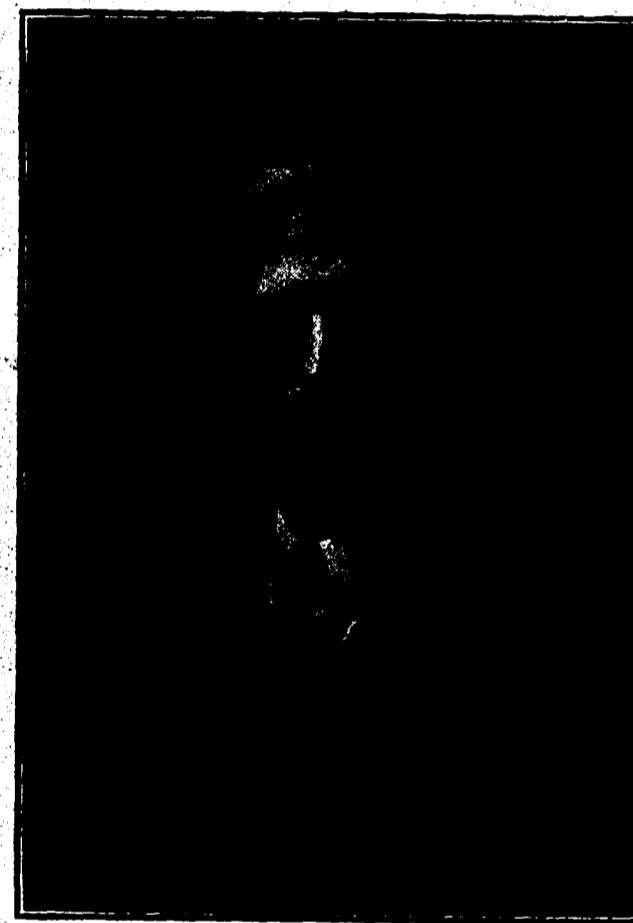


What are You Doing
for the *This* Generation?

Show Your Faith by Erecting a
DENOMINATIONAL BUILDING

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

The Sabbath Recorder



EDWARD M. HOLSTON
Field Secretary of Sabbath School Board

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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.
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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.

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PLAINFIELD, N. J., AUGUST 18, 1919

WHOLE No. 3,885

Rev. William L. Burdick When this SABBATH RECORDER is mailed the people of the Seventh Day Baptist General Conference will be gathering for the opening session at Battle Creek, Mich.

Rev. William L. Burdick, pastor of the First Alfred Church, Alfred, N. Y., whose picture we give here, is president of Conference. He is the son of the late Leroy and Esther Randolph Burdick, of Hebron, Potter county, Pa. In 1870, while the editor was a student in College, it was his good fortune to be sent to the little pastorless church in Hebron, to do his first missionary work as a minister of the gospel. There in a humble Christian home situated in a quiet vale among the Hebron hills, were two little boys, active and happy in the sunshine of a devoted mother's love.



REV. WILLIAM L. BURDICK
President of Conference

Pleasant memories of that home-life have clung to me all these years. The atmosphere in the household was wholesome and truly Christian. The surroundings were healthful, filled with the sunshine and life of God's out-of-doors, constantly bringing old and young near to nature's heart,—an ideal place for the making of men.

The president of Conference was one of those little boys of forty-nine years ago. His first pastorate was at Lost Creek, W. Va. Then came in order the church at Independence, N. Y., First Hopkinton Church, Ashaway, R. I., and the church at Alfred, N. Y., his present pastorate.

Brother Burdick has served the denomination in several important positions in

connection with educational, missionary, and Bible-school work.

The church at Hebron was always small—one of our missionary churches—and although for many years unable to support a pastor without aid, it has given to the gospel ministry a man who has served in our largest churches and who now holds the position of president of the General Conference. We take pleasure in introducing him to our readers in this informal way, and by this life-like picture, as our standard-bearer during the important days of our General Conference.

A Cheerful Heart is Like Sunshine How thankful we sometimes are for a real glow of sunshine at the close of a dark and cloudy day! Life must have its cloudy days—days when sorrows almost blot out our sun and the down-sag of depression makes it seem as though the world never could be bright again. At such times

the joyous sunshine of a cheerful disposition shining through the face and happy life of some true friend is a blessed God-send to troubled hearts.

Do you know such a friend? If you do, have you tried to estimate, fully, the worth of that life to you, and to the world about you? The influence of one sunny, sympathetic disposition in your home, or in your inner circle of friends, comes to your poor heart like the healing, life-giving touch of the great Physician. And why should it not be so? Does not the blessed Master always work through human influences? A sunny spirit is his

best instrument in giving promised comfort and help to his sorrowing ones, and in drawing all men unto himself.

Oftentimes there are those in your community, in ordinary circumstances, whose wealth of cheerfulness is worth more than the wealth of millionaires. A sunny, hopeful life makes the entire neighborhood a brighter, happier place in which to live. The very presence of one person with a cheerful disposition will enhance the value of every home-lot for blocks around. A community largely made up of such people will attract other good citizens to make homes there. Praise God for every sweet-spirited soul whose life is like beaming sunshine for earth's sorrowing children.

An Aged Veteran Says "God Is Good" In a brief note at the end of a business letter, our aged brother, Rev. Samuel R. Wheeler in his home under the shadow of the "Rockies," writes: "I am not suffering much now, but am troubled with excessive weakness sure to come from a little activity. Have to spend a good deal of time every day resting. But God is good, and I do praise his name for the assurance of the blessed home, in his good time."

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of his Spirit, washed in his blood.

Perfect submission, all is at rest,
I in my Savior am happy and blest,
Watching and waiting, looking above,
Filled with his goodness, lost in his love.

"Sail With God the Seas" Emerson had a high ideal and a far-look when he urged men to sail with God the seas. The faith that enables men to traverse a trackless deep, day and night under the sun and under the stars, is far-visioned and trustful. And the mariner who constantly feels that he is sailing with God the seas, need never yield to fear. He has an assurance of which others know nothing.

This is doubly true for him who sails life's troubled sea. Let one be sure that he sails with God, and he will never "strike sail to fear." He knows he is right, and is sure of reaching safe harbor at last, no matter how rough may be his voyage. And every one who witnesses such sailing with God, "is cheered and refined by the vision."

The Need of the Hour No thoughtful man can read the denominational papers in these times without feeling something of the spirit of progress, and of the desire for efficiency, which is taking possession of all Christian peoples. The great need of spiritual blessings is evidently deeply felt, and the impression grows that a consecration which pours into God's storehouse a great offering of money will ensure the opening of the windows of heaven according to his promise. This spirit is one of the most promising signs of our times. The denomination that possesses it in great measure is certain to make its power felt for good in this needy old world.

Large and consecrated giving is a necessary preparation for large spiritual blessings today, as certainly as it was in the days of the prophets or in the time of Paul. And we believe that nothing could be more pleasing to our Lord than the sight of his people lovingly and gratefully laying upon his altars the tithes and offerings due to him. This done in the spirit of Christian devotion can but bring an uplift of soul and a unity of effort without which the work of the kingdom can not go forward.

A Very Great Danger In common with all other Christians, Seventh Day Baptists are in great danger from the temptation to revel in the good things which God has given, without recognizing their obligation to the divine Giver, and without rendering unto him the portion he claims. To rob God is sure to rob us of the blessings we most need. Money is not all; but those who persistently withhold their money are not likely to render helpful service in any form.

No one can measure the increase in efficiency sure to come to a people who become filled with the spirit of sacrificial giving until the storehouses of God are well filled.

Such a spirit will promote our interest in the fundamental truths we hold dear. It will inspire us to aggressive work for the Master. It will broaden our vision, enlarge our heart-life, make us more charitable, promote a more complete unity of action and result in a wide-spread revival of evangelism. Really, we believe that if our people will cheerfully and properly get under the burden of our pending financial

drive until they go over the top, there will come such a flood-tide of evangelism and consecration as we have never known.

Our Golden Opportunity Has Come The world-God Pity Us if We Fail

conditions have forced the attention of thinking people everywhere to consider the growing sabbathlessness among men. Special efforts are being made to find a remedy. It is a time when Seventh Day Baptists should emphasize the greatness and importance of the Sabbath truth—a truth which all the world is coming more and more to regard with anxiety. All Christendom is longing for better Sabbath conditions, and it is incumbent upon those who know the truth about God's holy day to let their light shine now as never before.

Our responsibilities are great. Our opportunities are large. These all call us to deepest consecration—to confession of our careless and thoughtless ways, to a new resolve that we will do something worth while for the cause we claim to love. Too long we have been indifferent to God's claims, while zealous and self-centered in our own selfish interests. If we are ever to do great service for our King, we must do it now. We have simply sung, "The consecrated cross I'll bear," long enough without really bearing it. It is time to take it up in actual service, place ourselves and what we possess really and fully in God's hands. Great issues are at stake and God looks to us to carry them through. *The Lord pity us if we fail!*

The Wolf, the Lamb And the Lion In Palestine

It begins to look as though the ancient prophet's vision was beginning to be realized to some extent in the Holy Land. Red Cross people tell us that hatred in Palestine is rapidly vanishing, and that for the first time in history Christians, Moslems, and Jews are working peaceably together in industrial work-rooms. These shops have been opened by the American Red Cross Commission, and in them men and women of racial religious hatred and suspicion are toiling side by side in peace. Outside the shops the spirit of good feeling is growing among those of different religions. Race hatred is disappearing even in that land of the Turk.

The words of Isaiah the prophet make very suggestive reading in this connection: "The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together."

May this good work go on until the vision of the prophet is fully realized, when the power of the rod out of the stem of Jesse shall bring peace "in all my holy mountain." For, the "Lord shall set his hand again the second time to recover the remnant of his people . . . and gather together the dispersed of Judah from the four corners of the earth."

Thank God for Our Own Fair Land Who can ride for days through our fair land with its beautiful hills and valleys, its rivers and plains, its broad harvest fields, its great oceans of growing corn, its vast pasture lands covered with contented flocks and herds, and with its peaceful, happy homes, without experiencing a deep sense of gratitude to the Creator who gave us all these things?

Who can think of the difference between conditions in America and in many other lands, without a strong feeling of thankfulness for the government that has made these homes prosperous and secure? Our people are not thankful enough for the blessings that crown their days.

Contempt Toward the President Feeding Fires of Anarchy

No man or group of men should be allowed to express public contempt for our President in a time like this. Derision and hisses at the mention of his name in public assemblies inevitably feed the fires of anarchy now smoldering beneath the surface ready to break out in ruinous conflagration at the first favorable opportunity. Hisses and yells of derision surely tend to give vent to pent-up fires that should be smothered rather than fanned.

In various American cities, recently, where a foreigner pleading for Ireland criticised our President, not for anything he had done or failed to do for the *United States*, but for what the speaker thought our President had failed to do in the interest of *foreign peoples*, great uproars of hisses and derision would fill the house at

the very mention of the President's name!

Demonstrations of this kind in a land where three presidents have already met death by assassination, can but promote the spirit that is behind the assassin's bullet. The President of the United States stands for the American people. He represents the fundamental law of the nation. He is the exponent of the best and most liberal democratic government on earth—a government constantly being jeopardized by foreign residents and undemocratic influences from abroad—and every cartoon of ridicule, every yell of derision, every act of contempt for the President, only helps to swell the tides that are making up against the republic.

It is especially true that, when agitators from foreign lands come here to stir up and distract a conglomerate citizenship made up of so many nationalities, all true Americans should stand for the President against all comers, as representing our Constitution and laws. Without regard to who commits the offense, without regard to the justice of any cause for which public speakers may plead, without regard to *anything* else, we must protest against hissing and derision at the name of the President of the United States.

Politicians Blundered Seriously When certain politicians selected the League of Nations matter in which to play partisan politics they made a serious blunder. More and more are the people of this nation coming to regard the League question as a great moral one, standing above petty political bickerings.

Evidently some of the opposers to the measure are becoming anxious, in view of the rising tide of public opinion, to find some consistent way out of their position. The business of preventing a repetition of the World War is coming to mean everything in the eyes of the American people, and selfish political ambitions are at a discount.

Reconstruction Messages
Rev. A. J. C. Bond, A. M., B. D. Those who enjoyed reading the sermons of Rev. A. J. C. Bond as they have appeared in the SABBATH RECORDER from time to time during the war will be glad to learn that thirteen of them have just been published in book form,

for Mr. Bond, by the American Sabbath Tract Society, Plainfield, N. J. The title of this neat little volume is, "Reconstruction Messages From a Seventh Day Baptist Pulpit in War Time." The frontispiece contains an excellent photograph of Brother Bond, and following the index, there is a "Foreword" by the author.

The book is 5¾ by 8 inches in size and contains one hundred and fifty-nine pages. The sermons are clear, helpful and timely, and will be appreciated by Brother Bond's many friends. A valuable volume is added to Seventh Day Baptist Literature.

"Over the Top" Two Telegrams The Tract Board was cheered in its work last Sunday by this telegram received by Treasurer Frank J. Hubbard just before the meeting began: "North Loup has gone over the top for a denominational building.—A. L. DAVIS."

