The Sabbath Recorder

GROWING OLD

The tallest lilies droop at eventide,
The sweetest roses fall from off the stem,
The rarest things on earth can not abide.
And we are passing, too, away like them!
We're growing old!

We had our dreams, those rosy dreams of youth!
They faded and 'twas well. This afternoon
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time,
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, also akin to pain;
Those high desires, those purposes so vast,
Ah, our poor heart! They can not come again!
We're growing old!

We move along and scatter as we pace
Soft graces, tender hopes on every hand.
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where none are old!—British Weekly.
COMING TO SALE!

Nested away in the quiet hills of West Virginia, far from the hum and bustle of the big city, Salem, quietly reaches out to all young people throughout Christian college education. "Come to Salem"!

Salem's FACULTY is composed of earnest, hard-working, efficient teachers, who have educated their students for Agriculture, Music, Art, Domestic, and General courses in all fields of work. The Salem College is the most efficient in the teaching profession. Academic graduates have little difficulty in finding employment in any line of work anywhere.

Salem's COLLEGE buildings are beautifully modern in style and comfort—made to meet every convenience of Young People's Christian Associations. Lobbies, Glee Clubs, well-stocked libraries, lecture rooms, etc. are modern.

Salem OFFERS three courses of study—College, Normal and Academic besides well selected courses in Art, Music, Fine Arts, and Commercial work. The Normal Course is designed to meet our State Board requirements. Many of the students are preparing themselves for the most influential teachers. Academic graduates will be in the most influential teaching profession.

Salem BALANCES the world of education and modernity. We encourage and foster the development of the arts. The school was organized in the gymnasium. We invite correspondence. Write today for details.

President—Charles B. Clark, M.A., Ph.D.
Rev.
a century or more, were full of faith, earnestness and Christian love. They al-
ways sought for good, brought comfort and strength, and pointed toward the eternal home to which God has now called her."

Mrs. Socwell was a Shiloh (N. J.) girl, daughter of Rev. C. W. Threlkeld and Eliza Davis, and sister of the late Theodore David, for many years chorister of the Shiloh Church.

Sympathy for Brother Threlkeld,

Recorder readers who knew Rev. C. W. Threlkeld in years gone by

will be sorry to learn of his bereavement in the full age. A personal letter to the

editor brings word of Mr. Threlkeld at Memphis, Tenn. We know that our Recorder friends unite with us in extending to Brother Threlkeld heartfelt sympathy, and many will pray that grace may be given him in his day of trouble.

Why Fostered in Peace? If a Menace in War?

Who can think of the scandalous

compelling the Federal Government to enter upon a nation-wide anti-vice crusade in order to protect our army and navy, without asking such a question as that which heads this article,

That it is necessary for Secretary Daniels to call upon governors and rulers of cities to clean out the pestholes of vice within their borders in order to make it safe for the enlisted men of the navy to go on shore is enough to cause the face of any right-thinking person to burn with shame. Special and drastic measures are needed to protect military camps from a more ruinous foe than can be found on fields of battle is indeed a sad commentary on social and moral conditions in America.

The war may serve to open our eyes to the informing and ruinous vices which have been fostered and licensed here until moral rot has begun to eat out our very life.

Secretary Daniels did not find Newport the only city requiring prompt and effective action in order to protect his men from immoral and vicious environments. He finds that cities which we had regarded as the very best in America have been found unsafe for soldier camps, so great are the allurements of evil resorts of various kinds.

To us it came as a surprise when the Secre-
tary of the Navy felt obliged to call upon the governor of Pennsylvania to see that Philadelphia is cleared up and made safe for soldiers of the navy, even sending the governor a list of death traps to be closed up. He also found the city and furnishing the names and addresses of their proprietors. Due notice has been given that unless state and city authorities do clean up their vicious pest places the general government will proceed to place guards at the doors of these dens fostering and licensing vice.

What is the nation coming to when it becomes necessary for commanders of our warships to request the department not to send their ships to certain ports on account of the vice conditions found there and the ruinous effects upon the enlisted men?

Think of it! American civic and social life has for years been such that shameful vices and hotbeds of crime have been, not merely permitted to exist, but licensed and fostered, until when war comes upon our armies we are threatened with ruin, and the general government is forced to take matters in hand in order to save them!

The government now finds itself face to face with the very things it has favored and licensed for revenue year after year—the saloon and the brothel—proverbially to see that they are threatening the life of its army and navy. Why have the people been so slow to see the deadly fangs of the vipers they have nourished? Conditions that ruin soldiers must ruin citizens as well. With a ruined citizenry what hope is there for any people? Why should vices that seem so dangerous in war time be considered harmless enough to be licensed in time of peace? Why does the government now hesitate to prohibit the very things that is most to blame for the immoral conditions that confront its armies? Had the saloon with all its evils been banished years ago, the curse of the brothel would have been largely eliminated.

General Pershing's Good Counsel

The first general order issued by General Pershing

shewing to his American army in France was a plea for his troops to return to the gratitude of the French people with perfect deportment while they remain on French soil. He warned them against ungentlemanship conduct, and urged that the

women of France now bearing such heavy burdens be treated with profound respect. He felt that the French can express their respect for the armies of France by good conduct and full observance of the laws of the land.

Roosevelt's Message to the Soldiers

Recently the New York Bible Society asked Theodore Roosevelt to write a message that might be printed in the special copies of the New Testament to be given to our soldiers and sailors.

He went to the Old Testament for a most timely and appropriate word of counsel. Micah 6: 8 is evidently a favorite passage with Mr. Roosevelt, as he is said to have quoted it on many occasions. He responded to this request in the following words:

The teachings of the New Testament are fore-shadowed in Micah's verse: "What doth the Lord require of thee but to do justice, and to love mercy, and to walk humbly with thy God?"

Do justice; and therefore fight valiantly against the armies of Germany and Turkey, for these nations stand for the reign of Moloch and Beelzebub on this earth.

Love mercy; treat prisoners well; succor the wounded; and many a woman, as if she was your sister; care for the little children, and be tender with the old and helpless.

Walk do so if you study the life and teachings of the Savior.

May the God of justice and mercy have you in his keeping.

Many a soldier as he goes to the front will prize this message because it comes from Colonel Roosevelt, who has proved himself faithful in the service of his country and whom every one recognizes as the soldier's friend. Because the Colonel was an ideal soldier under the flag of his country, his words to the men in the field will have greater weight in calling them to serve under the banner of the Cross.

An Excellent Example

In writing of Colonel Theodore Roosevelt's message to the soldiers and the influence of his life over them, we are reminded of the excellent example he is giving all Americans in the way he has borne his rebuff and keen disappointment over the manner of leading a volunteer army to the front in France. Everybody knows how his heart was set upon going and how enthusiastically thousands of picked men rallied to his call. Yet he and his loyal host were rejected by the government, and the deepest ambition of his life was thwarted. He felt the blow most keenly, and many looked for an angry outburst of indignation; for they never supposed that one of his acknowledged leadership past honors, impatient temperament, and strenuous fighting spirit would not quietly submit to such setback. Then when this outburst did not come, some seemed to think he would sour down and sink in antagonism to the Administration. All his critics have been disappointed. He has taken his own disappointment as a true and loyal American should. Quietly and patiently he is working for the good of his country, exerting to the utmost his rare abilities to encourage soldiers and to stir the spirits of citizens to see their duty and improve their opportunity to serve mankind. In my opinion Theodore Roosevelt has won a greater victory in this matter than he won at Saint John Hill. His excellent example reveals a spirit of true Americanism which many of our great men would do well to follow.

Collision Between Assocations

On another page was found the announcement of the

Association to be held in Fouke, Ark., beginning September 6, in the week following the Northwestern Association.

By turning to the Recorder, May 7, page 579, it will be seen that the Southeaster Association met at Salemville, Pa. Under some change can be made, one of these associations must dispense with the help of some of the delegates.

The Recorder is glad to help straighten matters out. It may be that Fouke can make the time one week later.

Missionary Board in Nearly Out of Debt

A letter from Treasurer Samuel H. Davis brings the good news that the debt of the Missionary Board on July 18 was only $65,77, which he feels confident will be wiped out by August 1. The churches have responded well since the last report was published, and the income from invested funds came just in time to help out. Unless some unexpected thing happens the Missionary Society can come to Conference without any deficit. Of course if the people should now hold up their regular offerings until Conference, that
might be the unexpected thing. But we feel sure this will not happen.

When we remember how generously the people have always responded whenever the appeals from their boards have been made through the Recorder, we wonder that we ever gave way to discouragement.

NOW FOR THE TRACT BOARD

Treasurer Hubbard is out of town for two weeks so we have no data as to his receipts since his last statement, but we hope that when he returns his report may be as cheerful as that of the Missionary Board. Don't forget that, when this debt is all paid, the denomination will be some $2,400 better off in its assets at the end of the year than ever before. And not only this, but our plant will be the best equipped for up-to-date work it has ever been. This will help out wonderfully by way of greater earnings by the house, with which to help the society meet deficits on our publications. What more desirable thing could we do just now?

CONFERENCE NOTES

Conference will be held with the Plainfield Church, August 21 to 26 inclusive.

The Plainfield High School has been engaged both for morningings and the serving of the meals. As this is a very large new building there will be ample room for the comfort of all.

It is not too early to plan to take a part of your vacation by attending. Come to get inspiration, to have a quick realization of what you are fighting for.

Send your names by, or before, August first to the chairman of the Hospitality Committee, Mr. W. C. Hubbard, 111 West Fifth St.

All those who wish to wait on the table and thus secure meal tickets without charge should send their names at once to Mrs. C. P. Thrope, 205 Madison Avenue.

RAILROAD RATES—CONFERENCE

In order to secure reduced rates to Conference, our people will have to use the "Summer Tourist Round Trip Tickets," issued by all roads to many points. Ask your local ticket agent and he will route you as near as possible any main line from Canada to Washington, D. C.

All lines from Chicago and East sell one-half fare tickets to the clergy, or rather, an excursion ticket for the regular one way fare. Thus the clergy ride from Chicago to New York and return is $10.10; from St. Louis $22.50; from Salem, W. Va., $13.35; from Alfred, N. Y., $7.85. Minis ters may also apply for a "Drifting," his text being Hebrews 2:1. He made an appeal to all to anchor their lives to the rock Christ Jesus by trying to catch more of his spirit. We know a great many facts about the life of Christ but they are worth no more than so much history to us unless we catch the spirit of his life. He made a plea for a stronger devotional life in order to secure this end. After the sermon a conference meeting was held, which time many testified for their Master.

On Sabbath morning the sermon was by Rev. Mr. Fifield, who is now acting as pastor of our church in Chicago. His sermon on the "Water of Life" was one which will be long remembered by all who heard it. Mr. Fifield is a deep student of the Bible and has many new and original ideas of interpreting it. His sermon was very helpful. After a short prayer a call was given to have the Sabbath School under the leadership of the local superintendent, Mrs. C. S. Sayre, dinner was served in the basement to about four hundred.

On Sabbath afternoon Mr. Clark Siedhoff, who was once a pupil of the Fouke School during the past year, spoke of the work there. He told of the sacrifices being made by many people in Fouke to keep up the school, which is the only high school within fifteen miles. He said: "Let the young people have a good backing from the churches in this very needy field." Next year Fred I. Babcock will be principal of the school. One more teacher is needed at the present time for the primary department.

