we and our fathers have considered to be worth while, and for which they have sacrificed and prayed. Those who cherish this ideal would like to see the building dedicated as "The Seventh Day Baptist Denominational Building."

Others, and there are many of them in both East and West, desire to see it dedicated as "The Abram Herbert Lewis Memorial." This thought was made prominent in a consultation meeting at Milton, Wis. It was suggested by Professor A. E. Whitford and found a response of approval by those who were present, and the editor was much impressed by the reasons offered for making it a Lewis memorial. Such suggestions as these were made by various persons:

"Dr. Lewis, more than any other man, devoted his life to the entire denomination, and had a strong hold upon the hearts of all our people." "He was a Wisconsin man and a Milton College student," said another, and one person assured us that many Wisconsin friends and people all through the Northwest would gladly contribute toward a memorial for Dr. Lewis. Another man said: "Dr. Lewis was born in New York State and held an important position in Alfred University." Then some one reminded us that his last home for years was

in Plainfield, N. J., in connection with both our church and our publishing interests. His first pastorate was in Westerly, R. I., and two churches in New Jersey were blessed for years by his ministrations as pastor.

Then it occurred to me that Dr. Lewis made the canvass of the denomination for funds to purchase the SABBATH RECORDER. He carried the burdens of care and toil until our paper was at last owned by the denomination and our presses were in running order.

In view of all these things it is no wonder that all over the denomination there are those who would like to see the building named after Dr. Lewis. It is easy to believe that in all our churches and in the homes of many lone Sabbath-keepers there are those who would gladly rally as one man in an effort to memorialize the name and work of this good man.

Now, friends, what is to hinder our uniting these two memorial ideals cherished by different persons, so that the combined objects may be beautifully realized? Let the building itself stand before the on-looking world as a memorial of our *denominational* life and purpose, bearing the inscription: "Seventh Day Baptist Denominational Building." Thus, to all who see it, the one great principle that makes us a separate people will be constantly proclaimed, as from the very house-top.

Then in some conspicuous and appropriate position inside the edifice let there be a suitable memorial tablet dedicated to Abram Herbert Lewis with proper data as to his life-work and as to the esteem in which he was held by the people.

There are others too who offer gifts in memory of loved ones gone. They desire thus to establish a memorial of wife, or mother, or husband, or daughter, or son. Why not have such names carved in bronze to hang in the new building? Indeed, some of us would like to see, in some such way, the names of all who give a suitable sum toward the structure.

In these ways our building can be made

a true memorial of all that Seventh Day Baptists hold dear. And we can see no reason why our people can not unite heart and hand in such an undertaking.

Yes, Keep an Open Mind On another page we publish two brief articles regarding the location of the proposed new building. Both are written in an excellent spirit, and both are by writers living in the Northwestern Association. We have hesitated about opening a pre-Conference discussion, on the location question, in the RECORDER, fearing that such discussion at this time might not be for the best interests of the cause we love. But we do not see how so important a matter can well be settled without giving our people an opportunity to express their views, in a kindly spirit, so that when a referendum to the churches is called for, if such shall be the plan, our friends may be able to make a wise choice. To this end, keep an open mind.

We have been greatly cheered by the expressions of interest in the new building as found during our recent trip. The spirit of unselfish loyalty to the enterprise and the general desire to see the matter going forward as soon as possible are most encouraging. It has become quite evident that our people have not really understood the great need of such a building as we are pleading for. And we are convinced that just as soon as the necessities of the case are clearly understood, there will be a united rally which will soon make the Seventh Day Baptist Publishing House a reality.

The securing of a fund necessary to build without leaving any debt is all-important. And we wish to emphasize the fact that all gifts which come into this fund are held in sacred trust on interest and can be used for no other purpose whatever.

Now the war is over with its many drives for money, and with hundreds of our people holding Liberty Bonds which might be devoted to this cause, there are those throughout the land who express the opinion that we shall never see a more opportune time to go forward with the movement.

One Pastor's Method The pastor of one of our smaller churches keeps the Denominational Building movement before his people by a standing notice plainly written on the

blackboard where the congregation must see it every week. It reads as follows:

Resolved, That we of _____ Church should pledge \$500 to the Tract Society toward the proposed new Denominational Building, to be forwarded when the work goes."

He expects his church will adopt this before Conference.

Don't Make a Mistake About Conference Tickets On page 122, RECORDER of July 28, our readers are told very plainly how to purchase going tickets to Conference in order to secure one-third rates for the return trip. As a last word of caution upon this matter the RECORDER urges every one to study carefully those directions and follow them to the letter. Remember, you must have a certificate from the agent you buy of, or you lose the reduced rate for the home-coming trip. Don't think a receipt will do. It must be a certificate prepared for this very purpose.

Is It Not "Strange"? Who Is to Blame? A letter of recent date from the chairman of the Conference Entertainment Committee at Battle Creek, Mich., contains the following from one of our pastors: "I have just started my annual hunt through the RECORDERS to learn the time of Conference, and have pursued my search unsuccessfully through two months," etc.

The chairman of the committee adds: "This seems very strange to me, as the date appears very plainly in the Seventh Day Baptist Directory." He suggests, however, that if others are uncertain about the date, it is possible that it should be featured a little more prominently in the RECORDER.

For years it has been the policy of the SABBATH RECORDER to keep standing week by week on the inside page of the first cover, not only the date for each coming Conference, but all necessary data as to its officers, its Executive Committee, its Commissions, and all the boards. Since September 23, 1918, for ten months, the first lines after the heading, "SEVENTH DAY BAPTIST DIRECTORY," on first inside page have been standing in clear type: "The Seventh Day Baptist General Conference—Next session will be held at Battle Creek, Mich., August 19-24, 1919."

Friends, please remember, that as soon

as convenient after each Conference, the RECORDER begins to publish in its directory the data as to time and place of the next meeting. This may save some time for any who think an "annual hunt" is necessary.

Benefits of Prohibition In spite of the efforts of liquor men to discredit the good effects of prohibition, the most convincing evidences of the benefits derived from dry laws are constantly coming to light. In New Hampshire the first year after the State voted dry there were over 6,000 fewer arrests for drunkenness in its eight largest cities than during the preceding year.

In La Porte, Ind., the jail has several times been empty of prisoners during that city's first dry year, and where formerly the courts sent, every day, several drunks to jail, the cases are now so few that court is held but four or five times a month.

In Los Angeles, since the law became operative, a little more than a year ago, begging has been reduced 86 per cent; attacks on women 49 per cent; failures to provide for children has decreased 50 per cent; assault and battery cases, 40 per cent; assault with deadly weapons, 22 per cent, and arrests for homicide have fallen off 14 per cent.

The old cry of liquor men, that prohibition would produce an army of unemployed, is proving a false alarm; for, with all the home-coming men from the army, there is still a great shortage of labor in many great industrial centers. There are ten thousand positions open in the city of Detroit alone.

A Drive for the Metric System The World Of Weights and Measures Trade Club is pushing a vigorous campaign to secure the adoption, by the United States and Great Britain, of the metric system for weights and measures. The slogan is: "Keep the war won," and the plea is, "The United States is using the wrong tools for carrying on the world trade." Nearly all nations use the metric system, and if America expects to carry on extensive business with them it "should adopt this simple, logical system."

The movement is approved by many government officials and by business men in both English-speaking nations. They think

a uniform system would save much precious time and avoid misunderstandings and confusion.

"The Last Dollar" A Story of Trust in God A friend in Kansas has sent us the story entitled "The Last Dollar," which we publish on another page. It was taken from an old magazine, and our friend has the following to say regarding the need of men with abiding faith and consecration so well illustrated by the story. In these days we need to remember the words of Jesus: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." She says further: "The need of ministers is just as great as in Christ's time, and I believe there are those who are offering that prayer now. Is it not reasonable to expect that when God gives the answer, those whom he shall send forth will be men of strong faith like the minister in the story? or like some of our own number who have been called to their reward?"

Again she says: "May we not hope that when our people are willing to give the Lord his tenth, we shall see our ministers well provided for?"

Really, one tenth of the income of Seventh Day Baptists, given to the Lord, would go a long way toward making good the forward movements of which we hear so much. Most of our problems would then be solved, and we would be surprised ourselves to see how grandly the work would go on. We should then be spared the disgrace of compelling our ministers to neglect their churches in order to go outside and work in harvest fields and in school work to keep their children clothed and fed.

All last-dollar experiences do not end as well as the one mentioned in that story. We admire the faith in God which the poor man exercised. It is an essential quality for any minister who would succeed in the Master's work. But I don't believe his faith alone would have solved his problem if somebody outside the parsonage had not done something more than pray and trust. If prayer and faith do not result in opening men's pockets for God's cause, then even the most trusting minister must forsake his calling or see his children starve. Pray ye the Lord of the harvest. Don't

forget that! But *Pay ye the harvester* in good coin of the land, or your prayers will not amount to much and the harvest will be lost.

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 territory covered by the Eastern Passenger Traffic Committee, the Southern Passenger Traffic Committee, and the Western Passenger Traffic Committee. These territories cover practically all the railroads under government administration in the United States."

"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, except in the Far West (Colorado to California) they will be on sale August 11 to 16. 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.

I am not careful for what may be a hundred years hence. He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment.—*John Wesley.*

MORE ABOUT RATES TO CONFERENCE.

WILLIAM L. BURDICK

It has already been stated in the RECORDER that the Eastern Passenger Traffic Committee has agreed to grant reduced rates to Conference provided there are 250 who comply with the conditions. Mr. William C. Hubbard, of Plainfield, N. J., has now secured the same concessions from the Southern Passenger Traffic Committee and also from the Western Passenger Traffic Committee. This means that practically all the railroads of the United States will grant the reduced rates provided the conditions already published are fulfilled.

This situation should lead a large number of people all over the United States to attend Conference, for if we can only secure the required number it will be a great saving to those who do attend as well as a great impetus to our work as a people.

CONFERENCE NOTICES

B. F. JOHANSON

Here are some of the things Conference delegates and visitors are asked to notice.

The sessions of the General Conference are to be held in the Tabernacle on West Van Buren Street, West Main Street, and Washington Avenue.

The cafeteria dining room will be conducted in the Sanitarium Chapel, south end of the main building, one block north of the Tabernacle. Where it is not practical for delegates to get their breakfasts at the place of lodging, tickets will be provided for securing that meal at the dining hall. The usual Conference custom of paying for your own dinner and supper will be followed.

Mail for delegates should be addressed in care of Seventh Day Baptist General Conference.

If auto drivers are to reach the city late at night you are asked to call E. H. Clarke, Citizen Phone 3670, or Ivan Tappan, Bell Phone 1724-R. Either of these men will arrange to meet you at a convenient place.

If it should seem desirable to change your place of lodging while here please arrange for the change through the Entertainment Committee.

You are asked to remember to bring bed

linen and towels for your own use, and bring trunks only if it is necessary.

Upon arriving at the railway station you will greatly assist the Reception Committee in giving you your assignment if you will form in line and refrain from visiting. If you have baggage that is checked you will be given another check for this and the baggage will be delivered at your place of lodging. We prefer to take you immediately to your place of lodging even if Conference is in session.

We have a limited number of maps of the city for free distribution. Auto drivers may secure these at the Information Bureau upon request.

The Young People's Board requests Christian Endeavorers to bring Efficiency Charts, banners, mission study books and anything that will be of interest to Endeavorers.

Vocal and instrumental soloists should report to Clark H. Seidhoff. Mrs. Marion Howard Hargis will have charge of the Conference Orchestra. Watch for a notice of rehearsal.

THE DENOMINATIONAL BUILDING

REV. JOHN T. DAVIS

In the little that has been said through the RECORDER regarding the location of the Denominational Building, it has required no special effort to read between the lines, to see that those who raise the question of location are regarded by *some*, at least, to have personal or selfish interests at stake rather than the interests of the cause for which we stand.

In order that the reproach, if reproach there be, shall not rest upon the Battle Creek people, I wish to say that I, and I alone, am responsible for the introduction of the resolution regarding Battle Creek as the location. I ask the attention of RECORDER readers, to the following facts:

It was my privilege, if I mistake not, to be present when the building was first proposed. The thought we got at that time was, that this building was to be a kind of Denominational Building, to be used for publishing house, offices, safety vaults, etc., with emphasis laid on the "home feature" and that while the board felt the urgent need of such a building, they wished to con-

serve the interest of the cause and did not ask for the location in the East.

Believing as I do—that if these objects are attained, the building must be centrally located—our thought turned to Chicago or Milton. But Seventh Day Baptists in Chicago, like Seventh Day Baptists in the great centers of the East, are lost sight of in the great throng. So in thought I settled on Milton as the logical place.

I came to Battle Creek with little enthusiasm for the place, and thought some others were unduly zealous, and questioning if this should be our permanent home. A few months here opened to us a view of opportunities for the spread of Sabbath truth, as is found in no other place among Seventh Day Baptists.

At the time of the semiannual meeting, while without church connection or the prospect of a permanent home in Battle Creek, I offered the resolution asking the Battle Creek Church to take the action that was taken. From the talk in the committee room, when planning for the Seventh Day Baptist Commission, and from the attitude toward advance work taken by the Commission, my hopes ran high regarding Seventh Day Baptists taking advance ground in Sabbath reform work, and believing that no other place offers the opportunities that Battle Creek does, I offered the resolution. Much has been said by some regarding a church building for Seventh Day Baptists in Battle Creek.