The reading of this message called forth quite a hand-clapping from the Tract Board; for it certainly was most cheering. In response, our treasurer sent to North Loup the following message: "Rev. Alva L. Davis, North Loup, Neb.: Great work! Congratulate North Loup Church, first in organized effort.—F. J. HUBBARD."

Evidently the interest in the movement for the Denominational Building is deepening all along the line. Our people are beginning to feel the need of such a building as never before, and so far as we can see, the sentiment prevails that the matter should soon be pushed forward.

This building will surely come, and when we do get it we shall be surprised that the burden thereof has been so light. We are better able than ever, to undertake such a great work. "Let us rise up and build."

Edward M. Holston We tried our best to **Field Secretary** secure a cut from the photograph of Edward M. Holston, sent us by Dr. Burdick for the Sabbath School page, last week, but for some reason the New York people who do that work for us failed to get a cut here in time. We can not remember that such failure ever happened before, when our order was sent in good time, but this time we held the press back until the last moment only to be disappointed.

If our readers will note the picture on

this cover and then turn to page 182, last SABBATH RECORDER, they will have it all. The picture should have appeared on that page.

An Interested Inquirer We are glad to receive letters like this one printed below, and many SABBATH RECORDER readers will be interested in it.

The editor will see that this friend receives the information she desires, and will hope that others may also be seeking light. We believe there are many who feel just as this friend does, but who as yet know not where to look for help.

Rev. Theodore L. Gardiner,
Plainfield, N. J.

MY DEAR MR. GARDINER: Some time ago I learned that there are Seventh Day Baptist churches but I did not know where they were located, nor how to get in touch with Seventh Day Baptist people. It is just recently that I learned that the headquarters of the Seventh Day Baptist Church are in Plainfield, N. J., and that you are the editor of the SABBATH RECORDER, which is published in Plainfield. I was advised to write you about more definite information regarding this body of believers and where some of their church buildings are located.

At heart I believe that I am a Seventh Day Baptist, although I belong to a First-day Baptist church.

When you have time and opportunity kindly give me some more information and I would also be pleased with a few sample copies of the SABBATH RECORDER.

Sincerely yours,

DR. W. T. ELLIS DESCRIBES PATMOS ISLAND, WHERE THE APOSTLE JOHN WROTE THE REVELATION

Here is where the skies were opened to the eyes of John the Seer and man received his clearest revelation of the new heaven and the new earth.

All about, set in a sea of glory, are the islands sung by poets ever since first Greece erected a civilization that has kept its shaping hand upon the centuries until now. It is not of these that I muse as our ship passes among them, upon a radiant day in March, the effulgence of which brings our variegated passenger from between decks up into the sun to talk and sleep and sing and pursue their domestic arrangements.

Even this near panorama of the human life of the East loses its thrall for the moment; for yonder, to our left, and showing with cameo clearness as I lift my eyes from

my paper, is Patmos, the island of St. John and the Revelation.

WHAT PATMOS LOOKS LIKE

Shining white in the sun upon the top-most peak of Patmos is the monastery of St. John the Divine. Lower, out of sight, is the monastery of the Apocalypse, with its cave where John is said to have heard the Voice saying, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Hard by, a thing of beauty at this distance, is the ruined Hellenic acropolis of an ancient day. There is no green of forest or vegetation upon the slopes of the mountains; but the barrenness is softened by the distance.

Patmos is a topaz island set in a sapphire sea.

Of the Greek inhabitants, who live by collecting sponges, there is no trace; their homes are on the other side of the island. There is no running water and only three or four wells. Ten miles long is Patmos, somewhat crescent in shape, five miles wide at its greatest width, and almost divided into two by the waters, its continuity being preserved by narrow isthmuses. It is an island of mountains, whose bare, steep sides have been torn and eroded by many a storm, and whose feet are washed by the waters of the Aegean. Very lovely in the sunlight is it from the deck of our ship, and I envy the French artist aboard, who is sketching it, though he is more interested in the adjacent island of Samos for its memories of Samos wine. "So near, yet not a bottle to be had," he sighs.

BANE OF ONE, BOON OF ALL

Clouds, fleecy and fleeting, as graceful as the gulls that swing and circle about the rocks, and of ever changing shape and suggestiveness, hang over Patmos; and in the distance they wrap the head of Samos' highest mountain like an Egyptian woman's nebulous veil. What forms and similes did the clouds suggest to the lonely companion and most intimate friend of Jesus, as in his old age he waited in banishment upon these heights? After he had become John the aged he had been sent thither by the Roman Emperor Domitian for preaching the gospel; and what was meant for his punishment became the whole world's boon. Here were written by John's pen

the words of comfort which are spoken at every Christian funeral the world around. The lonely island became a place of outlook and uplook, where, above the dashing of the surf against the rocks, "the voice of many waters," the venerable exile, whose body had wasted while his soul grew great, heard the messages of another world.

Not until the island is seen does the place-character of the Book of the Revelation appear. Set amid these colorful waters, with the endless charm of tint and motion, it was inevitable that the Apostle's book should abound in allusions to the sea, "a sea of glass," "a sea of fire"—that at sunset surely—and then because the waters were the walls of his prison, beyond which his soul soared in longing for his flock on yonder shore, he conceived of the New Jerusalem as a place where there shall be "no more sea."

THE PRISON THAT BECAME A SHRINE

"One man's present vision becomes another age's shrine; we make pilgrimage to the homes of our dead poets and starve or break the hearts of the living; so Patmos contains several buildings dedicated to traditional association with its seer. The monastery which marks the site of his experience of the Revelation covers a cave where he sat at the time. We reject the tradition. Those refulgent images of the Apocalypse—that bewildering wealth of daring figures, the teeming phrase-pictures, the spaciousness of it all—come not from an underground cave, but from a mountain top, with sea and sky and cloud unrolled as a scroll before his transported vision. John had been taught in the school of a Master who loved the heights and the birds and the open air. He read in nature the mind of nature's Creator.

Pictures of the venerable, white bearded, luminous faced Disciple, as he sat at eventide on a craggy height, come to mind as we gaze upon Patmos itself. Was it on this grayest, gauntest peak that he used to tarry oftenest? Or did he choose the more central, softer one, rounded like Mount Tabor, because of memories of the mountain that was daily in the eye of the Master and his company as they walked the flowery paths of Galilee? Whatever John's favorite spot, it commanded the ever-changing aspect of sea and sky, with the

Hellenic islands, which were associated in thought with the pagan deities, destined to fall before the name of Him whom the seer, in exultation of rapt vision, called "King of kings and Lord of lords."

Even Rome, whose prisoner John was, had not been able to conquer the gods of Greece, but had taken them over into its pantheon. Greater than Rome was the New Jerusalem, whom the rapt Disciple saw, with prophetic vision, coming down from heaven. Though a solitary exile, he bore ever with him the sense of conflict which his environment suggested.

THE GEOGRAPHY OF REVELATION

This place sense is clearly shown in the Apocalypse by the addresses to the seven churches. Readers of the Bible ordinarily look upon the seven churches of the Revelation as being as other-worldly and as spiritual as the seven stars and the seven vials and the seven angels. To John, alone with his thoughts, they were real and tender memories. Every one of them was an actual company of disciples, many of whom he knew by name, in cities lying a short distance across the water, on the mainland of Asia Minor. His feet had trodden the streets of every one of the cities. Because their Christians were his personal flock, they were, in a way, all the world to him.

The traveler today may visit every one of the cities of the seven churches of Asia; I myself have been in most of them—Ephesus first, John's own dear Ephesus, now a mighty ruin with a church bearing his name; Smyrna, still a great city, and much in the discussions of the peace conference; Philadelphia, a living community amid ancient débris, built about a wonderful spring; Sardis, where Princeton University conducted excavations before the war; Laodicea, Pergamos, and Thyrtira, ruins with squalid Turkish villages hard by. Even the inspired writer of Revelation could not escape the influence of his personal associations and affections. The shepherd note sounds wistfully in his book's messages to the seven churches.

FROM PATMOS TO PARIS

Because in the light of the eventide of his life—a life so spiritual that it was deemed worthy to have a clearer glimpse into the supernatural realm than had been

vouchsafed to him in young manhood, along with Peter and James and Jesus, on the mountain of Transfiguration—John saw "a new heaven and a new earth" commentators and preachers and teachers have dwelt for centuries only upon the revelation of a new heaven. Nowadays we accept also the vision of a new earth which he envisaged. Because Christians look for heaven they work for earth.

With the zest of a new apprehension of truth the Church and her children have leaped to the task of creating a new earth, one that shall be free, safe, just and happy. In that faith and for that goal a great war has been fought and won; and even more difficult tasks in the realm of statecraft and humanitarianism are being faced and accomplished. The connection between Patmos and Paris is not difficult to trace. John's dream has been long in coming to realization, but it is on the way.

As I sit and ponder and lean on the ship's rail painting the picture of receding Patmos on my memory strange thoughts and recollections crowd into my musings. This island, one of the precious sites of all the world, represents far more than certain shapes and substance—any other island hereabouts is quite as interesting from the genealogical or scenic or historic standpoint. Patmos means a man and a vision; and one man's vision has ever since the world began been a greater thing than soil or cities or armies or events. Is not the deepest cry of our own perplexed day for a Seer, a Prophet, a Man to whom there has been given a vision of a new heaven and a new earth?

WHAT THE SULTAN SAID

It was but a few days ago that the Sultan of Turkey, himself the accepted spiritual head of 200,000,000 Moslems throughout the world, told me of his yearning for a prophet to come from God to lead aright the stumbling feet of the world. In this he was but one of a dozen with whom I have conversed since leaving New York Harbor—a much decorated British general in a high administrative post confessing himself baffled unless there shall arise a great spiritual leader for the race; Venizelos, the one man who is Greece's greatest asset, speaking wistfully of a spiritual rebirth; another, a romantic figure from the

desert, a hero and a champion, talking not of battles but of whence and how we may expect a new interpreter of the Eternal; another, a powerful and wealthy business man with whom I dined in Paris, freely declaring that the social tangle of the times can not be unraveled unless there shall come a clear Voice calling to the spirits of men, "This is the way, walk ye in it"; others, American officers in France, ripened by their own great deeds, musing upon the possibility of a Personality who may merge the distracted and divergent minds of men into one common purpose of good will; still another, himself a soldier saint, troubled in soul because in his America there had arisen no great spiritual leader to call in prophet tones the nation back to God. It would be less than honest journalism did I fail to report that amid the welter and turbulence and discordance of world politics which is my present assignment I find among thoughtful men of every creed and country a decided note of spiritual wistfulness and expectancy. We are too serious now for the mercenary and mechanical methods of a noisy evangelist uttering only safe and remunerative sensationalism; we want a man from some Patmos who can say, "Thus saith the Lord." As democracy and its imitations spread the world's need of the one King becomes greater.—*New York Herald, by permission.*

VOCATIONAL TRAINING

The provision made by the Federal Government for the vocational training of large numbers of soldiers and sailors, including all participants in the war who suffered any considerable disability, should be the beginning of a general policy of vocational training, not merely in the interest of industrial efficiency, or primarily for private profit, but as part of a sound educational policy. It should include the human relations and social responsibilities of industry, and the general principles of industrial democracy. Secondary higher and professional education should be made more generally available to those who can not meet their high cost, so that the best training shall be placed effectively within the reach of the aspiring youth of the humblest household.—*Federal Council.*

MISSIONS AND THE SABBATH

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

"THE GOSPEL TRUMPET" ON THE SABBATH QUESTION—A REVIEW

ROBERT ST. CLAIR

In the April 10th, 1919, issue of the *Gospel Trumpet*, the official organ of the Church of God, or "Evening Light" people, a copy of which was recently placed in my hands, there appears an article upon the Sabbath Question written by Mr. H. M. Riggle, of Akron, Ind., a Staff Contributor. The blast of the *Trumpet*, in many instances, is with "no uncertain sound," but the one we propose to discuss seems to us to be certainly unsound. And this we sincerely regret as our intercourse with these people has always been of the most cordial nature, and our admiration of their many good points is quite pronounced.

Contributing Editor Riggle's claim to speak for the whole church is, we trust, not to be taken too literally, as we are sure there are many of the "Evening Light" group who do not endorse many of the statements made in his article. He informs us that he has Bible proof "that the patriarchs before Moses never kept a Sabbath Day." There are those who have found it exceedingly difficult to establish a negative, but that writer, nothing daunted, proceeds with full assurance in an attempt to do so. Among other arguments advanced by him are these:

1. The Genesis account of the sanctification of the seventh-day Sabbath was not written until after the children of Israel reached the Wilderness. Or, to use Mr. Riggle's own words, "After God blessed and sanctified the day in the Wilderness, Moses wrote the Book of Genesis; and in writing the account of creation he said that God began resting (at creation) from all his works, and the same day on which God had rested he *now* (in the Wilderness) sanctified and blessed. The language of Genesis 2 can not be understood in any other light, unless the text is rested out of its true meaning."