After this address a young people's meeting was conducted by Miss Carrie Nelson, of Milton.

On the night after the Sabbath Pastor C. B. Looburrow, of Walworth, preached on the "Prodigal Son and his Brother." This was an interesting presentation of the modern prodigal with more about his angry brother than we usually hear in such a sermon.

Sunday morning was devoted to a business meeting and to a discussion of Sabbath school work led by Mr. Holston, of Milton Junction.

QUARTERLY MEETING AT ALBION

The regular quarterly meeting of the schoolorois Wisconsin and Chicago churches was held with the church at Albion, Wis., July 13-15.

The meeting began on Friday night with a sermon by Rev. Mr. Fifield. He used as the text for, "Drifting," his text being Hebrews 2:1. He made an appeal to all to anchor their lives to the rock Christ Jesus by trying to catch more of his spirit. We know a great many facts about the life of Christ but they are worth no more than so much history to us unless we catch the spirit of his life. He made a plea for a stronger devotional life in order to secure this end. After the sermon a conference meeting was held, which time many testified for their Master.

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GENERAL REPORT OF TENT CAMPAIGN IN SHEPHERDSVILLE, KY.

The Shepherdsville campaign closed Sunday night, June 17, after exactly five weeks of vigorous work. That Sunday night meeting was the largest of the series in every way. The tent was well filled, the interest intense, the order perfect, the weather ideal. The free will offering at this meeting added to what was contributed the night before aggregated more than $100 for the expense of the work. Considering the financial circumstances of the people and the fact that there are but two Sabbath-keepers in the community we considered this an exceptionally good offering. This, with the words of appreciation spoken by many, convince us that a deep impression for good was made. But we are assured that all of this and much more can not relieve the disappointment felt by the friends who have been praying so earnestly and watching so expectantly for definite, tangible results. While we, the workers, share with our friends the feeling of disappointment we are sure that the work has been in a large measure successful.

The conviction of a few things kept us from over-depression and discouragement during these days of work and prayerful consultation together. We are in danger of hoping that, in an evangelistic campaign of a few weeks, we may overcome the effect of a century of neglect in religious education. As well begin the work of clearing a dense forest and then carry on in one season to harvest a crop of corn or cotton from a well-improved farm. A campaign like this is no mistake, even though no immediate results are realized. Instead of moving the tent to another field four hundred miles distant it might have been much better to set it up again in a neighborhood not more than seven miles from Pleasant Grove where this work just closed was carried. Let Bulletin Co., Ky., be the field where a series of campaigns even more vigorous than this one shall be waged. Each succeeding meeting
would thus receive the momentum and moral influence of the one just preceding. Such opportunities were open to us within a radius of seven miles of Pleasant Grove. Many long years that when the meeting closed here we were just as glad to begin a splendid preparation for a similar campaign at Mount Washington, six miles distant, that might at once have been engaged in.

A careful look back over the past will show that what the workers did on the Kentucky field this summer has often been repeated in our denominational history. We have "hit and run" without waiting to see the effect or having the harvest gathered. For more than twenty years we have been sending workers at long separated times to this field for spasmodic efforts without seeing tangible results in any marked degree. This year has been the same. Here we found a field in practically the same religious condition that it was in years ago. The people are a churchgoing people ready to receive impressions for good and glad to attend the services which brought them in a loving, forceful manner. And still there must be taken into consideration the local temperament of the people who have long been more or less accustomedd to the practice of different denominations. In spite of this the younger people are very apt to receive instruction.

In planning for future work on this field nothing short of a whole worker's work should be considered. This work should cover some four or six nearby communities in that section as suggested above. We should take up the work in every possible way to win the people. Besides the regular preaching services and the personal work which are the main things, very valuable help may be found in the use of Bible study in some systematic course such as was used to good advantage this summer. Another helpful field is along musical lines. Another helpful field is along musical lines.

MISSIONS

To the Seventh Day Baptist Churches of the Northwestern Association:

DEAR BRETHREN:

It has been the missionary policy of the churches of this association in the past few years to support in a special financial way an evangelistic campaign each summer. For the last two summers work has been done by a male quartet with the tent owned by the Northwestern Association. Last summer the same campaign was made at Grand Marsh, Wis., and it was considered a very successful campaign, though not phenomenal. The amount contributed by the churches including a special offering for the purpose at the Albion quarterly meeting was $140.14. The Young People's Board also appropriated $75.00 for the work. The salary and expenses of Rev. W. D. Burdick, the speaker and a member of the quartet, were borne by the Tract Society. Thus with a balance of $89.85 left from the previous year's work, there was available $252.83. Of this $144.25 was expended for salaries at the rate of $45.00 a week, and $97.30 was expended for railroad fare, baggage, meals, and expenses, etc., leaving a balance in the treasury of $11.19 with which to begin this year's campaign. So much for last year's report.

In consultation with Secretary Edwin Shaw and Evangelists D. Burdick Coon and W. D. Burdick the Missionary Committee have concluded that the campaign this summer can well be made with a concentration of forces in two localities near Battle Creek, Mich. Work opened at Augusta, Mich., the first week in July with five strong men in the team, Rev. D. Burdick Coon as the main speaker and Rev. W. D. Burdick, Jesse H. Lippincott, Julius Nelson and Professor D. N. Jeffries as the quartet. The Missionary Society bears the salary and expenses of Evangelist Coon, pays the expense of putting the tent on the field and has purchased a small tent and oil stove which the men can use for "light housekeeping" while on the field. The Tract Society will bear the salary and expenses of Evangelist Burdick.

Now we are asked to finance the other three men. Their estimated salary and expenses for eight weeks is $375.00. The Young People's Board has appropriated $75.00 toward this amount and we are asking the churches of this association in which the work is being done to contribute the remaining $300.00. This is a fraction over 15 cents a resident member. Will you at your next Sabbath worship, or in any other manner as you desire, make your offering for this work and have the amount forwarded to the undersigned?

Augusta has a population of five or six hundred people. We believe that the work we know of and is eleven miles from Battle Creek. It is therefore within easy supporting distance of the Battle Creek Church both during and after the campaign, and in the judgment of those who have investigated, a very promising field for aggressive work in winning souls to Christ and spreading the truth of the Bible Sabbath. May this work have our prayers as well as our financial support.

Yours in Christian fellowship,
E. M. HOLSTON,
Sec.-Treas. N. W. Missionary Comm.
THE SABBATH RECORDER

WOMAN'S WORK

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

"It is time to be brave. It is time to be true. It is time be finding the thing you can do. It is time to put by the dream and the sigh. And work for the cause that is holy and high. It is time for the flowers of life to be blooming. To be scattering roses for somebody's feet. It is time to be sowing. It is time to be growing. It is time for the fables of life to be blooming. It is time to be lowly and humble of heart. It is time for the fables of meekness. For the hands to be white, and the steps to be right. And the hands to be weaving a garment of light."

Any advice upon the conservation of food coming from Food Adminstrator Hoover should be followed as carefully as possible whether or not it has a law enacted by Congress back of it. Mr. Hoover, in trying to conserve the stuffs of the country, is making us realize that, to many of us, patriotism means a revision of our diet lists. It means eating less wheat and more fats, meat, sugar and milk. Patriotism may also mean that we are to eat less than we want—not less than we need. It seems a crime to hurt when so many people are starving and so many others, while not actually starving, are feeling the keen pang of hunger.

A student and writer on political economy who has recently returned from England says that he was hungry at the close of the war and that it was impossible for him to get enough to eat at any meal in any hotel or restaurant to satisfy him. Dr. Wiley is authority for the statement.

"To carry our allies over until the next harvest we must reduce our wheat consumption thirty per cent. This means that every man, woman and child must forego at least one loaf of wheat bread a week and eat something else, or less generally."

It is hard for me to realize this morning that there are hungry people in this world. I think you would feel the samewere with me driving along the pleasant country roads, passing on either side the fields of hay, corn and various kinds of small grain, including the wheat fields—the patriotic response of the farmer folk to the plea of the official that each farmer plant at least one acre of wheat this year. I repeat that I find it hard to realize that people, who are no worse off, are worse for the war than you and I, and are suffering in a great number of hunger. I realize that there is sickness because I am riding with the doctor and his medicine case, but I forget the hungry as I sit waiting for his reappearance. My nostrils are filled with the fear—this wonderful fragrance—of the new-mown hay; in my ears is the music of the birds and the barnyard fowl;—you may smile if you want to at the thought of the music of the little chickens sounding sweet in my ears; it may not be sweet by itself, but this morning it fits into the general symphony of nature and I should feel that one important part was left out if I could not hear it; my eyes, in whatever direction they turn, rest upon fields of plenty. Just across from the pleasant farmhouse is the cherry tree full of rich, ripe fruit—there is where the birds have their high carnival; down the road a few steps a cluster of apples, that are a very delectable bit and he and his wife are busy eating, watching a watch-eye on the automobile while; on beyond the tree a little grove of pears that seem almost to grow as we look at them. And after all, not so short a distance the young men are working in the hayfields. These young men are "doing their bit" just as certainly as those who are taking up their work in the trenches. Dr. Wiley says, "The victory in this war will be won by those nations which have the best and most abundant supply of food. Bread is more important than munitions. The nation that is hungry will first be ready to yield. We must think of the Allies who have not one of the Allies is put in such a position." Over the fence just back of the hayfield is the pasture where the cows are contentedly grazing. Many such scenes all over our beautiful country are so common that they scarcely seem worth speaking about. Such scenes were common in the war zone of France, I am told, only three short years ago—and now, if we believe the pictures, all is changed. Are we not willing to do what we can to bring back happiness and prosperity to those places? When I was canvassing for members for the Red Cross Society I found one person who said, "They got into trouble, it is their affair, let them get out," and she said that she was sorry for the sufferers and might do some sewing.
for the Red Cross. It seems to me that we are coming to the point where we are feeling the responsibility which is ours of being "our brother's keeper" and are finding out that a nation can not live to itself alone any more than can the man.

As we drive, my mind goes back to Mr. Hoover and his food card. Mr. Hoover aims to have this card hung in every kitchen of the land, and he hopes that every loyal housewife will be guided by it. I am giving you the text of the card. Doubtless many of you, possibly all, are familiar with it, but it may be that some one has not read it.

A touching little story has come to my attention of an American woman in England—an aged woman who is all alone in the world, whose two sons have been killed in battle, and who was arrested the other day for feeding the birds and squirrels. When taken before the judge she explained that she had always been in the habit of feeding birds and squirrels, and that now she felt that they were all that she had left of her old life. While the judge was visibly affected by the story he fined her and told her that if the offense were repeated he would be compelled to give her the maximum fine. What every one of us needs is the far look, not the "Me and my wife, my son and his wife" idea.

WOMAN'S BOARD—TREASURER'S REPORT

For three months ending June 30, 1917

Mrs. A. E. Whitford, Treasurer, in charge.

The Woman's Executive Board

Dr. T. F. Kemper, Treasurer.

