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"SWIFT DECADENCE OF SUNDAY—WHAT NEXT".

By A. H. Lewis, D. D.

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The Sabbath Recorder

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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 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 the 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 cannot 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 suitable 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
spirit and teachings of the book have strengthened Christians to meet a martyr's death. They have led men to believe in the supremacy of the God of heaven over all gods and over the nations and kingdoms of earth, and to the final triumph of righteousness. What could the Christian world do today without these practical truths taught by Daniel and by the one who compiled the materials he left for the generations to come? No matter when the man lived who compiled and edited these writings, giving them an appropriate historical introduction, the practical results are the same and the great truths taught are just as important. I do not say that this is a redaction, or that the writings of Daniel were not the truth as understood by the people. It is the message does not. They have led man to believe in the parables, symbols, or visions were de- made of the truths of the Bible. The term Bible is very broad and includes much more than is included by the second and seventh chapters of Daniel—or even by the whole book that bears that name. To assume that the Bible and the Sabbath and the faith of our fathers are being undermined by a teacher who tries to harmonize minor statements with well-known historical facts can but mislead, and we fear that more damage to faith may come by such misrepresentations than by con- structive efforts to harmonize certain state- of the Sabbath truth is not so very slight, or by the whole book that bears that name; to assume that the Bible and the Sabbath and the faith of our fathers are being undermined by a teacher who tries to harmonize minor statements with well-known historical facts can but mislead, and we fear that more damage to faith may come by such misrepresentations than by con- structive efforts to harmonize certain state-...

What is Our Tendency in the Joint As to Sabbath Observance? Committee meeting in New York City, these questions arose,— "What is our attitude now as a people toward the Sabbath? How can we secure better Sabbath observance?"

It may seem strange to some that such questions should be asked at this time. Seventh Day Baptists are talking of their tercentennial anniversary. During nearly three centuries our fathers have kept the Sabbath. They have sacrificed much for the Sabbath of the Bible. They have endowed schools, built churches, established mis- sions, published Sabbath literature, and ac- cumulated a Memorial Fund of about half a million dollars. We have a record of a people which may we well be proud. We have al- ways been found at the front and on the right side of every moral reform, and for many years have sustained a society whose special work is to protect the Sabbath truth. We have undertaken a Forward Movement in which young and old are to unite for more effort in every line of Christian building. And yet the questions at the head of this article are being asked in all seriousness, and good people are wondering what is to be the outcome of the tendencies now to be seen among us.

Let us look these questions squarely in the face. What is the real atti- tude of your own church people toward the Sabbath? Is the atmosphere of your homes and your churches such as leads young peo- ple to think their fathers and mothers real- ly set the example by the Sabbath? Is it a spirit of loyalty to the faith of our fathers which inspires and promotes a like spirit in the rising generation? Do we regard the Sabbath in the spirit of devotion such as becomes those who admit its sacredness as God's holy day and who claim that it is needed as a perpetual reminder of Jehovah and of our obligations to him?

Tell me, friends, is there not something in the air, something in the very attitude of those who teach and impress you with the fear—a fear you cannot shake off—that they think the Sabbath truth is not so very essential after all; that it does not make much difference how it is observed; and that, therefore, it is not necessary to keep Sunday as to how to keep Sabbath at a sacrifice of worldly interests? Is there a growing tend- ency to easily excuse those who give up the Sabbath for business? Are Sabbath-keepers coming more and more to use the holy day about as other people do their Sunday as a holiday? Do you know members of our churches who all but chide their pastor if he preaches Sabbath truth in his own church when Sunday folks are present? Oh, it is true that worldliness is driving out the sacredness of the Sabbath, and that in our minds and hearts something else has come to reign? If these things are so, what are we going to do? Is there a remedy? If so, how and when shall it be applied? What is the future? Will you try to answer these important questions.—"What is our attitude now toward the Sabbath?" and "How can we secure better Sabbath observance?"

Of Interest to All Rev. George B. Shaw has resigned his pas- torate at Ashaway, R. I., and accepted the pastorate of the Seventh Day Baptist Church of New York City. The change will be made September 1. It is also un- derstood that he will serve the Tract Board three months of each year in field work toward that being done by Rev. Willard D. Burdick. Brother Burdick begins as pastor of the church at New Mar- ket, N. J., April 1, and he, too, will con- tinue his field work for the board one- quarter of the time.