2. God commanded the children of Israel to keep the Sabbath as a memorial of their deliverance from Egypt (Deut. 5: 15).

3. The Sabbath was first made binding on men at Mount Sinai, "Thou camest down also upon Mount Sinai, and spakest with them from

heaven . . . and madest known unto them thy holy sabbath" (Neh. 9: 13, 14).

There is not a truth in science or in religion against which objections have not been urged, and the Sabbath truth certainly has had to stand at least its full share of attack, yet its light is not extinguished thereby, but rather grows the brighter because of these repeated skirmishes. We see no reason at all to be dismayed by Editor Riggle's arraignment, as his article appears to be based upon misapprehension and limited study of God's word. It is only another illustration of the confused state of mind in which anti-Sabbatarians invariably find themselves; these gentlemen seldom agreeing with each other upon any other point than that of opposing the Sabbath of the Lord. Or as the late Dr. A. H. Lewis, of Plainfield, N. J., so ably expressed it:

Our readers understand well that various opinions, notions, suggestions and evasions abound when the Sunday question comes to the front, and about the only thing in common to them all is an effort to evade the claims of the Bible Sabbath and to teach people that it is an obsolete feature of Judaism with which Christians have nothing to do. . . . The author . . . has done his work well showing how the friends of Sunday contradict each other, disagree with the Bible and cast logic and consistency to the winds.

Mr. Riggle's first point is almost entirely out of harmony with the whole company of Bible commentators regardless of denominational affiliation. The Sabbath created by our Lord Jesus Christ was made for all mankind (St. Mark 2: 27), and as man's history began at the end of the creative week, it is quite in order to learn that the Sabbath was instituted at the same time. Jamison, Fausset and Brown, in their "Critical Commentary of the Bible," aptly express this thought in these words:

"Blessed and sanctified the seventh day," a peculiar distinction put upon it, above the six days, and showing it was devoted to sacred purposes. The institution of the Sabbath is as old as Creation, giving rise to that weekly division of time which prevailed in the earliest ages.

The above mentioned commentary is recognized as good authority by the *Gospel Trumpet*, as on the eighth page of the issue under review the following appears:

Perhaps a more direct statement of present truth could not be given than the following com-

ments on the text, 'Come out of her, my people,' in Revelation 18: 4, from the "Critical Commentary," by Jamieson-Fausset-Brown.

We trust that they will accept the "Critical Commentary's" exposition of the Sabbath's institution at Creation as fully as we do the same commentary's exposition of Revelation 18: 4.

Timothy Dwight, S. T. D., LL. D., the American Congregationalist divine, poet, scholar; grandson of Jonathan Edwards, twenty-two years president of Yale College, and author of "Theology Explained and Defended," in commenting upon Genesis 2: 2, 8, wrote:

The time of the institution was the seventh day, after the creation was begun, and the first day after it had ended. At this time, none of the human race was in being but our first parents. For them the Sabbath was instituted; and clearly, therefore, for all their posterity also. If it was not instituted for *all* their posterity, it was not instituted for *any* of them; for certainly, there can be no reason given why it was instituted for one more than another. The *Jews*, particularly, were no more nearly connected with *Adam*, and no more interested in anything commanded to him, than are the Gentiles. Accordingly, it is, so far as I know, universally conceded, that if the Sabbath was instituted at this time, it is obligatory on all men to the end of the world. In my own view, it is incredible that God should rest on this day to furnish an example to the Jewish nation merely of observing the Sabbath; or that so solemn transaction, as this, affecting the human race alike, should be intentionally confined in its influence to a ten-thousandth part of mankind.

The names alone of the commentators holding similar views would occupy at least one page of the average-sized religious paper.

The ancient Jewish writers, although frequently claiming more for their race than facts warranted, readily admitted that the seventh day of the week was "*the Sabbath of creation*" (McClintock and Strong's "Cyclopedia of Biblical, Theological and Ecclesiastical Literature," Vol. 9, p. 197).

It can not be supposed, as Editor Riggle suggests, that the inspired penman would have mentioned the sanctification of the seventh day among the primeval transactions if such sanctification had not taken place until 2,500 years afterwards.

Because there is no definite account of Sabbatic observance in the patriarchal age, there is no reason for Mr. Riggle assuming that the Sabbath was not observed during that period. This fact is no more re-

markable than that the Sabbath is not mentioned in the Bible from Moses to David, a period of 500 years, during which time it was enforced by the penalty of death. Then, too, the Bible does not contain a single instance of the observance of the Day of Atonement, the most solemn and important day in the typical system and which the Jews observe to this day. This they do even though thousands of Jews do not observe the weekly Sabbath. Yom Kippur, however, is never neglected by them. Then, too, the *Trumpet's* contributing editor might argue, basing his claims upon the Book of Esther, that God does not exist, because no mention of God's name occurs in that Biblical book.

Surely, Mr. Riggle remembers that the patriarchs reckoned time by weeks and sevens of days (Gen. 29: 27, 28; 8: 10-12), and that the Accado-Sumerians observed a seventh-day Sabbath 700 years before Moses, and that other nations, including the Assyrians and Babylonians, did likewise long before Moses saw the light of day, a practice probably derived by them through their tradition of Creation (see Dr. Cust, "Common Features Which Appear in All Forms of Religious Belief"; Professor Sayce, of Oxford, "Hibbert Lectures," 1887, and "Social Life Among the Assyrians"), and upon reconsideration he will take a position similar to ours, a position which will leave no room for the inference that Moses borrowed the Sabbath from the nations above mentioned and "made up" a religion with this and other features and imposed it upon the Israelites. Far better for the *Gospel Trumpet's* contributing editor to be able to teach that the Assyrians and others received the Sabbath from even their imperfect knowledge of God and his people, than to be under the necessity of allowing atheists and higher critics to proclaim that their theory coincides with that of the *Gospel Trumpet*, to wit, that God's people learned of the Sabbath from the Assyrians and Babylonians. For even though the *Trumpet* does not actually proclaim this, yet it leaves the door wide open for the entrance of such an inference!

The contributing editor's second point is easily explained by his apparent lack of acquaintance with the Scripture. Deuteronomy 5: 15, so greatly emphasized by our

editorial friend, forms no part of the original fourth commandment. This will be seen by a reference to Deuteronomy 5: 12, "Keep the sabbath day, to sanctify it, as the Lord thy God hath commanded thee." This the Lord had commanded them years before and Deuteronomy 5: 12 cites back to that commandment as authority. The entire section says nothing about the origin of the Sabbath. The facts on this point are found in the grand reason of the fourth commandment: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it" (Exod. 20: 11). God did not make the world when Israel came out of Egypt, neither did he then rest upon the seventh day, nor bless and sanctify that day. Here are the facts that brought the Sabbath into existence, and here is the event that the Sabbath commemorates. In this portion of Scripture, special stress is laid on the Israelites' giving their servants an opportunity to keep the Sabbath, as well as keeping it themselves; and as an incentive to obedience, the Israelites are reminded of the fact that they were once servants in Egypt and that the Lord brought them out thence. The Lord simply appeals to their gratitude, as parents do when they tell their children, "We have been kind to you in doing you many favors, now obey us."

The Lord uses the same motive and similar language to lead his people to be just and merciful to the stranger, the fatherless, and the widow: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge, but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee, hence, therefore I commanded thee to do this thing" (Deut. 24: 17, 18). Did the principles of justice and mercy originate with the deliverance of the Israelites from their servitude, and do they commemorate that deliverance? Editor Riggle would argue so, judging from his elaborate exposition of Deuteronomy 5: 15, in which he endeavors to establish that the Sabbath began at that time because of the very reasons the Lord also gave the Israelites for being just and merciful, in Deuteronomy 24: 17, 18.

Mr. Riggle's difficulties do not end here,

however, for the Lord also uses the same motive to induce the children of Israel to be merciful to the poor, and to keep all of the commandments. Will Mr. Riggle, in order to be consistent, contend that it was right to worship other gods, profane God's name as well as his day, dishonor parents, commit murder, adultery, theft, etc., before that time when the Lord with a mighty hand and a stretched out arm brought the Israelites out of Egypt? Possibly he would, but how many students of God's holy Word would endorse him? Very few, even of his own communion, we think.

The Israelites were commanded to "love the Lord their God" (Deut. 10: 1, 13), because God had delivered them from Egypt. Were they the first human beings directed to do this? Mr. Riggle says in reference to the Hebrews' deliverance from Egypt and the clause in Deuteronomy 5: 15, which reads, "therefore the Lord thy God commanded thee to keep the sabbath day," "God commanded Israel to keep the sabbath as a memorial of their deliverance from Egypt. Then," continues Mr. Riggle, "they never kept it until the reason existed for keeping it." Mr. Riggle's peculiar logic now declares: The Israelites were commanded to love the Lord their God, this commandment never appeared before in the history of the human race, and the reason given by the Lord is because he had redeemed Israel from Egyptian bondage. Then, they never loved God before as the reason had not existed for loving him.

In Deuteronomy 10: 8, the Israelites were directed: "Therefore shall ye keep all the commandments which I command you this day," and the reason is the same as above. And in Deuteronomy 19: 36, 37, the following appears: "I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." Before this time then, according to Mr. Riggle, anarchy practically existed so far as any regulation by the Almighty was concerned; no law, no order, merely absolute freedom for each and every person to do as he or she should please.

Our readers doubtless are aware that there is nothing in the Sabbath adapted to commemorate the deliverance from Egypt,

as that was a flight upon the fifteenth day of the first month, whereas the Sabbath is a rest upon the seventh day of each week. They, too, know that the Lord gave the Hebrews a fitting memorial of their deliverance in the Passover and the Feast of Unleavened Bread. Why drag in the Sabbath?

The contributing editor's third point needs but brief comment. The Lord gave the Hebrews the Sabbath in placing them where they could keep it. They must have been measurably deprived of the Sabbath and Sabbath blessings in their servitude. The Lord made known both his Sabbath and himself to the children of Israel: "In the day when I chose Israel, and lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up my hand to them, saying, I am the Lord your God, . . . I made myself known unto them, in bringing them forth out of the land of Egypt" (Ezek. 20: 5, 9). Will Mr. Riggle claim that the children of Israel had no knowledge of God before this? Will he, as he does in the case of the Sabbath, claim the non-existence of God up to the time he was "made known" unto the Israelites?

We sincerely trust that Contributing Editor Riggle will see the mistake, and forthwith get his feet placed firmly upon the rock of Divine Truth and then his blasts through the *Gospel Trumpet* will certainly be in accordance with sound doctrine and never be cause for shame and confusion!

487 Mack Avenue,
Detroit, Mich., June, 1919.

Theodore Roosevelt in 1910, in addressing the Sorbonne at Paris, said something that deserves re-reading at this junction in Republican circles. These are his words:

"The average citizen must be a good citizen if our republics are to succeed. The stream will not permanently rise higher than the main source; and the main source of national power and national greatness is found in the average citizenship of the nation. Therefore it behooves us to do our best to see that the standard of the average citizen is kept high; and the standard can not be kept high unless the standard of the leaders is very much higher."—*The Outlook*.

THE ROOSEVELT MEMORIAL CAMPAIGN

WILLIAM BOYCE THOMPSON

Immediately after the death of Theodore Roosevelt, there sprang up all over the country a demand for a memorial to this ardent patriot and great man. It seemed to be the opinion of people of every class and interest that while his place in history was assured, and his place in the hearts of his countrymen could never be lost, there should be erected, without loss of time, a memorial to express the affection in which he was held and to perpetuate for the benefit of future generations the ideas and ideals for which he stood.

The result of this demand was the formation of the Roosevelt Memorial Association, with headquarters at No. 1 Madison Avenue, New York City, a non-partisan organization in the creation of which personal friends of the late ex-President took the lead. This association met in March and decided by formal vote to conduct a campaign to raise \$10,000,000 by popular subscription, to erect in Washington, seat of the Government and scene of Colonel Roosevelt's most important labor for the public good; a national memorial monument; and to create at Oyster Bay, his home for so many years, a park which may ultimately include his estate of Sagamore Hill, to be preserved like Mount Vernon and the Lincoln home at Springfield.

Out of the thousands of suggestions for fitting memorials that came from Roosevelt's friends and admirers, it seemed that these two forms were most nearly significant of his life and personality. Washington, the capital of the country, where Roosevelt had spent so many of his years in work that left its impress on the history of the nation, could be left out of no plan for a permanent memorial to him. There is the most appropriate setting for a lasting tribute to him as a statesman and leader and servant of his fellow-countrymen.

Equally fitting for a memorial to Roosevelt as a man and as a lover of nature is the scene of his ideally happy home life at Oyster Bay. In his lifetime he loved it all, its woods and fields, the shores of Long Island Sound, the flowers and the birds. He loved the outdoor life and he wanted others to love and share and benefit by it. During his lifetime in fact he endeavored to obtain an outdoor park for his friends

and neighbors at Oyster Bay, but did not live to see the accomplishment of his wish. With his passing, a wider significance will be given to this cherished aim of his. The creation of a park will give his fellow-citizens opportunity for rest and recreation and upbuilding of mind and body; the inclusion of his home, with its fields and woodlands, its furnishings, its library and trophies and gifts from all over the world will make it particularly a spot associated with his memory and a Mecca for all Americans.