The Woman's Executive Board

To cash on hand March 31, 1917 $ 385 80

Albion, Wis., Willing Workers: Ministry Relief Fund $ 5 00

Alfred, N. Y., Woman's Evangelical Society:

Debt, Tract Society $ 5 00

Debt, Missionary Society $ 5 00

General Fund, Missionary Society $ 5 00

Miss Burdick's salary $ 5 00

Marie Jansz $ 5 00

Alfred Ward, Lieu-oo Hospital 40 00

Lieu-oo Hospital 15 00

Ministry Relief Fund $ 50 00

Alfred Station, N. Y., Woman's Industrial Society:

Tract Society $ 15 50

Lieu-oo Hospital 25 00

Ashaway, R. L., Ladies' Sewing Society:

Debt, Missionary Society $ 15 00

General Fund, Missionary Society $ 15 00

Debt, Ladies' Aid Society $ 15 00

General Fund, Tract Society $ 50 00

Battle Creek, Mich., Ladies' Aid Society:

Unappropriated $ 30 00

Belleville, N. Y., Ladies' Aid Society:

Unappropriated $ 30 00

Boulder, Colo., "An Interested One"

Debt, Missionary Society $ 50 00

Debt, Tract Society $ 50 00

Boulder, Colo., Woman's Missionary Society:

Unappropriated $ 100 00

Boulder, Colo., Woman's Missionary Society:

Unappropriated $ 100 00

Brookfield, N. Y., Mrs. Annette Clark:

Debt, Missionary Society $ 10 00

Chicago, Ill., woman of Church:

Unappropriated $ 10 00

Unappropriated $ 10 00

Douglas, Ark., Ladies Aid Society:

Unappropriated $ 10 00

Douglas Center, Minn., Woman's Benevolent Society:

Unappropriated $ 57 20

Farming, Ill., Church:

Unappropriated $ 10 00

Unappropriated $ 10 00

Fouke, Ark., Ladies Aid Society:

Unappropriated $ 10 00

Fort Wayne, Ind., Nellie G. Ingham, L. R. K.:

Tract Society $ 15 00

Miss Burdick's salary $ 5 00

Sabbath School Board $ 5 00

Guilford, N. Y., Mrs. Maryetta Benjamin and daughter, L. R. K.:

Unappropriated $ 10 00

Hampton, La., Woman's Missi:

Unappropriated $ 30 00

sionary Society:

Hartville, N. Y., Ladies' Aid Society:

Unappropriated $ 10 00

Jackson Center, Ohio, Ladies Benevolent Society:

Unappropriated $ 27 00

Orangeville, Ill., Woman's Benevolent Society:

Unappropriated $ 10 00

Tract Society $ 30 00

Tract Society $ 10 00

Unappropriated $ 10 00

Unappropriated $ 100 00

Levi, N. Y., Jehovah's Witnesses, $ 5 00

Tract Society $ 30 00

Tract Society $ 10 00

Unappropriated $ 10 00

Unappropriated $ 10 00

Lient's, 8. Va., Ladies' Aid Society:

Unappropriated $ 30 00

Little Geneva, N. Y., Woman's Board Auxiliary:

Unappropriated $ 10 00

Debt, Tract Society $ 5 00

Debt, Missionary Society $ 5 00

General Fund, Ministry Relief Fund $ 15 00

Littifj, N. Y., Ladies' Aid Society:

Unappropriated $ 30 00

L minion Junction, Church:

Debt, Tract Society $ 10 00

Newark, N. J., Ladies' Aid Society:

Miss Burdick's salary $ 10 00

Marie Jansz $ 2 25

Rum Expenses $ 5 00

Tract Society $ 5 00

Tract Society $ 5 00

Lieu-oo Hospital $ 10 00

New York City, Woman's Auxiliary Society:

Debt, Tract Society $ 10 00

Miss Burdick's salary $ 20 00

Nita, N. Y., Ladies' Aid Society:

Tract Society $ 5 00

Marie Jansz $ 2 25

North Pond, Neb., Woman's Missionary Society:

Unappropriated $ 50 00

North Pond, Neb., Young Women's Society:

Unappropriated $ 50 00

Ord, Neb., Woman's Benevolent Society:

Unappropriated $ 50 00

Pelham, N. Y., Woman's United Methodist Church:

Unappropriated $ 50 00

Salem, Va., Lady's Aid Society:

Tract Society $ 25 00

Miss Burdick's salary $ 25 00

Miss West's salary $ 25 00

Salem, N. Y., Ladies Aid Scholarship:

Unappropriated $ 50 00

Scottsbluff, Neb., Lieu-oo Hospital, Mother of:

Unappropriated $ 15 00

Verona, N. Y., Ladies Benevolent Society:

Unappropriated $ 50 00

Wallingford, Conn., Woman's Church:

Unappropriated $ 25 00

Walworth, Wis., Ladies' Aid Society:

Unappropriated $ 17 50

Waterford, N. Y., Circle No. 2:

Unappropriated $ 15 00

Westfield, N. Y., Woman's Benevolent Society:

Unappropriated $ 15 00

West Edmeston, N. Y., Ladies' Aid Society:

Unappropriated $ 10 00

West, Edmeston, N. Y., Mrs. A. C. Grofoot:

Unappropriated $ 2 00

W. H. Greenman, Trea., S. S. Board $ 5 00

To cash on hand June 30, 1917 $ 11,393 85

$2,047 85

TEXT OF FOOD CARD

Here is the text of the card which the food administrator has made public.

Win the war by giving your own daily service.

Save the wheat. One wheatless meal a day, Use corn, oatmeal, rice, or barley bread and non-wheat breakfast foods. Order bread twenty-four hours in advance so your baker will not bake beyond his needs. Cut the loaf on the table and only as required. Serve stale bread for cooking, toast, etc. Eat less cake and pastry.

Our wheat harvest is far below normal. If each person weekly saves one pound of wheat, that means 150,000,000 more bushels of wheat for the Allies to mix in their bread. This will help them to save democracy.

Save the meat. Beef, mutton or pork not more than once daily. Use freely vegetables and fish. At the meat meal serve smaller portions, and stew instead of steaks. Make bread dishes of all leftovers. Do this and there will be meat enough for every one at a reasonable price.

We are today killing the dairy cows and female calves as the result of high prices. Therefore, eat less and no young meat. If we save an ounce of meat each day per person we will have additional supply equal to 2,000,000 cattle.

Save the butter. The children must have milk. Use every drop. Use buttermilk and sour milk for cooking and making cottage cheese. Use less cream.

Save the fats. We are the world's greatest fat consumers. Fat is food. Butter is essential for the growth and health of children. Use butter on the table as usual, but
not in cooking. Other fats are as good. Reduce use of fried foods. Soap contains fats. Do not waste it. Make your own washing soap at home out of saved fats.

Use one-third ounce less per day of animal fat and 375,000 tons will be saved yearly.

Save the sugar. Sugar is scarcer. We use today three times as much per person as our Allies. So there may be enough for all at reasonable price use less candy and sweet drinks. Do not stint sugar in putting up fruit and either save butter.

If every one in America serves one ounce of sugar daily it means 1,100,000 tons for the year.

Save the fuel. Coal comes from a distance and our railways are overburdened hauling war material. Help relieve them by burning fewer fires. Use wood when you can get it.

Use the perishable foods. Fruits and vegetables we have in abundance. As a nation we eat too little green stuffs. Double their use and improve your health. Store potatoes and other roots properly and they will keep. Begin now to can or dry all surplus.

Use local supplies. Patronize your local producer. Distance means money. Buy perishable food from the neighborhood nearest you and thus save.

GENERAL RULES GIVEN
Buy less, serve smaller portions.
Preach the "gospel of the clean plate." Don't eat a fourth meal.
Don't limit the plain food of growing children.
Watch out for the wastes in the community.
Full garbage pails in America mean empty dinner pails in America and Europe. The more fortunate of our people will avoid waste and eat no more than they need; the high cost of living problem of the less fortunate will be solved.

WORKERS' EXCHANGE
WESTERLY, R. I.
Secretary's Report
The Pawcatuck Woman's Aid Society of Westerly, R. I., carried on a successful year, which closed April first.
While fewer suppers have been given, more teas have been held at the homes of the members. At one of these a very interesting talk on China was given by Rev. J. W. Crofoot; at another Rev. L. C. Ranney spoke on Milton College. A Christmas sale was held December fifth, in which the society was greatly assisted by the Young Ladies' Auxiliary Society. The supper on this occasion was served by the men of the church. The young ladies' societies also served. The usual amounts have been contributed to the various societies of the denomination, the payment of $100 completing the scholarship given to Alfred University.
We mourn the loss by death of two members, Mrs. Sanford P. Stillman and Mr. Orson Rogers. The society voted at the annual meeting to try a new plan for holding teas and suppers the coming year, which it is hoped will bring added interest and success to the work of the society.

ETTA S. HEMPHILL, Secretary.

LADIES' AID SOCIETY, SALEM, W. VA.
That omnipresent, omnipresent question, "How shall we raise our money?" It faced the Ladies' Aid of Salem, as perhaps it did many others in January of 1917 and they met it with a grim determination to "do things" with a new and effective thoroughness. The treasurer's books may show the details but the society in general only knows they had it, and gave it, and "was accepted; and with a "Go thou and do likewise" attitude the January committee retires to their quarters for six months.

Other committees accepted the challenge and as the months in turn have moved along the report of "$50 for the treasury" has become a real order of business at the meeting. Some of us know that just as we went down into the pocket—some one's pocket—and got it. We found it just as easy and no more a strain on the purse strings. It was here a little and there a little at times both desired and unexpected, as had been former customs.

The June committee at a meeting held at the parsonage, July 8, reported $50, adding a desire to follow the plan another year. A canvass was made of the cities and towns, and the division of the Aid Society "in demand." We recalled that many societies work by committees,—twelve committees, where the societies are large enough, each to take its turn once during the year in serving a supper, expense to home entirely by that committee and proceeds turned in to the treasury. If in the final summing up the budget was not met, a general society effort made up the deficit. An excellent plan, we thought; it brought the ladies together socially in the preparation, and the community together in the eating—we would try it.

Our society would bear but six divisions. We group them, so far as possible, alphabetically and upon reporting found that for many reasons, chiefly the high cost of food-stuffs, many felt that suppers were becoming a problem which for the present at least might give place to something equally remunerative; that the social feature which was the strongest point in favor could be supplied by means purely social; that the sister who had anticipated going to the Aid Society supper with her whole family once a month for the benefit of rest and diversion, might continue as we would to get her own supper so far as we were concerned, while we—we would try other methods.

We gave each committee the privilege of working by any plan it found expedient. We made out our budget and apportioned it among the six committees—budget to be made up by July 1. At the February meeting the January committee reported $52 for the treasury. The treasurer's report for the February and March has encouraged by that statement in behalf of his work. The treasurer may have reason to be proud of the fact that July 8 saw that for some reason, though every one knew he was going to be busy with the trip to the south, that there were no reasons, chiefly the high cost of food-stuffs, many felt that suppers were becoming a problem which for the present at least might give place to something equally remunerative; that the social feature which was the strongest point in favor could be supplied by means purely social; that the sister who had anticipated going to the Aid Society supper with her whole family once a month for the benefit of rest and diversion, might continue as we would to get her own supper so far as we were concerned, while we—we would try other methods.