For some time Miss Marie Jansz, of the Java Mission, has been trying to secure an organ for her work. Our readers will see by the minutes of the Tract Board that arrangements have been made to send one. We hope it will reach her safely and be- come a source of encouragement and in- spiration in her self-sacrificing work.

We have letters from friends in Rhode Island expressing warm appreciation of the excellent work done in Sabbath in- stitutes led by Rev. Willard D. Burdick during the past month. The holding of some of these meetings, says in substance, "We have greatly enjoyed them. They have been a blessing to our churches and par- ticularly to our family. On another page we give an address read at the meeting in Westerly by Dr. Anne L. Waite. Brother Burdick found a good company of willing helpers in Rhode Island and came away much encouraged.

Some twenty-five soldiers' letters in the hands of Secretary Shaw in the meeting of the Tract Board showed that the soldiers greatly appreciate having the SABBATH RE- CORDER sent to them. Many of the papers are passed along to others after being read, or placed on reading room tables of the Y. M. C. A. for general use. We have a neat folder of four pages and a pretty cover prepared by the church at Riverside, Cal., for use of the members in writing letters to the eight soldier boys be- longing to that church. The first page con- tains a design of the regulation service flag, on which are eight stars, the second page contains the names and addresses of the boys, and the third is blank for keep-
ing a memorandum of dates on which letters have been written. At the top of pages 313 and 314 appeared these words: "A letter every week to every man on our service flag—that is the aim of this voluntary service, a service that every one should willingly and cheerfully give. If you can't write on the date assigned, write during that week."

On the fourth page is this stanza:

"God save our noble men, Send them safe home again, God save our men."

A recent message from General Pershing with our army in France, sent to women of America who have loved ones over there, urges them to write cheerful letters and about the little things that are always happening at home. He says, "Let there be no waiting for replies; but keep sending letters and news."

German propaganda continues to bring forth disloyal scheming in America, not only in the press circles but even in the army ranks. In one encampment in South Carolina it has been deemed necessary to issue drastic orders against manufacturing or even repeating rumors against the men of our army, and the announcement is made that in Camp Lewis, Tacoma, four soldiers of the National Army have been arrested as enemy aliens, charged with plotting to shoot their officers when they come into battle in Europe, and to deliver their comrades over to the Germans.

Such cases serve to show how far-reaching and persistent is the pro-German propaganda. Every one who loves America should do all in his power to aid in apprehending spies and agents of the German Government.

Comforting Words All over this land the Recorder will go into the homes of those who are now at the front or at some stage in the journey ending in France. Some are already in the trenches, and others are soon to be there, and while anxious fathers and mothers are praying for their patriotic boys, our hearts go out in sympathy toward them. We wish we might be able to find adequate words of comfort to stay their hearts in a time like this.

Here are some trustful words of resignation by a Canadian father whose son fell in battle soon after they were written:

"God gave my son to trust in me; Christ died for him and he should be a Man for Christ. He is in his own, And God's and man's—not mine alone. He was not mine to give. He gave Himself that he might be a great All that a Christian should reverence—All enlightened men, hold it sure What if he do not come? you say, Ah, well my sky would be more gray; But through the clouds the sun would shine, And vital memories be mine."

"God's test of manhood is, I know Not 'Will he come?' but 'Did he go?'"

Don't Say "Saturday" For Sabbath Some of our readers may have noticed that unless the words Sabbath is used in some special way, so that a change might alter the sense, we do not, except by some rare oversight, allow it to creep into the Recorder. If the word Sabbath cannot properly be used in the connection, we are sure the words Seventh Day can. And when we meet the term "Sunday school" in any reprint designed for our paper, we prefer to say Bible school instead.

CHRISTIANITY AND THE WAR ROSA W. BOOD "Uncle Oliver"

In the beginning of this great world war the question was asked over and over again: "What has become of Christianity that the civilized nations of earth should now enter upon the greatest, the most destructive war the world has ever known?"

Not just these words, but the question, yet words that had the same meaning. And no wonder. We had boasted of the spirit of this twentieth century, and some of us really hoped that we had come to an end of war. It was not, then, that many of us lost the power over the human heart of the teaching of the Master—of the Sermon on the Mount and the Golden Rule. If the so-called Christian nations of earth would on short notice go to war with each other, employing every means of modern ingenuity and science to destroy human life, must it not be that the Christian religion had quite failed in its professed purpose?