The officers of the Roosevelt Memorial Association include men and women of national reputation, friends and associates of Roosevelt from all over the country and from all walks of life. Heading the list, as honorary presidents, are ex-President Taft and Charles E. Hughes, former Governor of New York. Two United States Senators are among the honorary vice presidents—Henry Cabot Lodge of Massachusetts and Hiram W. Johnson of California—as are John Mitchell, the labor leader, A. T. Hert, of Kentucky, and John T. King, of Connecticut.

The active president of the Association is Colonel William Boyce Thompson, of New York. William Loeb, Jr., who was secretary to Colonel Roosevelt, when he was Governor of New York, and went with him in a like capacity to the White House, is vice president; and Albert H. Wiggin, chairman of the Board of Directors of the Chase National Bank, New York, is treasurer.

The association is strictly non-partisan, for its purpose is to honor the memory of Theodore Roosevelt as a great American. So it is the earnest desire and hope of its members to enlist the co-operation of every American in this tribute of appreciation to Roosevelt as a man, a citizen and a patriot.

The campaign for the fund to establish the memorial will be held in every State during the week of October 20-27, and will be directed from the offices of the association, at 1 Madison Avenue, New York. The dates were selected as having a particular aptness, as the last day of the campaign will fall on Colonel Roosevelt's birthday. . . .

Every penny subscribed for the memorial fund will go into the fund, as generous personal friends of Colonel Roosevelt have un-

dertaken to defray all the expenses incidental to the campaign. No effort will be spared to reach every American who would like to be represented, be it by ever so small a contribution in the making of a memorial that will be commensurate with the achievement of Mr. Roosevelt and the widespread esteem and affection in which he was held throughout his country. It is, in fact, the hope of the association that the number of contributors to the fund will be a gratifying index of the hold he had on the affections of Americans, North and South and East and West.

THE BOY IN BURLAP

"What is the matter with this youngster?" asked the visitor, as he gazed at a boy in the corner, barely recognizable as human excepting for the little cropped head protruding from the end of a burlap sack, peering at us like a turtle that is especially curious about his surroundings.

"Nuthin' ails me," the boy stated in a sturdy tone of voice. "I haven't any clothes so I stay here."

The child was in Montenegro in the hallway of an old building that was being used as a hospital. Here he was, a bright little boy unable to trot about in the sunshine, unable to go to school, liable to catch almost any disease from the patients that sometimes threw him bread as they passed on their way to the clinic in an upper room. The Red Cross man picked up the little bundle of rags and had him clothed at the warehouse, but that hardly relieves the situation for hundreds of cases of boys and girls in these mountain districts who are without the very necessities of life. To them is due a chance such as any Bobbie or Mary in America has to grow into sturdy citizens through play, education and care. It is toward such children as this one that the interests of the Juniors of the American Red Cross are directed in their desire that every one may enjoy life fully as much as they do.—*American Red Cross.*

ANNUAL MEETING

The forty-fourth annual meeting of the churches of Iowa will meet with the Seventh Day Baptist Church at Garwin, Ia., August 29, 1919, at 2 p. m.

WOMAN'S WORK

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

THE UNRULY MEMBER

R. MILLICENT STUKEY

(Prepared for the Central Association)

This does not mean the unruly member at school, church or in society, but nearer than that, a small organ of our own body called the tongue.

"Oh," you say, "That is not unruly, I can make it say what I want it to." *Does it say what you want it to?*

Do you always let the right words pass? Will the guard at the gate of a city in times of uprising let an enemy pass into his city if he knows it? Our lips are the gates and the guard is our conscience. If we would stop and think before we speak we could save a great deal of trouble.

"Set a watch, Oh Lord, before my mouth. Keep the door of my lips." "My brethren, be not many masters, knowing that ye shall receive the greater condemnation."

It seems to me this applies to a gossip. On passing her house she always has something to run out and tell—very important news, and usually about trouble some one has had. The gossip seemingly knows other people's business far better than they do themselves. Then she will say, "I think that was awful, don't you?" just to get you to say something. After that she will run with this information to the family, and often cause hard feelings. If the gossip is constantly judging those about her, how much more will they all judge her?

In many things we often offend others, but I do not know of anything that will offend us more than to have some one spread false reports about us. Many times we say in fun, words that are taken for sarcasm, when if one knew the spirit in which the words were spoken they would seem all right.

Young people should never jest with older persons, correct them or tell them not to say this and that, for so we may hurt their feelings! They have spent the better part of their lives trying to make us

fit for our life work. If they were good enough then, why not now?

I know a young married woman who often speaks disrespectfully to her invalid mother-in-law. The old lady takes the matter deeply to heart and says, regretfully, "She will never call me mother. I try to please her, but I can not, I am old and only in the way."

Do you always try to remember the older people? How much better it is to watch for chances to help or to speak words of kindness, for

Kind words can never die,
Cherished and blest,
God knows how deep they lie,
Lodged in the breast;
Like childhood's simple rhymes,
Said o'er a thousand times,
Go through all years and climes
The heart to cheer.

"If any man offend not in words the same is a perfect man, and also able to bridle the whole body."

"Behold also the ships, which though they be great, and are driven of fierce winds, yet are they turned about with a small helm, whithersoever the governor listeth."

"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!"

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature."

Light a match, which is only a small fire, and drop it in a pile of papers in a large factory; if it is left ten minutes it may get such a start as to destroy not only the factory and homes, but many lives.

A Christian woman had been sick for a long time, and when she was able to go out again she noticed that every one seemed to avoid her and to regard her with suspicion. The community had been filled with an evil report started by some unruly tongue. The shock to the poor woman's heart was so great that she came near leaving the church. Had she done so, probably her children too would have gone and souls might have been ruined. Instead of going out, she trusted God to bring her through all right, and today she is one of the finest Christian women I know. It seems to me this applies to "judge not lest ye be judged."

To judge a person is out of our line of work. God commanded us to love our neighbors as ourselves. Very seldom does a person judge himself.

One person whom I know is always standing up for people who have been run down or are in trouble, always making some excuse for them. He said, "They never knew how to do differently," or maybe he would say, "The poor man didn't mean to do it."

James tells us we can tame the beasts of the fields, birds, serpents, and things in the sea, but man's tongue can not be tamed; "it is an unruly evil, full of deadly poison."

Just think, your tongue is full of deadly poison. It is moved by that evil spirit which prompts us to say unkind and unclean words.

Loud cursing will mar the peacefulness of anything, even the lonely woods, and send the echoes back for the speaker to hear.

Why will some men on week days swear at the horses because they won't go faster, or scold their wives because they have not dinner ready, or bitterly chide a child for losing his knife, and on Sabbath Day go to church, smile on their friends and offer most fervent prayers?

"Doth a fountain send forth at the same place sweet water and bitter?"

If a person tells an untruth or bears false witness against his neighbor, that is breaking one of the Ten Commandments.

"He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." "But I say unto you, every idle word that men shall speak, they shall give an account thereof in the day of judgment."

Verona, N. Y.

THE UNRULY MEMBER TAMED BY CHRIST IN DEEDS

MRS. WILLIAM CLAYTON
(Central Association)

I will endeavor to show very briefly, how the tongue can be made a very efficient member. If we will only take Christ as our example, we will think kindly, act kindly and speak kind words, and thus bring the unruly member into right relationship. Our Savior left us an example and if we as Christians follow him, our

actions will be pleasing in his sight. Our Savior, during his three years of ministry, went about doing good. But don't let us forget that he too had hardships, disappointments and discouragements, and let us consider, also, to whom he went when so discouraged. He looked to his Father for strength and support, and his Father always gave it, sending angels often to strengthen him.

We all have our trials, each one's are different from those of others, but if in our trials and troubles we turn to him, he will strengthen us, uphold us, as he did our Savior. He will send his angels to guard and protect us. Then our thoughts will be like his, and the unruly member will be so changed that our friends and neighbors will enjoy association with us. Although there may be only one word spoken, or a pleasan "Good morning," it will turn light on some one's pathway, and help him to think of higher things. It will be "Christ in deeds."

I attended a lecture in Syracuse by Commander Booth, of the Salvation Army. She told us of the Salvation Army lassies, when they were told to fall back of the lines or they would be killed, their answer was, "We can die with the boys, but we can not leave them." This was "Christ in words and deeds." The Salvation Army girls were famous for their doughnuts and hot coffee, and insisted on staying with the boys at the front. There have been other lassies, just as chivalrous, but time will not permit me to mention them separately. It was all, "Christ in deeds."

We are proud of our flag, and we have great cause to be. It has never known defeat, it has always stood for the right. Why? "Christ in deeds." We are proud of all our boys, for they were the flower of our land. When they got over on the other side, they found the French and English discouraged, disheartened, and our boys cheered them by words, helped them by deeds, so much so that when their commanding officers ordered retreat our commanding general said, "Sorry, Sirs, we can't retreat, our orders are advance, 'Do or die.'" "Christ in deeds." The fields of Flanders are noted for their beautiful poppies. Most of you who are here this afternoon no doubt have seen pictures of them; they were talked about the world

over, and it does not seem possible for anything to be more beautiful to the eye than those poppies were. But what is it that makes Flanders fields sacred to us today? If it were possible for you and me to walk over those sacred fields, with their rows of white crosses I know we all would reverently bow our heads and say, "Christ in deeds." It is the sacrifice of the boys who have fallen on the battlefields, or whom death has taken in the camps, that has brought the world's freedom; and so today we can be here in a free country and enjoy liberty. Yes, advance they did, and through their supreme efforts the German never reached Paris. "Christ in deeds."

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

Now friends, in many cases it is true that out of the same mouth proceedeth blessing and cursing, but from ours let there come nothing but blessing. Let the words of our motto be, "Achievement, perseverance and faithfulness." Then indeed the unruly member will be ruled by the spirit of Christ within us.

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 9, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Franklin S. Wells, Irving A. Hunting, Alex. W. Vars, James L. Skaggs, Willard D. Burdick.

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

Minutes of last meeting were read.

The annual report of the Business Manager was presented and approved.

Secretary Shaw presented the following report on behalf of the Committee on Distribution of Literature:

Tracts sent out since July 13, 1919:

"Pro and Con"	6
"Why Sunday is Observed as the Sabbath" ..	5
"Familiar Quotations From the Bible" ..	5
"Sabbath and Seventh Day Baptists"	6
"Her Wedding Ring"	5
"Bible Reading on Sabbath and Sunday" ..	26
"Statement of Faith and Practice"	1
<hr/>	
Number of new RECORDER subscriptions	54
Number RECORDER subscriptions discontinued ..	11
<hr/>	
Net gain	6

Net gain 5

The Treasurer, Frank J. Hubbard, read a telegram just received from Rev. A. L. Davis to the effect that North Loup has gone over the top in the matter of subscriptions secured to the fund for the Denominational Building.

The Treasurer called attention to the recent death of Rev. George Seeley. He also stated that a check for \$105.00 sent him to cover for the present quarter, salary \$75.00 and postage \$30.00, has been returned for the reason that it reached Brother Seeley's address too late to be endorsed and used by him, and asked wishes of the Board relating to its disposition, whereupon it was voted the amount of said check be paid toward the burial expenses of Brother Seeley and toward procuring a suitable monument marking his grave.

The Treasurer brought up the matter of authority to assign registered United States bonds which may be received, whereupon it was resolved that Treasurer Frank J. Hubbard be and he hereby is authorized to assign Government bonds.

Corresponding Secretary Shaw presented the following report of field worker, Rev. George B. Shaw:

To the American Sabbath Tract Society:
Fields visited, New Auburn, Chippewa county, Wis., and Exeland, Sawyer county, Wis.

Time spent, five weeks, giving a Sabbath to New Auburn, a Sabbath to Pine Grove Schoolhouse near New Auburn, and three Sabbaths to Exeland. One service was held in the church at New Auburn, one in a schoolhouse in Rush county and all others in the tent of the Northwestern Association. For a part of the time your worker sang in the quartet.

Total number of sermons	31
Average attendance	71
Sabbath question presented	2
Denominational Doctrine and Polity	2
Duplicates	10
Calls	95
Pages of tracts distributed	1,400

Expenses:
 To reach the field\$29 62
 On the field 2 50
 For return, not yet reported

In connection with the work of the tent this summer much good has been accomplished, including conversions to the Sabbath; but from the nature of the work and our relation to it, it would not be proper for me to give any figures or assign any credit. The part of your representative was not large or important.

GEORGE B. SHAW.

Exeland, Wis.,
 Aug. 5, 1919.

Secretary Shaw also presented the report of Lt.-Col. T. W. Richardson for the fourth quarter.

Secretary Shaw reported arrangements made for Rev. Willard D. Burdick immediately following Conference to spend six or seven weeks in the Southeastern Association, including a visit to Salem, W. Va.; and for Rev. George B. Shaw to visit the Western Association, including a visit to Alfred, N. Y., in the late fall.

Secretary Shaw presented draft of proposed annual statement from the Board to Conference, which was approved.

