SPECIAL TO THE RECORDER READERS

EVERYONE wants to possess at least one of Dr. Lewis’ books on the question of Sunday observance. The American Sabbath Tract Society, publishers of The Sabbath Recorder, in order to make this possible and at the same time to reduce the outstanding indebtedness to the Recorder, will give absolutely free a copy of

“SWIFT DECADENCE OF SUNDAY—WHAT NEXT”

By A. H. Lewis, D. D.

to all who pay their subscription to The Sabbath Recorder to Jan. 1, 1919, as long as the supply lasts. It does not have to be a new subscription, but if you are in arrears you must liquidate your indebtedness and pay up for the year 1918. If you have not paid for 1917, pay up that year and also for all of the coming year and request that this treatise on Sunday observance be sent to you free. All we ask is that you include the parcel post charge to your post office. There is no charge for wrapping or mailing—just what Uncle Sam charges to deliver the book to you.

For your convenience we give herewith the parcel post charge on this book in the various zones:

First and Second Zones 5c  Sixth Zone 9c
Third Zone 6c  Seventh Zone 11c
Fourth Zone 7c  Eighth one 12c
Fifth Zone 8c

If you do not know in what zone you are located, consult your postmaster, then include the postage for that zone. For instance, if you are in the Second Zone the amount necessary would be 5 cents. If in the Sixth Zone, add 9 cents postage.

REMEMBER—The number of these books are limited and the special offer will automatically expire on April 1, 1918, if the edition is not exhausted before that time. DO IT NOW. Make checks payable to

THE SABBATH RECORDER,

18 Madison Avenue  Plainfield, N. J.
ALFRED UNIVERSITY
Buildings and equipment, $400,000.
Endowments over $400,000.
Meets standardization requirements for College Graduates Professional Certificate, transferable to other States.
Courses in English, Science, Philosophy, Engineer-
in, Agriculture, Home Economics, Music, Art.
Freshman Classes, 1913, the largest ever enrolled.
Fifteen New York State Scholarship students now in attendance.
Examines on a matriculation basis.
Fifty free scholarships for worthy applicants.
Financial aid in Business, Agriculture, Home Economics, and Art courses.
Catalogues and illustrated information sent on application.

BOOTH COLWELL DAVIS, President
ALFRED, N. Y.

Milton College
A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.
Well-balanced required courses in Freshman and Sopho-
more years. Many elective courses. Social advantages for the study of the English language and litera-
ture, German, and Romance languages. Thorough courses in sciences.
The School of Music has courses in pianoforte, violin, voice, trombone, guitar, music voice culture, harmony, musical kindergarten, etc.
Board in clubs or private families at reasonable rates.
For further information address the
Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School
FRED I. BABCOCK, PRINCIPAL

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session to be held at Nortonville, Kansas, August 22-27, 1918.
President—Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

T HE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Mason, Plainfield, N. J.
Vice-President—Wm. M. Stillman, Plainfield, N. J.
Secretary—J. F. Compass, Nortonville, Kan.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.

THE EVANGELISM OF JESUS
The growing conception of evangelism through some general social up-
lift ignores all too much the personal-work method of which our Lord gave a perfect example.

The Evangelism

The American Sabbath Recorder
A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.
VOL. 84, NO. 10
PLAINFIELD, N. J., MARCH 11, 1911
WHOLE NO. 3810

The Sabbath Recorder

The Evangelism

The growing conception of evangelism through some general social up-

SAVING

The American Sabbath Tract Society, Plainfield, N. J.

SABBATH VISITOR

The American Sabbath Tract Society, Plainfield, N. J.

COMING TO SALEM!

Neatly nestled in the quiet hills of West Virginia, far from the bustle and noise of the big city, Salem has been

The Sabbath Recorder

The Evangelism

The growing conception of evangelism through some general social up-

SAVING
foe are cheered, and purposes strengthened, by their songs. Now here is a statement, made in one of the great dailies, that the officers of the American Army on duty in France advocate the singing of popular songs by their men. It is said that the boys over there sing these songs at every opportunity, and that the soldier who can play on a banjo or guitar is a welcome comrade in any camp.

It is the old, old story. When a child I heard one of my teachers say, "Where singing is not, the devil enters." The army is no the only place where the value of song and music is demonstrated. The principle holds true in field, or shop, or mill, or home—wherever toilers delve or burdens are borne. Singing men were made much of in the Bible. When Ezra was going with his host up to rebuild Jerusalem he took pains to have "some of the singers" go along, and when Nehemiah was doing his great work, "singers sang loud" and "the joy of Jerusalem was heard even afar off." What could the world do without singers? Many a good cause has been carried to victory through the power of song; and eternity alone can tel how great and how many the victories gained in the world's strife through the influence of soldiers who sing.

Still Sailing by the Bright and Morning Star

There is a story of a captain who, leaving a sailboat at the whilile he himself sought a little sleep, told him to steer for the North Star. The sailor felt asleep and let the boat sail away. He saw the North Star behind him, and not realizing that the ship had turned completely around he ran to the captain, exclaiming that he had sailed clear past that star, and urged that he be given another one to steer by.

Did you ever stop to think how easy it is to get turned around when drifting, and how absolutely certain we are to drift when we let afloat on life's sea and lose sight of our Star? Nothing but careful attention to the chart and compass, and a firm hand on the wheel, can prevent drifting and the wind and tide are not likely to carry us to drift away into harbors. The drifting Christian is sure to turn away from the bright and morning Star, and when once his back is turned to that, he is unable to find another by which to steer safely.

Brother, have you been sleeping only to awake now and find yourself drifting away from God and heaven? Are you bewildered and looking for another star? Do you feel that on life's ocean, amid many dangers, no strong hand guides your vessel? Then, why not call the Captain of your salvation on deck and let him steer your bark?

"You have sailed from the harbor of safety, The homeland is hidden from sight; Around you the tempest is raging, To guide you there shines no light."

"Oh, why will you drift thus, my brother, When Jesus your pilot will be? He'll speak to the voice of the tempest And quiet the waves of the sea."

"You're drifting, you're drifting, my brother, No strong arm your vessel doth guide, Amid all the dangers, the dangers around, You're drifting to death with the tide.".

Do We Need a Whole-Membership Drive? revi3al that would do our churches more good and build up the cause we love more surely than anything we can think of. Nothing is more disheartening than empty pews and indifferent church members who do not seem to care whether the church prospers or not. There is some discouragement over the apparent coldness and lack of interest among us as a people, and thoughtful persons are asking, "What can be done to make matters better?"

Suppose we try a whole-membership drive for two things:

(1) A full regular attendance of the members at church services. Outsiders can not be expected to care for a church where its own members are indifferent. Churches are oftentimes unpopular because those who claim to be members seem so little interested. The crowded church attracts attention and is likely to become popular. What do you think would be the effect upon yourself, your church, and your community, if the entire church in a given community could unite in a drive for a full house every week this year so far as the members could fill it?

(2) A full-membership drive of personal work to interest outsiders. The revival that we need is not so much a great throng assembled under some emotional leader but organized effort of the church members themselves. We little realize what efficient work could be done, if an every-member canvass of the unsaved and unchurched in a given community could be made by the church people going in the right spirit to interest the Christian life. See what success the campaign of large groupers go, two by two, on an every-member canvass for the church budget. In a single afternoon the budget matter is well cared for because the people have a mind to work.

Now suppose every church among us should start some such drive to win those who never seem to care for the church life. Let us agree a year, we will say, with certain days devoted to the work of manifesting a loving, kindly interest in those who are without, visiting them, and in every way which love for souls can suggest trying to win them to Christ and the church. Infinite strength and blessing would come to the workers—this of itself would make the church more attractive and add to its spiritual power—and no man can measure the far-reaching good that would come to outsiders.

Organized church quartets, lay workers holding meetings in outlying communities and in private homes, men and women ministering to the needy and offering messages of comfort and sympathy—some such church drives as these would bring great results for the kingdom of God.

Mother's Tap on the Window

While we are thinking of work outside the church to win others, we must not overlook the watchcare of our own now belonging to the household of faith who may be tempted to stray away. Every church should exercise motherly care over her children, and this care must be so constant and true that no member can lose consciousness of the guarding presence and love.

Do you not remember how the sense of your mother's watchful care, always exercised in love, strengthened your purposes and held you in the right way when you were a child? And when soldiers played out of doors, here and there, you were always conscious of mother's love, and something in the very thought that she might be watching you made you contend and keep up your courage. Let us take the step the line between the permitted and the forbidden—if about to do something you knew you ought not to do—how quickly you resisted when you heard a gentle tap on the window reminding you of her wishes.

You may have read the story of the little boy whose mother had forbidden his going over the fence and had threatened to punish him if he did so. When his ball bounded over the fence, he stood in doubt as to what to do. Finally, after he had gone outside to recover it and when his mother was about to administer the promised punishment, he said: "Mamma, didn't you see my ball bound over the fence? Didn't you see me stand and look? Didn't you see me go toward the gate and, when I got half back at you a long time—just stand and look and look?" To all these questions his mother answered, "Yes." Then, said the boy, "why didn't you tap on the window and help a fellow out?"

I wonder how many tempted ones have gone out from our churches because no one so much as tapped on the window to call them back. Many a faltering one might be strengthened in his purpose and kept from going astray by loving, sympathetic help from those in his church home. Certainly no church should, like that mother, watch one of its children gradually yielding and going the point of breaking away, without so much as a tap on the window to help him.