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little later on occupied, directed the Doctor and his wife to go to Africa and sent them details as to the journey and sea port and then the inland trip. It was a great disappointment to the Japanese when they found that these missionaries could not stay with them, and they could hardly understand the reason. It was later explained by the board in answer to two questions: "Much has been done," said Harold, "to open up this land of mystery by explorers, by the zeal of missionaries, the persistent efforts of commercial speculators and the military agencies of Europeans. Dr. Moffat and David Livingstone were the great pioneers of the 'Dark Continent'. It seems well that the board has decided not to adopt the course that was pursued a few years ago."

"But would it not have been wise to give the former leaders of the several flocks they seemed to have gathered more authority and encouragement to continue as elders and advisers?"

"I am not a good judge of that but there seemed to be a sufficient reason why we were to assume all authority over whatever might be gathered together and to use our judgment in the selection of helpers and elders of the churches as they would be organized. We would test as far as possible each one that seemed adapted to leadership and then ordain him and assign him to some flock. The probation system as adopted in the China Mission is to be ours until these people are sufficiently educated to prove very much the genuineness of their conversion, as in our own country and among our people. I shall have to establish a hospital and treat all the sick cases, which will establish confidence in us greatly and give us access to all classes. You will teach and read and be a general missionary to the extent of your ability and condition of health."

"Well, I have never known sickness yet in reality, but this climate may get me yet," said Rachel.

"I almost wish we could have stayed with that needy band at Pangeleng, but it seems that God leads in a mysterious way and we do well to follow where he leads. But here is a letter from home received an hour before you left. It had been waiting for us three days here on the coast, but had no time to open it until we had quickly arranged for a steamer up the lake and river to the place where we will make arrangements to go into the interior."

"Well, do open it quick, I can't wait," said Rachel.

"Plattsville, March 16th."

"DEAR HAROLD AND RACHEL:—It seems a year since you left us. We received your letters of February announcing your next move which it seemed to us here was a strange thing, but as we are not wise in missionary matters we do not know the hows and whys of this great change from the original plan. We know that you satisfy your own convictions as you have always done, to our grief, but now our great joy. Two more families here have accepted the Sabbath of our Lord and we meet for Bible study every Sabbath afternoon. The Milton pastor was over here two weeks ago and you will rejoice to hear that though advanced in years your mother and myself will follow our Lord in the liquid burial and own him in his own blessed ordinance. We have not left the Methodist church, but there is so great indignation among the leaders that we may have to before long. That is to be decided only after careful consultation with others. There was a little more trouble over the doctrine of the Trinity, and that trade is again increasing and the Lord has given us evidence of his favor. But I am thinking of selling out and retiring from business, I offer the store to 'Sabbath Day Baptists.' We have not left the Met. church, but there is so great indignation among the leaders that we may have to before long."

"I am one of your American divines, Dr. Richardson there, one of the stalwart men of his country, though advocating a very unpopular cause in England."

"Yes, we have the Doctor's little magazine with us and we have also heard of him through our denominational paper. By the way, have you looked up our history in England? asked Dr. Richardson.

"You may be sure I have. I have been gleaning from every source and of course read a great deal that does not materially help me in my line. But I was greatly interested in some history there and was surprised to find your people among the martyrs of our great country. John Trask and his wife were both imprisoned, taken from their school-teaching, because of the view they held on the Sabbath. I also saw that one James, I think the name is, was murdered and dragged through the streets of the city for his faith. Oh, yes, John Jamieson for I now remember reading a lecture by one of our American divines, Dr. Thomas Armitage, in which were these words: 'The blood of John James, the martyr, alone is sufficient to perpetuate the Seventh Day Baptist Church a thousand years.'"

"Well, I have never known sickness yet in reality, but this climate may get me yet," said Rachel.

"Perhaps the Sabbath Recorder, we are surprised to find such able editorials and such good things offered the readers. We were especially interested, of course, in your accounts of your journey to Java and the condition of things there as viewed by you. I never was so interested in missions as now, though all these years I have been, as I thought, a liberal supporter of our Methodist Missionary Society. I have just sent $500 to your Missionary Board to apply on your mission, and your mother gave $100 to the Woman's Board to be used as they wish. She is especially interested in the work of the missionaries in China, though she has you in her mind, uppermost, and her prayers for you and the other missionaries are unceasing. Of course you will hear at great length from Lorna and Montrose and of the new member of their household. They have chosen the name Rachel in honor of their Jewess sister-in-law, they say. 'Rachel Ellington! Now is not that pretty? I sent the young miss $10 for a first birthday gift. But she has not said even thank you! Lorna says she has dedicated her to the mission field, but when the two of them will see each other is unclear. We are living in hopes of seeing you in the years to come, but life is so uncertain that we may never see you again on earth. We miss you so much and think of the days of such great happiness when you were at home. How quickly they passed away. Surely we have all had a great test and been led so strangely. But our Lord suffered and we are to suffer with him if we obtain the crown of life. You will realize from your own experience our great peace and joy, new and greater joy than ever before experienced, in obedience to the truth. Why have we been so many, many years in finding you? I can not understand it. I hope the Seventh Day Baptists will no longer hide their light under a bushel, for this world needs the light they have. There can be no complete evangelization of Christian people until the Church accepts a complete law with a complete gospel. Our old pastor (Dudley) has left and gone to Illinois. The church has a new man from another 'Conference,' who comes from London and had been located near Seventh Day Baptists. He has made us a crop to the gospel. He has another theory of the Sabbath. I guess there is no end to theories. Anything but the real Scriptural truth about it, so plain in the Word. If any man will do his will, he shall know the Father."

"But this is enough. I hope you will receive this, and that as often as you can you will keep us informed of your progress. 'Mother' joins with me in greatest affection."

"Rachel broke down and wept. Harold could not keep from it. 'Dear old home,' said Rachel. 'Oh, if my mother could know all this that has taken place. How this old world will resound with the gospel message when the fulness of the Gentiles come in and the Jew is a Christian and a missionary. It will come, it will surely come. God hasten the day.'"

"But stop, here is a postscript I almost overlooked. It says: 'When you are fully settled and know where you can receive things from home, we are going to send you an up-to-date phonograph that will 'astonish the natives!' Another piano if your climate will permit such an instrument to last a few years. Will send you pictures of home also. 'Now is that not nice!' said Harold."

It is needless to describe their trip up the lake and river to the first stopping place and the hard journey into the interior two hundred miles or more. It would be of great interest but take too much space in this narrative.

A remnant of the old flock of a few years ago went with them to the new location and formed the nucleus of a new church. They are still building a temporary mission house and hospital and in starting a little farm for such help as might be needed to sustain the mission family.

One day an English traveler, who was preparing to write a book on African Missions, and was photographing scenes on his route, came across the Sabbath-keeping mission and introduced himself and the object of his visit.

"I am quite interested in your mission from the fact that I come from London and have met a Dr. Richardson there, one of the stalwart men of his country, though advocating a very unpopular cause in England," he said.

"Yes, we have the Doctor's little magazine with us and we have also heard of him through our denominational paper. By the way, have you looked up our history in England?" asked Dr. Richardson.

"You may be sure I have. I have been gleaning from every source and of course read a great deal that does not materially help me in my line. But I was greatly interested in some history there and was surprised to find your people among the martyrs of our great country. John Trask and his wife were both imprisoned, taken from their school-teaching, because of the view they held on the Sabbath. I also saw that one James, I think the name is, was murdered and dragged through the streets of the city for his faith. Oh, yes, John Jamieson for I now remember reading a lecture by one of our American divines, Dr. Thomas Armitage, in which were these words: 'The blood of John James, the martyr, alone is sufficient to perpetuate the Seventh Day Baptist Church a thousand years.'"
years." I found a famous archeologist, William Black; a noted poet, Tempest, F. R. S., who was qualified to plead at the English and Irish law court; one of our English classical textbook was based on the famous Dictionary by Nathaniel Bailey, a Seventh Day Baptist. Also one of the noted physicians to three kings and queens of England was Dr. Peter Chamberlen.* You see I know a little of your people," said the visitor. "My father-in-law," said Mrs. Selover, "used to think that we Seventh Day Baptists were an obscure and obsolete race. But they are about as old as the human race, I could say, dating back to creation, even older than my own Jewish people, for you observe I am a Jewess." "Yes, I have met many Jews all over Europe and other nations. I observed, or thought I did from your features, that you were a daughter of Abraham," remarked the visitor. "But returning to the subject, the first Christian hymn I ever learned from hearing my singing was a poem written by one of the Stennetts. I later saw that hymn in all the hymn-books, and it was the denomination, and once, being interested in finding who different authors were, I found that the Stennetts were Seventh Day Baptists. I think the most famous preacher your denomination has ever had was one Samuel Stennett. He was a broad cultured man and was active among different churches or societies. President Evans of Bristol College, Rev. Joseph Hughes, the founder of the Broad Street Foreign Bible Society, Halloway, who engraved Raphael's cartoons, were among Stennett's admirers and listened to his sermons. Every time I hear 'On Jordan's stormy banks I stand' I think of the author Stennett. King George III held him in high esteem, and it was therefore through Stennett that the Baptists of New England received relief from oppression, for the king listened to Stennett. Once the house of Commons in a Seventh Day Baptist, Rev. Mr. Bampfield.* But what are you doing here?" asked the visitor. "My wife and I are establishing a mission here and have already a small church of one hundred and fifty members, crude in faith and not always as faithful as we desire, but then, we have many educated men and women in our home churches that are not better in their lives according to their opportunities. With our schools we expect to educate them to a higher plane of living," replied the Doctor.

"Well, as to that," said the visitor, "God looks to the matter of light a people have had. These people have lived for ages in darkness and just begin to see a little light. We have lived in a great light for ages and have not lived up to it. If one half the Christians of this generation had been wide awake to missions, all Africa and Asia would, today even, be lighted up with the gospel. In our homeland men are hardened to preaching, and appeals fall on deaf ears. America spends more on candy than on all missionary work at home and abroad. And they spend more for gasoline than for all religious purposes combined. But again, turning from this subject, I am puzzled to know how a Jewess is here in Africa, a Christian missionary."

That is too long a story to tell here now," said Dr. Peter Chamberlen. "We should have lived in a great light for ages and have not lived up to it. If one half the Christians of this generation had been wide awake to missions, all Africa and Asia would, today even, be lighted up with the gospel. In our homeland men are hardened to preaching, and appeals fall on deaf ears. America spends more on candy than on all missionary work at home and abroad. And they spend more for gasoline than for all religious purposes combined. But again, turning from this subject, I am puzzled to know how a Jewess is here in Africa, a Christian missionary."

The pictures were distributed promiscuously. The natives were astonished to see how thinks look in the United States—the cities and people and buildings and all that can be seen in pictures. One old black chief asked why the foreign brothers were willing to part with these things for them, and I told him that it was because they were Christians, a word I never used. He said he knew that Christianity was the great missionary of the ages. But he said he never before seen, toys' they had never before seen, toys' they had never before seen. "It will be a great help for ages and begin to bless the people."

"Dearest Mother Selover: I came near saying 'Auntie' as I have called you for so many years. Auntie Menlo has indeed been mothers to me when I needed one so much. If my own dear mother could look down, if now conscious, and see my joy and good fortune, how pleased she would be. But I am not a spiritualist, and none of the departed dead knows of earth's doings as far as any mortal lives,"

"Well, we are quite settled and greatly encouraged. The Doctor, as they all call Harold, seems to win the affections of this poor and needy people. They come to him that it was because they were Christians, a word I never used. He said he knew that Christianity was the great missionary of the ages. But he said he never before seen, toys' they had never before seen. "It will be a great help for ages and begin to bless the people."