Rev. Willard D. Burdick presented the following report:

REPORT OF COMMITTEE ON RECORDER DRIVE

To the American Sabbath Tract Society:
 Your Committee on SABBATH RECORDER Drive would submit the following report.

The objects sought in the Drive were four-fold: (a) to arouse a new and lasting interest in our denominational paper; (b) to secure many more new subscribers for the SABBATH RECORDER; (c) to reduce the number of delinquent subscribers; (d) to place the SABBATH RECORDER in every Seventh Day Baptist home.

To secure these results the pastors of all the churches were asked to take the leadership of the work in their churches. Where the church had no pastor some layman was asked to take the lead. The Young People's Christian Endeavor societies were asked to co-operate with their pastors in making the canvass.

The churches were asked to hold a SABBATH RECORDER Rally Service: the second Sabbath in April, consisting of, (a) a Friday night meeting of testimony to the value of the SABBATH RECORDER; (b) a sermon on Sabbath morning devoted to the interests of the SABBATH RECORDER; (c) a Christian Endeavor meeting planned to arouse new interest among our young people in the SABBATH RECORDER.

These meetings were to be followed by a thorough canvass for new and renewal of subscriptions to the paper.

That lone Sabbath-keepers might catch the spirit of the drive a special number of the SABBATH RECORDER was prepared and sent to a large number of them two weeks before the Rally Service. In this copy of the paper there

were seven articles prepared by pastors and laymen on the value of the SABBATH RECORDER to us as a people, and our duty to support it. As complete a list of L. S. K's was obtained as we could get, and this was used as the mailing list for the special number and one other number of the SABBATH RECORDER. There were about 750 names on this list.

Seventy-five churches were asked to take up the work of the Drive. Forty-eight responded with a pledge of support. One pastor refused to take any part in the work, giving his reasons for refusing.

Forty-one Christian Endeavor societies were asked to assist in the drive. The returns from the churches indicate that most of these societies actively engaged in the Rally Day Services and the canvass for subscriptions.

In the interests of the drive 358 letters and cards were sent out, and 1,400 copies of the SABBATH RECORDER were sent to L. S. K's. Seven persons were asked to write articles for the special number of the SABBATH RECORDER, and all responded favorably.

The cost of printing and postage was \$13.91. The committee sent out report cards to be returned after the Drive. Only 27 of the 48 churches that pledged their support to the Drive have reported to the committee, consequently the report of the committee on the results of the drive must be incomplete. The following summary is made up from the reports of the 27 churches to the committee:

- Seven churches reported Friday night meetings held in the interest of the Drive.
- Twenty held the Sabbath morning service as requested.
- Ten Christian Endeavor meetings were held.
- Twenty churches reported that they had conducted the canvass for subscribers.
- Eleven reported a plan to furnish SABBATH RECORDERS to non-subscribers.
- Eighteen reported that the Drive had been helpful.
- Premiums were offered canvassers as follows:
 For 7 new subscriptions, a set of "Seventh Day Baptists in Europe and America."
 For 3 new subscriptions, a copy of "Spiritual Sabbathism."
 For 2 new subscriptions, a copy of Dr. Gardiner's Biography of Dr. Lewis.
 For 1 new subscription, a bound copy of Volume 1 of *The Outlook*, published in Alfred in 1882.

According to the reports received the following premiums have been earned, and will be sent out in the near future: 12 sets of "Seventh Day Baptists in Europe and America," 14 copies of "Spiritual Sabbathism," 7 copies of "Biography of Abram Herbert Lewis," 4 copies of *The Outlook*.

The number of new subscriptions reported by the churches to the committee is 144, but the SABBATH RECORDER office reported to us 232 new subscriptions since the Drive began.

The new subscriptions reported by the 27 churches are as follows:

Little Genesee	9
New Auburn, Minn.	1
Riverside	3
Second Brookfield	1

SOUTHEASTERN SEVENTH DAY BAPTIST ASSOCIATION

Salem, W. Va., September 18-21, 1919

PROGRAM

Thursday Morning

- 10.30 Praise Service—Mrs. Wardner Davis
- 10.40 "Glad You Came"—Deacon F. J. Ehret
- 10.50 Foreword—Orville B. Bond, Moderator
- 11.05 Sermon, "Origin of the Church"—Rev. R. R. Thorngate

Afternoon

- 2.30 Report of Delegate—Rev. M. G. Stillman
- 2.45 Fifteen-minute Messages from Delegates from the Associations and Representatives of the Boards
- 4.15 Report of Executive Committee and Treasurer, and Appointment of Committees

Evening

- 8.00 "The Church and the Denominational Forward Movement (Reports from Conference)—M. Wardner Davis

Friday Morning

- 10.30 Praise Service—Jesse D. Kennedy
- 10.40 Sermon, "The Church's Supreme Task of Evangelization"—Rev. W. D. Burdick

Afternoon

- 2.30 Business Meeting
- 3.00 Sabbath School Institute—E. M. Holston

Evening

- 8.00 Vesper Service
- 8.15 Address, "The Place of the Prayer and Conference Meeting in Church Life"—Rev. M. G. Stillman

Sabbath Morning

- 10.00 Morning Worship
- Sermon—Rev. T. L. Gardiner
- Offering for the Boards
- 11.30 Sabbath-school Lesson taught:
 Adults (in auditorium)—Rev. W. D. Burdick
 Children (parlors)—Rev. Edwin Shaw

Afternoon

- 2.30 "The Minister in the Serving Church"—
- 2.50 "The Layman in the Serving Church"—E. M. Holston
- 3.10 Vocal Solo—Miss Alberta Davis
- 3.20 Young People's Program—Prepared by Mary Lou Ogden

Evening

- 8.00 "The Church Serving Through the Ladies' Society"—Mrs. M. G. Stillman

Sunday Morning

- 10.30 Devotional Service—Rev. W. L. Davis
- 10.45 Reports of committees and Other Business
- 11.15 Sermon, "Making Recruits"—

Afternoon

- 2.30 "Tract and Missionary Interests"—Rev. Edwin Shaw
- 3.20 Vocal Solo—Miss Erma Childers
- 3.30 "The Relation of the Church to the Public Schools"—Professor M. H. Van Horn

Evening

- 4.00 "The Relation of the Church to the Denominational School"—
- 8.00 Sermon—

Nortonville	14
Welton	1
Hammond	3
Second Hopkinton	4
Plainfield	3
Salemville	5
Middle Island	5
First Alfred	16
Lost Creek	3
Piscataway	3
North Loup	35
New York City	6
Waterford	5
Battle Creek	14
Los Angeles	5
Marlboro	5
Farina	3
Salem—Drive previously made.	

Two churches, Salemville, Pa., and Welton, Ia., report that every family takes the SABBATH RECORDER.

The committee wishes to express its appreciation of the editorials of Dr. Gardiner relating to this effort to increase interest in the SABBATH RECORDER and to secure new subscriptions for the paper.

Respectfully submitted,
 JESSE G. BURDICK,
 WILLARD D. BURDICK,
 Committee.

Plainfield, N. J.,
 Aug. 10, 1919.

The report was adopted after remarks of commendation of the work of the committee and expression of appreciation from the Board.

Editor Gardiner having recently returned from a somewhat extended visit to some of our churches and attendance upon associations held at Rockville, R. I., Leonardsville and Little Genesee, N. Y., was called upon and made impromptu verbal report of his trip, in which he made special mention of visits to the associations, and to Alfred, N. Y., Battle Creek, Mich., and North Loup, Neb.

The Business Manager, Lucius P. Burch, was requested to attend General Conference at the expense of the Board.

Minutes read and approved.
 Meeting adjourned.

ASA F. RANDOLPH,
 Assistant Recording Secretary.

Turkey's sultan says that he wants justice for his people. That is what the peace conference is dealing in. No trouble to show the goods.—*Toledo Blade*.

"Hungary is destined to be a lot more hungry before it gets through with Bolshevism."

YOUNG PEOPLE'S WORK

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

LIFE-SERVICE

GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,
August 30, 1919

DAILY READINGS

Sunday—The world's need (Matt. 9: 35-38)
Monday—The inner impulse (Jer. 20: 7-13)
Tuesday—The divine compulsion (I Cor. 9: 16-27)
Wednesday—The divine equipment (Jer. 1: 4-10, 17-19)
Thursday—The divine charge (Acts 20: 28-35)
Friday—"Send me" (Isa. 6: 8)
Sabbath Day—Topic, The Christian challenge to life-service (Matt. 4: 18-22); (Missionary vocational meeting—Life-work Recruits)

BY THE WAY OF SUGGESTION

Life-service is the only kind of service that counts for God. He called his disciples and said he would make them fishers of men. He gave them a service call which was theirs for life. Any vocational calling or business enterprise, if it be of any magnitude, requires a life to prepare for and finish it.

We as Christians, whether we realize it or not, have obligated ourselves to a life-service, and such service as we may render to our God is small compared with our debt to him. To be enlisted for God is to serve the noblest, and the service he requires is such as will make only the best type of a citizen.

REQUIREMENTS

Life-service requires many things: First, the pledge of fidelity to the cause you serve; second, your fitness to take such a pledge; third, a training to serve; and finally, real service. So many people fail to finish their training for service. You learn to love only after you serve—an untrained soldier or sailor is a most dissatisfied mortal, but a hardened man in the nation's service finds glory in his work.

Ask that man who has served God until he is white-haired and see what he says of service—his face will light up and he'll say, "Oh, that I could live it all over again." These men have tested the service and have

found the treasures that lie deep down below the surface.

Some say they are not talented to do any service. God's call has behind it the power to make for you talents. He called Moses, David and men of old and made them fit to serve. The old hymn, "Step in anywhere, there's firing all along the line," carries the keynote. Our little part can not be filled by other than ourselves.

Life-service on the mission field seems great, and to some so vague. We have a duty—a message that we must carry to those who know not of Him. We serve, and either we must go or send. The call today to the war-stricken countries is almost within our hearing and is extremely forceful.

Such men as Livingston, Carey, Morrison and Judson have wrought a work unparalleled in history—frontiersmen led by God to break the way—how easy for us to follow. Let us shoulder a real burden and give ourselves to a life-service that counts, and our joy will be overflowing.

QUOTATIONS

Those who bring sunshine into the lives

SUGGESTIONS METHODS IDEAS FOR C. E. WORK

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

Mary G. Brown, Secretary,
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The edition is limited—order at once.
3-31-19

of others can not keep it from themselves.

—J. M. Barrie.

If you want to "serve the people" it isn't necessary to run for office. Work hard, attend to your own business and pay your bills on the first of the month. Follow that plan and you'll be more popular than any statesman and will have less grief.—*Selected.*

It matters not how man dies but how he lives.—*Johnson.*

If you would gain mankind, the best way is to appear to love them, and the best way of appearing to love them is to love them in reality.—*J. Bentham.*

Live for something. Do good, and leave behind you a monument of virtue that the storm of Time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with; year by year. Good will shine as stars in heaven.—*J. Chalmers.*

So long as we love we serve; so long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—*Stevenson.*

To get real help of any great thought you must trust it, you must live it.—*Percy Ainsworth.*

W. C. T. U'S REPLY

The general officers of the National Woman's Christian Temperance Union in reply to the statements issued August 3 by the "Association Opposed to National Prohibitions" state:

First: Our organization is not in a Federal Amendment Campaign against tobacco.

Second: The money received in the Jubilee Million Dollar Drive is not being raised to conduct such a campaign but will be expended for the purposes named in the budget.

Third: We are in an educational campaign against tobacco and have been in such a campaign for more than thirty years. In this campaign we have the sympathetic cooperation of leading educators and Sunday-school workers.

The Woman's Christian Temperance Union since its organization in 1874 has proved its worth and has justified the confidence and esteem given it by the people of our country. In every campaign which it has conducted or in which it has had a part

its work has been done openly, and in the future will be carried on in the same way.

ANNA A. GORDON,
President.

Evanston, Ill.,
Aug. 6, 1919.

TRAINING LITTLE CHILDREN

Suggestions from mothers who have been kindergartners. Issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West 40th Street, New York.

CHAPTER XXXII

"Come, Let Us Live With Our Children"—To Live With the Children Means to Be Interested in Them and Play With Them, to Be Honest With Them, and to Have Faith in Them

MRS. ETHEL G. YOUNG

I am a mother of three children: Betty, aged six; Bob, four; and Jack, who is two. Up to the time Betty was four years old she had always been a very nervous child and needed constant entertaining. I hesitated to send her to kindergarten, but after reasoning with myself, I finally decided to send her. The concentration required in the two years she spent in the kindergarten made a different child of her, and she can amuse herself now for many hours at a time.

Bob entered kindergarten about three months ago. He is a quiet child and needs to be brought out of himself. He seems to be getting needed help, in the kindergarten, for, in the short while he has been there, he has become more talkative and active. He now enjoys being with other children whereas before he preferred to play alone.