May it be asked, however, in all seriousness, if this fearful world struggle is not a manifestation of the vility of the Christian religion? Is it not a conflict brought on by a mighty protest of Christianity against unrighteousness—against absolutism in government, cruelty, inhumanity, persecution, and many unutterable crimes against the weak and the helpless? Turkey is Germany's ally, and Turkish inhumanity is paralleled by that of Germany wherever the Kaiser finds it practicable in furthering his designs. Belgians and Armenians are treated pretty much alike.

The Christian world has for a long time been shocked by atrocities in Armenia, yet we have not felt that we would be justified in undertaking to punish Turkey for her crimes there. We have helped the poor, starving Armenians by sending food to them, and that has been about all we could do. For three years we watched the inhuman treatment of Belgium by the Kaiser, yet as we were neutral all we could do was to feel a righteous indignation against the machinations of the evil one and send food and clothing to the poor innocent people thus being ground under the iron heel of oppression.

As and we went on, wondering what was our Christian duty—to keep on feeding and clothing and feeling indignant, or to arise and do something more in avenging not only the crime against Belgium but the innumerable other crimes against humanity. It was not at all our nature to go to war—and we hesitated, so many now think, too long. Some there were who thought it was criminal on our part to go on in comfortable manner making great profits out of the war over across, yet doing nothing to combat the wicked cause of it. They were anxious to get into the conflict. But there were others so spiritually minded that they preferred keeping themselves pure by keeping the peace and allowing the evil one to do his worst rather than take arms against him. Between these extremes there were all sorts of opinions. In the meantime our national conscience was being quickened until our good, peace-loving President came to think it a sin not to join the conflict against tyrannical oppression; to do something more than sigh and to be poor and send supplies to the suffering—to strike with all our national power at the wicked cause of the suffering. And so our being in this great struggle is because we have a quickened Christian conscience. It is our Christian duty.

It is plain to be seen that the conflict in which we are now engaged, terrible as it is, was bound to come sooner or later. It is not so much a conflict between nations as between two great antagonistic principles—absolute monarchy and democratic freedom. The one represents the old divine right of kings; the other modern self-government. The one has come down to us through the dark ages, bringing with it tyranny and terrorism; the other is the modern product of Christian civilization. As it advanced, and in enlightened citizenship, the one has come to be more and more repugnant, while the other has appealed to us as just and right, and satisfactory to an enlightened mind and conscience. Thus far these two antagonistic principles have existed side by side, yet becoming more and more antagonistic, just as slavery and human liberty had done in our country up to the time of our Civil War. Just as a conflict between these two contrary principles was sure to come sooner or later, so in due time a decisive conflict must come between tyrannical government and human freedom. If by some manner of means it could have been prevented at this time, it would be only for a time. Present conditions have brought it on us now and we may well accept the fact. And now, since we are in the conflict between these two world-wide antagonistic principles of government, how can Christianity say otherwise to us than that it is our Christian duty and privilege to fight for righteousness and against diabolism.}

Christianity is not responsible for this fearful struggle, but that which is directly opposed to the Sermon on the Mount and the Golden Rule is to be blamed. Christianity demands that we stand up in bold self-sacrifice for the sake of righteousness and in defense of the weak, defenseless and suffering.
CHRISTIANITY stands for service. He who, when asked to do a good deed, is quick with the question, "What'll you give?" thereby betrays selfishness of spirit, which is just contrary to the teaching of Christ. The expectation of "tips" on the part of those otherwise paid for service is not at all elevating to the one. It puts one into the attitude of a beggar—makes him obsequious, which is not at all characteristic of a real American. There is much about the creed of the Boy Scouts that is elevating, especially their refusal of pay for a good deed. Their badge binds them to do acts of kindness without pay—just for the sake of doing them. Such service ennobles the boy who rejoices in the opportunity to be helpful. It is just what Christ taught. Whoever has eyes to see into human character—especially into his own—knows that selfishness is degrading to the soul.