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they seemed greatly pleased and interested. Next December I am going to have them make little things to give to each other. All these things are lovely, and many things that seem not to be connected with any act of worship, draw the people to Christ and to be interested in learning more and more of religion. The Sabbath truth is easily taught as they have not for ages been corrupted and prejudiced by the great error of Sunday-keeping. When we read the Bible about it, it seems perfectly plain to them. Of course some are attracted by 'the loaves and fishes' and 'the beautiful garden.'

Course we have our troubles and anxieties without learning housework well and sewing first. The fond mother who lets her girl go 'a great missionary' or anything else great. Of Menlo insisted upon has been a good preparation for a big loaf of salary and wages. The work was given to Miss Ethel Carver, who has since been faithfully trying to interest our lone Sabbath-keepers along this line of activity. The response to her efforts has not been the most hearty. A letter, which follows, has been sent out to a large list of lone Sabbath-keepers. Miss Carver says: "I had hoped to receive a great many answers, but so far have had only a few." Does this mean that our lone Sabbath-keeping young people are not interested in Christian Endeavor?

Thinking that, possibly, the letter which was sent out might receive a wider response if attended to and read by our prominent gamblers. It absolutely killed the 'bartenders' union.'

Where once the thriving saloon sent the clamorous odor of its prosperity out upon the sidewalks and clear across the street, we find nothing but shoe stores, dry-goods stores, meat and grocery stores, pet and sordid activities of an unhappy people. Where once you saw the long strides of men on Saturday night going joyfully into the rooms where the doors were locked securely, this was sawdust on the floor and a merry crowd at the mahogany bar treating all around, and a man could get his salary check cashed and right it all right on his boon companions, and enjoy himself at those places. Christian Endeavor stands and wish to become a part of this great world-wide movement, send your name to Miss Carver immediately upon reading this letter. Following is the letter:

DEAR FRIEND:

The Young People's Board is planning to organize a Lone Sabbath Keepers' Christian Endeavor society for the purpose of uniting the young people in lone Sabbath-keeping families more closely together, increasing their interest in our denomination, and helping them to lead a more consecrated Christian life.

The members of this society who do not take the Romanist and do not have the weekly topics, will be furnished with topic cards. They will be expected to study this topic each week and will have all the duties and privileges of regular Christian Endeavorers. We shall try to make this organization a great inspiration to its members, who do not have the privilege of attending our Christian Endeavor meetings, although it will not interfere with the work you may be doing in other societies.

If you are interested, write and would like to become a member of the L. S. K. C. E. society, send your name to me, and begin studying the lesson each week if you have the Romanist, or as soon as you receive a topic card. Chrisitan Endeavor needs you, Christ needs you. You need the inspiration which comes from united work, united effort, and united study.

Yours for a deeper Christian life with the help of Christian Endeavor,

ETHEL F. CARVER

821 Brady St., Davenport, la.

HOW MEN CHEAT THEMSELVES

GELSEMINA M. BROWN

Christian Endeavor Topic for Sabbath Day, August 4, 1917

DAILY READINGS

Sunday—By trust in evil (Ps. 56: 1-4)

Monday—By over-confidence (Gal. 6: 1-5)

Tuesday—The snare of wealth (1 Tim. 6: 9-10, 17-19)

Wednesday—By self-righteousness (Matt. 23: 23-39)

Thursday—By external religion (Jer. 7: 1-7)

Friday—By belief of lies (2 Thess. 2: 1-12)

Sabbath-Day—Topic: How men cheat themselves (Prov. 14: 12; Ps. 1: 1-6) (Consecration meeting)

Cheat is a synony of deceive. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

Satan and his agents have wonderful faculties for making wrong seem right. Paul could see after his heart was changed that his former course was all wrong. Have you ever awakened to the fact that this course which you had considered right was entirely wrong? Oh, yes, you could see it after it was done. This is the tragedy of it. The one who has not, or, rather, who do not, keep our vision so clear, that we can discern the right from the wrong at the present moment. If sin were not made to look fascinating and had not the semblance of right, how would Satan win his followers? After all, he knows that if he presented in its ugly repulsive form it would be shunned, and so it comes in most attractive guise.
Sometimes the evil seems to be the stronger power on earth and the good seems to be so hard to follow. The evil is alluring and we think, “After all, what difference does it make?” Have you ever been riding along a dusty road and upon a choice of roads have chosen the wrong one? If you were tired and were seeking home and friends did you venture to say as you retraced the weary way back to the fork of the road, “What difference does it make?” No, you knew that it made all the difference in the world to you just then.

Some people would trust in riches if they had them! Therefore, I suppose that some surprising from a worldly standpoint, cause so many of us have riches. We are tired of the old atlas and compare the area in our Christian Endeavor convention. Delegates don’t know what that means knock the dust off their shoes. We might never cheat ourselves. We have the straight and narrow way?

QUESTIONS FOR EACH OF US

How can we know that we are on the right road?
How can we stay on the right road?
What are some of the guideposts along the straight and narrow way?
How can we distinguish the travelers upon each way?
What guide have we?
Do we use our guide or do we trust ourselves?

A CLUSTER OF QUOTATIONS

Men have often not the courage to look at the truth. They prefer to live in a fool’s paradise.—Thomas Reed Bridges.

Men study a thousand newfangled treasures which God hath not made, and then grieve and repine that they are not happy. They dote on their own works and neglect God’s.—Thomas Traherne.

Some dreamers fancy they are rich when they are poor, full when they are hungry. So, too, with the soul.—Ryle.

Self-reverence, self-knowledge, self-control. These three alone lead life to sovereign power.—Temnyson.

**Riverside, Cal., June 28, 1917.**

**CHRISTIAN SERVICE**

SIBYL REED

Presented at the Young People’s Hour of the Revival called the Christian Endeavor, Wls, June 26, 1917

When men make the life of their own souls the supreme thing they should understand that the life of the soul is found by its death and that man is here not to be ministered unto, but to minister; and that it is better for him to lose his life in saving his brother’s than to keep it at his brother’s loss.

In Christianity there is no conflict between character and service; for service is one of the essentials of character. Service is the man of truth and beauty spending himself in the uplifting and making of men. When Christ chose his disciples he did not promise to make them great or rich or famous, but simply offered to make them useful, to give them influence, and to make them “fishers of men.” That was a noble tribute, by Christ, to the simple, unselsh capacities of human nature. He expected that the men to whom he made this proposition would respond to it, and they did.

But all men are not like these few faithful followers. Many disappoint us, mostly because we expect them to. In all work for men the more we count upon from them, the more unselshness we notice in them, the better results we shall secure from them. Many a reformed drunkard has undone his reform because he was expected to do so, and many a man who has committed a crime once has gone on and become an habitual criminal because society has expected him to do so and has acted toward him accordingly.

Christ’s ideal was unselsh personal influence. He did not wish for wealth, fame or social standing; he rejected all these and subjected himself to conditions which made methods of action uncertain, and caused results to depend upon his simple personal influence. Should any of us be put into his place, we would, in starting out at our new work, probably enlist legislation and forces of government. Jesus would have nothing to do with politics. When his disciples wished him to set up an organization and to give them places in it, he refused. He was not political in any way, but went about talking to people, telling them his ideas, and living here and there in his simple, quiet way.

Now and then we hear of some man who attaches his name to some great enterprise, but as a matter of fact, most of the worthy achievements of the world bear no names. The full time spent man may’s “Pioneer” or expresses my idea very well.

“Well I know who’ll take the credit—
All the clever chaps that follow,
Came a dozen men together.
Never knew my desert fears;
Traded me by the camp’s I’d quitted;
Used the water holes I’d hollowed;
They’ve got the taking;
They’ll be called the pioneers.”

But all the while the real pioneer had done his work in the dark like a real man.

Real service means virtue, truth, courage, manliness, and self-sacrifice. Where did these words originate? There must have been such a thought or dreamt of patriotism, heroism, self-sacrifice, virtue, and truth, and the man who first had such dreams must have been one who had some knowledge of service. These qualities have a beginning even in the thoughts we think each day, for we must bear the same burden, that of sacrificing.

DE RUYTER, N. Y.

Just a word from the Christian Endeavor society of De Ruyter. We want you to know that we are still endeavoring, and that during the year and a half that we have been organized, we feel that we have gained much.

On the eve of July 14 we held a social at the home of one of our charter members, Mrs. F. H. Not., and the evening was enjoyed, notwithstanding the fact that one of the worst storms of the season occurred late in the afternoon and that another was threatening in the evening, about fifty people braved the elements, and it was agreed that it was worth their while. All had a good social time, and both piano and vocal solos were enjoyed. Also a pantomime, “Rock of Ages,” was very sweetly and touchingly rendered by the little three-year-old granddaughter, Venita Kenyon, after which refreshments were served.

Our new pastor, Rev. J. H. Hurley, and wife, also Mr. and Mrs. Phillips, of Oriskany Falls, were guests of honor. We are glad to welcome Mr. and Mrs. Hurley.

JUNA DOWDARD, Corresponding Secretary.

July 16, 1917.

The best of men and the most earnest workers will make enough mistakes to make them humble for mistakes and take courage. Don’t give up on account of mistakes.—Dwight L. Moody.
Tedd y Raymond's Last Chance

Alice Annette Larkin

"Any Sun? Any Times? Any Journals today?"

He had come in, his face anxious for the money the mother had been waiting to give him. Then he tossed a copy of the Edge wood Times into her lap and started for the back door.

"Is business pretty good today?" the mother asked as he turned the knob and opened the door half way. "It's a beautiful day to sell papers. If I were only rich, I'd buy every one you have." Mother knew what Teddy was going to say; she knew even though she couldn't see his face. But the sorry little droop to his shoulders told her. She had known even before the song was ended. So she wasn't surprised when he answered, "No, there aren't any without looking around.

"Lots of folks are away, I guess. But may be--it'll be better on Pleasant Street—it ought to be—Pleasant Street sounds nice. Well, I'm going, mother."

Mr. Raymond watched Teddy as he went soberly down the walk, unfastened the shaggy black goat that was tied to the fence, then carefully arranged and rearranged the magazines and papers that almost filled the new wagon, his birthday present from Uncle Ned.

He didn't look up at the window; somehow he knew that mother was watching him, and he didn't want her to see the frown on his face, for mother mustn't be worried. So when he finally started down the street the jolly little song went with him—only this time it was whistled instead of sung. The words were mother's, and no one but they two had ever yet heard them. Why, what would all the people in all the big houses in Edge wood think if their newspapers should come up to them—waltz singing that funny little song? That was just to help him when he got blue. And he was blue today—a very deep, dark blue—for business was duller than ever. And so much depended on his selling all the papers and magazines in the green wagon! If he sold them, he would know that he could sell more some other day; then he could keep the black goat. If he didn't sell them, Patsy would have to go. Folks said that goats didn't eat much, they would almost live on tin cans and brush; but there wasn't a brush in the tiny bit of a yard in Edgewood, and Patsy didn't seem to be particularly fond of cans.