There is nothing more necessary in bringing up children than to have them feel that we are interested in them. Try always to answer their questions. If you can not satisfy their curiosity they will surely go elsewhere for their information. When the children come home from school, I ask what they did, what song they sang, what pictures they looked at, etc. They live the two or three hours spent in kindergarten over again by telling me what they have done. I had to leave the children for a week, not long ago. When I returned they could not talk fast enough to tell me all that had happened. The habit thus formed of caring to share their experiences with you is a great safeguard as they grow older.

A story at bedtime is always welcomed

by the children, and I find that it is not only enjoyable and beneficial to them, but also to myself. They never tire of good fairy stories. Nature stories are always interesting, too. My children will choose the same stories over and over again until they almost know them by heart.

Several nights ago I was called away and could not read a story, so I promised one for after breakfast next morning. When breakfast was over and I thought of all I had to do, it seemed as if I were wasting time to sit and tell stories. However, as the children became absorbed in the story and their happy faces looked up into mine, I realized that time could not be better spent. The story was that of Hans and the Four Big Giants, the keynote of which is helping others. I knew that the children had absorbed the point of the story when they helped me afterward to clear the breakfast table.

The kindergarten is a great help in making children independent. Each child is taught gradually and in a playful way to help himself. In a class of forty, John does not like to be the only one who can not put on his rubbers or button his coat. Perhaps you will say you can teach independence at home. Granted, you can. The trouble at home is that we too often do too many things for our children. At home, too, we lack the group work so beneficial in the kindergarten. It develops the social side of a child as well as his ability to be of service.

Orderliness is another aim of the kindergarten. It should also be the aim of every household. In kindergarten all the material is kept in order. It is given out and collected in an orderly way and each child is taught to pack up his material after he has finished with it. There is always a place for everything in the kindergarten, and the child learns to put everything in its place.

If your child is not orderly at home, do not blame him until you first put yourself in his place and see if you are expecting the impossible. We have discovered in our family that by making things convenient, the children will keep things in order. In our coat closet we have a box for rubbers and another for toys. We have put within reach two hooks for each child's clothing.

On the door there is a bag of several pockets for gloves. Even the two-year-old boy puts his things away and I have never taught him to do so. He learned by observing the others. Just the other night he cried while I was undressing him because he remembered he had not put his train away. Let each child have a separate place for his toys, for they so enjoy being owners. If one is neat and another careless, it would be very discouraging for both to keep their things together.

Not long ago I spent a most enjoyable afternoon coasting with the children. A neighbor who saw me, said: "You surely are a child with your children." She unconsciously paid me a compliment. If I can only make my children feel that I am interested in everything they do, I am certain I will have and keep their confidence.

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

AFTERNOON

MARY L. W. ENNIS

As the shadows longer grow
And the night steals on apace,
One by one our comrades go
Worn and spent in life's stern race.

One by one they step aside
From the busy haunts of men,
Drop their burdens and pass on,
On beyond our mortal ken.

Since their places none can fill,
All about, some empty space,
For our lost we're longing still,
Time can not our grief efface.

Still we miss the hands we clasped,
More and more each face we miss,
Miss love's kindly gentle touch,
Miss love's clinging, tender kiss.

But as time steals on apace,
We at last shall long to rest
Underneath the emerald sod,
With the friends we loved the best.

Long to rest till that glad morn
When upon a fairer shore,
Death's dark night forever gone,
We shall greet our loved once more.
Ashaway, R. I.

"A hundred good ideas merely read and enjoyed, do not amount to so much as one good, sensible plan put into successful operation"

CHILDREN'S PAGE

STICK TO YOUR BUSH

One day, in huckleberry time, when little Johnny
Flails
And half a dozen other boys were starting with
their pails
To gather berries, Johnny's pa, in talking with
him, said
That he could tell him how to pick so he'd come
out ahead.
"First find your bush," said Johnny's pa, "and
then stick to it till
You've picked it clean. Let those go chasing
all about who will
In search of better bushes; but it's picking tells,
my son—
To look at fifty bushes doesn't count like pick-
ing one."
And Johnny did as he was told; and, sure
enough, he found,
By sticking to his bush while all the others chas-
ed around
In search of better picking, 'twas as his father
said;
For while the others looked he worked, and soon
came out ahead.
And Johnny recollected this when he became a
man,
And first of all he laid him out a well-deter-
mined plan:
So, while the brilliant triflers failed, with all
their brains and push,
Wise, steady-going Johnny won by "sticking to
his bush."

—St. Nicholas.

CRISS-CROSS

In at the open window where grandma
sat reading, came loud and excited tones
from her granddaughter, Chrissie, and two
young companions, who had been playing
under the trees on the lawn.

Grandma laid down her book, and as she
tried to decide what was best to do, such
exclamations greeted her as, "No, I am not
going to do that!" "I should think that
you might sometimes do what I want!"

"I don't wonder the boys call you two
girls 'criss-cross.'"

"Well, if I am the criss, she is the cross!"

"Chrissie," called the gentle voice of
grandma, "wouldn't you and the girls like
to come in and visit with me for a little
time?"

If there was anything the girls liked to
do more than another it was to visit with
Chrissie's grandma. So gentle and kind
she was, and yet so full of quaint and orig-

inal suggestions, that when they were tired
of doing the usual things, and playing the
usual games, they always went to grandma
for something new, and grandma never dis-
appointed them.

As they went in, flushed and excited, in
response to grandma's invitation, she simply
said, "Girls, I was reading this afternoon
that a stitch with which we used to em-
broider when I was a girl has come into
style again. Of course you will be want-
ing to use it, and I thought maybe you
would like me to teach it to you this after-
noon, and give you some patterns which
you could use in practicing it."

The girls were delighted at the prospect;
so grandma hunted up canvass, needles and
zephyr, and they were all soon pleasantly
working.

Meanwhile, grandma told them of the
samplers which the girls used to work with
this stitch when she was young, and how
they used to vie with one another to see
which could get the most patterns on her
sampler. "We used to call this stitch
'criss-cross stitch,'" grandma quietly re-
marked.

"Why, that is what the boys call Chris-
sie and Edith!" exclaimed Mary.

"That I suppose, is because my name is
Chris, and we are both often cross," Chris-
sie said meekly.

Grandma asked them to look closely at
the stitch and see whether they could not
find another reason.

The girls worked quietly for a few mo-
ments, each busy with her own thoughts.

Finally Edith said, "We take two stitches
in making this stitch, and they extend in
opposite directions."

"Oh, girls!" cried Mary, "don't you re-
member how often, when one of you
chooses to play a quiet game, the other pre-
fers a romping one?"

The girls remembered very well and
Edith answered, "Yes, and when Chrissie
says, 'Let us read,' I always say, 'No, I
would rather walk.'"

"In short," said Chrissie, seeming to be
in the mood for confession, "whatever one
of us proposes to do, the other wants to do
just the opposite."

"That is, no doubt, the reason," grand-
ma said, "that the name has been given to
you; and it has evidently been applied when-

you have been quarreling over your differences. But you see that there is a beauty and a richness to criss-cross work that could never be obtained by working with the single stitch, which extends only in one direction. So it is not necessary that Christie and Edith should always want to do the same thing, nor that they should always be of the same opinion. If they will only differ gently and lovingly, yielding one to the other at times, the pattern of their united lives may be worked out so smoothly and beautifully that they need never be ashamed that much of their work has been 'criss-cross.'—*Martha Harger, in Sunday School Times.*

GOOD-BY, JOHN

Poor old John Barleycorn is nearing his end. Few there are among us so low as to do him reverence. Once he walked our streets with a proud and princely air. His eyes stood out with fatness. He had more than heart could wish. Pride hung as a chain about his neck. Violence covered him as with a garment. He set his mouth against the heavens and his tongue walked through the earth. He said in his heart, God hath forgotten. He sat in the lurking places of the villages, and upon the poor that passed by he bent his cruel eye. He lay in wait to catch men, and drew them into his net. He entered the home and took the loaf from the shelf, and the milk and meat from the cellar. He brutalized the husband, choked the wife, and brained the infant. He went out to the cemetery and dug the graves of men whose souls he sent to hell. He went to the almshouse and left some of his devotees there. He entered the jail and left many of his followers there behind the bars. He went to the polling-place and juggled the ballots. He went to the court house and nullified justice. He held legislatures in the hollow of his hand. He went to Congress, and rulers bowed before him. Politicians trembled at his nod. He went to church, and sat erect and confident in his pew, and the pulpit sometimes cowered before him. As for all his adversaries, he puffed at them. He said in his heart, I shall never be moved.

In their desire for relief men tried license for the liquor traffic, but the pruning

only made the tree grow more luxuriantly. They tried high license, but it made the saloon more reputable and aristocratic. They tried the dispensary system, and the Gothenburg system, and the mere local option; and yet John Barleycorn continued to thrive and destroy.

But there is a God in heaven; and justice and judgment are the habitation of his throne. His eyes behold, and his eyelids try, the children of men. He heard the groaning of the prisoner, and those who were doomed to die. He heard the prayer of the wife and mother; and marked the assassin for destruction. Womanhood awoke, and knelt on our streets, and arose, and organized, and planned, and worked. The church also awoke more fully to the danger and her duty, and proclaimed with prophetic voice the doom of the liquor traffic. Step by step the great cause of temperance moved on, against great apathy and opposition, and with frequent reverses; but the number of advocates of total abstinence for the individual, and of prohibition on the part of the nation, steadily grew. Community after community, aroused to the danger, took Mr. Barleycorn by the scruff of the neck, and cast him out of their borders. State after State at length said that whatever his standing outside their jurisdiction, within he was a criminal, and would be treated as such. Congress saw the light and began to limit his privileges. Business after business arrayed itself against him. Even the politician at length found courage to join in the chase, and to take a shot at the fugitive from behind the stone wall of public opinion. . . .

Yes; as far as the land of the Stars and Stripes is concerned, the days of John Barleycorn are numbered. He will continue the fight for a while. But he will soon be a fugitive and vagabond in our land. May the hand of justice very speedily bind the millstone of the Federal Amendment about his neck and cast him overboard, that unwept, unhonored, and unsung, he may sink ten thousand fathoms deep in the ocean of oblivion!—*Christian Statesman.*

A good word is just as easily spoken as an evil one. Kind speech is as easy as profane language and is often invaluable, while profanity is absolutely useless and vile.—*Young People.*

"ONLY A BOY"

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he too only a boy, seem to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it? 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffatt. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher." Some few years ago there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"—*Christian Messenger.*

The followers of Jesus Christ certainly have no right to be boorish and discourteous. Nobody in the world has so much reason to reveal good manners as the man who has caught something of the spirit of the Lord Christ. We have a perfect right to question the genuineness of a man's religion if it does not improve his temper and sweeten his disposition. In a world like ours, where there are so many selfish and ill-mannered folks, it is inevitable that much suffering should be inflicted upon those of good breeding and refined sensibility, and the ability to "keep sweet" in the midst of discourtesy is one of the hardest disciplines to which the human spirit is subjected.

We were recently reminded of the story of the old sage, who on being asked one day, "Master, what is the test of good manners?" replied, "It is being able to put up pleasantly with bad ones." This is indeed a severe test, but for that very reason it may

be all the more conclusive. In business, on the street, at home, in church, even in the editor's chair, may we have the grace to meet this test!—*Reformed Church Messenger.*

The problem of securing safe boarding homes and wholesome recreation for girls in industry has assumed such dimensions in Philadelphia, that Mrs. E. S. Slater, Examiner-in-charge at the United States Employment Service in the city, has asked the East Central Field of the Young Women's Christian Association, with headquarters in Philadelphia, for aid.

Permission was obtained from the Government to install a Y. W. C. A. secretary, as a "case worker," to do special work. Her job is to find homes and amusement for girls who are employed in the city but have no connections there. She is also prepared to render similar service for transients as her desk contains all possible items of information concerning reliable lodging houses and amusement facilities. Her activities fill a long-felt need of the Employment Service and are the beginning of a helpful co-operation between the two agencies in meeting the needs of women industrial workers.—*Selected.*

When Sergeant Alvin C. York, of Pall Mall, Tenn., the world's greatest soldier, performed the feat in the Argonne Forest whereby he killed 28 Germans, captured 130 prisoners and put out of commission 30 machine guns, he was not stimulated by liquor. That is his declaration. He said: "I have not taken a drop of any sort of liquor for five years."

Sergeant York declared himself for prohibition. What he has found beneficial in his own case he wishes to pass on to other people, he said, until the whole world is dry.

Lieutenant A. C. Read, who commanded the NC-4 on the first ocean flight ever made, said that there was no drinking of liquor by himself or any member of his crew, while preparing for the flight across the Atlantic, nor during that flight's progress.

"Everything was done," he said, "to make the flight a success."

Sergeant York and Lieutenant Read spoke from the same platform at the Centenary Celebration of the Methodist Epis-

copal Church in Columbus. Neither had a good word to say for liquor, and it is significant that the two men most noted for individual effort accomplished their work while sober.

"Were you 'fortified' with liquor when you made that fight in the Argonne?" Sergeant York was asked.

"I was perfectly sober, as I have been for years," he answered. "I don't touch a drop and haven't had a drop for five years. Liquor is no good."