Thoughts on Current Events Peace talk that does not look toward a complete restoration of Belgium and Serbia and other devastated small nations is coming to be regarded with less and less favor the world over. The nations are slow to trust a government that regards its treaties as only "scrapes of paper" to be violated at will, and so they let the peace talk pass for what it is worth. Never again will they trust Germany in any peace negotiations. If its rulers may sign long as militarism is enthroned. A nation that makes war the principal business of the state, whose ruler recognizes only the kind of peace that enables him to boast that the world is afraid of him, and who expects to terrify nations into peaceful subordination by the sword and the mailed fist can not convince men that he "abors war." Also, a government that makes a man should not be allowed to have much to say when final peace terms are consid-
The outraged nations should stand together until they can dictate terms of peace such as the world wants.

It is evident that the peace about which the Kaiser has so much to say is only a peace that will enable him and his officials to prepare for another war. To preserve the power and throne of the Hohenzollerns is the first and all-absorbing purpose of the government that has forced war upon the nations that this power remains unbroken and defiant, there can be no peace.

We all want peace. The nations are sick of war. America wants to see her boys coming home again; but rather than have the papers have reported aright unbroken and defiant, there can be no peace.

The outraged nations should stand in such a time as this.

Quite a new move in army history has been inaugurated to provide more quiet places for religious worship than can be found in the Y. M. C. A. buildings. These buildings must serve for several other purposes than that of worship.

The move consists in providing a special chapel in camp which shall be free to all religious bodies represented in the cantonment, and in which both voluntary and regular chaplains may minister to the spiritual wants of these chapels, built by six denominations, has recently been dedicated in Camp Upton, and in several other camps like buildings are being constructed. The movement is under the management of the War-time Commission of the Federal Council.

American Defense Society
A most timely organization, called the American Defense Society, with Theodore Roosevelt as president, is now doing excellent work in aiding the Government in its fight against the army of German and Austrian spies and plotters in America. None but Americans need apply for membership. Our nation, now fighting for its life, must not only send its boys to the front, but protect our flag and country from enemies within our borders. Here is the appeal to editors:

It is estimated that more than $2,000,000.00 per week is being spent on German Propaganda in the United States and that to date it has accomplished more than $250,000,000.00 worth of property damage alone.

The American Defense Society is endeavoring to defeat German Propaganda; it seeks to aid Government officers to capture enemy spies and plotters.

Many patriotic editors and publishers are aiding us; will you help?
who would live on and improve the quarter section for five years.

The night before the opening of this story the young men had stopped at Leavenworth. It was two o'clock, and their third night on the cars with no rest but what they could get in their seats, and so after finding out how they had gone immediately to bed. In the morning after breakfast Joe called for their bill. It was $75.00! They did not wish for any more hotel bills at that rate, so we find them camped by themselves. They had been to the government land office and had looked out some section of land from the maps marked as having water and wood, for they would not entertain a thought of taking land that did not have both. They then went to St. Mary's Mission, an Indian village on the Pottawatomie Reservation, to procure ponies of the Indians; but every Indian who could pony, me no pony, me no trouble. They concluded to go north in the land of which they had the ownership, gave them no trouble.

They decided to go Indian, and so they took a hotel they had gone into for a four-night's stay. This was two o'clock, and the receiver had placed it in our, Secretary Shaw in reply to inquiries concerning the Recorder and the propriety of placing it in army Y. M. C. A. reading rooms. We select some extracts in which our readers will be interested.

"Very much obliged for sending us the SABBATH RECORDER. It has been coming quite regularly and we have enjoyed reading it.

"I think that literature like the SABBATH RECORDER . . . will prove a great help to the fellows. Of course your realize that we have all kinds of reading material in our Y. M. C. A. and other clubs, but many of the magazines of today do not help strengthen the morals of the men as they should. Therefore it seems to me that the more literature of this kind we can place before the men the more real benefit they will derive from it. The fellows will pick up such a paper out of curiosity and see something they like. This will lead them to look again and perhaps they will sometime get to reading it every chance they can get."

"I am receiving the Recorder and thank the American Sabbath Society for sending it. Every one (of the boys) I know of gets it."

"Your ask about the Recorder being sent to camps. I think it could not help do some good. Of course the tendency is toward light reading. On the other hand there are always some who are anxious to find something that will take their thoughts to a higher plane."

"I receive the Recorder regularly and look forward to each new issue, for it is like a big letter from home. Regarding the sending of it to the camps, I am of the opinion that it would be practicable. It is just what we need here in the army, and the Y. M. C. A. will be more than glad to receive it."

"I wish to express thanks for copies of the paper and for your kind interest in us. Can truly say that the news items and articles published are of great interest and a help to us in remembering that there is something better and more enduring to think of than this destruction and seeming madness of war."

One who has spent some time in the hospital on the sick list writes: "I certainly appreciate having the SABBATH RECORDER and find help and inspiration in reading it. . . Might not our boys help some by placing copies they have read in the (Y. M. C. A.) magazine racks when they are done with them?"

"I certainly enjoy reading the RECORDER very much and am sure the boys in the other camps do, too. In regard to sending it to camp reading rooms, I think the plan a very good one. From my own observation I think it would be read by many. When I have finished reading mine, I take it over and leave it on one of the tables. It has an attractive appearance. I have seen several fellows reading it from time to time.

"If the expense of sending it to all the camps seems too great, and you should decide to drop the plan, I think the boys should be urged to leave the copies in the Y. M. C. A. after they are read. I am sure the boys will not need much urging, for they will be glad to do it. It is impossible to save any reading matter in the army, and it is more than a shame to destroy the Recorder when it is just as easy to put it where others can read it. Since our soldiers are in so many different camps, more are still to go, perhaps in this way the Recorder will be placed in most of the camp reading rooms."

SOLDIERS' LETTERS

Nine letters from our soldier boys, from nine widely separated cantonments, tie upon my table, every one expressing the writer's appreciation of the SABBATH RECORDER and thanking the Tract Board for sending it. Most of the letters are written to Secretary Shaw in reply to inquiries concerning the Recorder and the propriety of placing it in army Y. M. C. A. reading rooms. We select some extracts in which our readers will be interested.

Hope is brightest when it dawns from fears.—Sir Walter Scott.
MISSIONS

CHINESE, AUTOMOBILES, AND CHRISTIANITY IN BANKA

The ubiquitous Ford has rattled its way even to Banka, the remote little island that lies in the elbow joint of Java and Sumatra. It may be difficult for us to visualize the Chinaman as the driver of a Ford. It may seem incongruous, almost shocking, that one of the ceremonious, soft-voiced sons of the Orient should tear over the country in a vehicle so distinctly western. Yet it is the Chinaman in Banka who own the autos.

The Chinaman goes at this business of running a car in the most thorough manner. It is no uncommon sight to see the proud owner of a Ford sitting by the roadside, taking his car to pieces, nut by nut, and bolt by bolt. He is not in trouble; he is merely interested in its inner working. When he has completed the dissection, he will proceed with the recombination. The operation completed, he resumes his place at the wheel and chugs away, secure in the conviction that whatever ailment may attack his car, he will be able to diagnose and cure the case.

Thoroughness of investigation and an unerring choice of the best and most substantial of this world's goods characterize the Chinaman's purchases. Will he, in this far-away island, put up with native products because they are most easily procured? Not at all. He gets his butter from Denmark; his flour from Minneapolis. If it is a question of cheese, he will have the best cheese the world offers. He has the discrimination to want the best, and the enterprise to go around the world for it, if necessary.

This is typical of the Chinaman's love for the substantial. He will probe relentlessly to the bottom of a case, and keep on digging until he strikes the truth. Thoughts, to make any impression on him, must be built on solid foundations. He will strip from a man layer after layer of conventions, pretenses, affects, pretentions, beliefs, until he has at last struck the bed-rock of the man's true character. Mark Freeman, a missionary who has lived in Banka for many years, declares that the Chinaman is the most rigid judge of character that you will find in this side of the day of judgment. "Living among these people," he says, "pulled all the frost and niceties out of me. They brought me down until I was almost disheartened over the frosty— we spread on."

They investigate Christianity with the same X-ray with the same sharp tools they cut away and discard any false pretenses, any inconsistencies, that may have grown up around the original kernel of truth. But with all their character investigation, when they come to the character of Christ, they are satisfied. The simplicity, the substantial worth, that consistency of that character, satisfy the Chinaman's desire for the real thing.

Once they have decided on the thing they want—whether it be a cheese or a form of religion—they adopt it and stick to it with a persistency that may well astonish the mock fickle Westerner. For 3400 years they have been true to one form of religion—ancestor worship. How many varieties of faith has our race embraced in that length of time? Now that they are weighing ancestor worship against the ideals of Christ, and now that they are seeing the scales tip in favor of Christianity, they are adopting the principles of the new religion in the same thoroughgoing manner, and giving them the same faithful interpretation and unwavering support that kept them bowing before an ancestral tablet for 3400 years.

Mr. Freeman believes that in the last half of this present century, the great Christian thinkers, the great Christian leaders will be Chinese men, "It is not in us to reach to what they will," he says. "These Chinese are a great people, desirous not of our pity, and not of our patronage; they are just a straight old folk, and when they get hold of a thing, they will see it in them what our natures have never grasped."

We must look well to the construction of our automobiles and to the application of our faith, if we wish to keep pace with the Chinaman. —Author unknown.

ALFRED UNIVERSITY LIBRARY IN WAR TIMES

Cortez R. Clawson, Librarian

We are living in an age of transition. Perhaps never before in the world's history was there greater need for sober thinking and sound reasoning; never before did "patriotic" ideals mean more than it does today. Not only must experienced leadership blaze the way as has always been the case in periods of great stress, but constructive initiative is demanded on the part of every individual as well. Irrespective of his position or what his work may be, the times call for every man, woman and child to realize his own inherent power and to convert it into healthy action that the cumulative efforts of community life may materially aid our government's constructive program in the most trying time in its history. To conform to this program we must yield to discipline and unselfishly serve and share.