This was Teddy's last chance. Father had given him a week in which to see what he and Patsy could do, and this was the last day. Mother's long illness had cost so much; if it hadn't been for that, maybe he could have stayed. But every unnecessary thing had had to be cut out, and so Patsy hadn't proved himself a necessity. Back home in Macyville he could have sold every paper long before this, but every one knew him there, while here he would count all his friends on the fingers of one hand.

But Teddy was not a quitter. "Go on, Patsy," he commanded as he himself began to walk a little faster. "We mustn't stop for anything today; we've got to help Mr. Smith across the street. Other folks can do it just as well as we can. Maybe he won't hear us if we go very still. Mother's wrong when she says there's always time for a fellow to stop and help somebody, for there isn't—not too."

For five days Teddy had left Patsy tied to the fence while he ran down Palmer Street and assisted Mr. Smith from his own house to that of Colonel Carpenter. He was blind and Tedy felt sorry for him. He couldn't afford to waste fifteen minutes now on any one who never bought anything but a Journal that cost two cents. So he and Patsy hurried on Pleasant Street, while poor Mr. Smith waited and wondered what had become of that unusually accommodating boy. But wasn't it queer—the Pleasant Street people didn't seem to be any pleasant than Oak Street people or Beacon Street people. And little boys were away. Yes, Patsy would have to go.

Teddy was so discouraged and so busy thinking about his own big worries that he had failed to see a little fox terrier that had been limping along behind him for some time. At last the dog could stand this strange treatment no longer. whimpering softly, he brushed himself against Teddy Raymond the minute he stopped in front of the new Colonial house, the biggest house on the street. And Teddy, startled, suddenly saw two great brown eyes. Up came a crushed and bleeding little paw—the dog was asking for help in the only way he knew.

Teddy was on the ground beside him. Once he had examined the injured foot. It looked as if it might have been caught in some kind of a trap, but perhaps something had run over it. It surely needed attention—some one would have to bandage it, but who? Maybe he belonged to the people in the big house.

Without stopping to think, Teddy started up the granite steps, the fox terrier limping painfully behind him. He acted as though he had been there before, but where were his owners, if he had any? Not a sound came from the big house; all Teddy's efforts failed to bring any one to either doors or windows. Was there no one living on this whole street?

Teddy had no time to spare—Patsy's fate was almost sealed now, but he couldn't leave this poor little fellow in this shape. Something must be done—mother would know just what to do. But there was no one in the green wagon, when then he looked at Patsy, who wasn't much used to dogs. He would hardly dare put the dog in the cart and leave his magazines in a strange yard. This limping might be worse than the limping, anyway.

The fox terrier seemed to realize that he had found a friend, and he did not object to following Teddy and the black goat back up the street. The man's fence or twice did he utter a soft little whine. It wasn't so very far back to Maple Avenue, and at the end of the street was mother.

A half-hour later, Teddy and Patsy made another start. At home, asleep on an old rug in the kitchen, his foot carefully bandaged, lay the little stray dog.

"We might as well go and help Mr. Smith now," thought Teddy, as he looked down Palmer Street. "Everything's gone anyway; fifteen minutes more won't spoil it."

But they did matter, though not in the way Teddy Raymond meant. They mattered a great deal to a small boy and a shaggy little dog. For Mr. Smith was not only very anxious to get his son's house, but he seemed equally as anxious to buy some papers. He actually wanted a Journal and a Times and a Sun—also three magazines.

His granddaughter was going to read them all to him. Happy Mr. Smith!

"Did he know of anyone who owned a little fox terrier dog? Why, of course he did. Colonel Carpenter's grandson had one, but it had been missing for three days. It had followed the auto out from the farm and then disappeared. Had Teddy seen any such a dog? Why, the Colonel could be reached by telephone. He lived in the new house on Pleasant Street, and it was just about time for him to be coming home. Had Teddy ever tried to sell him any magazines?

Colonel Carpenter was a great reader. He used to be one himself and he believed his dog took four magazines instead of three. He didn't often have such a chance to have papers read to him, and Happy Teddy Raymond! He and Patsy could hardly hurry fast enough. And whistle—how jolly that whistle sounded now!

It sounded jolly to mother, too, as she watched the owner of it come running up the back steps just before supper-time. She had half expected to see the sorry little droop to his shoulders as he laid a big pile of magazines on the kitchen table. But no; so was Mr. Smith, and, stranger still, there were no magazines.

"All gone, mother," he announced as he held up his empty hands. "And Patsy is safe, thanks to you and a little stray dog and Mr. Smith."

The terrier belongs to Colonel Carpenter's grandson and he's coming after him tonight. Mr. Smith telephoned to the Colonel about him. I guess he must have telephoned some other things too, for I never saw so many folks who wanted scads of them. You were right about helping people, and every cent of this ought to belong to you. Count it quick. And a generous pile of silver and nickel and copper coins fell into Mrs. Raymond's lap.

"Two cents for a Journal, two more for a Times, just bring out your pennies and nickels and dimes," sang Teddy as he went to fill the wood-box.

"The Beacon."


Our Weekly Sermon

Brotherly Love

Rev. O. U. Whitford

Text: "Beloved, let us love one another; for love is of God." 1 John 4:7.

The apostle John was a most affectionate man. His writings pre-eminently abound in love to God and man. His heart was full of love, not as the result of nature but of divine grace. His soul was imbued with the love of his blessed Savior and it ran out in holy affection toward the household of faith. When the weight of more than fourscore and ten years was upon him, too old and decrepit to make long discourses it was his custom to say in all assemblies, "Little children, love one another." No one of the apostles seems to comprehend so profoundly as John, that love is the essence of the religion of Christ; on it he loved to dwell, and it was to him the mainspring of all right action.

The Christian religion in its conception, its birth, its establishment, its manifold work, its fruit and glorious consummation is all of love. Love moved the heart of God to provide a plan of salvation for a sinful and rebellious race. Love led Christ to leave the bosom of the Father, the glory of heaven, take on himself flesh, to live a life of poverty, to deny himself, to endure abuse, to suffer fiery persecution, and die a felon's death. He who made the world, was heir of heaven, and had at his command all power, permitted this, because of love for you and me. All the instrumentalties and powers of the divine and diademed, every display of divine wisdom, all the workings of divine Providence manifested in the establishment of Christ's kingdom on the earth, were born of love. If you and I have been called to repentance by the Holy Spirit, and have found sweet peace in believing in Jesus it is because of the infinite love of God in the gift of Christ. If we have in our hearts the ever blessed presence of Christ, as counselor, guide and friend in the journey of life, if we are rich in faith and have hopes of immortality and eternal life it is because of the love of Christ for sinful man.

Now the apostle in the text and in the whole chapter enforces the duty binding upon us to manifest this same love toward one another which God exhibited and still exhibits in the salvation of men. His logic is irresistible. If we love God, we must love our brother, and the evidence that God dwelleth in us, and his love is perfected in us, is that we love one another.

The church of Christ is a family bound together by this love. Not the articles of agreement nor forms of organization constitute it, but a common love uniting heart to heart, common interests, common hopes, common ends to be attained. A common faith makes this household and it should be bound together by the same congeniality, same sympathy, same affection which binds us to Christ. The relations which unite Christians together in Christ as one family are peculiar and sacred, pure and holy. They are of Christ, and as should be the heavenly relations of the earthly family in Jesus, that it may be a foretaste of the heavenly and ripen us for it. A member of this family, be it this church or any other church, has a right to expect love, sympathy, counsel, kindness, aid, and charity from every other member and to possess the same spirit himself. This brotherly love begotten of Christ, binding together brethren in church relationship, is full of gentleness, tenderness, and loving-kindness. It does not look with approval upon the faults of others but rather its wounds are drawn toward a brother of many faults and imperfections to give sympathy and encouragement. As the mother's love is drawn out in abundant measure and exhibited in assiduous care for a crippled or deformed child, so should this love for a brother in Christ draw one out in greater love and forbearance toward the wayward and stumbling ones. For such the loving Christian is often found at the mercy seat. Again, this brotherly love in Christ is far removed from all harsh censure, unkind words, uncharitable remarks, and any public parade of another's faults. It rather is slow to believe any evil report, ever ready to chide any unjust expression concerning a brother, is full of tender Christlike counsel, and throws the mantle of charity and even silence over the mistakes and wrongs of another. This love is above all personal or family ambitions, all selfish scheming, all rivalry for position or honors, and takes delight in exalting others rather than tearing them down to exalt self. It has no spirit of envy and jealousy but enjoys the prosperity of others and loves to give an encouraging word and helping hand. This love in our Savior is not exacting even to the uttermost farthing but forgiving, not uncompromising but conciliatory, not unrelenting and implacable but possesses the spirit of reconciliation. It has no uncharitable and disdaining disposition which spits out the bad qualities of a brother and is blinded to the good in him. It does not sit in self-complacency and self-righteousness at the downfall of another and say, "Just as I expected. I always thought there was something wrong in that one's character, but it runs with loving arms, and loving words to help the fallen up, to place his feet on firmer ground, to speak to him cheerfully and kindly, and point out to him the better way.

It can, touched by the sorrows of others, weep with those who weep and with large-hearted good will rejoice with those who rejoice. It beholds in every man the image of his God. To give that soul pain either by word or deed, is to add to its struggles, to retard it in its higher development, to be to it a source of injury, to ever be to it a stumbling-block or a tyrannical master it must most devoutly abhor. Far from all this, brotherly love ever seeks, as it can, to do good to all men and especially unto the household of faith. It is a good Samaritan to the wounded, a loving nurse to the sick, a dispenser of charities to the poor, a counselor to the afflicted, a kind and faithful admonisher to the wayward and erring, a peacemaker in strife and difficulty, a charitable and kind-hearted neighbor, the just and honest dealer. He who possesses it thinketh and speaketh no evil of another, and strives to show forth daily to others the peaceable fruits of righteousness, to reflect in his conduct the life, the light and the love of Jesus.

Such is something of the nature and fruitage of brotherly love in Christ, born of God, and designed to make a sin-cursed earth to bud and blossom like the rose. Let us notice a few considerations why we should love one another.

It is in accordance with the life and teachings of Christ. Jesus came as a love-offering on the part of God that fallen man might be reconciled and drawn to him. Love, not force, was the power employed to redeem a sinful race. As the Jews bitten by the venomous serpents were to look upon the brazen serpent and be healed, so sinless man was to look by faith on the crucified Son of God—the love-offering of the Father—and be healed. Jesus went about his work with the spirit in which he was sent. He sought for the lost sheep of the house of Israel. He went among the poor and despised, the ignorant and degraded, and suffered and died for them. He taught them of a better life. He led them to believe in his way as the truth and the life. He induced them to be good and
do good. He ministered unto their wants. He healed their infirmities, and cast out evil spirits. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. He rebuked sin severely in high places, he chided all wrong sentiment and feeling, yet he did it all in love." He chose his apostles from the lowly and sent them out imbued with the same love and with power to do deeds of love.