At the Centenary Sergeant York's brother was with him. These two men have grown up in prohibition Tennessee. In their county, Fentress, the jail has been closed by prohibition, education has received a boost and good roads are being built. Wilhelm told the truth at least once in his life when he said the nation that should win the next world war would be the one that used the least alcohol.—*J. H. Larimore.*

Now that the Government has completed its war-time shipments to India of silver from melted dollars, Director of the Mint Baker has disclosed how thousands of tons of the metal were hauled from the Philadelphia mint to San Francisco in special trains guarded by armed men, without loss of an ounce. Eighteen of these treasure trains made the trip across the continent in the twelve months which ended last April 23. Each train carried between \$5,000,000 and \$10,000,000 of 62-pound silver bricks.—*Exchange.*

What you were, others may answer for; what you tried to be, you must answer for, yourself. Was the heart pure and true—tell us that?—*Ruskin.*

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.

OUR WEEKLY SERMON

OUR LITTLE CITIZENS

HOSEA W. ROOD

[This excellent, practical talk was sent to us by Brother Rood after being published in his Grand Army department of a Wisconsin paper. In the absence of a sermon for this week, we venture to give it a suitable text with which it is in perfect accord, and call it Our Weekly Sermon.—EDITOR]

Text, "*Be thou an example . . . in word, in manner of life, in love, in faith, in purity.*" I Timothy 4: 12.

I like best of all to call our boys and girls our little citizens. My thought of them as I see them playing around their homes, running along the streets, hurrying to school, and in their classes, is of what they will be twenty or thirty years from now. I am old enough to understand something of what time and environment is bound to work out in the character of the average boy and girl, and I can not help thinking about it. In my many years of school work I have seen hundreds of little folks grow into manhood and womanhood, and have had some opportunity to see what kind of people they have come to be. This has naturally led me to wonder what this boy or that girl will by and by be worth to the world.

HOPE FOR THE BEST

For more than one reason I hope that the most of our little citizens will in time find their places in the great body of good American citizenship; and hope is expectation, faith, and I believe I have the best reasons for my faith. In the first place I may say that I have undertaken to keep track of my boys and girls in school in various communities in Wisconsin as they have come into middle age—not a few of them with grandchildren now in school. I am happy in visiting the most of those communities now and then and meeting here and there some of my former pupils. Whenever I am thus blessed I make pretty close inquiries concerning what has become of others of my former boys and girls. I am glad that I am as anxious now to hear

that they are good men and women as I was in school that they should become such. And I am yet more pleased to say that I hear of very few indeed who have not made good—proved themselves well worth while as citizens of our republic. I have been able to hear of not more than half a dozen who have gone astray. I believe that most long-time teachers may, if they have followed up their pupils, say about the same thing—while they may also add this testimony, that many of them have risen to posts of honor and are giving their old teachers occasion to be justly proud of them. All this causes me to believe that at least ninety-nine out of a hundred of our little citizens will develop into good citizenship.

ANOTHER REASON

I have had the privilege of visiting hundreds of schools in Wisconsin, and thus coming into touch with thousands of these same little citizens in course of training. Of all those schools I can now recall only three where there were some signs of anarchy. As a rule I have been pleased—made truly happy—to see such training as must certainly lead to good citizenship. Especially is this noticeable where pupils are kept in school until they reach the higher grades, for it is continued training that develops character. This good discipline and training in school is truly prophetic of civic righteousness, whereof we may well be glad.

The apparent spirit of the most of our teachers in the grades is that of earnestness, eagerness and faithfulness—such as to command the respect of their pupils. This is not true, of course, of every teacher, for in the school room as well as elsewhere there are some misfits. As I think it all over I must accord all honor to the little American schoolmistress—however unpronounceable her name—for her faithful, conscientious training of our little citizens for the duties and responsibilities awaiting them by and by.

The most and best training for future citizenship has been done since we have been in the great World War. Our young people in school have since then been hearing much more than ever before what it is to be an American in the right sense of the word, and they have been taught in a practical way the value of service for our coun-

try. They have seen many young men of their acquaintance march to the trains to start on the long journey overseas, there to give their lives if need be for American ideals. They have read in the long lists of casualties the names of some of those same friends who were stricken down in the line of duty; and they now look upon our returning heroes, with their various service marks, as men to be honored for having put duty above selfish considerations. It is a fact that we all have a tendency to grow into what we most admire. War is indeed terrible, yet not without its compensations. Our children now are breathing such an air of patriotism as did not inspire those of ten years ago, and which much have its influence upon them as citizens by and by.

Many teachers, especially those of country schools, have told me that in various ways they are undertaking to develop the spirit of Americanism—to give their boys and girls an understanding of the expression, and to give them true American ideals. Not nearly so much of this teaching was done a few years ago.

Oh, yes, I am sure that we may all have hope for the future of our country; that we may look in faith upon our little citizens and expect good things from them; and that this faith need not be blind but truly prophetic; that we may well be optimistic, not pessimists.

BUT SEE HERE!

All this good will not come to pass of itself, any more than you or I may have a good garden by not caring for it. I know a rich piece of ground, well planted in May, yet now so grown up to weeds that I can hardly see anything but weeds. Not far from it is another that I passed today in which I could not find a single little weed. The old gentleman who planted it attends it so faithfully that weeds get no chance to show themselves. And what a crop of good things to eat it is bringing forth. I am glad that the most of the many gardens I see are clean of weeds and rich in good garden stuff.

And so I am glad that our little citizens in school are receiving, on the whole, pretty good care. As there are a few weedy gardens—so few as to make them quite noticeable—so there are a few weedy schools—

so few as to attract considerable attention; yet these are exceptions.

RESPONSIBILITY OF GROWN-UP CITIZENS

I do not suppose that we can ever fully realize our responsibility for the proper care and training of our little citizens. There are in them wonderful possibilities for either good or evil. You and I may pass today on our way home a little fellow who has it in him to become by and by a distinguished citizen—governor, senator, college president, foreign minister, minister of the gospel, a great physician or a first-class farmer. It doesn't matter much which, so long as he is well worth while somewhere. It is a matter of no small consequence that this small boy—girl perhaps—is so trained as to bring out the best there is in him. You and I may say that this training is something that belongs to his parents and teachers, and not to us. So indeed it does belong in a great measure to them. Yet it is our business as citizens to use our influence in providing the best possible means for the child to get that training. I have known of an old bachelor—a regular old slacker—to use his influence in his country district where he lived to oppose the building and equipment of a good schoolhouse in place of the one where he went to school, because it would increase a mill or two on the dollar his taxes. And I have heard the same thing of the old farmer who had rented his land and moved into the village.

OUR EXAMPLE

But there is an every-day demand upon us in behalf of our promising little citizen. Just now he wants most of all to be a man and to do what men do. If you or I have a habit that we have got ourselves into believing is not very bad for us, yet would be harmful to him, is it doing our duty by him to practice it before him simply for our own gratification? The better men you and I are in most respects the more hurtful is our example before him when we do what he ought not to do. If he admires us he is all the more likely to want to do what we do. When we come to think that his getting into that same habit may be the means of keeping him from becoming something well worth while, ought we not to think seriously of our responsibility?

When I was a boy and worked among

men in the field, especially in the crowd at harvesting and threshing, I heard vile stories the bad influence of which did me no little damage. At this late day it is not easy to forgive those men for poisoning my mind with their indecent language. They had no business to do it, and I do not see what could lead them to indulge in such talk before boys. If they liked that kind of talk they should certainly have kept it to themselves while we boys were within hearing. I do not believe men in these days are so much given to it. I am glad to say that among all the comrades who from time to time come together in our rooms at the capitol I hardly ever hear a word not fit to be spoken before ladies; and a profane word is very rare indeed.

We should not forget that boys get their bad habits—and those that are good—from men. When we deplore what is bad in our boys we would better ask ourselves whether or not they have learned from us what we so deplore.

A MATTER VERY MUCH TO BE REGRETTED

A large number of schoolmasters are here for the summer school. The other morning while one of them talked to me he was smoking a strong cigar. I know it was strong for he puffed the smoke of it into my face. I believe he would discipline the boys in his school for using cigarettes. Yet does he not, by his own example, teach them to smoke? Though he may not smoke before them, especially cigarettes, they know it, and the boy's logic is that what his teacher does must be right; and so he goes into the habit himself—hiding it, of course, from the teacher. I was sorry indeed some time ago to hear a city superintendent say he believed that at least three out of four of the school men of Wisconsin are smokers. I sincerely wish he may have put the number too high. Whether he did or not I am sure that if only one schoolmaster in Wisconsin smokes that is just one too many. In all my years of teaching and attending big teachers' meetings I hardly ever saw one smoke. It is evident that the habit is growing, not only among teachers but high school boys. It is a thing very much to be deplored, for the best physicians—those not in the habit of it themselves—declare tobacco—especially in the form of

cigarettes—to be more or less benumbing to the intellect, noticeably so in the young.

I challenge any teacher or preacher—unless he is abnormal in some way—to undertake to justify himself over his own signature as a smoker.

ANOTHER GERMAN DEFEAT

The overwhelming victory of prohibition in the United States is not surprising, for it is a natural sequence of our victory over Germany. Everybody who has been interested in the temperance movement knows that the chief obstacle to its progress has always been the German element. The German immigrants, although in some respects making excellent citizens, refused on this point to conform to American ideals of morality. With curious inconsistency they denounced prohibition as an invasion of personal liberty while at the same time eulogizing the Vaterland for its regulation of private life to a degree intolerable to an American. The anti-prohibition movement was financed chiefly by German brewing and distilling interests, the German saloon was its agency and the German vote paralyzed the political parties that otherwise would have espoused the temperance cause. Our professors who went to study in German universities came back with the belief that beer and high scholarship were inseparably associated.

But just as soon as Germanism in general fell into discredit in this country on account of the war, and the political power of the Teutonic element was abolished, prohibition began to boom and now has carried the country.—*The Independent*.

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.

HOME NEWS

VERONA, N. Y.—A little more than three months of living here have abundantly verified the good impressions received when we were welcomed the first Sabbath in May. Unsolicited letters from former pastors had led me to expect a pleasant time working with the Verona people and a fulfillment of these expectations is being realized; for they are living up to their reputation.

The pleasant home of T. Stuart Smith afforded a delightful resting place after the strenuous days preceding our arrival. The hospitality of this home was generously extended during the two weeks of Mrs. Van Horn's illness. I saw in the RECORDER the notice of the exercises so thoughtfully prepared welcoming us to this work. But it was inadequate to express the high quality of this service or how deeply felt was our appreciation of this assurance that they were glad of our coming. A large percentage of that company was made up of young people from the Christian Endeavor society, and in addition to their warm words of greeting they sang their rally song with an enthusiasm that was good to see and hear. Tokens of kindly regard have been constant from that day on. Memorable among these evidences was the formal reception of the pastor's family at the parsonage which had been thoughtfully put in order for our coming and furnished with many needful things. No less valuable in our estimation were the spirit of brotherly co-operation and the hearty responses given to suggestions looking to more effective service. Our Sabbath-school superintendent, Brother Stuart Smith, is a live wire in his department, and is the efficient leader of a large group of Bible schools in the town of Verona. A large number of Christian Endeavorers meet at the parsonage every Sabbath night, and their willingness and responsiveness would cheer the heart of any pastor. The Aid society, Mrs. Arthur Franklin, president, and the Young People's club, Craig Scholtz, president, each meeting once a month, I find to be valuable auxiliaries to the social and religious life of the community.

But already during these weeks of delightful work the society has been visited by death and misfortune. The death of the aged and loved member of the church, Brother Seymour Bennett, has already been noted in the RECORDER. Within the last two weeks two destructive strokes of lightning have fallen, one of them killing outright six valuable cows out of the herd of the Williams Brothers and the other burning a large barn filled with the season's crop of hay and some valuable farming implements, on the farm of Brother Welford Perry. His son-in-law, Marion Dilman, is a sharer in this heavy loss. All these men accept these losses with commendable Christian cheerfulness. This letter must register their expressed gratitude and ours that these accidents were not attended by the sacrifice of human life. There are other things to be thankful for, the record of which would make this letter too long. Verona is a good place in which to live and we ask our sceptical friends to "come and see." Those who do come, express themselves as highly pleased with the country. We confidently expect some of these will locate here. With apologies to the Publicity Committee, who will doubtless be heard from in the near future, I will repeat that Verona is a good place in which to live. And in spite of the regretful parting with the dear friends in the far Southwest we are glad to join hands with the dear friends here. Do not forget us in your prayers.

T. J. VAN HORN.

Aug. 7, 1919.

BERLIN, N. Y.—Perhaps it is time for Berlin to again appear in the Home News column of the RECORDER, for she deems her place in the RECORDER family circle very dear and would do her part to strengthen the family ties.

Since Pastor Randolph came among us a Christian Endeavor society has been organized which meets each Sabbath afternoon.

Prayer meetings and Sabbath services are well attended. But at present there is much sadness on account of the serious condition of Mrs. Randolph, who is now in a hospital in Troy, where she has undergone a serious operation and at present is in a critical condition. However, we are

hoping and praying that the great Physician may heal and return her to her beloved family and church.