This I have not favored because, holding our services in the Sanitarium Chapel brings us in touch with the guests as we could not be in any little church. Besides if the Seventh Day Baptist Church of Battle Creek can not build a church that will compare favorably with other public buildings here, the building will hinder rather than aid. By combining the two, a building commanding both attention and respect could be placed where scarcely a visitor or guest of the Sanitarium would not come under its influence.

Supplement that influence with a quiet, Christian presentation of the Sabbath truth in answer to the inquiries that come in this place, and more will be accomplished than has been since the days of Lewis, Potter and Wardner. I have given thus briefly, my honest opinion of the situation, and am willing to be judged by the people as to

whether I have our cause at heart, or whether I am working to have the building located where I "can see it." But I want to disabuse the mind of every one regarding the responsibility of the Battle Creek people in this matter.

Think of me as you may, but come to Conference, if possible, unprejudiced against the place or people, look the situation over, and decide according to the merits of the case.

I am frank to say, that if our intention is to bring the Sabbath truth to the attention of the world, then I should like to see the building in Battle Creek. If, however, our attitude is to treat the Sabbath and the Sabbath truth as non-essential, if we are to labor merely to maintain our denomination's existence because our forefathers kept Sabbath, then I am just as frank to say that I prefer that the building shall *not* be located in Battle Creek, where it will be seen by so many from all parts of the world.

SPREAD OF BOLSHEVISM PREDICTED

A speaker before a soviet meeting in Petrograd the other day declared that the "heroic red army is destined to fight, not only here in Russia, but in the streets and squares of London, Paris and Rome for the great ideals of communism." He said that the Bolsheviks are now in direct communication with the Spartacans of Germany and that soon the actions of the two will be coordinated. Then, he declared ominously, when the red army is supplied with arms and other military equipment, "the bourgeoisie of London and Paris will tremble anew."—*The Pathfinder*.

In this hour of the world's greatest crisis, while men wait and watch with bated breath, fearing as to what the next development may be, God has not been taken by surprise. He knows the end from the beginning. His great plan was laid at the foundation of the world. No emergencies or exigencies surprise him. His infinite and marvelous work goes on according to schedule, knowing no haste nor delay. The supreme opportunity of this hour is to be so in touch with the infinite God that he can reveal to us his purpose and his plan for our co-operation in the stupendous task to be accomplished in the remaining hours of service.—*George Thompson, M. D.*

THE COMMISSION'S PAGE

"PROGRESS CAMPAIGN" IN REFORMED CHURCH

The 113th session of the General Synod of the Reformed Church in America, met in Asbury Park, N. J., the first week in June. In face of the extensive demands on account of the war, this body reports gifts for general benevolent purposes showing an increase of \$136,228 over the record of the preceding year.

The Synod voted to institute a Progress Campaign for the next five years, one of the objects of which is the raising of \$5,500,000 for the extension of denominational work.

Among the general interests which were presented to the Synod, was the Federal Council of the Churches of Christ in America, represented by the general secretary, Rev. Charles S. Macfarland.

The newly elected officers of the Synod are: Rev. J. Fred Berg, president; and Rev. Jasper S. Hogan, vice president.—*Federal Council Bulletin*.

A FEW HINTS ON THE PREACHER'S LIBRARY

Christian literature presents an endless succession of works in which every type of mind may find all and more than all to build up both mind and heart. The minister's researches in apostolic, patristic, medieval and Reformation fields, if ardently prosecuted, can not fail to enrich his pulpit utterances. The underlying connection between these historical periods has been clearly shown in such an essay as Dr. Martineau's (Volume 4) upon "A Plea for Biblical Studies and Something More." And the addition to a minister's library of at least one standard work upon the apostolic or the following ages is far more likely to improve his own sermons than the reading of volumes of homilies by others. Intellectualism has been the bane as well as the blessing of modernism. Hence we have need of the corrective furnished by books in which faith is fully and freely expressed. They should be carefully selected

and read in the light which later times have cast upon the problems of religion. It is superfluous to mention Doddridge's "Rise and Progress of Religion in the Soul," the best devotional book Puritanism has provided; Jeremy Taylor's "Holy Living," an illuminating volume, and "Pilgrim's Progress," which can not be overlooked by any self-respecting Protestant layman or minister. Edwards' treatise upon the religious affections, though less known, is important as the revelation of a much-misunderstood man's saintly aspirations. Baxter is *facile princeps*, and his "Saint's Rest" a classic of its kind. Behind these familiar names are those of St. Augustine, one of the few great spirits who really loved God with a consuming passion; Thomas á Kempis, with his cloistered calm and sweetness and his subtle unveilings of the human heart, and the inspiring and chastening life of the beatific St. Francis. Pascal's "Thoughts" and Coleridge's "Aids" make the spiritual world real and reasonable. Newman's "Parochial Sermons" are sure to blaze up somewhere and show the secret of his hold upon Christian imagination. The meditations of Dr. John Tauler carry us away from the plains where the struggle is waged—sometimes too far away; but the unusual experiences they suggest are very serviceable. Martineau's "Endeavors" and "Hours of Thought" are as lofty in language as in ideas.

The poets who have been prophets will second in unexpected ways the emotions devotional writers stimulate. A copy of Keble's "Christian Year" at hand on the minister's study table is a constant inspiration and suggestion.

In matters of theology, Fairbairn resembles Macaulay in history. He is addicted to phrase-making and balanced sentences, but he is destined, like Macaulay, to outlive the critics. Gwatkin's "Knowledge of God" and Walker's "Christian Theism" are fundamental books, and give a fine setting to their theme. Bowne, Martineau, Selbie, the successor of Fairbairn, and William Temple, author of "Men's Creatorix," will justify the claims made for their excellence.

Sir Harry Jones' books upon "Browning" and "Idealism as a Practical Creed" are exceedingly useful. The second of his books is based upon Hegel's "Philosophy of

History," and has lasting importance. Forsyth should be read, despite the fact that he is not always easy to read. His "Positive Preaching and the Modern Mind" is a vigorous interpretation of the Gospel which the reconstructive era may yet embrace beyond the belief of some theologians. He discovers afresh to us the unrivaled values of the Bible as the chosen weapon for preaching, and tones up the preacher with a Carlylean effect. Father Tyrell's works are accessible to all, and are models of lucidity and style. Bishop Paget's sermons in three volumes deal with Christian character in an admirable manner. The bishop knew all sacred lore, and compressed into his brief but pregnant utterance what he knew.

Of course Bishop Butler's "Three Sermons on Human Nature" are primal in Christian ethics. But one can not play with them. Their study is a serious discipline and should not be undertaken by the idler who is unwilling to pass grave and difficult matters through the crucible of his own mind.

The Anglican school, as represented by Lightfoot, Westcott, Hort, Otley and Illingworth, is abundant in first-class material for the pulpit. To this school belongs Milligan's "Resurrection of Christ," also his "Ascension of Christ," and perhaps Glover's "Jesus of History."

We have not mentioned American theologians and preachers, because they are better known than those of other English-speaking nations. Arthur Cushman McGiffert and William Adams Brown of Union Seminary write nothing that is not worth while. Drs. George P. Mains, Lyman Abbott, Charles E. Jefferson, George A. Gordon of the Old South Church, Boston, and Dean Brown of Yale are deservedly popular and instructive divines.

Biographies and autobiographies, however apparently interesting, can be read to advantage. The latest, "The Education of Henry Adams," bids fair to be permanent. A good edition of Ruskin, of Edmund Burke, of Rutherford, of the earlier novels of George Eliot, is an investment few preachers will regret. The German, French, Dutch and Scandinavian authorities we leave to the selection of better equipped men.

The books we have named are within the reach of the average minister, and if, as is the case sadly too often, the scanty stipends of our earnest and seeking men do not permit them to purchase these books, a fund should be provided for that purpose. It would be an unspeakable benefit to the ministry of the nation if such a fund did exist and were prudently administered. Young preachers should also be guided in their selection of a library. Too often their shelves are loaded with nondescript volumes or pious effusions which lower their ideals and injure their efficiency.—*Christian Work.*

LOCATION OF DENOMINATIONAL BUILDING

Battle Creek is to be commended for the great interest which has prompted their generous offer. The people there recognize the advantage of a commodious building as an asset to their city and are willing to make great effort for it.

Battle Creek has been the first to start something—to make an offer. The question of place must be decided, but first it must be discussed so that every Seventh Day Baptist will know the facts and be able to arrive at an intelligent decision.

1. Battle Creek is nearer the center of the United States. Plainfield is nearer the center of the world, and nearer trans-Atlantic transportation.

2. Battle Creek has a Sanitarium. That world-known institution of healing should require all the ability of the men located there. It is one of the valuable helps to the denomination. At Plainfield the publishing department of the denomination would have the use of *another* company of men.

Alfred, Salem, Milton, Fouke have their schools, with their especial workers, while all of us help bear the expenses and claim them as ours.

To succeed each department must have the undivided attention of its leaders.

3. Should the money for the building be raised before the location is decided? No Seventh Day Baptist is childish enough to "get huffy" and "won't play" because he can't have his own way. *All* of us *want* the building to be *where* it will be the most *convenient*. Let us have all the facts to help form a decision.

4. The building and boards *must* be at the same place. Monthly meetings and reports are necessary. Time is valuable and railroad tickets are expensive.

5. "Business as usual" is a valuable slogan in reconstruction. There must be less friction (friction wears out the machinery) in using the same boards, which nevertheless are not the same men year after year, than there would be in electing all new men at once.

6. Money received *now* from outside printing must not be overlooked. Every one knows that it is slow work to get customers in a new place even when your work was perfectly satisfactory at the old stand.

7. Business could continue almost without a break even while installing the machinery in the new building at Plainfield. Probably some of the machinery which the denomination now owns could be used in the new building at Plainfield, but if the building is to be at Battle Creek would we have to sell for one-half price or for scrap iron and buy new at Battle Creek?

8. Why *change* unless there are decided *advantages* in favor of a change?

MRS. L. L. COALWELL.

Ulen, Minn.,

June 21, 1919.

BATTLE CREEK AND THE CONFERENCE

IV

REV. H. D. CLARKE

We thought the RECORDER readers had been sufficiently informed (afflicted) on matters and things pertaining to our forthcoming Conference, but the Publicity Committee asks for a parting word by way of a P. S. this last week before the "great meeting."

It is conceded that the prime object of this Conference is spiritual, the upbuilding of the Master's kingdom and the spread of the gospel of faith and obedience. Let no one lose sight of that. But there are material things connected with all this. It is no easy thing to sit for a whole week, three sessions a day in a church building and possibly warm weather, and so it is proper to have some recreation, entertainment, and some of it will be educational. We have already mentioned the promise of the city's Chamber of Commerce to take the dele-

gates through the city in autos, a sort of parade of Seventh Day Baptists with their badges on, and suitable placards on perhaps every fifth or tenth auto. Delegates coming with their autos are invited to join the procession with their own machines, and make any suitable decoration they wish.

On arrival in Battle Creek, autoists are requested to report at once at the office in the Tabernacle when they will be assigned to homes after registration.

Parties of such as wish to make the visits will be organized to be conducted through such factories as the Duplex Printing Co., the plant of Armour Company, the Carton Co., Advance Rumley Threshing Machine Works, a great factory, greatest of its kind in the world, and other plants.

Free breakfasts will be served by the great food factories, Postum Cereal Company, and Kellogg's Corn Flake Co. All who wish to visit these wonderful places for visits and breakfasts will need to register after arrival, as the number will be limited to about 250 guests at a time. At the former's great office is an art gallery famous for its costly paintings and specimens of art. Courteous guides will take you through this and the factory.

Other features for your education and entertainment will be announced after you have registered at the Tabernacle and from day to day in the proposed Conference Bulletin.

You will wish to secure the city dailies that are expected to publish each day extensive accounts of the Conference with cuts of speakers and leaders among us. Unless we fail (and fail is not in the Battle Creek Dictionary) we will have an efficient reporter. These papers will be on sale at the Tabernacle office or by our Conference newsboys.

Secure your badges and wear them through Conference.

Now buy your ticket as per information given in the RECORDER or put your auto or airplane in running order and start for CONFERENCE.

Do not think of your faults; still less of others' faults; look for what is good and strong; and try to imitate it; your faults will drop off, like dead leaves, when their times come.—*Ruskin.*

MISSIONS AND THE SABBATH

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

MONTHLY STATEMENT

July 1, 1919, to August 1, 1919

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society.
Dr.