The spiritual kingdom which was in him and which he came to set up among men consisted in two elements. Founded on love it was to establish its ends by faith and works. The truths and principles, on which the Savior himself were to be accepted and crystallized into life through faith, and this faith to manifest itself, a living, working power, among men. So Christ did not teach abstract ideas of love, mercy, right, truth, goodness and holiness—merely, but put into action all these ideas, all these teachings. His religion was of love. It embraced duties flowing from the relations existing between man and his God, and between man and man. Obedience was the fulfillment of love; holy action the manifestation of love. To teach men endurance Christ endured; he was forebearing; self-sacrifice, he was self-sacrificing; kindness and love, he was kind and loving: and indeed every quality of soul, every act worthy the Christian man, Christ exemplified. A man might look to him as the only true model after which to estimate love—for a brother in Christ by his fashioning friendship. Christ summed up with all thy soul, and with all thy bearing; whole duty of man in his answer to the bringing nations they might look to accomplish its ends with the same love and with power to do deeds of love.

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Not only was love the power to lead men to salvation but Christ made it the great reformation power in the hearts of men to elevate their physical, intellectual and moral condition, root out evils in society, and bring nations together in harmony and lasting friendship. Christ summed up the whole duty of man in his answer to the lawyer who tempted him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This was the first great command and the second is like unto it: "This shalt love thy neighbor as thyself." This was love to all men, a universal brotherhood.

But Christ taught a closer and more intense love—for a brother in Christ by his own example. When he was about to leave and go unto the Father how touching was his last discourse to his apostle. He teaches them the union between him and them under the parable of the vine. After he has nominated them his charge, and had promised them the Comforter and all needed help in which he says, "These things I command you, that ye love one another, as I have loved you. A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." In a prayer so full of tenderness we are pointed to the Father. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one." The burden of his prayer was for their unity and that unity was grounded on love and to be maintained by love. Every disciple should desire and strive to be like his Master. The more Christlike we are in our relations one with another the more do we magnify his name in the earth, which is the duty of every Christian.

II. Another consideration is this that this love for one another is a source of mutual strength and growth in Christ. No one liveth to himself. Emphatically is this true of the love of God. Every person has some influence over others. God has given us our social powers for the purpose of mutual benefit and their highest employment is in building each other up in spiritual life. Such are the relations which we sustain one to another in the very nature of being, that we are a means of good or evil to each other. To the Christian all the acts springing from these relations are to be performed in Christ. All that natural love and sympathy would lead us to do for another brother is one on a higher principle of love—love to man through Christ. This love leads the soul to acts which natural love would refuse to do. The Christian beholding up to the throne of grace his brother in Christ. He may be a brother in fault, in sickness, in doubt, in great affliction. The subject of his petitions may be his bitterest foe. The prayer of the righteous availeth much. What Christian has not felt the gracious influence of the prayers of the brethren in his behalf. How faith has been increased, courage enlarged, and the way seeming so dark and lonely made bright and good.

Brotherly love in Christ leads Christians to speak often one to another in confection, in glorifying their Savior, in recounting their joys and hopes in him, in exhorting one another to all diligence, watchfulness, and prayer, in admonishing each other, in reconciling those who are apart, in building up, in administering to the needy, and lifting up the bowed down. How many have been strengthened by the telling of Christian experiences, and from the riches of faith and wisdom of counsel of one to another drawn fresh supplies. Many a Christian brother, easily tempted, and erring, almost on the verge of shipwreck, has been saved by the faithful efforts of a loving Christian heart. Many have been helped through the Slough of Despond or past Doubting Castle by the cheerful and encouraging words of another. Others weighed down with grief, unreconciled to the providence of God, have found light and consolation through the sympathy and wise instruction of another. Many are the ways in which a Christian brother can build up another in the faith, increase his growth in grace and the knowledge of Christ. All such work is reflexive. He who does a brother good receives equal good. This is a source of strength and growth. As the rubber ball dropped upon the floor bounds back, its do all kind words and brotherly acts in Christ come back in reflexive influence to the Christian heart, doing the soul good great.

III. We notice lastly that this love for one another is a most powerful instrument for the extension of Christ's kingdom. The object for which any church is set up in the world is the salvation of men and Christian growth. That church which is the center of most love and brotherly acts in Christ come back in reflexive influence to the Christian heart, doing the soul good great.

A family of Christ exhibiting such harmony, such unity, such loving-kindness, such oneness of interest, will attract others into its bosom. Sinners will say, "Behold how these brethren love one another." There must be some reality in the religion they profess if it can thus overcome the fiery passions of men, subdue selfishness, lust, envy, pride, ambition, and lead even to esteem others better than self. There must be a divine influence in harmony, differences of opinion and unite so many different temperaments, with different training, into a happy spiritual family." When such a church loses this unity in Christ, this brotherly love which cemented brethren together as co-workers and co-sufferers for Jesus, it is on the sure road of decline, and may not expect to gather many precious sheaves into the garner house of the Lord.

Brethren, we come today around the table of our Lord. Do we come full of the love of God and love for one another? Shall we sit together in sweet fellowship as we partake of the symbols of the sufferings and death and resurrection of Christ which we eat of the bread and drink of the wine in remembrance of him who freely gave his life for us all, hold aught against a brother? God forbid. But rather let us be reconciled with all men and love one another as our Savior manifested while bleeding upon the cross. He forgave the penitent thief. He prayed for his enemies.

"For as the body is one, and hath many members, if one member suffer, all the members suffer; or one member be glorified, all the members glorify him." For the body is one, and all the members are joined one to another. There must be some reality in the religion they profess if it can thus overcome the fiery passions of men, subdue selfishness, lust, envy, pride, ambition, and lead even to esteem others better than self. There must be a divine influence in harmony, differences of opinion and unite so many different temperaments, with different training, into a happy spiritual family." When such a church loses this unity in Christ, this brotherly love which cemented brethren together as co-workers and co-sufferers for Jesus, it is on the sure road of decline, and may not expect to gather many precious sheaves into the garner house of the Lord.

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THE SABBATH RECORDER

HOME NEWS

ROCKVILLE, R. I.—Our Bible school appears to be the center of religious interest, with always a good attendance. Wise, interested co-operation may find here material for again building a strong church in Rockville.

A few special meetings were held in the church in April, directed by Brother George B. Shaw. Although apparently there were no conversions, his earnest practical sermons were very helpful to our people who were privileged to attend.

The Rhode Island Boy Scouts are again camping upon their recently acquired camp farm, which borders upon the two beautiful sounds bearing the Indian names Wincheek and Yawgoo. New troops of scouts from different parts of the State are brought here weekly, the usual number in camp being about one hundred. Religious service, which all are required to attend, is held every Sunday morning and the addresses thus far during this season have been by Harold R. Crandall and D. Alva Crandall. This service is paid for voluntarily and without compensation—practical home-mission work; and many of the boys first learn of the Sabbath at Rockville. They are a gentlemanly set and we are always interested co-operation.

Early in the year the annual church meeting, the officers, Mark Campbell, moderator, Frank Hall, clerk, and Wells Crosby, treasurer, were re-elected. A Finance Committee to devise some more systematic method of raising money was elected, consisting of Mr. Campbell, Mrs. A. M. Hall and Eugene Dresser.

We observed Sabbath Rally Day on schedule time this year. I believe we understand the Sabbath better, and are stronger Sabbath-keepers because of this service.

A Mothers' Day program was given by the Senior and Junior Christian Endeavorers at the Seventh-Day Baptist Church. These societies are composed of Seventh-day and First-day young people. The church was well filled with an appreciative audience. Souvenirs were presented the mothers, huge carnations by the Y. P. S. C. E., and Mothers' Day pins by the Junior C. E.

Memorial Sunday I preached the sermon at the First Day Baptist church, and gave an address at the City Hall on May 30, as I did last year. Many words of appreciation were spoken, which gave me reason to believe that these addresses helped some lives.

The splendid sessions of the semi-annual meeting held at Exeland were very inspiring, as were also all meetings which I conducted for a week near Danbury, Wis., when fifteen young people were converted or got upon a higher plane of Christian living (12 counted as converts). The discourse on "The Sabbath," given the evening of June 30, was listened to with great interest. There are several Sabbath-keeping families living there. Many are studying the Sabbath question. Some Adventist literature and some of ours have been distributed.

Two violins and a very sweet-toned organ well played helped to make the singing effective. There is a good working community Christian Endeavor society. The meetings were held in an undenominational church, built by the community. A live Aid Society, a Sunday school and Sabbath school are doing good. A preacher is supposed to come once in two weeks on Sunday afternoon, but does not always do so. He gives a short talk and hurries away. His efforts are very unsatisfactory to the people.

About one hundred of us enjoyed a picnic on Yellow Lake July 4. There were games, a literary program, a short patriotic-religious speech by myself, boat rides and plenty of "eats" for all. This occasion seemed a fitting close for the series of meetings, especially as there were opportunities for personal talks on religious themes, including the Sabbath, the next day. I was delightfully cherishing the words of gratitude and many invitations to come again and stay longer. A promising field if it could be worked. Our God is mighty to save if we go forth in faith where people are teachable and realize their need.

Please remember this discouraging field at New Auburn, when you pray.

ANGELINE ABBEY.

RIVERSIDE, CAL.—The Riverside Seventh Day Baptist Church voted, last January, to change the time of holding its annual business meeting and election of officers to the first Sunday in July, thus closing its fiscal year at the same time as that of Conference and the various boards. Accordingly no election of officers was held last January but the old officers held over till the next board, when given the new plan. As Riverside was entertaining the state Christian Endeavor convention on the first Sunday in July, we held our business meeting a week earlier. Instead of meeting indoors, we went to Elliott's Springs and made a picnic out of it. Some folks went in bathing in the springs, others sat and talked and the rest spread the tables and got out the indispensable part of a picnic—the eats. There was a large attendance, plenty to eat, lots of good fellowship and every one seemed to enjoy the occasion.

After supper the moderator called the business meeting to order and we had reports from the Christian Endeavor society, Dorcas society, and the various church officers. The superintendent of the Sabbath school and her lessor half were away on an auto trip to Yosemite and we had no report from them, except that they were having a fine time. These reports covered only the half year since the last annual meeting and so were not as full as is usually the case.

Election of officers was held and R. C. Brewer was chosen as moderator. No other business being presented, N. O. Moore took occasion to present a brief review of the connection of our denomination with the Federal Council of Churches of Christ in America. He stated that he was the only one who had voted against the formal action of our Conference by which we became a part of the Federal Council, but in deference to opinions of our prominent leaders, had kept his peace. He watched the course of events in the hope that his fears would prove groundless. But the time had come when he felt that it was his duty to speak out and protest, and urge that the church protest against the action of the Council and against the action of our representatives therein. He then read the resolutions presented to the Council by the Commission on Sunday Observance, together with the communication of the Council to our representatives in which they plainly stated that they did not protest against the Council seeking the enactment of state and federal laws for the preservation of Sunday; and closed his remarks by presenting the following preamble and resolutions:

WHEREAS, the Federal Council of Churches of Christ in America at its recent session in St. Louis, Missouri, called upon all members to urge members to grant their employees a day of rest, preferably Sunday; endorsing a general half holiday on Saturday as Sunday's equivalent in observance of Sunday, the one as a day of recreation and the other as a day of worship; and deploring the Council's failure to protest against both state and federal laws for the preservation of the Christian Sabbath;

WHEREAS, Protestant Seventh Day Baptists are members of the committee that formulated these resolutions and because of that membership the
denomination stands before the public in a de-
gree as sponsors for such resolutions; and
The platform, position, belief and policy of
the Seventh Day Baptists, although always
has been of that loyalty to the seventh
day of the week as God's Sabbath, and diametri-
cally opposed to the institution and observa-
tion of Sunday as the Christian Sabbath, and
to the Civil Constitution of the federal and state
laws in matters of religion;

WHEREAS, The Seventh Day Baptist represen-
tatives in the Federal Council did not oppose
the adoption of these resolutions but did, in writ-
ing, assent to their adoption; therefore
Resolved, The Riverside Seventh Day
Baptist Church does hereby express its disap-
proval of the action of our representatives in
the Federal Council;
Resolved, That we protest earnestly against
appealing to state or nation in support of Sunday,
or any legislation for the purpose of Sunday
legislation in general, and our disapproval of
these resolutions of the Federal Council in par-
ticular;
Resolved, That we further request our Con-
cference to take steps to withdraw our denomina-
tion from membership in the Federal Council;
Resolved, That a copy of these resolutions be
sent to the General Conference, and to the Sax-
ian Recorder along with a request for publication.