Never before in the history of mankind have libraries or collections of books been more potent for good. Never before have libraries been so deluged with questions pertaining to our national welfare. Men and women who think are coming to the library as an educational center in any community should be identified with every movement for the betterment of community and national life, the local point from which inspiration should radiate.

The State Food Commission in conjunction with the United States Food Administration is asking public libraries to enlist in a more active propaganda for the dissemination of information on all questions allied to the conservation of our national resources. Libraries are displaying posters on food conservation, exhibiting fruits and vegetables of all sorts, with war-time recipes, pamphlets with helpful suggestions from the United States and state departments of agriculture, farm bureaus and experiment stations. Most libraries are well supplied with conservation bulletins, Red Cross bulletins, news letters, pamphlets from state departments of health, reading courses, and lesson outlines. In doing these things at the suggestion of the U. S. Government the library maintains that no other agency is equally qualified to bring the needed information so effectively to the people. Its function pre-eminently is to supply current information as well as historical facts.

Alfred University Library is unique in its location. We have here a state school of agriculture alive to the best interests of every rural community within its influence. In its propaganda intelligent living the library co-operates, thus rendering more effectual its efforts to help the people, and unites all available forces in carrying out the government and state programs on conservation.

The Alfred library initiative late in the fall a campaign was waged for funds toward the million-dollar effort to supply books for the soldiers in the cantonments. The people of Alfred responded generously to the appeal and subscribed more than their quota that our boys at the front might be supplied with suitable reading material. In addition to the cash contribution more than one hundred books were gathered from the college, a large number of helpful books and pamphlets went to our already growing collection. On our tables may be found special selections on the subjects of war, agriculture, food and dietetics, military and naval affairs, home management, submarines, aeroplanes, wireless telegraphy, etc.

To comply with instructions from the Government the faculty has arranged for a series of courses on economics, chemistry, dietetics and conservation in general, and a popular course of lectures on wheat, oils, fats, sugars, meats, fuels and transportation. A large number of students are enrolled for this work and the library is the most natural place to turn to for information concerning the subjects assigned. To make all such material still more readily accessible bibliographies have been prepared on various subjects connected with conservation. The library is a depository of information with hundreds of government pamphlets and a large number of recent books and magazines on our tables.

In this legitimate and necessary assumption of new duties necessitated by war conditions we as librarians must not allow
these new conditions to dim the luster of the eternal diamonds of thought by our great masters of literature. After all the basic characteristics which make possible these newer activities are found, not so much in public documents and state pamphlets, however valuable these may be, but in the poets, the philosophers, and classical writers of all ages. In such companionship, our souls are rich and strong after long and trying vigils, and the men and women who think out the great problems of the age find their foundations strengthened by reading again Whittier's Eternal Goodness, Browning's Saul, and Lowell's Vision of Sir Launfal.

The time demands patriotism of the highest order. It means sacrifice, elimination of personal aggrandizement and a laying upon the altar of our country our very best gifts. It means loyalty to principle, and unselfish devotion to our highest ideals, an optimism that carries with it a faith in eternal justice that right will prevail. With Robert Service in the Rhymes of a Red Cross Man,—

Then let's have faith; good cometh out of ill;
The power that shaped the strife shall end the strife;
Then let's bow down before the Unknown Horn and others.

Rev. Verney A. Wilson, pastor of the church at Attalla, Ala., in writing about the "Forward Movement," says, "I can't say what our church would be if all the aid from all the aid that is asked, but we hope to do all that we can. We held our series of meetings last fall, a union revival effort, with the results of thirty-one conversions, one being a new convert to the Sabbath."

Clifford Burdick, of the class of 1917, Milton College, has been teaching school this year in Porto Rico, in a government position. In a letter he tells of the beauties of the climate, but dwells in particular upon the open doors of opportunity for missionary effort and the proclamation of the Sabbath truth which finds a ready and receptive hearing. Milton's description is likely to cause his return to the States in March. He was the representative of the Young People's Board at the last session of our General Conference.

The secretary is receiving many interesting replies to the letters he recently sent to the men in service whose names and addresses are in the SABBATH RECORDER. The magazine is deeply appreciated by those few who have been spoken so frequently to him says, "I don't want you or any one else to think that I say these things because I conducted the work, but I am fully convinced that if the members of the Tract Board had passed through what I have in the past seven weeks they would all say that it pays to hold these institutes."

After leaving Westerly Brother Burdick attended a meeting of the Joint Committee of the Tract and Missionary societies which was held in New York City Sunday, March 3. From there he went directly to Berlin, N. Y., to continue the same kind of work for one week. Then on his way to Wisconsin he will stop one or two Sabbaths at Jackson Center, Ohio, and April 1 he takes up again the work of the pastor at New Market, N. J.

We are sorry to hear that a severe cold with hoarseness has been affecting our Evangelist D. Burdett Coon at Gentry. He is however able to write, and says that the work is progressing well under the leadership of REV. T. J. Van Horn and others.

Sabbath Evangelist Willard D. Burdick conducted Sabbath institutes at Westerly, R. I., February 23, and at Waterford, Conn., March 2. At Waterford evening meetings were held during the week preceding the institute, and on Sabbath afternoon John H. Austin, of Westerly, gave the principal address. In the work at Westerly the conductor was assisted by Robert L. Coon, Dr. Waite, Rev. George B. Shaw and others.

In a personal letter Brother Burdick in telling of the real interest that has been shown in this work, and the helpful words of appreciation that have been spoken so frequently to him says, "I don't want you or any one else to think that I say these things because I conducted the work, but I am fully convinced that if the members of the Tract Board had passed through what

Although it is almost six months yet till the meeting of our General Conference, yet the Conference year closes June 30, only a little over three months from the time this issue of THE SABBATH RECORDER will appear. It is high time that the Tract and Missionary societies should again be giving thought to the program for the Conference and the program for the next year.

The secretary believes with all his soul, mind and strength, that it will not be enough to come up to Conference with mere reports of what has been accomplished during the past year, as hopeful and encouraging as these seem likely to be. He believes that these societies should come to Conference with some very definite program of effort for the denomination to consider with the plan of adopting it when approved. He believes that these societies should present to the Conference, blue-prints of a, denominational task, plans to be discussed, altered, bettered, but adopted, for the future.

Such a program should take into consideration the spiritual needs of our own people and of the world, and suggest definite plans by which the spiritual interests may be deepened and broadened and made stronger. Such a program should seek to articulate all the various lines of effort in which as churches and as boards and societies we are engaged. Such a program should have clearly in mind the mighty problems that are facing us as a people, and set a task which shall meet and solve them.

Only the grace of God is equal to these things. There are in the denomination many spiritually minded, clear-thinking people, people who pray and work. Has this matter been brought forcibly to their hearts and minds? Let them, in the guidance of the Spirit's power, think deeply on these things. And then let them give the results of this God-directed thinking to the boards by letter. Let them suggest in definite form what they have come to feel are the greatest problems before Seventh Day Baptists, and let them suggest plans for program of united effort to set before the Conference. On behalf of the boards this request is made in the deepest sincerity. We are in need of help. Come to our assistance, in the spirit of the Master, think ye on these things and then give the boards the help of your thinking.

MINISTERS WILL HELP

JOHN PRICE JONES

The clergy of France and England have been quick to respond to the pressing needs of their countries. More than three thousand clergymen have fallen in battle, and we are told that it is a common sight to see maimed priests in Paris and elsewhere. The same is true in England.

That America's clergymen will respond in similar fashion is assured. Already they are offering themselves for all kind of service,—chaplains, Y. M. C. A. workers, assistants in the various government publicity programs, and as fighters. And not only the young men but the veterans also are joining in the effort. A striking manifestation of the spirit that possesses the vast majority of our ministers today is found in the words of Rev. David James Burrell, pastor of the Marble Collegiate Church, New York:

"The Christian Church is unitedly supporting the Government in this war because the principles involved are identical with its own. For this reason no minister or other Christian can afford to be a slack­er. While I am a trifle beyond the age limit for service on the firing line, I find in the Liberty Loan a simple but very effective way of backing the men behind the guns."

One of the first charities to go by the board in war time is the Bowery Mission bread line in New York City. Not only lack of funds, but lack of applicants conspired to end an institution which has been as vigorously prized as it has been praised. The superintendent writes that 90 per cent of his former applicants have gone to work and that the other 10 per cent, unemployed from age or sickness, are being cared for in their homes and in other ways.

From this he argues that "there can be no question about the fact that the objection which has been raised to bread lines in the past is fully answered."—The Survey.
THE SABBATH A HOME DAY

Mrs. Walter D. Kenton
Paper prepared for Sabbath Institute at Ashaway, R. I.
and requested for publication

To me it seems that the two words in the subject assigned me are very closely related—Sabbath and Home. They are both ordained of God, blessed by him, and surely no home is complete without the Sabbath. God gave the Sabbath to Adam as a day of rest. God rested on the Sabbath. He blessed and sanctified it. It was proclaimed on Mt. Sinai that the Sabbath was to be kept holy, and it was established forever by the example and precept of Jesus Christ. If we are to keep holy the Sabbath we must live holy lives.

The home is a sacred institution. Jesus Christ was homeless, yet he loved to enter the homes of others, where his presence brought relief or restoration, or where he came for rest and the ministration of those who loved him.

The Sabbath as a home day is a tremendous subject to Seventh Day Baptists. Home is where the foundations are laid for the character of our children, the fitting for usefulness in the world, the developing of that which is worth while, and encouraging the best there is in them, all this is done in the home.

The home, in which the early growth is made, for the transplanting to wider fields as development comes. If I desire to gather lily blooms, I shall not plant roses. If I wish our children to be strong in the faith of our fathers, we shall look well to their training. We shall instil into their youthful minds the principles of faith we desire to see guiding their later lives.