Balance on hand July 1, 1919	\$2,391 88
Cartwright Church	30 00
Riverside Church	28 71
Marlboro Church	7 30
Marlboro Church, Sabbath School	22 81
Marlboro Church, Marie Jansz	25 00
Farina Church	57 80
First Brookfield Church	49 18
Plainfield Church	8 80
Nortonville Church	128 50
Waterford Church	13 50
Independence Church	19 47
Syracuse Church	1 00
Carlton Church	24 00
Los Angeles Church	15 00
White Cloud Church, Mr. and Mrs. E. G. Branch	8 26
Friendship Church	80 00
Western Association	17 69
Mrs. Mary C. White	5 00
W. H. Tassell	10 00
Memorial Board:	
Church, Utica, Wis.	13 86
D. C. Burdick Bequest	224 23
D. C. Burdick Farm	44
E. L. Babcock Bequest	235 73
E. K. Burdick Bequest	19 81
Missionary Society	39 36
S. P. Potter Bequest	24 81
H. W. Stillman Fund	121 59
Rev. James H. Hurley	3 60
Rev. George P. Kenyon	10 00
Gentry Church	50 00
Fouke Church, return on salary	16 00
Lydia F. Chace, Debt Fund	4 00
	\$3,707 33

Cr.

Rev. L. A. Wing, June salary	\$ 37 50
Mrs. Jennie Carpenter, April-June salary	25 00
Charles Thorngate, April-June salary	25 00
Anna Crofoot, account J. Crofoot	12 50
Rev. W. D. Tickner, April-June salary	25 00
Rev. S. S. Powell, April-June salary	25 00
James M. Pope, April-June salary, W. Randolph	25 00
Rev. J. J. Kovats, June salary	20 00
Jesse G. Burdick, June salary, Italian Mission	29 16
Rev. George W. Hills, June salary	58 33
Rev. J. H. Hurley, June salary and traveling expenses	86 41
Mrs. Angeline Abbey, April-June salary	25 00
Rev. W. L. Davis, April-June salary	25 00
R. R. Thorngate, April-June salary	25 00
Edwin Shaw, salary, rent, etc., for June	85 00
Rev. Leon D. Burdick, April-June salary	25 00
Stephen J. Davis, June salary	25 00
Anna M. West, June salary	33 33
Dr. Rosa Palmberg, June salary	33 33
R. J. Severance, traveling expenses and freight charges, to move	389 95
Mrs. Ada V. Spencer, July salary of T. L. M. Spencer	50 00
Marie Jansz, part of salary April-June	20 00
George E. Crosley, apportionment to Missionary Committee of Northwestern Association	100 00
G. Velthuysen, Holland appropriation	119 50
Dorothy P. Hubbard, June salary	22 05
Treasurer's expenses	20 00
	\$1,367 06

Balance on hand August 1, 1919 2,340 27
\$3,707 33

Bills payable in August, about \$ 800 00
Notes outstanding August 1, 1919 3,000 00
E. & O. E. S. H. DAVIS,
Treasurer.

THE LAST DOLLAR

He gave it to his wife with a sigh, yet with a look of resignation.

"It is our last dollar," he said. "But the Lord will provide."

The Rev. James Spring was minister in the little mountain village of Thornville. He was poor, and his congregation poorer. Often before, he had been very near his last dollar, but he had never actually got to it until today.

"So you've been always saying," sobbed his wife; "but what is to become of us when this is gone! They won't trust us any more at the store, and your salary won't be due for three weeks, even if you get it then. Why do you stay here, when the people are so poor?"

"I have no other place to go to; nor money to travel to it. My work for the present is here. He feedeth the young ravens; He will surely feed us."

"I wish I had your faith, but I haven't and it won't come to me. Oh! what shall we do!" and she wrung her hands despairingly. "My poor children."

"Once I was young, and now I am old," solemnly said her husband, speaking in the words of the Psalmist, "yet never have I seen the righteous forsaken, nor his seed begging bread."

As if in answer to this pious ejaculation, there came a sudden knock at the door. While the minister and his wife had been talking a storm had been raging outside. On opening the door, a traveler, quite wet, entered.

"I was coming through the forest from Maryville," he said, "and ventured to stop at the first house I saw. My horse is in the shed. Do I take too great a liberty?"

"Not at all," answered the man of the house. "We have but poor shelter, as you see; but there is a good fire at any rate."

It was in the kitchen where this conversation took place, for this humble house boasted no parlor, and the kitchen was dining-room, drawing-room, living-room and all.

THEOLOGICAL RECONSTRUCTION

REV. W. D. TICKNER

Reconstruction is the order of the day. Political, social and religious organizations demand it. Empires have fallen, and frantic efforts are being made to build a new order of things upon the ruins. Social relations have been strained to the breaking point. Dogmas of the church have not escaped the destroyer.

To reconstruct sanely, and rebuild upon solid foundations requires wisdom in no small degree. Political reconstruction would be comparatively easy were the social and religious organizations founded upon the eternal rock of truth. Social reconstruction will be an easy matter, when our conceptions of God and man have been clarified from errors. Not that we must wait for such social status until all errors concerning God and man have been rectified, but until the gross errors of modern theology, born of German skepticism, shall have been superceded by a more reverent belief concerning God, society will never be safe.

Theology, whether taught at mother's knee or at the seminary, is the foundation of all political and social states. "If the foundations be destroyed, what can the righteous do?" So sang the ancient bard, and never in all history has this been more fully exemplified than during the past half century. Having built (perhaps unconsciously) upon other foundation than the apostles and prophets, wood, hay, stubble have formed in some measure the superstructure. The worthlessness of both foundation and superimposed edifice have been proven beyond all question. It failed to stand the fire test.

Grave questions have arisen in the minds of thoughtful men and women as to what the future has in store for the churches and Bible schools. Churches are pastorless. Pews are empty. Young men are not attracted to the ministry as heretofore. Modern theology is not confined to the seminary nor to the ministry. It has not been hidden under a bushel. This trend of thought has so influenced the mind of all classes that many see no necessity for churches or pastors. The Bible school as a necessary consequence is devoid of desired results because the authority of the

The stranger proved to be a man of education and intelligence, and in conversation with him the minister forgot his troubles and was reminded of his earlier and brighter days, when intellectual companionship had not been the rare thing it was now among these hills.

At last the storm abated, and the stranger arose to go. His host accompanied him to the gate, and watched him until he disappeared behind a turn in the road.

"See here, James," said his wife, eagerly, when he returned to the house. "I found this on the table near where the gentleman sat."

It was a \$50 greenback, wrapped hastily in a bit of paper that looked as if it had been torn from a pocket-book, and on the inside of the paper was written the verse of the Psalmist, which it now appeared the traveler had overheard.

"I thought he was writing the direction he asked for," said the minister. "He means it for us. Thanks be to the Lord! Did I not say, my dear, he would provide?"

His wife burst into tears. "God forgive me!" she said, "I will never doubt again. The Lord surely sent this stranger to our aid."

"And He will still provide," replied her husband. "Whatever my lot may be, here or elsewhere, in Him I trust."

A month later, a letter, a rare event, came to the "Rev. James Spring." It was as follows: "Rev. and dear sir—The church at Maryville has unanimously called you to its pastorate. The salary is fifteen hundred and a good parsonage house." The letter concluded by saying: "The writer of this first came to know you by your hospitality to him a few weeks ago. He overheard you, in a moment of great distress, speak with such great faith, that he feels you are just the person for this charge, and on his recommendation this call has been made." Maryville was the county town, a rich and thriving place in a broad and fertile valley, at the foot of the hills.

So a young man as yet without a family took the missionary church among the hills, and the Rev. James Spring accepted the call.

But he does not forget the past, and often when people show want of faith, tells them the story of the Last Dollar.—*Wood's Household Magazine.*

Scriptures, once called the Holy Scriptures, has been seriously questioned by the leaders. What boy or girl, what young man or woman, would care to spend an hour or more studying a book, musty with age, and as unreliable as it is musty? Why grieve over empty pews and decimated classes in our Bible schools and at the same time foster the *very thing* that has caused such conditions?

There is no use of thinking to build safely either politically or socially unless we discard the foundation of modern theology, uncover the old foundation of the apostles and prophets and build thereon; make Jesus Christ the chief Corner Stone. Peace and good will to all will come only when we recognize the absolute authority of God's word as revealed in Holy Writ. Theological reconstruction is, therefore, of supreme importance and the sooner we rectify the error into which we have been led, the sooner we will rejoice over the return of the prodigal son, the sooner will we hear men and women crying, "What must I do to be saved?"

Adams, Wis.

THE PUBLIC SCHOOL AS AN AMERICANIZER

The agency *par excellence* for Americanization is the public school. It is the formative years that produce the complex of ideas, ideal habitudes, and traditions which make the American. Said a shrewd Roman priest: "Give me the first six years of a child's life, and you others can have the rest." It is, therefore, in the highest degree necessary, if the "melting-pot" is to turn out a consistent and genuine product, that the public school shall be kept up to the highest possible level of excellence. But a school, like a home, is not a geographical location—a mere matter of latitude and longitude—nor yet is it the mass of inorganic matter which we fashion and pile up and call an "institution." It is an atmosphere. And, as the atmosphere of the home is generated by the guiding personalities in it, so is the atmosphere of the school generated by those who supervise and give instruction. If we want good schools, the *sine qua non* is good teachers. But the good teacher is a specialist or an artist comparable with the good doctor or

preacher, and can not be picked up at any street corner. He must also possess character, in addition to technical equipment. He must have quality, and quality is something that must be paid for. The laborer of this order is certainly worthy of his hire. Yet the profession of teaching stands a chance of progressive impoverishment by reason of the inadequacy of its material rewards. The teacher may be willing, and generally is, to take the vow of poverty; but he will not continue always to take that of penury. He can not give out the virtue that is in him if he is never free from petty and sordid harassment. If we are anxious to Americanize—and there is nothing that we should be more intent on doing, in our own interest, if for no loftier reason—we must not be blind to this vital method, must not neglect it in favor of methods of more immediate impact but of less fundamental and less comprehensive character.—*The Review.*

THE GLOW WORM

MARY S. ANDREWS

While driving home from town
One cloudy, starless night,
'Twas hard to keep within the road,
Without one ray of light.
In ditches on both sides,
And culverts, the danger lay,
So one decided to go on ahead,
To show the driver the way.

She called and talked and sang,
Until her throat felt raw.
Then, by the side of the road so dark,
A little glowworm, saw.
Gladly she took it up,
With its small but steady light
As a guide, she led her loved ones home,
On that dark and dreary night.

One may not know what hour
His light, though small it be,
Is helpful to others, and so it should
Ever shine steadily.
It may guide others home,
Or be of untold worth
To some who travel life's darkest road,
Where dangers and fears have birth.

The men whom I have seen succeed have always been cheerful and hopeful, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men.—*Charles Kingsley.*

WOMAN'S WORK

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

Just a little love here, just a little help there,
Makes this world go better everywhere;
Just a little smile here, just a little tear there,
Helps somebody else his load to bear.

Just a little word here, just a little song there,
Lifts from heavy hearts their weight of care;
Just a little cheer here, just a little hope there,
Drives away the cloud of dark despair.

Just a little trust here, just a little faith there,
And the world a brighter face shall wear;
Just a little day here, just a little night there,
And eternal life with God we'll share.
—*Mary McKimmon McSwain.*

SOLILOQUY ON WEEDS

LOIS R. FAY

One day while having a battle with the undesirable growth of weeds in the asparagus bed I commenced this soliloquy, and often since, when a similar battle has been going on, the thoughts have run on, marvelling at the immensity and variety of weed problems, and the striking individuality of the different weed specimens encountered.

Many professional as well as amateur gardeners probably have temptations to join the sluggard's band, when a particularly weedy patch must be subjugated, and my temptation came in a very subtle and amusing way. The tempter seemed to say, "Well now, you don't need to pull out all these weeds. You remember the parable of the wheat and the tares. Let both weeds and asparagus grow together until harvest, as the Bible says, and then you can burn over the whole thing."

So I sat in the shade of a tree close by and viewed my battleground. I wondered if I couldn't follow the tempter's suggestion and escape a lot of hard work in the hot sun. Some gardeners did that way, I knew; why not I? Some very devout people have very weedy gardens; and what's the harm? Perhaps it is wrong to waste valuable time, strength and thought on such a menial task. The tempter made me view myself in much the same regard John Bun-

yan had for the man with the muck rake; but only temporarily. For shortly I remembered how the tempter sought to spoil Jesus' life by misapplying and misconstruing scripture. I recalled to mind how wheat is sown broadcast, and there is a wise reason for letting wheat and tares grow together till harvest. The reason is, "lest while ye gather up the tares ye root up the wheat with them." It would have been a mistake for me to have gone into a near-by grain field and uproot good grain while trying to exterminate the weeds therein; and there are other instances where discretion in weeding is better than mistaken zeal.

But my asparagus was sown in rows and its roots buried very deep, so there was no danger of injury to the plants by destroying the surface weeds. Therefore with a shot at the tempter to let him know I recognized a parable in the mouth of a fool, I pitched into the weeds with a desire to make up for lost time; and the tempter, who as of old sought to deceive a feminine heart by quoting scripture, fled.

The work was hard in those beginning days of inexperience with weeds, and ignorance of proper tools; but the acquaintance and experience gained with individual characteristics of garden enemies and the similarity between them and humanity's soul enemies, more than repaid the expenditure.