These resolutions provoked some dis-
cussion. It appeared, for the most part, of the opin-
ion of those who spoke in opposition to the theory that
the author of the resolutions must have been
misinformed in some way and that our repres-
entatives in the Federal Council could not have not only failed to register the ex-
ephatic protest of the denomination, but had
even stated that they did not oppose such
action by the Council. So the resolutions
were taken up and acted on separately, with
the following:

The first was lost;
the second one was carried;
the third one was carried;
the fourth one was lost,
and the fifth was carried.
The discussion was very general; the author of
the resolutions was the only one speaking in
their favor, while two or three spoke against
them. But it was evident that there was a
good deal of deep thinking going on, and
after the meeting adjourned there were a
certain number of reflections in appro-
bation of the stand taken in the resolutions.
The city of Riverside has just had the
honor of entertaining the largest Christian
Endeavor convention ever held anywhere,
outside of international conventions. For
months committees have been working to
make complete arrangements for the con-
vention and the officers of the convention
expressed themselves as highly pleased with
the results. There were 3,000 registered
during the five days; Bible study, confer-
ence and sectional meetings were held every
morning from 8 to 10 o'clock, as many as
twenty-five sessions were held on a single
morning, with general meetings in the convention hall every morn-
ing, afternoon and evening. Speakers of
state and national reputation were present
and the whole program was an exceedingly
profitable one.

Seventh Day Baptists occupied prominent
places on the registration, entertainment, in-
formation, ushers and decorating commit-
tees. Our Christian Endeavor society
was given a financial appropriation for the ex-
penses of the convention as large as that of
much larger societies; they raised ten
per cent more than their appropriation and
were the first society to pay it in. The
president of the society had just reported
to our church at its business meeting, that
the society was dead. After hearing what
they had done and were doing, the hope
was expressed that the society would not
come to life! N. O. M.

DeRuyter, N. Y.—Pastor J. H. Hurley
and wife, of Welton, Iowa, arrived in town
Thursday evening to fulfill the duties of his labors
in the Seventh Day Baptist church of this
city. Sabbath Day a good-sized audi-
ence listened attentively to an excellent dis-
course which was well received. Mr. Hur-
ley and wife are already making many
friends.—DeRuyter Gleaner.

Nile, N. Y.—The church at Nile, Alle-
gany Co., N. Y., has secured a pastor, John
F. Randolph, son of Rev. Gideon H. F.
Randolph, having accepted the call to that
place. Mr. Randolph has been supplying
the church while in school at Alfred.

Live in the active voice, intent on what
you can do rather than on what happens to you; indignant mood, concerned with facts
as they are rather than as they might be;
in the present tense, concentrated on the
duty in hand with regard for the past or
worry about the future. The first person,
criticising yourself rather than condemning
others; in the singular number, seeking the
approval of your own conscience rather
than popularity with the many.—William
DeWitt Hyde.

MARRIAGES

AUSTIN-CAYL.—At the parsonage in Alfred
Sta.
tion, on Tuesday, May 28, 1917, by Rev.
Goff, Mr. Charles N. Austin and Miss Elvina
Clair, both of Alfred Station.

BROWER.—Willard Hazzard Brown was born
in Hopkinton, R. I., August 23, 1884, and died
from this life on May 25, 1917, in his sev-
enty-sixth year.

BROWN.—The youngest of five children
born to Reuben and Phoebe Hazzard Brown. He
ever seemed to be really strong. In early
manhood he was bitten with the spirit of
venture and the desire to go west. He
spent a number of years with the Soci-
ety and Hopkinton Seventh Day Baptist Church
in Hopkinton, R. I., and died in his
Seventh Day Baptist Denomination is now
the Seventh Day Baptist Denomination.

ALMAR.—At the home of the bride's
aunt, Mrs. Selena Cook, 161 E. Date
Street, Riverside, Cal., by Rev. R. J. Seve-
ner, May 19, 1917, Mr. Arthur Leroy Bab-
cock and Miss Nancy J. Brown. There will
be at Hayward, Cal.

BARCOCK-BROWN.—At the home of the bride's
aunt, Mrs. Selena Cook, 161 E. Date
Street, Riverside, Cal., by Rev. R. J. Seve-
ner, May 19, 1917, Mr. Arthur Leroy Bab-
cock and Miss Nancy J. Brown. There will
be at Hayward, Cal.

HOWARD-HUNT.—In Battle Creek, Mich., on June
28, 1917, at the home of the bride's par-
tents, Mr. and Mrs. F. B. Hunt, by Rev. M.
B. Kelly, Dr. Kivett Howard, of Pleasant-
town, N. Y., and Georgia Louise Hunt, of
Battle Creek.

DEATHS

CHAPMAN.—Ethel Chaplain was born in Hop-
kinton, R. I., and died at this life March 28, 1917, being in her twenty-sixth
year.

She was converted in early life but never
united with any church, although she lived a life
of devotion. She was married to Lewis Chap-
man, from 12, 1916, his death about four
years ago. There was born to this couple a son,
who is left with no parent by his death.
Burial was from the church at Hopkinton,
March 31, conducted by the pastor, E. Adelbert
Witter, and interment was in the family burying
place. Mrs. Chapman was the youngest of five children
born to Reuben and Phoebe Hazzard Brown. He
never seemed to be really strong. In early
manhood he was bitten with the spirit of
venture and the desire to go west. He
spent a number of years with the Soci-
ety and Hopkinton Seventh Day Baptist Church
in Hopkinton, R. I., and died in his
Seventh Day Baptist Denomination.

BRIGGS.—Orville May Briggs was born in Smith-
field, R. I., August 17, 1860, and died at his
home in Westerly, R. I., May 6, 1917.

He was the son of Caleb A. W. and Ruth
Truell Briggs. When very young he entered
the employ of the Cotrell and Babcock
Press works, which is now the C. E. Cotrell
& Co., and continued in their employment for
fifteen years, until he was finally obliged to
retire, owing to failing health. He held a number of responsible positions with these concerns, trav-
elling for a number of years installing new ma-
chines throughout the United States and
many years he held the position of stock
foreman. On January 16, 1901, he was married to Sarah
A. Babcock, of Hopkinton. He is survived by
his wife and one brother, William R. Briggs, of
Pawtucket, R. I., and eight years later
On September 1, 1902, he enlisted in Company
H, 20th Connecticut Regiment of Infantry, and
about August 17, 1862, he was killed in battle.
His regiment saw considerable service at New
Orleans and Port Hudson. On
August 26, 1862, he was baptized by Rev.
A. H. Lewis and united with the Pawta-
tuck Seventh Day Baptist Church. For many
years he was an honored member of the Ma-
sion order.

Woodmancy.—Martha A., daughter of Elias
and Mary Palmer Coon, was born in Hopkinton
March 17, 1889, and passed away on No-
ember 19, 1917, in her third year. She
was baptized about thirty years ago and
united with the Rockyville Seventh Day Baptist
Church, at which time she continued a member till
called hence. Her life was one of great activ-
ity in the church in which she lived, by which
she was much endeared to the people of the
community to whom she ministered in their times of need.

She was the mother of four children born to
her marriage to Alfred Woodmancy. Her chil-
dren were: J. R., born June 19, 1917, at Rockville.

Satterlee.—Hannah M. Kenyon, daughter of
Joel and Lavinia Maxson Kenyon, was born in
Alfred Station, R. I., October 7, 1884, and
died on May 29, 1917. When she was only six months old her par-
ents moved to Richbourg, N. Y., where she lived the remainder of her life. When nineteen years of age she was married to Rev. Lemar Andrues and joined the Richbourg Seventh Day Baptist Church where she remained a faithful member through life.

She was married to William Champain on Aug. 14, 1851. There were four children: Mr. Champain, who was a soldier in the Civil War, died Aug. 4, 1864, in Andersonville Prison. She was married again on Aug. 21, 1871, to Charles W. Washburn, who died March 9, 1892. For many years she had lived with her daughter, Miss Lavinia Champain. She had one living brother, George Washburn, of Earlville.

Funeral services, conducted by Rev. George P. Kenyon, assisted by Rev. Eli F. Poolborn, were held in the morning of June 1, 1917, and burial was made in the Kenyon Cemetery in Edmeston. G. P. K.

CRUMP—Emily R. Crump was the daughter of Daniel and Alma Thompson Wilcox. She was born in Brookfield, N. Y., Aug. 6, 1849, and passed from this life on Tuesday, June 9, 1917.

She was united in marriage Feb. 23, 1879, to William H. Crump, of Brookfield. His death preceded that of Mrs. Crump about twenty-eight years. On March 15, 1886, she was baptized and joined the Brookfield Seventh Day Baptist Church, where she continued in faithful membership. Although for some time she did not attend services because of her difficulty in hearing, yet she often expressed a desire to be present.

For several years she had made her home with her son, Elbert D. Crump, who died March 29, 1907, where her death occurred on Tuesday, June 9, 1917. Her death brought about an end to the severe suffering which it was her portion to endure for some time. For in the midst of it all she was very patient and uncomplaining.

Mrs. Crump leaves to mourn her death, one son, Elbert D. Crump, one brother, George Wilcox, and one sister, Mrs. Frank Crandall, of West Edmeston.

Funeral services were held at the home of her son, Friday afternoon, conducted by Pastor Hutchins. Interment was made in the Brookfield Rural Cemetery.

RESOLUTIONS OF RESPECT

WHEREAS, Our brother, Deacon Ellis J. Dunn, has been called to the home beyond; and

WHEREAS, From earlyhood he has been a faithful member of the New Market Seventh Day Baptist Sabbath School; and

WHEREAS, He will be greatly missed because of his lifelong service, his helpful counsel, his optimistic spirit, and his deep interest in Bible study; therefore be it Resolved, That we express our appreciation of his service, and express our sympathy with the bereaved family.

Resolved, That a copy of these resolutions be presented to the family, a copy be sent to the Sabbath Recorder and one be placed on the records of our Sabbath School.

Committee:

Edward Burbick.

Mabel Willard Burbick.

Herbert L. Polan.

Committee.

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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Mary Alice Stillman
James Stillman

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Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bringing the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away.
We may claim a Father's blessing
When His children meet to pray.
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father, grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.

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