It is also our duty to teach children the sacredness of the Sabbath as it is to teach the ideas of honesty and purity. Even the tiny child in our homes may know that with the going down of the sun on Friday, when we are done with our work, games and toys are to be put away until the Sabbath is past. This should not be considered a cross, but just a rule of our lives, a teaching of Jesus, and we should be glad to do this because he taught us to do so.

We are going to enjoy the day of rest which he gave us.

There can be no fixed rules for Sabbath observance, and it need not be so straight-laced as to bring frowns from the children. In my own home I have been asked if it was wrong to play "church" on the Sabbath, and memory goes back over the years to the time when a small company of youthful Seventh Day Baptists once gathered in an "upper chamber" for a church service. Below stairs the mother had occasion to send the son down to errand and a call came up for Johnny. But Johnny was in the pulpit in the midst of his sermon and a small voice from the back of the audience called out, "John can't come, he's preaching." That same lad doesn't today preach from a pulpit, but he is a preaching Seventh Day Baptist with a son listed in the Recorder with the men in the service.

Sabbath reading should be chosen in keeping with the day. Besides the Bible and the many simplified Bible stories we enjoy together and it helps to make the Sabbath a day sacred in our homes.

The words of Secretary Shaw apply most appropriately to the subject of Home and Sabbath: "It is a time for us to remember who we are, whose we are and for what we stand, and in these trying times to ring true to the heritage of our ancestors."

May God help us to remember.

HOPKINTON R. I.
Feb. 9, 1918.

WORKERS' EXCHANGE


The society has met twice a month. Meetings were held in the church parlor during the hot weather because it was more comfortable to do quilting there than in the homes. When the Work Committee has not provided us with work we have done Red Cross work.

In November the Entertainment Committee served a New England supper, which made the society richer by $24.35. The Work Committee put on sale at the same time such fancy work and aprons as were in hand. These brought $6.25. Since then two comfortable at $5.00 have been sold.

Our apportionment to the Women's Board has been met. A new cupboard has been put in the church kitchen, and two rooms at the parsonage have been papered.

Beginning with November a birthday lunch has been served once each month. Those having birthdays during the month pay as many cents as they are years of age; all others pay 15 cents. The president appoints four ladies to serve each time. They serve four things besides tea.

The Lockout Committee reported two postcard showers, one to a member in the hospital, the other for a shut-in sister on her nineteenth birthday.

A very interesting program was given at one meeting. A Subject, "Gossip: A Dish of Gossip." "What is gossip and what the difference between gossip and news?"

One all-day meeting was held in December, when clothing was repaired and two barrels packed and sent to Rev. Mr. Kova's for his poor in Chicago.

M. E. G.
Press Committee.

Feb. 5, 1918.

CIRCULATING PERSONALITY

Rev. Joseph H. Goell

President Wilson can not win the war alone. Our splendid men in khaki can not win the war alone. Battleships can not win it; artillery can not win it; air craft can not win it. If this war for our fundamental human rights is to be won, the victory must come through Americans putting one hundred per cent of their Americanism into the conflict.

Money is circulating personality. If my money is wasted, a part of my personality is wasted; if my money is given to charity, I am transferring a part of my personality to other and more needy people. If I hoard my money, I am burying some of my personality. If I put my money into Liberty Bonds, I am building a part of my personality into democracy.

Of what is that face in France is giving all of their personality for the establishment of Justice and Honor and Truth in the world; they will only succeed if the men and women at home; sheltered and comfortable people, prove some of their personality into Liberty Bonds.

Troy, N. Y.
THE PLEDGE OF THE FLAG

No piece of English written within the last half century has had so wide a circulation, has been repeated so many times by so many different persons, or is so widely known, as the pledge to the flag. For more than twenty-five years the pupils of a large part of the public schools have repeated it, and others have saluted the flag: and in thousands of other schools it has been, and is, part of the program on Flag Day, Washington's Birthday and other patriotic occasions. It has even been set to music.

Through all that time it has been known as "The Youth's Companion flag pledge," quite properly, since it was written in the Youth's Companion office by men connected with the Companion, and was put forth by the Companion as a part of a large, definite plan to improve the surroundings of pupils in the schools of the country and to stimulate patriotism among them.

In 1888 the late James B. Upham, then a member of the Philadelphia Company, the publishers of the Companion, began the great work of rousing public opinion to the need of better country schoolhouses and better-kept school grounds, and to the present the symbol of the world's progress, the Stars and Stripes, over every schoolhouse in the United States. With other members of the firm, and with the cooperation of the editorial-staff, he formed a definite plan and put it into operation. For the next two years he and his co-workers spent most of their time and very generous sums of money in furthering the work; and in February, 1889, the Companion suggested that the public schools all over the country should celebrate by suitable and uniform exercises the four-hundredth anniversary of the landing of Columbus. The National Education Association approved the suggestion, and Congress made October 21, 1892, a holiday.

In preparation for the event a committee was appointed consisting of all the state superintendents of education; and a special subcommittee, under a representative of the Youth's Companion, and that made the Companion office its headquarters was named to prepare a uniform official program. The chief incidents in the program were to be the raising of the flag and the salute and pledge. Mr. Upham had already written a form of pledge very much like that which is now so well known, and with the help of other members of the firm and of members of the editorial staff the present and final form was written: "I pledge allegiance to my flag and to the Republic for which it stands one nation, indivisible, with liberty and justice for all."

In that form it was offered to the committee, and by them adopted; and from the Youth's Companion it was sent out to every quarter of the land.

The Companion tells the story now because it likes to think that all that great effort to implant patriotism is now showing its fruits, and that those fruits are good. The sight of the flag always flying over the schoolhouse and the beautiful pledge so often and so solemnly repeated during the past quarter of a century have, we hope, some relation to our present unity as a nation and to the splendid patriotism of our young soldiers.—Editorial, Youth's Companion.

DOUGMENTS WANTED

REV. EDWIN SHAW

In recent years there has been established in New York City a valuable undertaking. It is called the "Missionary Research Library," 25 Madison Avenue. The purpose of this library is to gather together in one place not only books and pamphlets concerning the work of missions, but especially the reports of missionary organizations and periodicals that deal with the subject of missions in whole or in part.

This library will be open free to any one who wishes to make a study of any phase of missionary history and effort. At the present time the library does not have a very complete file of the publications of the Seventh Day Baptist. If any one reading this should have any material it would be most thankfully received. I do not know of a better way in which one could dispose of such material to better advantage. Read over the list below which has been sent to me. It shows how carefully the matter has been considered to send material that is not wanted. The list of missions and societies is lacking, and therefore wanted. Send to Missionary Research Library, 25 Madison Avenue, New York City, N. Y. From now on the Sabbath Recorder and the Year Book will be sent as issued.

MEN IN THE SERVICE

The American Sabbath Tract Society, following a suggestion which was made by our late General Conference, has offered to send the Sabbath Recorder to the men who are in the service of the government during the war. This can not be done without the help of relatives and friends who will supply the correct addresses. The following is a list so far as the addresses are now at hand. The assistance is necessary to make these directions and additions

MEN IN THE SERVICE from Seventh Day Baptist Churches

Allen, Joseph L. (Alfred Station, N. Y.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.; 3rd Avenue Ave., Fout Worth, Tex.


Babcock, Major Gordon A. (Westfield, N. Y.), Fort Dearborn, Chicago, Ill.

Babcock, Isaac Redfield (Nortonville, Kan.), Fort Leavenworth, Kan.

Babcock, Sergt. &c., (Nortonville, Kan.), Fort Leavenworth, Kan.

Babcock, Sergt. &c., (Nortonville, Kan.), Fort Leavenworth, Kan.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.

Barker, Lieut. L. M. (Milwaukee, Wis.), Reformed Church, 135 Madison Ave., Fort Worth, Tex.
THE SABBATH RECORDER


Crandall, Elmer Leon (Plainfield, N. J.), Bar- 

Crandall, Elmer Le- 

Crandall, Elmer Leon (Plainfield, N. J.), Bar-

Crandall, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leon (Plainfield, N. J.), Bar-

CRANDALL, Elmer Leo-
It would be profitable to commence at the first verse, and read through to the twenty-first in this studying lesson. At the beginning of the chapter Paul exhorts the Ephesians to be “followers of God as dear children,” and to “walk in love as Christ also hath loved us, and hath given himself for an offering and a sacrifice to God for a sweet-smelling savor.” It is said that there were some in the church at Ephesus who had been thieves, and probably drunkards, immoral persons, and other great sinners, hence the need of instructing these “babies in Christ,” cautioning them against lapsing into their former sinful practices. But these same practices which were sinful in New Testament times are just as sinful today, so we need teaching and preaching against them in these times.

In verse 14, “Awake—The reading of all the oldest manuscripts is, ‘Up!’ or ‘Rouse thee!’ a phrase used in stirring men to activity. The words are a paraphrase of Isaiah 60: 1-2, not an exact quotation. As Israel is called upon to awake from its previous state of ‘darkness’ and ‘death’ (Isa. 59: 10; 60: 2), for that her Light is come; so the Church and each individual is similarly called to awake. The same words are called on to awaken out of sleep; unbelievers, to arise from the dead (Matt. 25: 5; Rom. 8: 11; 1 Thes. 5: 6). Christ, the true light, ‘the Sun of righteousness,’ shall give thee light, or ‘shall shine upon thee,’ and thus be able to enlighten others.” Because we have knowledge of good things—temperance included—we should seek to enlighten others, not hide our light.