In the frequent encounters on this field of battle I fought with dock, dandelion, sorrel, pusley, pigweed, chickweed, clover and witch grass. I found pigweed the most high-minded of all my foes, but shallow-rooted, and therefore easy to subdue. It could be pulled easily, and when pulled wilted very quickly; but how soon I learned to despise sorrel! This weed sends runners underneath the ground, which become firmly rooted in the soil before the leaves make any appearance above ground. There is little to get hold of, in hand to hand encounters with sorrel; if one pulls at the tops, the plant usually breaks off, leaving the root still growing in the soil. Sorrel in a garden indicates an impoverished condition of the soil, and if one tries to eradicate it by pulling it, as can be done with pigweed, the conflict is not always successful. If, instead of pulling, the elements lacking in the soil are supplied by

fertilizer, sorrel simply will not grow. I have seen several sorrel-infested garden patches freed from this weed by the application of lime.

Dock is another curious type. In its early days there are a few long thin leaves which slyly evade the cultivator, but which will break off very readily when pulled by hand, leaving the root firmly buried out of sight, ready to send up renewed growth when the gardener is off duty.

But the dandelion is even more baffling. It exceeds the tenacity and productiveness of the dock, besides having apparent power to form a new head after being beheaded with a hoe. The more humble weeds, pusley and chickweed, seek to survive by different tactics. When pulled up, they have the faculty of being very tender and fragile. They give way so easily that one is in danger of overlooking the broken sprigs that may fall in some shady nook, and sprout up again with new life; or an inconspicuous root may be left to sprout up again. Furthermore, if the dying sprigs of pusley have any seed formed, this seed will ripen as the plant dies, and thus perpetuate the species.

There is no lack of variety in this battlefield; for in addition to the foes mentioned above, all along the side grows witch grass, whose sharp underground runners would take possession of a whole row of the asparagus unobserved, if eternal vigilance did not carry on deep and thorough cultivation there. I have heard farmers say witch grass is the most dreaded weed in all their experience, but to us, living on a side hill farm, this weed sometimes is a benefactor; for its roots persistently hold the soil on banks and slopes where the water would otherwise erode the soil very destructively. Still in the gardens witch grass must be fought as an enemy. But clover presents phases even more interesting, though it is like witch grass in that it is not always a malefactor. Clover is in reality a most benevolent plant, full of nutriment for cattle, enriching the soil wherever it grows, science has discovered, by taking elements from the air and depositing them in the soil, for the sustenance of other plants. Every farmer I know is glad to see this little benefactor coming up in his fields and by his roadsides in its clever and unassuming way; and some will pay surprising sums

for clover seed, in order to secure a crop and plow it under as a fertilizer. Yet here in my asparagus bed I must fight to exterminate it, along with other weeds, pulling it up and shaking the soil from its roots mercilessly. I could not help querying, as I paused, an uprooted plant suspended in my hand, its tender roots and curious nodules exposed to view, "What is the reason that clover is an enemy in my garden, but a friend in other places?" And this answer seemed to come on the hillside breeze: "It all depends upon the purpose of the guiding mind."

To the housekeeper who purposes to raise asparagus for human food, clover is an interfering weed. To the farmer or stock man, whose purposes are different, clover is a valuable adjunct. As I pondered this curious phase of the weed situation, there came a little light on that greater problem so often expressed: "Why does God allow good people to suffer?" The same laws of justice that upheld my extermination of clover in the asparagus bed, uphold the Guiding God of the universe, whose plans are carried out on principles similar to those employed in tilling the soil. He is introduced to us by Christ as "The Husbandman." We may witness the suffering and sacrifice of some one or something apparently good, and may be tempted to doubt the wisdom of God; but with weed analogies in mind, it is not difficult to perceive the existence of a higher purpose than what our finite minds can fully understand. And though our finite existence is much like the existence of the grass of the field, the human being is gifted with a will, which may choose to work in harmony with the Divine purpose, and thereby escape the destruction which falls on those not in harmony with the Infinite.

My experience with the clover, the pigweed, the sorrel, the chick weed, the pusley, and kindred foes, is in a measure a thing of the past now; for by judicious use of improved tools at frequent intervals the former arduous battle does not have to be repeated. It is with garden weeds as with all faults which require correction. A season of ignorance, carelessness or neglect occasions results which necessitate a strenuous battle before the tangle can be straightened out; but constant vigilance and faithful cultivation will preserve the life of

desirable growth and check the undesirable, or better still, prevent it, both in the garden and in society.

The analogy of sorrel and conditions in human life will bear emphasis. There are faults which are like this bitter weed, thriving in home and community life because the soil is impoverished. Perhaps it is waywardness and insubordination of youth, concealed at first, but rank and bitter in the end, and almost impossible to eradicate, superinduced by parental ignorance and injustice. Perhaps it is intoxication, superinduced by poorly ordered cuisine and uncongenial domestic surroundings. Perhaps it is Sabbath breaking, superinduced by misunderstanding of the issues of life.

Thus the similarity between soil enemies and soul enemies might be unfolded indefinitely. In both departments are found the lofty, the cunning, the hydra-headed temptations, seeking to crowd out desirable fruits. Experience with methods required to subdue the former is a great help in subduing the latter, and the same God is ready with his assistance in both departments.

Princeton, Mass.

THINK BEFORE YOU PUFF

The following article was written three years ago, following a series of talks to college students. The manuscript was sent to ten of our principal magazines, including one published especially for young folks. Many editors spoke highly of the treatment, one even saying that the author did not go far enough; yet all declined to publish it, for various reasons or for none at all. The author has nothing to add to the original manuscript except to say that since it was written smoking has begun among the young women students of the university where the talks were delivered. And why not? "Sauce for the goose is sauce for the gander."

Smoking appeals to the impulses of men rather than to their judgment, for which reason they drift into the habit with less deliberation and less real weighing of pros and cons than are employed in the traditional horse trade, the purchase of a vacant lot, or the choice of clothes, not to mention the selection of an automobile.

Smoking once begun commonly lasts for life with results not limited to the individual, but extending to all with whom he comes in contact—men, women and children. Certain advantages must come from smoking, else how shall we account for so general a habit with its many inconveniences, its noticeable disadvantages, and its conspicuous infringements upon the rights of people not addicted to the habit? The personal consequences to the smoker are often greatly overstated, except for excessive users, or those especially susceptible to this particular drug.

But whatever the advantages, many good people, including most women, get on very well without them; and surely in a matter of this importance, the consequences of which last through life like a proposal of marriage or the choice of a profession, it is the part of wisdom to bestow as much critical thought upon it as in the location of a residence or the investment of capital. Upon this point there can be no discussion.

What are the facts encountered by the inexperienced young man; for example, a freshman entering college? What is his opportunity to decide the question of smoking by deliberate judgment based upon all the facts in the case? He finds that nearly all gatherings for men are known as "smokers"; the obvious and expected thing of those who go is to smoke. Large numbers of men indulge the habit only at smokers, frankly acknowledging their dislike of tobacco, yet yielding to the spirit of the occasion. The young man soon learns that in nearly all places where not positively forbidden, smokers assume the right to indulge their habit regardless of the comfort of those who do not smoke.

He finds powerful commercial interests ready to supply pipes and tobacco free of cost for young men's gatherings. He finds the most attractive advertisements and the most costly prizes adroitly designed to increase the use of tobacco. The prominent figures in the fashion plates are well-dressed young men with cigar or cigarette held jauntily between dainty fingers. The hero of the magazine article or popular novel is shown in careless luxury inhaling the incense of "the fragrant weed." (A few years ago it was a pipe and bulldog. Something seems to have happened to the dog.) Many of the most prominent men in uni-

versities are inveterate, even aggressive smokers, with just enough bravado and rakishness to appeal powerfully to an inexperienced boy. Against all this he finds very little that is aggressive or even visible. While the smoker is active and assertive, the non-smoker is relatively absent, or if present, he is inactive and silent as to smoking and often the butt of good-natured banter, thoroughly understood among friends, but easily misconceived by the boy. What wonder that he is swept off his feet, no matter what may have been his bringing up.

Now, if there is one thing that appeals to the young man more than adventure, it is fashion; and if there is one thing he can not stand up under, it is ridicule. Under all the circumstances, he is led as a lamb to the slaughter with scarce a fighting chance to use his own judgment. The active influences are all upon one side, and there is practically nothing to challenge his judgment.

As a matter of fact, the habit once formed is altogether likely to become permanent. The real question is not, Shall I smoke or not smoke now? but it is, Shall I smoke or not smoke through life, with all it means to me and to my family? Some men say, "I can smoke or leave it alone"; but the facts are, in general, that once begun men continue smoking through life. A few do quit the habit—just about enough to show that it can be done, but not enough to establish a working criterion. Indeed it is doubtful if the percentage of those who discontinue the habit is as high as that of legitimate divorces.

The effects of tobacco are not confined to the user, but the babe in arms whose father smokes in its face is taking early lessons in the tobacco habit. It is little wonder that many a woman frankly admits that she enjoys the smell of a good cigar. She is brought up to it, and why should she not enjoy it? Yet this is not a natural appetite, for no baby ever failed to wince when the first tobacco smoke drifted into its face, and nearly everybody who smokes must learn the habit with more or less discomfort.

Smoking is a relatively costly habit. To the wealthy or well-to-do this may be of little consequence, yet most men have more or less difficulty in "making both ends

meet"; and in general the prospective smoker should realize that the habit will represent the price of a good library, and he will do well if it does not duplicate the cost of his clothing. The total outlay is enormous, and it comes largely from those who can ill-afford it.

Few smokers of middle age will deliberately advise a young man to begin the habit. I have never known one to do so. "Stay out when you can," is the common advice of those who have tried it, however enthusiastic they may be about the use of tobacco themselves.

Smokers may as well understand that tobacco is exceedingly offensive to most people who are not addicted to the habit. They often say in remonstrance, "I suppose that people generally, excepting some women, of course, like the odor of a good cigar." Certainly not, for if such were the case they would smoke for themselves. Many women do really like it, having been brought up to it from babies in their father's arms, and such are deterred from smoking (when they are deterred) only by custom, while others are made positively ill by it. So far as men are concerned, however, it is a perfectly safe assumption that non-smokers do not like tobacco smoke. Indeed, it is well within the facts to say that it is as disagreeable to them as it can possibly be enjoyable to the smoker. Hence the comparative absence of non-smokers from men's clubs; hence some of the financial difficulties in keeping the clubs alive.

To obtain the smoker's point of view, I wrote to a half dozen intimate smoker friends, asking two questions:

1. Do smokers understand that in general tobacco smoke is probably as offensive to the people who do not smoke as it is satisfying to the smoker?

2. How can we justify the fact that smokers have taken possession of practically all public places, such as hotel lobbies and dining rooms, smoking freely even in elevators, ladies' parlors, and observation cars?

Quite to my surprise no light was thrown upon either proposition by any of the answers made, except to cite the fact that others than smokers also intrude upon their neighbors' rights—as witness noisy boys and girls, and mothers with crying babies.

The writer can not of course defend the

noisy youngster, the rude boy or the giggling girl in public places; but the mother has a right to her baby even when she travels, and babies too small to be spanked will sometimes cry. But, if the smoker who makes a nuisance of himself should encounter frowns as promptly and as vigorously as do mothers of crying babies, they would soon be as scarce as the offending infant.

One friend in reply frankly confessed that there is no satisfactory answer to either question. Another said it was all a piece of male intolerance. Still another admitted that his observations led to the conclusion that the smoking habit tends powerfully to the selfish overriding of the rights of others.

One correspondent said that smokers are deceived because non-smokers so often profess to like the odor of a good cigar, and that hotels permit smoking in lobbies and dining rooms because the vast majority of patrons are smokers. Neither of these answers will suffice, because the non-smokers who like the odor are mostly women, and because the habit of asking whether smoking is offensive has well-nigh disappeared. When observed at all it is as a kind of aside while preparations are in progress, and of course if one's neighbor already has his cigar in his hand with match suspended, most men will yield with the best grace possible to what seems to be a superior demand.

Even in hotel dining rooms it is a very small minority that indulges the habit. This minority, however, becomes little short of a public nuisance to many guests and makes the use of the dining room impossible for some who have a perfect right to its service. The writer's mother, for example, positively can not eat with the odor of tobacco smoke; yet who would deny her the right to the dining room? So thoroughly have the smokers taken possession of things in the last decade that I know of no first-class hotel in the United States where I could entertain my mother at meals except in her private room. Is this galling? Is it right? Can it last?

The smokers of the stories are all young, dashing and natty fellows. Those of the clubs are either middle aged, comfortable and complacent, or young devotees struggling by every possible device to imitate,

often absurdly, their conception of the ideal man of the world. All this is attractive, not to say seductive, to the young man making his first halting entry into the society of men and desiring above all things to seem very much at ease, if not indeed blasé.

A half century ago women smoked as freely as men, and I am bound to say that they threaten now to resume the habit. Chewing was then fully as respectable as smoking, and generally preferred by young men as more easily concealed from the family. Now, few that pretend to respectability would care to have it known that they chew tobacco even in private, the practice having been fully recognized as intolerably filthy. Compared as to offensiveness honors are easy between the two. There is of course much more that is natty and social about the smoking habit and this is doubtless the chief reason for its being more prevalent.