The Sabbath school has accepted an invitation to join the other Bible schools of Berlin, Petersburg and Grafton in a union picnic to be held at the Reynolds farm near North Petersburg. A pleasant time is anticipated.

The old wooden steps at the entrance of the church have been replaced with concrete, thus improving the appearance of the lawn.

E. L. G.

MADISON, WIS.—The editor being willing, I will undertake to get into the home department long enough to tell the folks that the score of Sabbath-keeping students attending the summer school here at the university decided to meet on Sabbath afternoons for social worship. The rooms occupied by Allison Burdick and his good wife Adelaide being large enough for a meeting house, they kindly invited the young people to use it for that purpose. Not all who are in school have remained over every Sabbath—some going to their homes in Milton now and then—yet the most of them have met and held most profitable services. The meetings have been the happy means of getting acquainted, and so have been beneficial socially as well as religiously. Those who have led the meetings have taken the matter seriously and provided programs to last from four o'clock until six. Questions have been given out calling for sermonettes that would answer well for the pulpit. These thoughtful talks and comments, with good music—the most of the young people being gifted in song—have made the meetings well worth while. Every Sabbath contributions were made to go into the Randolph Memorial Fund. The meetings were held on five different Sabbaths.

On Sunday, August 3, the company gathered in Tenney Park, alongside beautiful Lake Mendota, and enjoyed a most delightful picnic. The good things to eat set forth by the girls were most appetizing, and everybody seemed healthfully hungry. 'It was a bountiful feast. Several of the young people had a good swim in the clear waters of the lake.

After the table had been unloaded there

was a half hour of "drop the handkerchief," with all the fun and jollity of childhood. That wholesome playspell surely doubled the enjoyment of the picnic. May those who so nimbly chased one another that afternoon live to play now and then a wholesome game forty years from now; for good play has its spiritual value as well as physical and social.

At one of the Sabbath meetings Dr. A. L. Burdick, of Milton, with his wife and her mother, were present. At another time Mrs. A. S. Maxson, of Milton Junction, was a visitor; and both Mrs. Maxson and her daughter, Miss Mabel, were welcome guests at the picnic. Their genial presence made the party all the more pleasant.

These are the names of this group of summer school students: Mr. and Mrs. Allison Burdick, Milton; Mr. and Mrs. Harry Talbot, Milton; Mr. and Mrs. Harry Pierce, Plymouth, Wis.; Mr. and Mrs. Robert West, Milton Junction; Mr. and Mrs. Gregory Hall, Milton; Mr. and Mrs. Morton Mix, Alfred, N. Y.; the Misses Fern Crossley and Ada Crandall, Milton; Zea Zinn and Ruth Schlagenhauf, Farina; Marian Ingham, Fort Wayne, Ind., and Rua Van Horn, Chicago; William Burdick, Milton, and Leon Greene, Alfred, N. Y.

May the Lord bless these young people who are so intent on learning all they can for usefulness in life.

HOSEA W. ROOD.

Senator Capper not only invites his constituents to write to him and give him their views but he urges them to do it, as a duty to their country. He is a striking example of the new type of statesman, whose aim is to carry out as near as possible the will of the people—in contrast to the old type, who never wanted to hear from the people and who believed that after they were once elected they were empowered to do just as they pleased.—*Selected.*

If a man is unhappy, remember that his unhappiness is his own fault for God made all men to be happy.—*Epictetus.*

Only to trust, and do our best, and wear as smiling a face as may be for others and ourselves.—*Robert Louis Stevenson.*

RECORDER DRIVE

How was it Accomplished?

Seventy-five churches were asked to participate. Forty-eight pledged support to the committee.

Forty-one Christian Endeavor societies were asked to co-operate. They very generally responded.

Sabbath Recorder Rally Services

Were held the second Sabbath in April. A special "SABBATH RECORDER Rally" number of the RECORDER was published and sent to lone Sabbath-keepers. Seven special articles were written for this number. Three hundred fifty-eight letters and cards were mailed. Fourteen hundred copies of the RECORDER were sent to lone Sabbath-keepers. Twenty-seven of the forty-eight churches participating in the Drive

Reported to the Committee as Follows:

Seven Friday night prayer meetings in interest of the Drive,
Twenty Sabbath morning services in interest of the Drive.
Ten Christian Endeavor meetings in interest of the Drive.
Twenty churches canvassed for subscriptions.

Visible Results

Two hundred thirty-two new subscribers.
Eleven churches plan to furnish RECORDER to worthy and needy non-subscribers.
A generally expressed opinion that the Drive has been beneficial.
Two churches report every family taking the RECORDER.

A DEEPER INTEREST AWAKENED IN THE RECORDER

HAVE YOU DONE ENOUGH?

The Committee will see you again

DEATHS

CLARK.—Kittie Jane Cottrill Clark, daughter of Smith and Mary Cottrill, of Mt. Clare, W. Va., was born September 26, 1852, and departed this life at her home on Greenbrier, W. Va., July 24, 1919.

On October 7, 1898, she was united in marriage to Milton Clark, of Greenbrier, W. Va., where they passed a happy wedded life until the death angel separated them but for a few hours.

In early life she accepted her Savior, followed him in baptism and united with the Methodist Protestant church of her childhood home and was faithful to its Christian obligations until she removed her membership to the Greenbrier Seventh Day Baptist Church, February 17, 1900, keeping the Sabbath and the Christian faith with her devoted husband faithfully to the end.

She leaves to mourn their loss one sister, Mrs. Elizabeth Morgan; four brothers, Perry, of Weston, W. Va., Lloyd W., of Salem, W. Va., Edward F., of Wallace, W. Va., and Sylvester B., of Clarksburg, W. Va. She also leaves her two step-children, Lester L. Clark, of Greenbrier, and Effie May Clark Coffindaffer, of Jarvisville, W. Va., to whom she has proven a true mother all these years.

Sister Clark was a great sufferer for more than six years. But she bore her pain with Christian patience and fortitude. Her last words to her husband were: "I am ready to go."

The last sad rites pertaining to her good life were conducted Sabbath Day, July 26, 1919, 2.30 p. m., in the Greenbrier church, by her former pastor, W. L. Davis, assisted by Mr. Samuel A. Ford, of Berea, W. Va. A large and sympathetic audience gave evidence of the high esteem in which she and her family were held in the community and surrounding country.

"Our loved ones leave us one by one
For that eternal shore,
Where joy and peace and happiness
Shall reign for evermore."

W. L. D.

CLARK.—Milton Clark, second son of Jesse and Charlotte Randolph Clark, was born at Greenbrier, W. Va., June 24, 1857, and fell asleep in Jesus July 26, 1919, in the churchyard as he sadly, yet hopefully left the grave of his companion. The long illness of his wife, requiring his constant care, had worn on him and her death as a final blow was too much for him to bear, and he fell asleep within twenty minutes from the time he was stricken.

In 1882 he was united in marriage to Jerusha Elizabeth Dennison, who preceded him to the heavenly home twenty-seven years. To this union were born three children, namely, Elsie, who departed this life at the early age of thirteen years; Lester Lee, at home, and Effie May Coffindaffer, of Jarvisville, W. Va.

In 1898 he was married to Kittie Jane Cottrill who also preceded him to the glory world two days.

He is survived by his son, Lester, and daughter, Effie, to whom he has been a considerate and loving father. He also leaves two sisters and four brothers, namely, Mrs. Theodore Davis, of Salem, W. Va., Mrs. Scott Hodge, of Berea, W. Va., Fenton, of Salem, W. Va., Wise, of Leatherbark, W. Va., Marcellus, of Greenbrier, W. Va., and Phinias, of Salem, W. Va.

Brother Clark gave his heart and life to Christ at the early age of thirteen years, followed him in the ordinance of baptism and united with the Seventh Day Baptist Church of Greenbrier, to which he was faithful until he was called to the church triumphant.

His father, Jesse Clark, was called to the deaconship of the Greenbrier Church in 1876 and served in that capacity to the end of his life. In November, 1901, his son Milton was called to the deaconship of the same church and served faithfully to the end—eighteen years. He has also from time to time served the Sabbath school as superintendent and treasurer, and was treasurer of the little church at the time of his departure. In all these he has proven a faithful and devoted servant of the church and its great Head.

His boyhood home was a Christian home with its family altar, with its Christian teaching and influence; and his boyhood community was one of true neighborliness—a community of co-operation—God give us such communities in these days! Thus may be developed the principles of Christian manhood which have gone into the making of the character of this man of God and friend to men. His was a busy life of service, and after he had served his own generation he fell asleep.

His sudden going from us is sad indeed, but after all there is something beautiful about the sudden ending of such a life, which followed so quickly that of his companion. They were together here in the stress and afflictions of life and now they are together there in the bliss of eternity where all is joy and happiness. O what a change! It teaches us to be ready; for "in the midst of life we are in death."

His funeral rites were conducted in the Greenbrier church, July 28, 1919, at 2.30 p. m., by his former pastor, W. L. Davis, assisted by Mr. Samuel A. Ford, of Berea, W. Va., Rev. M. E. Martin, of Philippi, W. Va., and Pastor A. J. C. Bond, of Salem.

Servant of God, well done. Thou hast been faithful in a few things, enter thou into the joy of the Lord and he will make you ruler over many things.

W. L. D.

TITSWORTH.—Enos Woodruff, son of Jacob and Susan Woodruff Titsworth, was born at Bridgeton, N. J., December 19, 1833. He died at Plainfield, N. J., July 27, 1919.

His church membership was transferred from the Piscataway Seventh Day Baptist Church to the Plainfield Seventh Day Baptist Church in 1889, where he held his membership at the time of his death. For thirty years or more he was a faithful employee in the tool room of the Potter Company. For several years he has been in poor health and has necessarily stayed quite close at home.

He was married to Elizabeth Randolph, February 8, 1859. Two children, a son, Staats, and

a daughter, Anna, were born to them. His wife died in 1877. The son died a few months ago, after a brief illness. He is survived by his daughter, by six grandchildren, and by one sister, Mrs. James Clawson, and by many other relatives less closely connected.

The farewell service was conducted at the home by Pastor James L. Skaggs, on Wednesday afternoon, July 30. The body was interred in the New Market Cemetery. J. L. S.

TITSWORTH.—Sarah Jane Ross, daughter of Austin F. and Phoebe Titworth Ross, was born at Metuchen, N. J., March 13, 1840. She died at Plainfield, N. J., August 9, 1919.

She became a member of the Plainfield Seventh Day Baptist Church in 1868—fifty-one years ago. For many years and until hindered by loss of sight, she was active in the work of the church. For the last eighteen years she has been totally blind, but that affliction did not change her attitude; in spite of it she continued her attendance at worship on Sabbath morning until the end of her life.

She was married to William Luason Titworth about the year 1872. To them was born one son, Sidney Ross Titworth. The husband and father died twenty-three years ago. Mrs. Titworth took a great deal of delight in the education of her son. He was graduated with the degree of Doctor of Medicine by Columbia Medical College, New York, in 1908. After our country became involved in the war against Germany, he offered his services to the war department. He was accepted, commissioned captain, and served more than a year as physician and surgeon in the hospitals and leave areas in France. Mrs. Titworth greatly missed her son during his absence, but she willingly made her sacrifice, and she rejoiced, and often spoke of it to friends, that her son was able to render an important service to our country. Dr. Titworth returned from France July 29 and accompanied his mother to church on the following Sabbath Day, just one week before the day of her death. Her friends could see a new light in her sightless eyes that morning, and they rejoiced with her that her son had safely returned from the war.

Her going is not to any of us an occasion of sorrow, though there are those who feel a deep sense of loss and loneliness. She had waited long in darkness and helplessness and wondered why her Master did not call her home.

Of near relatives Mrs. Titworth is survived by her son, Sidney Ross Titworth, her sister, Mrs. J. Denison Spicer, and others less closely connected.

The farewell service was held on Monday afternoon, August 11, conducted by Pastor Skaggs. The body was laid to rest in Hillside Cemetery. J. L. S.

No man can afford to invest his being in anything lower than faith, hope, love—these three, the greatest of which is love.—*Henry Ward Beecher.*

Be not slothful in business.—*Romans 12: 11.*

THE SABBATH RECORDER

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

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Sabbath School. Lesson X—Sept. 6, 1919

THE KINGDOM OF GOD. Matt. 6: 10; 13: 31-33, 44-50; 18: 2, 3; Luke 17: 20, 21; II Cor. 10: 3-5

Golden Text.—"Seek ye first his kingdom, and his righteousness." Matt. 6: 33.

DAILY READINGS

Aug. 31—Matt. 13: 31-33, 44-50. The kingdom of God

Sept. 1—Matt. 5: 1-12. The laws of the kingdom

Sept. 2—Matt. 5: 13-20. Light, law and love

Sept. 3—Matt. 7: 13-23. Entrance to the kingdom

Sept. 4—Matt. 25: 14-30. Service in the kingdom

Sept. 5—Rev. 21: 1-10. New heaven and new earth

Sept. 6—Rev. 22: 1-5. The consummation

(For Lesson Notes see *Helping Hand*)

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