(v. 15) “See how ye walk, and see that ye walk circumspectly—, the manner as well as the act, not giving occasion of stumbling to any, but edifying all by a consistent walk.” Set a good example. The slave to drink may hate it, and vote and talk against this evil as he often does, but his words have little effect as long as he does not practice what he preaches. One who never touches liquor may be intemperate in other ways,—extravagant in eating and dressing, wont to exaggerate in his speech, or to lose his temper at times. His temperance argues well for him, and as he has the weight of those from another who is a well-rounded Christian, temperate in all lines. Rev. Julius M. Todd gave as his definition of temperance: “A moderate use of all things helpful, and a total abstinence from all things harmful.” He practiced temperance, and attributed his long healthful life to that cause. When past eighty he used to say that he was “eighty years young.” He never spent a day in bed until a short time before his death. (v. 21) “(Phil. 2: 3; 1 Pet. 5: 5). Here Paul passes from our relations to God to those which concern our fellow-men. ‘In the fear of God’—All the oldest manuscripts and authorities read ‘in the fear of Christ.’ Christ, not the Father, is to be our judge (John 5: 22). Thus reverential fear of displeasing him is the motive for, discharging our relative duties as Christians.” (The above quotations are from Jamieson, Fausset and Brown).

AGITATE, EDUCATE, ERADICATE

No doubt all who are interested enough in Christian work to read these pages are total abstainers, and are anxious to see national and world-wide prohibition, but we need to study the subject of temperance, and to discuss it so as to have the points at our “fingers’ ends” to pass on to others.

If there are saloons in our town we can do no better than rebuke them, if possible to remove them. If there are no saloons, let us bear in mind that the children and young people who now live in this prohibition town are liable at some time in the future to reside in “wet” territory and need to be taught that they may be safeguarded also equipped for the battle, if ever becomes their duty to fight this terrible traffic. There should be temperance sermons, lectures and programs or rallies by the children and young people. The last always draws a crowd, and in the songs, recitations and dialogues different angles of the question are apt to be presented, something which should appeal to each individual. Often some hard heart or indifferent mind is touched and aroused by the tender voice of a child upon which no impression has apparently been made by older workers, however zealous they may have been.

A few terse remarks or questions fired point-blank at the voters sometimes is very effective, such as, “In order to prosper, the saloon must have boys. Have you one to spare?”

Some people say that the saloon helps business. It helps just one kind of business, and that is the saloon business. For every dollar spent in the saloon, the dry goods, shoe and grocery stores and meat markets suffer the loss.

Some people say, ‘Oh, well, liquor will be sold any way; where the saloons are voted out there are ‘blind pigs.’ We have laws against murder, yet murders are committed; would you therefore license murder, put a premium on lawlessness? There are more ‘blind pigs’ in dry territory than in ‘dry.’ The best way to get rid of ‘blind pigs’ is to elect officials who have eyes. Put strong temperance men in places of authority.”

Another way to agitate and educate which will help to eliminate, is to distribute tracts and papers containing strong temperance arguments. Those who read, even though opposed to the arguments, can not throw them away. Plenty of literature may be obtained from the W. C. T. U. and the Anti-Saloon League of the various States.

FROM EDUCATOR’S DAILY COMPANION

“Many men drink for social reasons; their lives are empty, and they try to fill them up with the joys of drink. The cure in such cases is a better social life at home and church, a life full of real joys.”

“The heart that houses Christ has no place for strong drink. The gospel is the best cure.”

“The saloon is a net thrown out to catch our boys, for the liquor traffic can not exist without new victims. The cure? Smash the net!”

“Drink, it is said, acts like an automobile
ACCELERATOR; IT SPEEDS UP A MAN. THIS IS FALSE. IT MAKES A MAN BELIEVE THAT HE IS SPEEDED UP, BUT DRINK LIES. SCIENCE HAS PROVED THAT DRINK SLOWS US DOWN—ALWAYS.

"THE BULLET THAT WILL FINALLY KILL THE DRINK TRAFFIC IS THE BULLET. THE CHRISTIAN MAN THAT REFUSES TO VOTE DOWN DRINK, IN THIS RESPECT STANDS AGAINST THE KINGDOM OF GOD."

"THE STATE MAY NOT MAKE GOOD BY LAW, BUT IT CERTAINLY SHOULD NOT PERMIT MEN TO BE MADE BAD IN ACCORDANCE WITH LAW."

—HARRY S. WARMER.

"WE HAVE WITH GREAT SUCCESS MADE A PRACTICE OF NOT HAVING ARSENIC AND STRYCHNINE, AND TYPHUS AND TUBERCULOSIS, LYING AROUND FOR OUR CHILDREN TO BE DESTROYED BY. TREAT JOHN BARLEYCORN THE SAME WAY."

—JACK LONDON.

"MONEY CAN NOT BE SPENT AND SAVED AT THE SAME TIME. LAST YEAR BROCTON, MASS., INCREASED IN SAVINGS $2,000,000 OVER THE AVERAGE YEAR. THIS IS LARGELY DUE TO THE ABSENCE OF THE SALOON."—C. P. HOLLAND, BANKER.

"EDUCATION OF CHILDREN IN SCHOOL ON THE PHYSICAL AND MENTAL EFFECTS OF ALCOHOL, AND EDUCATION IN THE CHURCH ON THE MORAL EFFECTS ARE THE MEANS OF TURNING THOUSANDS AWAY FROM THE SALOON AS ONE TURNS FROM THE LEPER."

"TO THINK ABOUT:"

"WHAT RESPONSIBILITY HAVE I TOWARD THE TEMPLE CAUCUS?"

"WHY IS TEMPERANCE A NATIONAL AFFAIR?"

"WHAT WOULD JESUS DO TO ABOLISH IMPERATIVITY?"

"APPOINT ONE OF THE MOST EXPERIENCED FORMER MISSIONARIES AS SOCIETY COUNSELOR. GO TO HEART WITH YOUR PROBLEMS, AND SEEK SUGGESTIONS FROM HIM. THE HELP WILL BE MUTUAL."
GROWING SMILES

A smile is quite a funny thing;
It wrinkles up your face;
And when it's gone you never find
Its secret hiding place.
But far more wonderful it is
To see what smiles can do.
You smile at one, he smiles at you
And so one smile makes two.
He smiles at one, you smile back;
And that one smiles; in truth,
You fail in keeping track.
And since a smile can do great good
By cheering hearts of care,
Let's smile, and smile and never forget
That smiles go everywhere.—The Beacon.

HOW LILA WENT TO THE PICNIC

Lila had not been invited to the picnic
That was to be held not far from her home,
And she felt very unhappy about it.
She had heard that there would be swings and games and ice cream,
And she felt that she could not stay away.
"I'll hide behind a tree and watch, anytime," she said.

"Oh, they would see you," her mother answered, and promised her a dolls' tea party,
With lemonade and crackers, if she would forget about the picnic; but Lila could not forget.

She lived in a little white house at the top of a hill,
And the picnic grounds were in a level meadow at the bottom of the hill.
The night before the picnic she stayed awake a long time trying to think how she could watch the fun even if she could not go.
After a while she had a plan.

The next day, an hour before picnic time, she was very busy.
First, she put on her oldest clothes;
Then she put Don, the big sheepdog, into the woodshed,
And went into the barn for a while.
After about ten minutes she came out rolling a large sugar barrel on its side.
Under her arm she carried a bundle of hay,
And she had a big splint basket turned down over her head.

When she reached the top of the long hill,
at last, she turned the barrel up on end beside a stump and put the hay into it.
After that she climbed over the edge, pulled the basket down on the barrel like a cap, and waited.

Back in the woodshed Don barked and begged, but down in the meadow the picnic people began to gather.
A broken place in the side of the barrel gave Lila a lookout place for one big blue bottle.

Then minutes passed, then twenty minutes, and there was more and more to watch.
Games began down below, and grown people unpacked baskets and spread tablecloths.
Lila felt that she just must go down.

All at once Don's barking seemed to grow louder.
Before very long there came a sound of panting and scuffling feet; the bark drew nearer every moment.
Lila knew what it meant.
Don had somehow broken out of the woodshed.
She held tight to the rim of the barrel as he scrambled up barking like mad.

"Oh, Don!" she groaned.

But there was no way to stop him.
When he heard Lila's voice he jumped at the barrel joyfully.
It tilted, then settled back into place.
A second time he pounced upon it and that time over it went, girl and all, and began to roll down the long hill, slowly at first, then faster and faster.

Down on the picnic grounds a little girl looked up and pointed.
"What's that coming?" she cried.

A runaway barrel! Two or three other voices echoed, and some one else said, "Head it off!"

Two boys stopped the whirling barrel and with puffing and pushing set it up and pulled off the basket.
A red bow bobbed up and then ducked out of sight.
"A girl! A girl!" they cried, every one coming running.

Lila stood straight up in the barrel and shook the hair out of her eyes.
She was shaken but not hurt, and she was winking hard to keep back the tears.
"I wanted to watch the picnic," she said.

"We didn't even know that there was a little girl in the house on the hilltop," the mothers said, when they understood, and they lifted her up; a big glass—on ice cream in a blue bowl.
All the little girls stood round and smiled at Lila, and offered to swing her, and she was very happy.
And after a while Don, who had run away when he saw the grass, was wagging his tail and had a plate of bones, which was more than he deserved.—Virginia Stanard, in Youth's Companion.

OUR WILLIE

How His Parents Were Converted to Total Abstinence

Some time ago, on a specially festive occasion, I was invited to dine at a beautiful home which I had often visited before.
There was a large gathering of friends, for the family was noted for its hospitality.
I knew that total abstinence had not been smiled upon by them, I was therefore surprised, on sitting down to dinner, to notice the entire absence of wine-glasses.
I wondered for a moment whether this was done out of compliment to myself, and I therefore asked the lady of the house if they had become abstainers since I had last visited them.
I saw by the change in her face that my question had given her pain; and bending towards me she said in a whisper, "I will explain it after dinner."

As soon as dinner was ended she took me into an anti-room, and, with great emotion, she said, "You asked me about the absence of wine-glasses at the table?"

"Yes," I replied, "I noticed their absence, and I was puzzled at the reason."