If smoking is good for men, and altogether desirable for them, then it is equally good and desirable for women. There is, and can be, no good argument against it; yet I never heard a man admit that he desired a smoking woman for a wife. Why not? Is smoking a privilege to be denied to women? Not so, in these piping days of liberty. Men can not go on indulging in any form of male intolerance without having it speedily imitated, first by their sons and afterwards by their daughters.

Do we want the smoking habit fastened upon our women? If so we are in a fair way to have it. If not, we shall need to do some steady thinking, and that speedily. Are the women so much more refined than we, and will their refinement protect them against a habit that we do not approve—for them? At this point even the smoker is in danger of being driven into an admission that the habit is unworthy of thoughtful men.

Here then are some of the considerations that the young man must weigh in the balance over against the seductions of a social habit: Its characteristic drug effect; its probable permanence as a personal habit; its cost as compared with the necessities of life; the fact that in general smokers do not advise it; the fact that it is a habit the effects of which reach all who are in the vicinity; its real offensiveness to many, likely a full three-fourths of all the people; its

effects upon little children; its undoubted influence upon the finer sensibilities as to courtesy; the condition in which it leaves one in old age, with impaired physical powers and dependence upon others; its inevitable extension to women if the habit continues and is brought into general practice through enforced tolerance; the spectacle of a woman addicted to the use of tobacco as a wife and mother of little ones—all these will be considered by the thoughtful man who has a fair opportunity to think it out before beginning to smoke.

If, after due consideration of all the facts, the man decides to smoke, he must be conceded the right to do so; but this right implies corresponding duties, and his plain obligation is so to practice his habit as not to offend others in any way. If he is certain that he can and will do this, not only now but during all his life, let him smoke; and may God bless him.—*Eugene Davenport, LL. D., Dean of the College of Agriculture, University of Illinois, in the Farm Journal.*

JOINT WORK FOR RACE JUSTICE

Practical fruitage of the Interchurch World Movement is already ripening in the South from two remarkable conferences on Christian reconstruction brought about chiefly by the insistent energy of Fred B. Smith. One of the two was white; the other colored. The former met at Atlanta; the latter at Tuskegee. The two gatherings were in constant intercommunication. In the outcome they agreed on the appointment of a joint interracial commission whose duty is to cultivate sentiment in the South—and in the North too, we hope—for sounder Christian relations between white and black Americans and especially to press on public attention a program of justice to the negro in which both assemblages concurred. This program after recommending to both races "less talk and more practice" announces five points of right to which colored people in this country are entitled and which honest whitemen ought to see that they get. These specifications are:

1. Equal wages for equal work.
2. Respectable traveling facilities.
3. Decent housing.
4. First-class schools.
5. Equality with white citizens before the law.

While the war was on and colored soldiers across the seas were shedding their blood with unsurpassed heroism for the cause of common humanity, it was again and again observed by thoughtful men that the United States could not fail after the war to do everything fair and right for the race of former slaves whom these heroes so gallantly represented. There were no race contempts in the army, and the facts that made race prejudice impossible there were bound to make it absurd at home when the soldiers were at home again. And now to see that prophecy coming already to fulfillment is superbly encouraging—doubly cheering to lovers of the church because church men in both races are those that take first measures to make good this new demand of the times. To the thought of the *Continent* nothing else quite so promising has developed in the troubled area of the so-called race problem as this wholesomely business-like "bill of rights" for the colored people. It passes by indeed many delicate questions for which a solution is not in sight. But if honorable men of both complexions can jointly bring into effect these five indisputable reforms, the habit of cooperation will by that time have developed to a strength and facility before which other difficulties will yield far more easily than present hopes can imagine.—*From the Continent, by permission.*

NEW YORK HAS MOST AUTOS

With over 441,000 automobiles owned by residents of the State, New York has more machines than any other State in the Union. With respect to per capita ownership, however, the Empire State stands well toward the bottom of the list. Nebraska has less than 173,400 autos, yet she is rated as having more per capita than any of her sister States; as given out by the bureau of publicity of the Omaha chamber of commerce, there is one automobile to each 7.8 people in the State. California stands next with one machine to each 7.9 residents. Iowa has one to each 8.1 persons; South Dakota, one to each nine; Montana, one to each 9.7; Kansas, one to each 10.7; North Dakota, one to each 11.2; Arizona, one to each 11.5; Minnesota, one to each 11.5; and Michigan, one to each 12. Mississippi, averaging a car to each 168 persons, stands at the foot of the list.—*The Pathfinder.*

YOUNG PEOPLE'S WORK

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

FOLLY OF PRIDE

GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,
August 23, 1919

DAILY READINGS

Sunday—National pride (John 8: 33, 34)
Monday—Pride of power (Ex. 5: 1-13)
Tuesday—Spiritual pride (Rev. 3: 14-22)
Wednesday—Knowledge makes proud (I Cor. 8: 1-13)
Thursday—A cure for pride (Phil. 2: 1-5)
Friday—The end of pride (Rev. 18: 7, 20-24)
Sabbath Day—Topic, Folly of pride (Prov. 16: 1-19)

BY WAY OF SUGGESTION

"God is love" and love is of God. I Corinthians 13: 4, says, "Love vaunteth not itself, is not puffed up."

"Pride goeth before a fall"—the proud spirit soon turns to self-sufficiency and selfish disposition, and human kind refuses to tolerate such an individual or group of individuals.

National pride has cost many nations their fall and disgrace. Boasting of their strength has caused jealousy to arise and a humbled nation has almost invariably resulted. Rome, Greece, and other nations of long ago, Germany of today, mark the action of fate on pride. As a nation we dare not become too proud lest we forget our standard of living—"In God we trust"—and resort to material sufficiency. It is human nature to depend on the material rather than the spiritual things of life. A man boasts of his health and says, "I have no need of God, see how healthy and strong I am." Sickness comes and strikes that frail human frame and he begins to see how his pride was built on things material—a house built on the sand. We must be deeply founded on bed rock—seeking spiritual growth. In Christ we find humility and humbleness and no desire to be proud or boastful.

Men, as they step from low positions to higher, oftentimes lose their hold on themselves and grow proud. What an effect it has on their friends! Sometimes fortune seems to bless with material goods, and

it proves to be fate, because human nature can not stand proving. If you have time, read Kipling's "If," before going to Christian Endeavor and get from it the part to be played by a man who doesn't get proud.

We look upon others and see their pride and puffed up attitude, and some envy their possessions and long to change place with them. But the lesson is too often learned too late and we find ruin, while the humble man has his daily life of labor and love and all seems well.

Man can not afford to be proud—one minute he is, and the next he is not. We are here only for a day and then—God is the teacher of humbleness because he, the Maker of all, humbled himself to human conditions to send Jesus to us who were deep in sin, to save us. Really great men are never proud, but take life as a school, to be taken seriously yet humbly. Let's forget pride and petty jealousies.

QUOTATIONS

Be not lenient to your own faults; keep your pardon for others.—*From Japanese Proverbs.*

Of what shall a man be proud, if he is not proud of his friends?—*Stevenson.*

The man in love with himself seldom has a rival.—*Richardson.*

The more some fellers think they amount to, th' harder it is t' read ther writin'.!—*Kim Hubbard.*

The direct misery is the result of a self-centered life. Unhappiness can not exist in its keenest form where self is forgotten.—*Hugh Black.*

People seldom improve when they have no other model but themselves to copy.—*Anon.*

What is your life? It is even a vapor. Steam is a vapor, but harnessed, it moves the world.—*Anon.*

Jealousy is as hard to hide as a bass drum.—*Kim Hubbard.*

THE JUDGE'S FENCE

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M., a well-known man living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to.

He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make a neat job. I will pay you only a dollar and a half."

The judge went to dinner, and, coming out, found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once, just as they were, and continued his walk. When he returned the boards were all planed and numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work.

When it was finished there was no part of the fence as thorough in finish.

"How much do you charge?" said the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared.

Why did you spend all that labor on that job if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half."

And he took it and went away.

Ten years afterward the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among the master builders, but the face of one caught his eye.

"It was my man of the fence," he said afterward. "I knew we should have only good, genuine work from him. I gave him the contract, and it has made a rich man of him."—*The Living Age*.

Little Johnnie, aged seven, was being admonished by his father for fighting with the boy next door—"I never got into a fight when I was a boy," said his parent.

"I know, dad," said Johnnie; "but these are war times."—*People's Home Journal*.

HE UNDERSTANDS

We do not know why Marah's waters flow
Before the place where Elim's palm trees grow,
To cool the desert sands,
Nor why when Canaan looks so sweet and fair,
Strong, deadly foes are waiting everywhere,
But then *God* understands.

We can not see why Jacob, all night long,
Must hold his feeble arm against the strong
To get his high demands,
Nor why e'en now some souls in anguish plead
When God is waiting to supply each need;
But then *he* understands.

We can but wonder why some lives are bound
With chains of steel, nor hear a sweeter sound
Than toil's severe commands,
While time makes melody for other ears,
As perfect as music of the spheres;
But then *he* understands.

There must be purpose in our pain and strife,
And when rue mingles with the wine of life,
If we are in his hands;
So when we can not conquer with the strong,
We need not with the vanquished suffer wrong,
Because *he* understands.

Sometimes I look upon the glowing west,
And think I see some shining mountain crest
In distant Eden lands,
And grateful for the way my feet have trod,
I care not which the path if close to God,
Because *he* understands—*Myra Goodwin Plantz*

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CHILDREN'S PAGE

IF I WERE YOU

If I were you, and had a friend,
Who called a pleasant hour to spend,
I'd be polite enough to say,
"Ned, you may choose what games we'll play."
That's what I'd do
If I were you.

If I were you, and went to school,
I'd never break the smallest rule,
And it should be my teacher's joy
To say she had no better boy.
And 'twould be true
If I were you.

If I were you, I'd always tell
The truth, no matter what befell;
For two things only I despise—
A coward heart and telling lies.
And you would, too,
If I were you.

If I were you, I'd try my best
To do the things I here suggest!
Though since I am no one but me,
I can not very well, you see,
Know what I'd do,
If I were you.

Independent.

BEDTIME AT THE ZOO.

MAMMA ELEPHANT'S WAY OF PUTTING HER BABY TO SLEEP

It was sunset time in summer, and the gentle animals of the zoo in one of the great cities of the world were in yards and folds outside the buildings. When I reached the inclosure belonging to Mother Elephant, there was a large number of men, women and children standing along the fence. They were very quiet, as if they were afraid of disturbing some one. As I stopped by the fence and looked in the yard, a small girl touched my skirt, pursed up her mouth, and, giving me a solemn look of warning, pointed to the elephants.

Mamma Elephant had her trunk around her baby's neck, and seemed to be whispering and encouraging him, as he rubbed his head against her knee. He stood a moment, then raised his head, flapped his big little ears, gave a flirt of his little cord of a tail, and trotted off by his mother's side to the center of the yard; there she left him, and went to a pile of hay that stood in a corner; this she took up, bunch by

bunch, with her trunk, so nicely that she did not drop a wisp of it, and spread it around her child, who had not stirred from the spot where she left him.

When the hay had been all spread around the baby, the mother stepped into the center, and began to tread it down with her feet, the little one following her motions exactly, till a perfectly even space had been trodden down; then Mamma Elephant stepped out again, went to the further side of the yard and fumbled about the ground with her trunk. As she came back her baby flourished his small trunk and flapped his ears, making at the same time a soft grunting sound, as if he knew what was coming, and liked it.

This time mamma stood outside the baby's bed, and, beginning with the back of his ears, blew a small cloud of fine dust into the folds of skin behind them; then into those around his legs, and under him, till he was thoroughly powdered for the night. This done, she again put her trunk about his body, the little fellow dropped to his knees on his carefully trodden bed, and, after a few soft pats and a few soft grunts from his mother, he lay as a well-trained child of the elephant family should.

The mother's work, however, was not yet done; she took up delicately the hay from the edge of the bed, and began tossing it lightly along his sides and up toward his back, till its ridges no longer showed.

When all was done, the small girl who had warned me not to disturb the proceedings heaved a great sigh, and, turning to me, said, "I would just like to know what they do it for!" So I told her, explaining the habit wild animals have of treading their beds, to make sure there are no snakes in the grass; the necessity of dust-powdering the young, whose skin is tender in the folds, and who are troubled by insects; the piling up of the dry grass around them, to conceal them from the possible hunter.—*Northern Christian Advocate*.

Be satisfied, and pleased with what thou art,
Act cheerfully and well the allotted part.
Enjoy the present hour, be thankful for the past
And neither fear nor wish the approach of the
last.

—*Abraham Cowley*.

To do right for the sake of right is the true precept.—*Greeley*.

SABBATH SCHOOL

FIELD AGENT FOR THE SABBATH SCHOOL BOARD

Edward M. Holston is the newly appointed field representative of the Sabbath School Board.

We are presenting this sketch of his life that the denomination may become better acquainted with him. We hope that many will have the privilege of meeting Brother Holston, personally, at the General Conference and get in touch with his ideas of Sabbath-school work.

A. L. BURDICK,

Secretary Sabbath School Board.