With a quivering voice she said, "I want to tell you the reason, but it is a sad story for me to tell, and for you to hear. You remember my son Willie?"

"Oh, yes," I answered, "I remember him very well."

"Wasn't he a bonne lad?" she asked with tears in her eyes.

"Yes," I said, "Willie was one of the finest lads I have ever seen."

"Yes," she continued, "he was my pride, and perhaps I loved him too well."

You know that we also used wine freely,
So till he was fourteen we could never hear of it.

When he was fourteen,
I knew that we also used wine freely,
So till he was fourteen we could never hear of it.

But after that he fell away—......away...away...away...
And as I feared, and threatened severe punishment.
Willie, who had a high spirit, answered his father as he should not have done, and they frequently came to high words.

One night Willie came home quite drunk.
I tried to warn him against this,
I went to Willie's drawing-room; and, with great emotion, I told him how I had made his father knowing it, but I failed. His father met him in the passage, and many bitter words passed between them. At last his father ordered him to leave the house. He went, and for months drank nothing whatever of it. Father ordered us never to mention him, and I and his sisters could do nothing but pray that in some way God would restore him to us.

At length, one night, after my daughters and servants had gone to bed, and while father and I were sitting reading, suddenly I heard a faint voice, which I thought sounded like Willie's.

"I dare not speak; but father looked earnestly at me, and said, "Did you hear anything?" I said I thought I did. He said, 'Go to the door and see." I went and opened the side door, and there, looking more like a corpse, than a living body, was Willie.

"Mother," he said, "will you let me in?"

"Ay, my boy," I said, as I folded him to my heart; 'you should never have gone away. Come in, and welcome." He tried to do it, but he was so feeble that I had to help him. He said, "Please call me into the drawing-room; take me into the kitchen. I am cold and dying." I said, 'No, my boy, (Continued on page 317.)
Graded Work in the Sabbath School

Professor Allen B. West

In my previous article I tried to make it clear that every Sabbath school with a little effort might become graded and so report itself on the score card that is being sent in. A school can be graded and still be using the Uniform International Lessons. The fundamental principle of a graded school is a school in which the pupils are put into groups of about the same degree of development. The school is closely graded if there is not more than one year difference in the development of the children of the successive groups and when the children of the same group differ less than one year in development. When a Sabbath school is thus closely graded the grades are usually grouped into divisions, as the Primary, Junior, Intermediate, etc. This grouping of years has led in the Sunday schools as in the public rural schools of Wisconsin to the grading of schools into larger and more comprehensive groups and later of the changing of the number of years of a group so as to make the grades of a school of about the same duration. This broader method of grading is called departmental grading. A Sabbath school that is graded departmentally will have between four and six grades; namely, Beginners, Primary, Junior, Intermediate, Senior and Adult. The readily graded school would have seventeen grades below the Adult. I tried to show in my last article that for our schools, the grading into departments is the most practical. Our schools are small. They average only five teachers to a school. It follows then that a five-department school is that which has the greatest favor. Very few of our schools have pupils of sufficient number to grade into seventeen grades below the Adult. Some schools have tried this close grading but it has not proved satisfactory. A large denomination has tried such close grading and is discarding it and is no longer publishing helps for such grading. I refer now to the Presbyterian Denomination.

The second principle of a graded school is that suitable subject matter for each grade must be provided. In my last letter I pointed out that the Sabbath School Board is, in a measure, providing material for several of these departments: the Sabbath School Visitor for the Primary; the Junior Quarterly for the Junior department and the Intermediate; and the Helping Hand for the Senior and Adult departments. Thus is an attempt to adopt the Uniform International Lessons into the different departments. While these Uniform Lessons have their advantages they have their disadvantages as well. In spite of their disadvantages $4 per cent of the helps sold in the United States last year were for the Uniform Lessons.

It would seem as if more suitable subject matter might be provided, for the lower departments at least, that found in the lessons of the International Series. The most ideal lessons I have seen are the modified closely graded International Lessons, grouped so as to form a series for each department. At one time one lesson a week is furnished the children of any one department. These are put out in quarterly form. All the children of the same department are studying the same lesson and using the same helps. When they have been in a department three years and have had the lessons of the department for three years they are promoted to the next department where all the children will study another series of lessons. Here, too, all have the same help although some have been in the department one year and others two years and the ones entering will remain the full length of the three years, except for the Beginners who have only two years for their work.

It will be seen, then, at once, that the publishing house would be obliged to furnish for the departmental graded schools only six different quarters at any one time and this number would be reduced by using the Uniform Lessons for the upper departments.

But, until the Sabbath School Board can supply the schools with departmental helps instead of the International Graded Lessons, every school of our denomination should divide itself into departments and either use the helps that the board now provides for the International Uniform Lessons or substitute some more suitable helps of the departmental type for the lower departments and use our helps when suitable.

As the departments are uniformly three years in duration, except the Beginners, the superintendent can easily group the children into the standard departments. These departments may all occupy the same room, and it may be that in a small school two can be combined into one.

We can all grade our schools, but let us grade them right. I have before me some figures of classes using the same year's course of a closely graded system and the children in the classes ranging from the second to, and including, children from the sixth grade of the public schools. These children differ much too even for a department and far too much for a year grade. Let us be more sane in our divisions and when the grading into departments is begun provide for each department the most suitable helps. The Sabbath School Board will help you. Write them.

Lesson XII—March 23, 1918

Jesus Ministering to the Multitude. Mark 6: 32-44

Text—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 28. For he taketh away the first-born of all ages, and the ransom of the first-born of the entire nation. Mark 10: 35-45. Not to be ministered unto.


Mar. 23—Mark 14: 23-25. Jesus Rewarding the Faithful

(For Lesson Notes, see Helping Hand)

Margaret, aged four, had eaten one of two boxes of berries that her mother had purchased for company. Her mother cried, "What would you do if you had a little girl and she ate a whole box of strawberries?"

"Oh, mamma!" she exclaimed eagerly, "I'd make her eat the other box."—The Christian Herald.
GRADED WORK IN THE SABBATH SCHOOL

PROFESSOR ALLEN B. WEST

In my previous article I tried to make it clear that every Sabbath school with a little effort might become graded and so report itself on the score card that it is being sent in. A school can be graded and still be using the Uniform International Lessons. The fundamental principle of a graded school is a school in which the pupils are put into groups of about the same degree of development. The school is closely graded if there is not more than one year difference in the development of the children of the successive groups and when the children of the same group differ less than one year in development. When a Sabbath school is thus closely graded the grades are usually designated as the Primary, Junior, Intermediate, etc. This grouping of year grades has led in the Sunday schools as in the public rural schools of Wisconsin to the grading of schools into larger and more comprehensive groups and the changing of the number of years of a group so as to make the grades of a school of about the same duration. This broader method of grading is called departmental grading. A Sabbath school that is graded departmentally will have at least six grades; namely, Beginners, Primary, Junior, Intermediate, Senior, and Adult, while the closely graded school would have seventeen grades below the Adult. I tried to show in my last article that for our schools, the grading into departments is the most practical. Our schools are small. They average only five teachers to a school. It follows then that a five-department school is the one to be looked on with the greatest favor. Very few of our schools have pupils of sufficient number to grade into seventeen grades below the Adult. Some schools have tried this close grading but it has not proved satisfactory. A large denomination has tried such close grading and is discarding it and is no longer pub-

lishing helps for such grading. I refer now to the Presbyterian Denomination.

The second principle of a graded school is that suitable subject matter for each grade must be provided. In my last letter I pointed out that our Sabbath School Board is, in a measuring, publishing material for several of these departments: the Sabbath School Visitor for the Primary; the Junior Quarterly for the Junior department and the Intermediate; and the Helping Hand for the Senior and Adult departments. This attempt to adopt the Uniform International Lessons to the different departments. While these Uniform Lessons have their advantages they have their disadvantages as well. In spite of their disadvantages 54 per cent of the helps sold in the United States last year were for the Uniform Lessons.

It would seem as if more suitable subject matter might be provided, for the other departments at least, than that found in the lessons of the Uniform International Series. The most ideal lessons I have seen are the modified closely graded International Lessons, grouped so as to form a series for each department. At one time but one lesson a week is furnished the children of any one department. These are put out in quarterly form. All the children of the same department are studying the same lesson and using the same helps. When they have been in a department three years and have had the lessons of the department for three years they are promoted to the next department where all the children will study another series of lessons. Here, too, all have the same helps although some have been in the department one year and others two years and the ones entering will remain the full length of time—three years, except for the Beginners who have only two years for their work. It will be seen then, at most, the publishing house would be obliged to furnish for the departmental graded schools only six different quartaries at any one time and this number might be reduced by using the Uniform Lessons for the upper departments.

But, until the Sabbath School Board can supply the schools with departmental helps instead of the International Graded Lessons, every school of our denomination should divide itself into departments and either use the helps that the board now provides for the International Uniform Lessons or substitute some more suitable helps of the departmental type for the lower departments and use our helps when suitable.

As the departments are uniformly three years in duration, except the Beginners, the superintendent can easily group the children into the standard departments. These departments may all occupy the same room, or be in a small school two can be combined into one.

We can all grade our schools, but let us grade them right. I have before me some figures of classes using the same years' course of a closely graded system and the children in the classes ranging from the second to, and including, children from the sixth grade of the public schools. These children differ too much even for a department, and far too much for a year grade. Let us be more sane in our divisions and when the grading into departments is begun provide for each department the most suitable helps. The Sabbath School Board will help you. Write them.

Lesson XII—March 23, 1918

JESUS MINISTERING TO THE MULTITUDE

March 22—Mark 6:34-44; John 6:1-15

DAILY READINGS

Golden Text—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:28.