Edward M. Holston was born in Covert, Mich., June 13, 1871, where the years of his younger boyhood were spent. Later his father's family moved to Chicago and Edward became a newsboy on State Street of that city for a year or more. In 1881 the family moved to a farm in Walworth county, Wis., where he became a typical farmer boy, attending the country school and enjoying the sports that go with a rural life. It was during this period, when he was fourteen years old, that he was converted, while attending a schoolhouse revival meeting, and became one of the constituent members of the North Walworth Congregational Church. In 1888 the family moved to Walworth village, where he attended and graduated from the Walworth High School, in 1891.

While he was attending high school he became interested in the Sabbath question and finally accepted the Sabbath and was baptized by Rev. S. H. Babcock, March 29, 1892, in Lake Geneva, and joined the Walworth Seventh Day Baptist Church.

After this he attended the Whitewater Normal School and followed the profession of teacher for five years.

Mr. Holston has always been interested in Sabbath-school and Christian Endeavor work, having joined the Christian Endeavor soon after its organization, and was for some time Junior superintendent. He has been the efficient superintendent of the Milton Junction Sabbath School for the last five years.

Being an excellent singer and much interested in music he was early sought after to assist in student evangelistic quartet work. He was a member of the quartet in 1893, which did good work in Nebraska and Kansas. Since then he has assisted in many evangelistic campaigns. He has served many years as chorister of the churches at Walworth and Milton Junction.

Mr. Holston has followed the newspaper career for several years, and for the past eleven years has been the editor and publisher of the *Milton Journal-Telephone*.

The confidence and respect that his own church brethren have in him is shown by the action of the Milton Junction Seventh Day Baptist Church on Sabbath Day, July 26, 1919, when by vote of the church he was licensed to preach the gospel.

Mr. Holston was married in 1893 to Miss Heleu E. Clarke, of Walworth, who has been an able assistant to him in his newspaper work and in his Sabbath-school and other religious activities. They have one daughter, Doris, aged fourteen.

Mr. Holston enters upon his special work with the Sabbath School Board, of which he has been a member for several years, August 1, 1919. The family will continue to reside at Milton Junction, Wis.

Cut for this failed to come. See cover next week.

MINUTES OF THE SABBATH SCHOOL BOARD

An adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., July 17, 1919, at 8 o'clock p. m. The following Trustees were present: A. E. Whitford, G. E. Crosley, G. M. Ellis, E. M. Holston, Mrs. L. A. Babcock and A. L. Burdick.

Prayer was offered by E. M. Holston. The minutes of the last meeting were read.

The Committee on Publications reported, recommending that the present editors of our publications be asked to continue in their respective places for the coming year, and that the Field Representative be asked to supply short items on various phases of Sabbath-school work, to fill in the vacant pages of the *Helping Hand*, also that the subscription price of the *Helping Hand* be raised to 40 cents per year and that of the *Junior Quarterly* be raised to 25 cents per

year for all future subscriptions. By vote the report was adopted.

The Committee on Field Work reported that D. N. Inglis had represented this Board at the semiannual meeting of the Seventh Day Baptist churches of Minnesota and northern Wisconsin at their recent meeting, held at New Auburn, Wis., and that E. M. Holston was preparing a program to present at the quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago, to be held with the church at Walworth, Wis., July 19 and 20, also that Professor A. E. Whitford had attended the sessions of the Eastern, Central and Western associations and presented the interests of the Sabbath School Board at these meetings.

The committee also reported that E. M. Holston had disposed of his private business and would be ready to accept the call of the Sabbath School Board to become its Field Representative for one year, to begin his work August 1, 1919, at a salary of \$1,000 and traveling expenses; it being understood that his work shall be the promotion of the interests of the Sabbath schools of the denomination, and the general supervision of the proposed Intermediate Course of Graded Lessons. The committee recommended that the Board enter into this engagement with Mr. Holston. It also recommended that A. E. Whitford be paid \$125 for his expenses and time while attending the associations.

Upon motion the report of the committee was accepted and the recommendations were adopted.

Professor A. E. Whitford presented a report of his trip to the associations, which was accepted and ordered placed on file.

The Treasurer's quarterly report was presented and adopted as follows:

GENERAL FUND	
March 15, 1919, to June 30, 1919	
March 21—Adelbert Branch, White Cloud, Mich., Church	2 04
March 30—Mrs. E. W. Vars, Second Westerly, R. I., Church	2 25
April 5—Irving A. Hunting, Plainfield, N. J., Sabbath School	2 78
April 5—Herbert Whipple, Income H. V. P. Babcock Bequest	6 25
April 5—Edward Clarke, Westerly, R. I., Church	6 45
April 20—A. B. West, Milton Junction, Wis., Church	2 36
April 20—A. W. Vars, Plainfield, N. J., Church	21 15
April 20—Marion C. Worden, Brookfield, N. Y., Sabbath School	2 87
April 20—N. C. Clarke, Farina, Ill., Sabbath School	3 21

April 20—N. C. Clarke, Farina, Ill., Sabbath School, Armenian and Syrian Relief	80
April 24—Interest on bond, Babcock Bequest	6 06
May 1—B. I. Jeffery, Milton, Wis., Church	4 86
May 1—B. I. Jeffery, Milton, Wis., Sabbath School	29 97
May 11—Ava L. Van Horn, Garwin, Ia., Sabbath School	8 50
May 16—C. M. Sheldon, Albion, Wis., Sabbath School	19 50
May 16—Interest on bond, Höcker Fund	10 00
May 30—A. W. Vars, Plainfield, N. J., Church	8 38
June 8—Curtis F. Randolph, Alfred, N. Y., Church	5 40
June 14—Mrs. C. S. Rogers, Waterford, Conn., Sabbath School	1 13
June 14—Eda R. Coon, Leonardsville, N. Y., Sabbath School	8 88
June 20—Royal L. Cottrell, New York Church	10 39
June 26—A. W. Vars, Plainfield, N. J., Church	5 33
June 26—Myrtle Hodge, Berea, W. Va., Church	7 88
June 26—Avis M. Schrag, Leonardsville, N. Y., collection, association	7 85
June 28—Irving A. Hunting, Plainfield, N. J., Sabbath School	3 80
June 28—Nancy E. Smith, Fouke, Ark.	5 50
June 30—F. B. Hunt, Battle Creek, Mich., Church	4 00
June 30—Arthur J. Spicer, collection Eastern Association	6 87

June 30, 1919, Total Receipts\$204 46

April 12, 1919—L. P. Burch, Publishing House, 1,100 copies "Junior Quarterly," 1st quarter, 1919	34 51
April 12—R. E. Magill, expenses Lesson Committee	12 50
April 12—R. E. Magill, expenses Council	12 50
April 12—Mrs. Herbert Polan, editing "Visitor," March, April, May, June, 1919	40 00
April 12—Mrs. T. J. Van Horn, editing "Junior Quarterly," 3rd, 4th quarters, 1919	35 00
May 11—Dr. A. L. Burdick, typewritten letters	2 40
May 11—Professor W. C. Whitford, expenses International Lesson Committee	20 93
May 30—Rev. G. B. Shaw, Armenian and Syrian Relief	1 80
June 10—Professor A. E. Whitford, expenses attending associations	125 00
June 10—L. P. Burch, Publishing House, proportion "Year Book," 1918	37 30

June 30, 1919, Total Disbursements ..\$328 94

The annual report of the Treasurer was presented and was accompanied by a statement by the Auditing Committee showing that the report had been examined and found correct. It was voted that the report be adopted and incorporated in the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

The Secretary was instructed to prepare the annual report to the General Conference.

It was voted that W. H. Greenman be asked to continue to act as Treasurer until his successor shall be nominated by the General Conference.

It was voted that the matter of prepar-

ing the annual budget be referred to the President, Secretary and the chairmen of the committees on Field Work and Publications.

The minutes were read and approved.
Adjourned.

A. L. BURDICK, *Secretary.*

Sabbath School. Lesson IX—Aug. 30, 1919

TEMPERANCE.—Dan. 1: 8-20; Rom. 14: 21; 1 Cor. 9: 24-27

Golden Text.—"Every man that striveth in the games exerciseth self-control in all things." 1 Cor. 9: 25.

DAILY READINGS

Aug. 24—Dan. 1: 1-8. Set apart for leadership

Aug. 25—Dan. 1: 8-20. Daniel refuses to defile himself

Aug. 26—Dan. 5: 1-9. Wine and ruin

Aug. 27—Rom. 14: 7-21. Responsibility for others

Aug. 28—1 Cor. 8: 1-13. Self-denial on behalf of others

Aug. 29—II Peter 1: 1-11. Discipline and self-control

Aug. 30—Rom. 13: 8-14. Self-control and service
(For Lesson Notes see *Helping Hand*)

HOME NEWS

ANDOVER, N. Y.—It has been some time since any items have appeared in the Home News from this church, but we are attempting to hold up the banner of truth in this part of our beloved Zion. Prayer meetings are held regularly under lay leadership on Friday night, and church services and Bible school are maintained on Sabbath afternoon so that the pulpit may be supplied by the pastor of the Independence Church.

The church lawn has been recently improved by leveling and grading, an improvement that is much appreciated.

Lieutenant Ernest Greene, a member of this church, has recently returned from France and is home on furlough.

Through oversight and misunderstanding as to responsibility for reporting to the RECORDER, the ordination of Edson C. Langworthy, which took place last February, has not appeared in the columns of the RECORDER. It may be too late to report as an item of news; but as a matter of history

it is fitting that mention of this service should appear even at this late date. A goodly number of delegates from the churches of the Western Association met with the Andover Church on the afternoon of the second Sabbath in February, 1919, for the examination and ordination of Edson C. Langworthy as a deacon of the Andover Church.

The opening devotional service was conducted by Pastor W. L. Greene, assisted by Pastor W. M. Simpson, of Alfred Station, and Pastor J. F. Randolph, of Nile. The council organized by the election of President B. C. Davis as chairman and Wardner F. Randolph as secretary. The roll call of churches indicated that there were delegates present from First Alfred, Second Alfred, Hartsville, Independence and Friendship. After the roll call of churches, the candidate was called upon for a statement of his religious experience and of his belief which were declared satisfactory, and, on motion, it was voted to proceed with the ordination. The ordination sermon, by previous arrangement, was preached by President B. C. Davis and the consecration prayer was offered by Pastor W. L. Greene, assisted in the laying on of hands by the ordained ministers and deacons present. The charge to the candidate was given by Pastor W. L. Burdick and the charge to the church, by Professor W. C. Whitford. The right hand of fellowship and of welcome to the candidate by the congregation brought to a close a very impressive and inspiring service.

The Andover Church feels that it honors itself in calling the son of a former honored deacon, Daniel A. Langworthy, to this place of service in the church.

Brother Langworthy is a son of Daniel A. and Agnes Burdick Langworthy and was born July 7, 1885. He was educated in the public schools of the community where he has always lived. Being naturally of a mechanical turn of mind, he fitted himself by home study as manager of the local telephone company, a position which he held until he entered business for himself in the Elm Street Garage. His conscientious workmanship, Christian manhood and loyalty to his Sabbath convictions have won the esteem and confidence of the people of Andover and the surrounding community. June 17, 1914, he was married to Miss

Edna Cooper, of Hornell, who united with the Andover Church and has loyally joined in supporting the church in its various appointments. It is a pleasure to have these young people take up the larger duties and responsibilities which the call to the exalted office of deacon implies. W. L. G.

Scio, N. Y.—Preaching services are held in the Scio church twice a month, on the first and third Sabbaths. The Missionary Committee of the Western Association arranges with the several pastors to supply there in the afternoon. A loyal company meet here for church and the study of the Sabbath-school lesson.

July 19th, Pastor W. L. Greene, of Independence, was the supply and on this occasion Mrs. Dorothea Carpenter Milks was received into the fellowship of this church on testimony. Mrs. Milks formerly lived in Chautauqua county and is a graduate of Alfred University. Her home is now at Scio and she has decided to cast in her lot with the little church there which brings much needed encouragement and help to them. W. L. G.

NORTH LOUP, NEB.—We were certainly glad to have our former pastor, Rev. T. L. Gardiner, with us over the Sabbath. He talked at the prayer meeting Friday night and Sabbath morning made a strong plea for funds with which to build the memorial building. He made the congregation to see very clearly the need of such a building. Now, will we do our bit and more?—*North Loup Loyalist.*

Discretion of speech is more than eloquence.—*Bacon.*

**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, Michigan.

WISCONSIN COLLEGES

<p>CARROLL COLLEGE Waukesha, Wisconsin</p>	<p>Can any commonwealth long endure without a constituency of truth-seekers? Young men and women need education in order to fit themselves for the most effective influence and leadership in our country during the present critical period of world history.</p>	<p>NORTHLAND COLLEGE Ashland, Wisconsin</p>
<p>LAWRENCE COLLEGE Appleton, Wisconsin</p>		<p>RIPON COLLEGE Ripon, Wisconsin</p>
<p>MARQUETTE UNIVERSITY Milwaukee, Wisconsin</p>		<p>BELOIT COLLEGE Beloit, Wisconsin</p>
<p>MILTON COLLEGE Milton, Wisconsin</p>		<p>CAMPION COLLEGE Prairie du Chien, Wisconsin</p>

OUR WEEKLY SERMON

THE MYSTERIES OF CHRISTIANITY

It is a truism to say that we live in a sphere of mysteries. The realm of the known is as nothing to the realm of the unknown. When we rise from sleep we shake off an impenetrable mystery, and the returning light and day are a wonder we can not solve. We put our hands to our work, but we can not explain how we control or use them. And so, at every turn and step, we are confronted by the inexplicable.

We are on a material earth, but *matter remains* a mystery. Rocks, trees, water, soil are all in the last analysis reducible to atoms which many scientists think are electricity, but none can tell.

The origin of *life* is a mystery. Whence came it? Where did it begin? Not all the laboratories of science can produce a living germ. Life only comes from pre-existing life. And what is life itself? We see it and know that we live ourselves, but we can not define it. We are conscious that we are, that our life is a strange and wonderful thing, but to tell how we live, or what this rare gift is, is beyond the power of language.

What a mystery is the connection of *body and soul*? The soul only lives through the body. And the body only lives through the soul. Cut the bond, and the body falls and the soul vanishes, we know not where. We feel, and we say it is our heart; we think, and say our brain is working; we will to act, but how the soul does act through our bodily members no one can tell. We are "fearfully and wonderfully made," but to define ourselves utterly baffles us.

Our *world* is a mystery. For ages men thought it was flat and the whole of the universe. Now science astounds us with the vastness of the universe. "The microscope opens up vistas into the infinitesimally small; the telescope into the unspeakably distant and great; and the spectroscope reports the composition and speed of the most distant stars. These enormous eyes have disclosed a universe which is an inconceivably vast whirling snow of such

sizes, distances and speeds as bewilder and appall us." Canopus, the largest star in the firmament, is two and a half million times larger than our sun, so that the sun could be dropped into one of its chasms as a pebble is dropped into a well. There are also star clusters and nebulae which are thought to be universes outside of our galaxy, and these are conceived to be hundreds of thousands of light-years, traveling at the rate of 186,000 miles a second, distant. This discovery dwarfs our earth into a mere mote floating in this boundless sea of the universe, and we are dazzled by the blaze of a million million suns. And whence came all this? Has it been produced by evolution or creation? How far back in eternity did it originate? Who can explain this miracle of miracles, the universe? Scientists are ever making discoveries, yet the famous scientist Romanes tells us that its advance causes more new and difficult problems than those it solves.

God is a mystery. This inconceivably vast universe, this wonder of life, and the laws and order which hold all in place, and swing them through space, in a harmony which is the "music of the spheres," must have behind and above them intelligence and omnipotent power. Their existence and marvelous design we can only account for on the theory of an almighty and infinite Being, whom we call God. But who, what and where, is this Being; how can our finite minds grasp him? We can only cry with astounded Job: "Canst thou by searching find out God? It is as high as heaven: what canst thou do? Deeper than hell, what canst thou know?" The noblest object of any one's thought is God. Above all things should we seek to know him, in whose hand are all destinies. And, guilty of extreme folly and impiety is that one of whom it can be said: "God is not in all his thoughts." Yet with all our searching, our reverence and our prayers, how little do we know of God? He is the mystery of mysteries.

Another of the darkest of mysteries is *death*. Life is not only the greatest thing, but all other things seem made for it. Nature exists for man. Field and forest and animals contribute to sustain his life. Moreover, life means the joy of aspiration; the pleasure of work; the vision of beauty, the delights of society, friendship and love.

And, possessing and reveling in this luxury of life and joy, what means the dark figure of evil, and pain, and infirmity, and at last death? Death seems to be the eclipse and end and going out of the order and fire and beauty and joy of life. What a paradox this appears to be! And yet who that looks at the closed eyes and silent lips and the vanished spirit of death, but is overwhelmed by the calamity and tragedy of it?

Such are the mysteries that beset us behind and before, that environ us in every moment, that surge upon us from every side. How shall we meet them, and how shall we act in view of them? Great thinkers seek to solve them or to help us glimpse our sight a little into them. The writer has read carefully Bergson, Eucken and William James, the first philosophers of our time, in their theories for the unraveling of these knotty questions. And he has reached but one certain conclusion, viz., the utter importance and failure of their conjectures, which neither give satisfaction to the reason nor comfort to the heart.

Now when we come to Christianity our first thought is this, viz., the irrationality of opposing it because it has mysteries. How do we live and get on in the world? Why, not by denying, but by taking all the mysteries about us for granted, seeing the practical side of them, and acting and doing our best, with what we do know, and with what is in our power? The greater and better the thing, the deeper the mystery that enshrines it, just as the hardest shell enwraps the sweetest kernel. And religion, being the deepest of all themes, naturally has the most insoluble mysteries. "A science without mystery," remarks La Place, "is impossible and a religion without mystery is absurd." Therefore, this prejudice we hear so much of, against the mysteries of Christianity, and the attempt of many to naturalize it and rob it of its supernatural features would be only to take from it its distinctive character, reality and power. Even Professor Huxley declared that "the mysteries of the church are child's play compared with the mysteries of nature." Christianity has its mysteries, and makes no pretense to deny, excuse or minimize them. "The mystery of the gospel," "the mystery of Christ," "the mystery of God," "the mystery of Christ and the church," "the mystery of godliness" and "behold, I show you a mys-

tery!" are frequent expressions in the New Testament. Let us then put aside, as contrary to all reason and experience, this prejudice of worldly people against Christianity because it is a religion with great and wonderful mysteries.

Our next thought is that the mysteries of Christianity *solve the darkest problems* that confront, disturb and trouble us. Just as the sun, the one dazzling thing we can not look at, is the one thing in the light of which we look at everything, so these surpassing mysteries of Christianity shed the only light by which we understand ourselves and are filled with assurance and hope.

Christianity thus, while it makes *God* so unsearchable and infinite, yet gives the clearest, fullest and satisfactory knowledge of him. It tells us that he is infinite in being and in power. That he is not a law or force or blind principle, but a Person. That he has existed from eternity and lives forever. That he is the author of the wise laws, the order and beauty of nature. And that he is righteousness, goodness and love. Incomparably, the noblest idea of God is that set forth of him in the Bible.

Again, Christianity sheds the clearest light upon the *universe*. It shows its origin by the creative might of God, not excluding evolution as a secondary process or growing creation. The universe, then, is not a blind chaotic confusion of accidental forces and contingencies plunging wildly through space, but is under the mastery of an intelligent hand, guiding it through the ages to that "far-off event" and climax foreseen in the plan of the eternal Mind.

And as the Scripture says: "In Thy light we shall see light," so does Christianity explain our *life*. God is life and the origin of all life. Especially has he placed man at the top of the creation. He has made him in his own image. He means him to mirror his eternal Author by knowledge and goodness and strength, ever growing higher and nearer to the divine.

Christianity again explains the mystery of evil, pain, and the *cross*. It shows that God is not the author of evil. But that it originated because man, to reflect the image of God, must have free-will to choose right or wrong, and that his abuse of this highest gift caused the fall and wreck of the moral creation. And then it shows that, as God alone could save and recreate this

ruined world, he gave in supreme love his only-begotten Son to bear on the cross that penalty which man could not suffer. This is indeed a great mystery as the apostle cries wondering and adoringly: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory!" Thus that mystery, which overwhelms us with awe, the Son of God suffering on the cross, becomes a moral Sun, wherefrom the effulgence of God's love bursts with splendor passing language to describe, or the imagination to conceive.

Again, Christianity is the only religion or philosophy that faces the fearful mystery of death. It calls it but a "sleep." It declares of God: "He hath set eternity in man's heart. That his goal is eternal life and the grave is but a resting place on this upward journey through the ages. And it shows us the glorified Son of man standing upon the earth and proclaiming his victory over this charnal King of Terrors in words that thrill our deepest souls with rapture: "I am he that liveth and was dead, and behold I am alive forevermore and have the keys of death and the grave."

Once more, a great mystery of Christianity is our *life in God*. This is hinted at in the creation, where God did not make man, as he did the animals, by a creative fiat, "but breathed into him the breath of life," so that he should share the divine life. But Christ specifically teaches this union when he says, "Ye live in me and I in you," and St. Paul experiences it thus, "Christ liveth in me." This union Christ explains thus: "I am the vine and ye are the branches," and "I am the body, and ye are the members." This is indeed a deep but a holy and blessed mystery, that *God lives in us*, and we *in him*. Every Christian is a tabernacle of the indwelling God. This mystic union of our souls with the divine is effected through the Holy Spirit, who gives us an internal witness of God's presence.

The first lesson of this great theme is that we should *take note* of the mysteries that surround us. Writes James Freeman Clarke: "The greatest of all mysteries is the way in which men live in the midst of mysteries, buying, selling, eating and drinking, and giving them no thought." As thoughtful, rational souls, we should not overlook

but face, weigh and seek to solve these mighty mysteries which everywhere meet our sight.

Again, these mysteries *give grandeur* to our human life. The very reason that we can not solve them is that which clothes them with such unspeakable interest. Their mystery, their unfathomableness comes, as the ocean in the far distance is at last lost to the eye, from the fact that they enshrine the infinite and eternal.

"The sublime requires the unknown as an element. A cathedral should never be finished. A mountain should be partially hidden by others, or enveloped in clouds," wrote Horace Bushnell many years ago. In other words, a sense of the infinite and eternal must be aroused in us before we call the object which moves us sublime. It was precisely that aspect which made Kant couple "the moral nature within us" with "the stars in the infinite sky above us," as the two most sublime things in the universe. Both are incapable of boundary; both are enveloped in mystery; both emerge from and forever suggest a deeper world of reality; both are full of hints and prophecies of more than visibly appears.

That our life is set like a little golden isle in this boundless sea of infinitudes, clothes it with a measureless grandeur. Verily, as the apostle cries: "We know not, what we shall be." What are the trivial accidents of nobility or peasantry, health or sickness, fame or obscurity, wealth or poverty, to the fact that we are human, and that we are made illustrious by the possibilities before us in this limitless universe of being. The mysteries of life declare men's greatness, and that he lives under the shadow of the infinite and walks in the light of the glory of God.

Further, we learn the futility of the prejudice against mystery in religion. Those who are calling so loudly for a faith reduced to the level of naturalism would steal from Christianity the wand of its might. Who would think it worth while to keep *Christ-mas*—that golden day of time—were it bereft of its mystic glow of angel vision, manger-cradled Babe, and star and star-led Magi? Take from the *cross* the halo of a God suffering for his creatures and where would be its drawing power upon all men as the moral center of the universe? Rob the *Sacrament* of the spiritual miracle of a

present Savior's self-gift and no more would the altar offer the Bread of Life. Take from *Easter* a risen Lord, crying to the entombed and living, "Behold I am alive forevermore, and have the keys of death and the grave," and the bright Easter sun will cease to shine, and the Easter bells ring out no more of victory. Mysteries are but the clouds that mark a glory too dazzling for human eyes to contemplate. So the mysteries of Christianity, far from being a hindrance, are but the marks of its divinity and the magic rod of its conquering power. The demand of liberalism, so vauntingly made, for a gospel and church bereft of mystery and miracle, and pared down to a bald materialism to suit the modern age, means not strength and progress, but barrenness, littleness, meanness, weakness, retrogression and utter defeat and failure. The only men who desire a Christianity without miracle and mystery are those who want no religion at all. Let us be assured of this—a Christianity without its holy, blessed, infinite and awe-inspiring mysteries will never satisfy the deep longings of the heart, or quench the immortal thirst of the soul after the divine, nor will it have the conquering power to win the world to the kingdom of God.

The church has indeed its difficulties in adapting itself to the conditions of this modern age. But should it yield to the demand for a rationalized faith and a status of membership so broad as to admit those who denied the supernatural and rejected all mystery, what would be the result? This: That these naturalists would not have sufficient use for religion to enter the church, while those whose souls thirsted for the living gospel fountains and the infinite riches of grace would be famished for want of a real gospel. Consequently such action would simply be suicidal, and result in the total destruction of Christianity and the church.

We see here the necessity of faith. Truly, as the apostle looking at the wonders of the unseen and eternal, impenetrable to human vision says, "We walk by faith and not by sight." Little and visible things are given for our reason, but the larger and the big and really important things—the infinite and sublime—are given for our faith. The things that we must take on faith are vastly greater than those we know. By

faith, then, we can accept the mysteries of life, of Christianity, of Bible and church, and walk by, and be uplifted by, and rejoice in them. He who walks by reason alone miserably hardens, narrows and pinches his soul. Let us thank our God for those mysteries which give such grandeur to life, which halo us with celestial light, and which prophesy for us so glorious and infinite a future, and let us leave the unveiling of these hidden wonders to God's own will and time.—*Junius B. Remensnyder, D. D., in Christian Work.*

RESOLUTIONS

WHEREAS, death has removed from this life, Mary Broderick Batson, therefore be it

Resolved, That the Syracuse Seventh Day Baptist Church deeply feels the loss of one of its oldest constituent members.

Resolved, That her strong Christian faith and her love for the Bible were such as commend her to our high esteem.

Resolved, That copies of these resolutions be sent to her children and be published in the SABBATH RECORDER.

PASTOR WILLIAM CLAYTON,
E. S. MAXSON,
ELIZABETH M. MONROE,
Committee.