March 17—Mark 6:32-45; John 6:22-24

DAILY READINGS

March 18—Mark 6:35-45 Not to be Ministered unto

March 19—Ex. 16:14-24; Bread in the Wilderness

March 20—John 6:27-39; The Bread of Life

March 21—John 3:14-24; A Brother indeed

March 22—Mark 6:30-35; Ministering to the Needy

March 23—Mark 6:45-14:23; Jesus Rewarding the Faithful

For Lesson Notes, see Helping Hand.

Margaret, aged four, had eaten one of two boxes of berries that her mother had purchased for her. Her mother cried, "What would you do if you had a little girl and she ate a whole box of strawberries?"

"Oh, mamma!" she exclaimed eagerly, "I'd make her eat the other box."—The Christian Herald.
This is a great day for the woods! A playmate or two taken along occasionally (and frequently if you have but one child) would add additional zest to the walks and will enlarge your opportunities of getting better acquainted, not only with the playmates, but with your own children in relation to their playmates.

The sense of that very young children, places very near home will serve as well as the more distant goals which are usually more attractive to the other children. The pond or the stream under the bridge, or the water-front, or the beach, or the rocky boulders that can be scaled, or the woods—seek them out in your vicinity. Try every road and see where it leads to. The adjoining town, if it be within two or three miles, will lend variety. This is a great day for the children seem loath to leave their home, if it be within two or three miles, and a trolley ride will bring you and your children to the beach, or the rocky boulders, or the stream under the bridge, or the rocks in the woods.

Stand still a few moments with eyes shut; listen intently, then tell what was heard.

Look intently in all directions, close eyes, and tell what was seen.

Name objects (seeds, flowers, twigs, etc.) by touch alone with eyes shut.

Point to every bird’s nest observed on the walk.

All these will provide additional attractions when the children seem loath to leave their street play.

Senses Training

These walks will develop your children physically as well as mentally. They will see, hear, smell, touch, taste, and exercise muscles act of their own. The sensory experiences and the variety of “stunts” that will be initiated along the road will astound you. In some of them you may join; others will teach you how to control your nerves, while the children develop strength and courage thereby. So far as the physical activities are concerned, you need suggest very little; the children will initiate as much as there is time and energy for. There will be walking forward and backward, sometimes with eyes shut, sometimes on stone walls and in ditches; there will be running, skipping, hopping, jumping from different heights, whistling and singing, games of “follow master,” running, throwing, or stick-throwing into ponds and trees, and tree-climbing.

The energy for. There will be singing, games that are not readily outgrown, and many fresh memories will cluster around this little transaction. Perhaps the same walks, though less frequent in the adolescent years, may afford opportunity for the confidences, the ideals and ambitions that are so often poured into someone else’s ears because the mother seems so busy in the home. At any rate, you will never stop the walks and talks when the kindergarten age has passed. You will keep it up from year to year, and each year make them seem more worth while.

You will have to increase your knowledge of nature’s story as the years go by, with your interest to spur you on, and the many books on the library shelves that are now ready to help you, this ought not to be difficult nor burdensome.

WHAT WE ARE AND WHAT WE SHALL BE

REV. GEORGE C. TENNEY

Text: Behold, what manner of Love the Father hath bestowed upon us, that we should be called the sons (children) of God. . . . Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. John 3: 1-3.

This language has ever had a large place in the hearts of believers because in a most tender manner it challenges attention to a most wonderful exhibition of divine love and condescension, and it intimates bodily of something better and greater to be revealed, and seeks to move us to great efforts to fulfiil the conditions that will fit us to enjoy all that the infinite Father has for us in this world and in the world to come.

The infinite God bends bow and with almighty strength draws them to himself and tells them they are his.

“Fear not,” he says, “I have redeemed thee, I have called thee by thy name; thou art mine. Since thou wast precious in my sight thou hast been honorable, and I loved thee. . . . Having loved his own, he loved them to the end.” These are very precious words, than which no sweeter ever fell from a lover’s lips. In view of the infinite greatness of the love and the utter unworthiness of those to whom this love is given, the declaration, “Behold, what manner of love, meets a response in all our hearts. When we consider the immensurable distance that separates us from God in all his qualities we are filled with wonder at such grace.

The apostle assures that even now are we his children, and then intimates that there is still something for us not revealed or understood by the old prophet who speaks for the Lord when he says, “Unto them will I give in mine house and within my walls a name and a place better than of sons and daughters.” And we wonder what it can be. It would seem that to be sons and daughters of God is enough, and we hardly aspire to anything better than this; and yet, when we consider, we realize that there is something better than being mere children. One does not wish always to remain a child. To be sure, one never ceases to be the son or daughter of the parent, but sonship embraces more than child-

In a general way, all intelligent creatures are the children of God. They are made in his image; they all receive his care; Moment by moment we’re kept in his love. Moment by moment we live from above.

The great Father of all “maketh his sun to rise upon the evil and on the good, and sendeth rain upon the just and the unjust. It is true of all irrespective of standing or character that “in him we live and move and have our being.” “He giveth to all life and breath and all things.” And this is literally true, for our vital functions of breathing, heart action, blood circulation and food assimilation are not under our control. We speak of voluntary muscles, but there is, really, no such distinction. No muscles act of their own impulses, and scientists are coming to recognize the great truth that there is with us a part which is a privi-

But there is not, on the part of his children, a universal response to divine goodness. Much of this care falls unheeded and unrequited. All men have the birthright of children of God, but all do not appreciate it. One of the most pathetic sights upon this earth is to see the infinite Father tenderly pleasing with his wayward, thoughtless children to accept his love and what he so freely offers, while they go on in sin and indifference. He comes to his own, his own receive him not. But to as many as do receive him he gives the right, the privilege, to become children of God in a fuller and more sacred sense. The son who wanders awa from home and love is still a son in the heart of the father, but not on his own part. The relation is not perfected because of the child’s failure to accept of his privileges. But those who
do receive into their hearts the Father’s love become partakers of the divine nature through a miraculous endowment called “the new birth,” that comes to the child of God, “not of blood, nor the will of the flesh, nor of man, but of God.” Those who refuse or neglect to receive Christ are by their own attitude, aliens and strangers, without God and without hope in the world. They have all the rights of children held out to them, but they choose not to come, they love their own ways best.

Those who accept Christ enter upon a course of training and discipline which we denominate “Christian experience.” Experience means knowing things by doing them. Christian experience is gaining a practical knowledge of God as our Father and of Christ as our pattern and Savior. This implies intimate association with Christ in his experiences of self-denial, humility, patience, purity, and all the graces which adorn his life. It includes frequent testing of those graces manifested in the Master, and these tests are very properly called “trials.”

But Christian experience embraces more than the childhood or disciplinary state. It includes, of course, an adult age. In his letter to the Galatian churches Paul writes: “Now I say, that the heir as long as he is a child, is no more than a servant, although he be lord of all; but is under tutors and governors until the time appointed of the father.”

Take a well-directed family as our study for a moment. The little children learn, first, what I believe to be all the dependence upon their parents for all things. No other animate creature is so dependent as the human child at first. It requires the most minute and constant care. Never must it be forgotten or neglected. The parents must feed, clothe and shelter their children, must guide them in the formation of character, must teach them submission and obedience and trust, must secure the confidence and love toward their parents for some years, and probably the entire world for the little ones.

As they begin to recognize things and to manifest intelligent discrimination, they become more and more dear and attractive, They increase in wisdom and in stature much like the Lord. God, and His Name.

The responsibilities of the parents enlarge and become more important in directing their education and satisfying the demands of their increasing intelligence.

They are to be the teachers of little children, and the parents are anxiously preparing them for the time when they must act for themselves. Their relation to the family is always changing and they are growing up to places of responsibility. They enter school and pass through the grades and out of the high school into the university. Gradually they become companions of their parents. The daughter is consulted by the mother, they go shopping together, and finally the mother says, “She is more of a sister to me than a child.” The son is taken into his father’s confidence and is advanced in the business and becomes a partner. Their school days are now past and they enter upon life on their own accounts. They assume their own responsibilities and gradually become the support of their parents. But they are still sons and daughters, the parents will always be father and mother as long as they shall live. The parents have not changed in their character, but the children have developed a self-awareness and have emerged into a broader life.

This illustrates the development of the children of God. Our earthly experience is a school, a growth. We are to “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18). Paul writes to the Ephesian church of a time when we “all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

We as children, have not ceased to grow in grace, and we shall be “filled with the knowledge of his will in all wisdom and spiritual understanding.” And “we shall all see God face to face; and know each other, as in the presence of God.”

The responsibilities of the parents enable and become more important in directing their children to the Lord’s calls “Better than sons and daughters.” And we shall find an answer in that prayer of our Savior recorded in John seventeen, “they are not of the world, even as I am not of the world; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.”

Such magnanimity must have astonished the angels who listened to that prayer. Will that prayer be answered? There can be no doubt, because the Savior was speaking the very words that were in the Father’s heart. As we think of these things an exalted sense of the purpose of God concerning us comes over us with great power. Great surprises await us as the realities of the other world burst upon us. Another active clue to what we shall be is given in the text which says, “It doth not yet appear what we shall be.” We shall be like him, for we shall see him as he is.” Paul writes to the Philippian church that “our citizenship is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his own glorious body.”

We shall be like him in form, in appearance, in spirit, in character, in occupation, in glory, in family relationship with the Father. We shall follow the Lamb wherever he goeth; he will gird himself and come forth and serve us, we shall see his face, his name shall be in our forehead, we shall join him in singing, and shall be grown-up sons and daughters of the Lord Almighty. Should we not ask ourselves very candidly, Do I wish and expect to be there? Am I willing to put forth the necessary effort to make the needed sacrifices of the pleasures and the selfishness of the world? “And every man that hath this hope in him purifieth himself, even as he is pure.”

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.—Wellspring.
MARRIAGES

DICKINSON-RANDOLPH.—At the Seventh Day Baptist
parsonage, Shiloh, N. J., January 3, 1918, by Rev. Eero E. Sutton, Clarence D. Dickinson
and Miss Alice C. Randolph, both of Shiloh.

WHITE-GREENE.—At the home of the bride's
parents, Mr. and Mrs. Arthur J. Greene, in Auburn,
Center, N. Y., were united on January 17, 1918, by A. Clyde Ehret, Mr. Ernest White, of
Leonardsville, N. Y., and Miss Eva Greene.

MALONE-SUTTON.—At the Seventh Day Baptist
parsonage, Salem, W. Va., February 18, 1918, by

CARVER-SEWELL.—At the Seventh Day Baptist
parsonage, Shiloh, N. J., February 2, 1918, by
Rev. Eero E. Sutton, Millard B. Carter and Miss
Jessie M. Sewell, both of Shiloh.

DEATHS

JOHNSON.—Near Shiloh, N. J., January 16, 1918,
Mildred Ella, daughter of Joseph L. and
Harrie Johnson, aged 3 months, and
1918, in the 88th year of his age.

Funeral services were held in the home Friday
afternoon, February 12, at 2 o'clock, by Pastor L. Q. Greene, and the body was laid
to rest in the Farina Cemetery.

GREENE.—Edward Greene, son of Ray and Lucy
Ann Maxson Greene, was born November
17, 1830, in Shiloh, and then passed
about seventeen years of age, he began work
in mercantile pursuits in the business, social, and religious interests of
the village, and the Kingdom of Heaven. We
offer to the throne of God and where his labors
were.. born four
children, of which two are
lost. The funeral services, which were conducted
by Rev. Eero E. Sutton, were held on March 1, 1918, and burial.

GROSE.—Carter-Sewell.—At the Seventh Day Baptist
parsonage, Shiloh, N. J., January 3, 1918, by Rev. Eero E. Sutton, Clarence D. Dickinson
of Concord, N. Y., have been united in marriage
for about seventeen years of age, he began work
in mercantile pursuits in the business, social, and religious interests of
the village, and the Kingdom of Heaven. We
offer to the throne of God and where his labors
were. born four
children, of which two are
lost. The funeral services, which were conducted
by Rev. Eero E. Sutton, were held on March 1, 1918, and burial.

RANDELL.—Davison J. Randolph, son of Phineas
F. and Sarah Davison Randolph, was born in
Plainfield, N. J. He died in the 60th year of his life on February 26, 1918, at the home of his sister, Mrs. Isabella Pope, in
Plainfield, with whom he had come for a few
days' visit from his own home in New York
City, where he had lived for many years.
He is survived by two daughters, one brother and one sister and other
relatives.

Funeral services, conducted by Rev. Edwin Shaw, were held on March 1, 1918, and burial
was made in Hillside Cemetery in the family plot.

IN WHICH CAMP ARE YOU?

Among the soldiers who have been coming
to our home lately are two who represent
two very different points of view.

The first soldier, a man of rather boisterous temperament, was dining with us
when the talk fell upon the great need of sugar in France. One of us expressed the
wish that the necessary sugar could be sent
to the allies and we be given what was left.

Then up spoke that soldier, instantly:
"Well, I don't see why we should go
without sugar for France! Give us enough
sugar first, and send what's left to France,
if you like."

The very next day there dined with us
the second soldier, a man obviously pugnacious
and of a life of "grunts and growls."

We serve sugar to the soldiers for their
coffee, as a change from the sweetened
preparation they get in the Army. When
the sugar was passed to this soldier he re-
 fused it, saying that he did not want it at
all but that he was a rather young fellow,
in a little confidential aside to his hostess
he said, with a glint in his eyes that he
could not quite conceal, "I'm just hoping
that some one in France will get the sugar
I don't take."

Which of these men would you have
invited to your house for the second time?
And which represents the true American
spirit?—Margaret Bristol Grose, in Reli-
gious Press Bulletin.

Bethany's jail, in West Virginia, has been
sold at auction. A result of prohibition.
What license State has taken to disposing
of its jails in that way?—National Advo-
cate.

When religion is joined with virtue, it
makes a hero shine like an angel.—Wallace.
THE SABBATH RECORDER

THE SABBATH RECORDER

Special Notices

Contribution to the work of Miss Marie Janes in Java will be gladly received and sent to her quarterly by the American Sabbath School Board.

Frank J. Hilliard, Treasurer, New York, N. Y.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY


Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.

This page contains the following articles:

- 

SEVENTH DAY BAPTIST SCHOOL BOARD


Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Rev. Paul E. Tinsworth, Alfred, N. Y.

The regular meetings of the Board are held at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. E. Whitfield, Milton, Win.

Recording Secretary—Mrs. J. F. Randolph, Plainfield, N. J.

Treasurer—Rev. Frank J. Hubbard, Plainfield, N. J.

The address of all Seventh Day Baptists in China is West Gate, Shanghai, China.
SPECIAL TO THE RECORDER READERS

EVERYONE wants to possess at least one of Dr. Lewis' books on the question of Sunday observance. The American Sabbath Tract Society, publishers of The Sabbath Recorder, in order to make this possible and at the same time to reduce the outstanding indebtedness to the Recorder, will give absolutely free a copy of

"SWIFT DECADENCE OF SUNDAY—WHAT NEXT"

By A. H. Lewis, D. D.

to all who pay their subscription to The Sabbath Recorder to Jan. 1, 1919, as long as the supply lasts. It does not have to be a new subscription, but if you are in arrears you must liquidate your indebtedness and pay up for the year 1918. If you have not paid for 1917, pay up that year and also for all of the coming year and request that this treatise on Sunday observance be sent to you free. All we ask is that you include the parcel post charge to your post office. There is no charge for wrapping or mailing—just what Uncle Sam charges to deliver the book to you.

For your convenience we give herewith the parcel post charge on this book in the various zones:

<table>
<thead>
<tr>
<th>Zone</th>
<th>Charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>First and Second Zones</td>
<td>5c</td>
</tr>
<tr>
<td>Third Zone</td>
<td>6c</td>
</tr>
<tr>
<td>Fourth Zone</td>
<td>7c</td>
</tr>
<tr>
<td>Fifth Zone</td>
<td>8c</td>
</tr>
<tr>
<td>Sixth Zone</td>
<td>9c</td>
</tr>
<tr>
<td>Seventh Zone</td>
<td>11c</td>
</tr>
<tr>
<td>Eighth Zone</td>
<td>12c</td>
</tr>
</tbody>
</table>

If you do not know in what zone you are located, consult your postmaster, then include the postage for that zone. For instance, if you are in the Second Zone the amount necessary would be 5 cents. If in the Sixth Zone, add 9 cents postage.

REMEMBER—The number of these books are limited and the special offer will automatically expire on April 1, 1918, if the edition is not exhausted before that time. DO IT NOW. Make checks payable to:

THE SABBATH RECORDER,

16 Madison Avenue —— Plainfield, N. J.

Reasonable Biblical Criticism

The article on another page, entitled "The Prophecies and Higher Criticism," suggests some thoughts which, if we can give them proper expression, we hope may help some of our readers to better understand one another and the Bible. We are certain that both the writer of this article and the author of the one criticised are equally anxious that the Bible shall be enthroned in the hearts of men as their rule of life. Both men believe it contains the word of God to his children, and both find in it the wonderful story of the Savior and the divinely given plan of salvation. It is evident, however, that these view matters from different standpoints, and we can but feel that some of the conclusions drawn by the present writer are due to misunderstandings. If we could only clear these up, the differences would likely disappear.

First, when we stop to think of the "sundry times and divers manners" in which the Scriptures were given to us, and of the human as well as the divine element in their preparation, when we consider the many things in some of the books of the Bible which we can not understand without the aid of outside history belonging to their times; and when we remember that year after year the archeological discoveries in the buried cities of the past have cleared up many questions as to facts and origin, we should recognize the value of critical studies by devout scholars and give them careful and sincere consideration.

On the other hand, when one who has gone thoroughly into such researches has discovered facts which necessitate some change in the interpretation of certain passages, and draws from these passages a somewhat different meaning from the one generally accepted by others whose opportunities to learn all the facts have been limited, that one should be sure his language is so clear that there can be no danger of its being misunderstood.

While the Scriptures were in a unique sense given by God through human authors, and copied many times by human pens, we shall make a mistake if we assume that Jehovah dictated them as a man dictates to his stenographer. The writers kept their own personalities and were led to write in their own language whatever was necessary for us to know. And when we find things written which contain mysteries that defy our comprehension; when we find that Bible writers have used visions and symbols and parables the full meaning of which is not plain to our finite minds, we may nevertheless see clearly the great truths taught, discern the purpose, and receive the lesson we need. If instead of accepting these we quibble over the symbols, argue about the meanings, and overlook the practical teachings, we lose the help the Bible is designed to give.

As to the Book of Daniel

Much confusion has come from the persistent effort for many generations to write from the Book of Daniel a complete history of the future of mankind. In the opinion of many, more harm has come in this way than from efforts of Bible students to determine the precise date and the real authorship of the book and to harmonize its statements with history by archeological explorations and discoveries.

The last part of the article on page 134 in the Recorder of February 4 shows the writer's real purpose, namely, to impress the practical value of the writings, first, to the people of Daniel's day, and then to the people of all times, wherever the principles taught are suited to help men in their peculiar conditions. The book was indeed a "comfort and encouragement in a time of great adversity." And it contains a message appropriate to our own time as well. Probably no book in the Old Testament surpasses this one in respect to the excellence of its teachings on loyalty, true manhood, and personal sacrifice for righteousness. It has inspired millions to noble, temperate, heroic living. "Dare to be a Daniel" has been a leading slogan among the true and the tried for many generations, and the