Arthur Capper, the new senator from Kansas, is the publisher of a number of papers and is a master of publicity. And he publishes this announcement to the Kansas people: "I want to hear from you." He goes on to say: "Our real boss in this country is public opinion, and the oftener we hear from the boss the better. I am a great believer in the value of public opinion in making known what the people are ready for next. Presidents, congresses, legislatures and governors are merely its agents."—*The Pathfinder.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Dietetics, 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.

MARRIAGES

FLANAGIN-DAVIS.—At the home of the bride in Shiloh, N. J., June 25, 1919, by the Rev. Erlo E. Sutton, Mr. Paul William Flanagin, of Bridgeton, N. J., R. D., and Miss Hazel Gardner Davis, of Shiloh, N. J.

DEATHS

CRAFT.—Cora M. Coon Craft was born April 5, 1885, in DeRuyter, N. Y., and died June 30, 1919, in Nortonville, Kan.

She was the daughter of DeWitt B., and Ida Greenman Coon. Her girlhood was passed on the home farm near the village of DeRuyter where she attended high school and took great interest in the study of music. She was baptized in May, 1903, by Rev. L. R. Swinney, after the series of meetings conducted by Rev. J. G. Burdick, and became a member of the Seventh Day Baptist Church. She was married February 5, 1908, to Julian M. Craft, also of DeRuyter.

Mr. and Mrs. Craft in company with friends from DeRuyter were going to Boulder, Colo., making the trip by auto and stopped to pass the Sabbath in Nortonville, Kan., where Mrs. Craft was stricken with paralysis on Sabbath, June 21, at the home of Mr. G. F. Randolph. She lingered till June 30, when she quietly passed away.

The kindness of Mr. and Mrs. Randolph and their daughter, Mrs. Jeffrey, also Rev. and Mrs. H. L. Polan and others who did so much to add to the pleasure of the party, and the loving care they gave the sick one will never be forgotten by the bereaved ones.

The funeral was held at DeRuyter, July 6. Prayer by Rev. C. C. Hobson, and sermon by Rev. I. J. Howland, who had been serving the church as supply ministers.

The profusion of beautifully arranged flowers in the church and the fine floral pieces, and the crowded house expressed the love for the deceased and sympathy for the sorrowing ones. E. C. B.

ROGERS.—Mrs. Catherine Rogers, daughter of Henry and Margaret Lever, was born in Stueben County, N. Y., December 1, 1834, and died in Richburg, N. Y., January 24, 1919.

She came to Richburg when young. At the age of fourteen she confessed Christ, was baptized and united with the Seventh Day Baptist Church of that place. During her long life she remained a loyal and earnest member.

November 6, 1852 she was united in marriage to Deacon Ethel Rogers, Richburg. They had two children, Oliver, of Cuba, and Mrs. Mary Moses, of Richburg, who survive. Since the death of her husband five years ago, Mrs. Rogers lived with her daughter.

She was confined to her bed most of the time

for several years, but though physically weakened her faith in Christ and her interest in the church were steadfast to the end. She spoke frequently and hopefully of her eternal home to which she wanted to go when it pleased her Father to take her.

Services were conducted at the home of the daughter by her pastor, Rev. E. F. Loofboro.

E. F. L.

DAVIDSON.—Myrtle Randolph Davidson, daughter of Judson F., and Mary Randolph, was born on Greenbrier Run, near Salem, W. Va., May 22, 1873, and died at her home in North Altoona, Kan., July 19, 1919.

Myrtle was the fourth child of a family of eight, three brothers and five sisters. Besides her aged parents who live in Salem, W. Va., but four of her immediate family remain, Mrs. Etta M. Bailey, Salem, W. Va., Ora M. Randolph, West Milford, W. Va., Mrs. Ida A. Justus, Lima, Ohio, and Mrs. Blanche R. Sutton, of Shiloh, N. J.

She was married to B. R. Davidson, of Coyville, Kan., November 12, 1904. The husband and four children are left to mourn the early departure of a devoted wife and loving mother.

At the age of twelve years she was baptized by the Rev. Samuel D. Davis, and united with the Greenbrier (W. Va.) Seventh Day Baptist Church, of which she remained a loyal member until her death. Although separated from people of her own faith she was always true to the Sabbath and her home church and often expressed a desire to live among people of her own denomination.

She was of a loving disposition and always ready to sacrifice for others and during her illness, which was of long duration, she was always hopeful and patient. While for the sake of her husband and children she desired to recover, she was ready and often expressed a desire to depart and be with her Master.

Funeral services were conducted at the home by the Rev. W. R. McMurray and the body was laid to rest in the beautiful cemetery at Altoona, Kan. The text and scripture lesson were of her own choosing, John 14 and the text the second verse, as well as the hymn, "The Home of the Soul."

E. E. S.

THOMAS.—Randolph B. Thomas was born February 8, 1852, at Alfred, N. Y. He was the third child born to Stephen Silas and Martha Crandall Thomas. One child died in infancy; a sister in her womanhood, while one sister survives him.

When Randolph was three years old his parents moved from Alfred to Albion, Wis., and engaged in farming. In 1863, while his father was in the Union Army the family returned to New York State for a year. Since then Brother Thomas made his home in Wisconsin.

On January 1, 1874, he was married to Sylvia M. Coon. They began their happy home-making on a farm at Albion, which was their home until their removal to Milton in 1898. Their married life was blessed with three children: Harry E., of Albion; Bessie E. (Mrs. B. F. Johanson), of Battle Creek, Mich., and Florence E., who died April 30, 1916.

When Randolph was a young man he accepted the Christ as his Lord and became a member of the Seventh Day Baptist Church at Albion, March 24, 1866. Elder Joshua Clark was the pastor at the time. On his removal to Milton his membership was transferred to the latter place.

In his Christian life Brother Thomas was especially active in his devotion to the worship of the church. He always loyally supported the prayer meetings. He was very fond of music and often sang in quartets and glee clubs. For years he was leader of the choir at Albion. He was also a member of and devoted to the interests of the organization, the Sons of Veterans, in which he was chaplain for a time.

For a long time Brother Thomas had suffered from a malignant growth. A short time before his death he went to a hospital in Madison, Wis., where he hoped to find relief and restored vitality. The quest was vain and he died July 23, 1919. He leaves in loneliness and sorrow, his widow, his son, Harry, his daughter, Bessie, his sister, Mrs. Mary L. Maxson and four grandchildren.

On Friday afternoon, July 25, 1919, funeral services were held at the Seventh Day Baptist church in Milton. Pastor Henry N. Jordan was assisted in the services by Elder Simeon H. Babcock who was a former pastor of Brother Thomas. Interment was in the Milton Cemetery.

H. N. J.

BURDICK.—Ellery H. Burdick was born at Alfred, N. Y., November 16, 1832.

His parents were George Stillman and Diana Macomber Burdick. Besides Ellery there was one brother, George Stillman Burdick, Jr., and two sisters, Sarah Burdick, who died December 22, 1916, and Mrs. Rebecca Cottrell, the last living member of the family.

In 1854, Brother Burdick was married to Phoebe Babcock who died August 26, 1902. On October 17, 1906, he was again married to Minerva Knapp, of Scott, N. Y., who was deceased June 28, 1913.

While Rev. William C. Whitford was pastor of the Milton Seventh Day Baptist Church Mr. Burdick was converted and was baptized into the fellowship of this church. Quiet, unassuming, his everyday life was an expression of his faith in God and his sincere regard for his fellow-men.

In his early manhood he followed the trade of a cabinet maker and was skilful in his craft. Later in life he became a photographer.

After a brief illness, he passed way July 22, 1919.

Farewell services were held in the Seventh Day Baptist church at Milton, Wednesday afternoon, July 13, 1919, his pastor, Rev. Henry N. Jordan officiating. Burial was made in the cemetery at Milton.

H. N. J.

BATSON.—Mrs. Mary Broderick Batson was born March 1, 1848, at Troy, Pa., and died at McLean, N. Y., on May 29, 1919.

Sister Batson was the daughter of Waker and Jeruha Pierce. Many years ago she accepted the seventh day as the Sabbath of the Lord and joined the church at DeRuyter, N. Y. Later

she removed her membership to Syracuse and became one of its constituent members.

Sister Batson was strong in her faith and love of God's holy Word and especially so of the Sabbath truth. Sister Batson died at the home of her daughter, Mrs. Jennie M. Seamans, at McLean, N. Y., who is also a member of the Syracuse Church.

Funeral services were conducted at the home of Mrs. Seamans by the writer who spoke words of truth and comfort, basing his remarks on Job's inquiry, "If a man die, shall he live again?" A large number of relatives and friends of all religious denominations of the town being present, who manifested much sympathy with the immediate family. Sister Batson died in full faith and hope in Christ as her Redeemer and Lord. Besides Mrs. Seamans, she left the following children: Mr. George E. Case, of Baltimore, Md.; Mrs. George Gilmour, Troy, Pa.; Mr. Harry B. Case, of Albany, N. Y.; Mrs. Frank Bush, and Mrs. Calvin Smith, Jamesville, N. Y., and Mr. W. F. Broderick, of Pittsburgh, Pa.

W. C.

VARs.—At his home near South Berlin, N. Y., July 12, 1919, Horatio Vars, son of Benjamin and Emma Whitman Vars, at the age of 89 years, 7 months, and 28 days.

Mr. Vars was a life-long resident of South Berlin, a prosperous farmer and a much respected and good neighbor. He leaves of immediate relatives to mourn his departure, one daughter, and one granddaughter, both of whom have faithfully cared for him in his old age and feeble health.

G. H. F. R.

VARs.—Frank D., son of Dennis and Harriet Peckham Vars, was born in the town of Berlin, N. Y., November 18, 1870, and departed this life at his home near the village of Berlin, N. Y., June 5, 1919.

December 23, 1891 he was married to Miss Evalina Satterlee who survives him. He was baptized and united with the Berlin Seventh Day Baptist church at the age of 24 years and remained a faithful member till death.

His mother died when Frank was five years old, leaving him and four sisters to be cared for in other homes. His mother's sister, Mrs. Russell H. Satterlee, took Frank and his baby sister into her home which was always a very loving and dear home to him. There was no one quite like "Uncle H" and "Aunt Nancy" to him. His father was a veteran of the Civil War and his son, Jesse, an only child, served in the late World War. From the time his boy entered the service the father felt quite positively that he would not see him again in this life. His misgivings were, however, more about Jesse's return. Little did he realize then that a decline had already set in that would gradually, but surely bear him away from the old home ere his boy could reach him. The Christian hope sustained, however, in these trying hours and the Christian victory was complete.

Frank was a very dear personal friend of the writer who baptized him twenty-five years ago; was here with him in his deep sorrow and suspense, and saw the victory at last.

G. H. F. R.

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.

He is happy whose circumstances suit his temper: but he is more excellent who can suit his temper to any circumstances.—
Hume.

THE SABBATH RECORDER

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

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PEAK NAMED FOR ROOSEVELT

The Black Hills Pioneers, an organization of citizens of southwestern South Dakota, have announced that the highest peak of the Black Hills will be named Mount Theodore Roosevelt, in memory of the former President. The ceremony was held on July 4, when Maj. Gen. Leonard Wood, U. S. A., delivered a memorial address from the top of the peak.—*The Pathfinder*.

To have what we want is riches; but to be able to do without, is power.—*Macdonald*.

RECORDER WANT ADVERTISEMENTS

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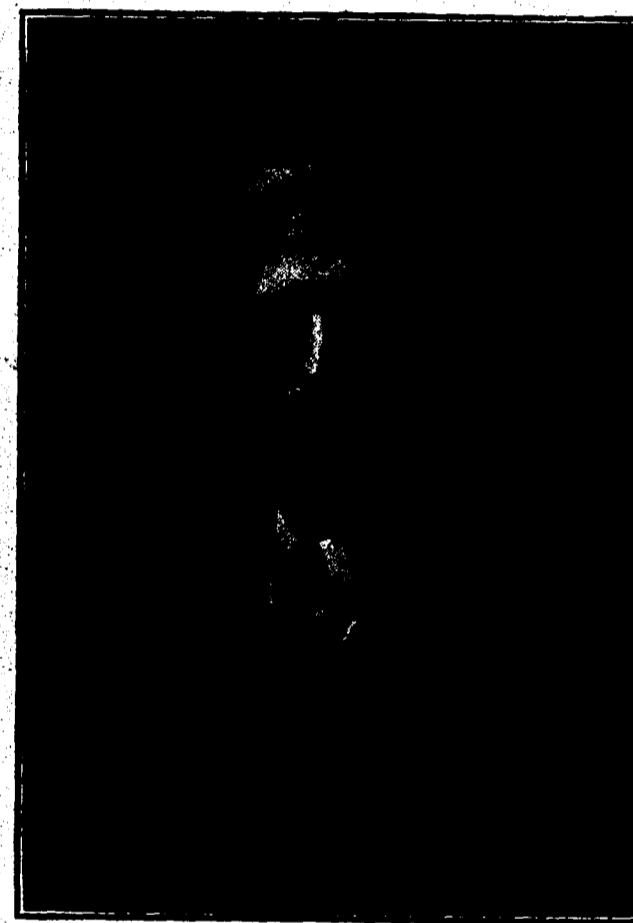
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