While the war is so fraught with evil it has many compensations—all along the line of Christian service. Our Memorial Hall at the capitol has become a most pleasing scene of service—not for pay but for the good it will do. The large room is filled all day every day with women doing Red Cross work, also three evenings in the week. They do not trifl away a bit of their time, but work diligently, their minds all the time upon the great cause that calls them together to help those men who have offered their lives for the sake of that cause. And they seem as happy as they can be in thus serving for the sake of humanity. They do not know just where or when they will have to go. It is enough for them that what they are doing will help somebody somewhere.

And while so many good women are working together in groups, others are doing the same thing at home—all for the good of the cause. They have their knitting on the train, and I have heard that now and then one takes her knitting to church. Our school children are both knitting and sewing. What a long list I find in the paper before me of articles made by our city and country schools. I was in the schools at Spring Green a day or two ago. I asked in the primary grades how many of them could tell me who was nearest nearly every hand. The children seemed glad to have it known that they are doing their bit for winning the war. I got the same response from the children—boys and all—in the intermediate grades. Everybody is having a hand in this truly Christian service, public and parochial schools alike.

ONE of the blessed good things about the Red Cross work is the fact that it calls together women of all denominations and classes. Thus working together for a common cause they become acquainted, and learn to like one another better; and why should they not, when through the spirit of unselfish service they are thus drawn together? Not only the Fatherhood of God but the brotherhood of man is essential to Christian character. I presume that during the week at our rooms in the capitol there are ladies of every religious denomination in the city. Nobody thinks of the various churches to which the different ones belong. It is certain that every one of these ladies merits the divine benediction, "As much as ye have done it unto one of the least of these, my brethren, ye have done it unto me." It may be that now and then one of those workers does not call herself a Christian at all. Nevertheless, she has by her fortunate religious environment come to call into service the gracious spirit of the Master.

I RODE the other day with a bright young soldier on his way home from Camp Grant for a short visit. He told me many interesting things about life there. He said that just so far as practicable bad influences are banished from the camp. There must be no smokes, no drinking is not allowed. The men are kept so busy that they have little time for mischief. Many boys who amounted to very little at home because of idleness and a tendency to dissipation, being brought under daily discipline of both body and minds, are straightening up wonderfully—becoming men. The Y. M. C. A., in doing so much for the general welfare, leads the boys who have not had a very religious training to understand as never before the spirit of true religion, for they are seeing Christianity there in its concrete form; and it is almost unconsciously working out a wholesome change in their character. Christianity will after this mean a great deal more to them.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

A recent letter from Dr. Bessie B. Sinclair, our medical missionary at Lieu-oo, China, says that Dr. Rosa W. Palmberg is in better health than she has been in a long time.

The quarterly report of Rev. T. W. Richardson of the Mill Yard Church in London contains the following sentences: "Many people will not attend evening meetings owing to the difficulty in getting home in the event of an air raid. Trains, trams, and buses have been stopped." "As it is the war of action is found to be important, so we likewise need more unity among Sabbath-keepers,—there are many who will not join up anywhere."

One of the men who attended the recent meeting of the Joint Committee in New York City has written to the secretary a letter in which among other things he says: "I have given thought to our gathering of March 13 and will give it some change in their character. Christianity will after this mean a great deal more to them."

I N the first story in the March number of the American Magazine "Private Peace" has this to say, after long service in the trenches where he was pretty badly shot up, "A new religion is going to come out of the trenches. I call it 'shirt-sleeve' religion, because it is going to be practical, straightforward and honest. Men who used to laugh at preachers and call them sanctimonious hypocrites have learned to understand and to reverence their 'sky pilots' on the battlefield. And maybe the chaplains themselves have learned a thing or two about the great mass of men. One thing is certain—the coming home from this war a better man than he was when he went into it. I could tell of dozens of cases I have known personally of men who were literally born again in the trenches. I could tell of scores of men who have been regenerated by the war."

While we deeply deplore the evils of war, it is well worth while for us to put some thought upon the good coming from it—Madison Democrat.

THE SABBATH RECORDER
“Could they run away from the Indians if we should need to?”

“No, our only show if the Indians should get after us would be to stop and fight. We bought our ponies on the Reservation and we knew we didn’t get the best there was there. I am told the Plain Indians have good ponies, trained to run and ours are none.”

“Well,” said Will, “our ponies can run and we can run away from the reds if we have to, but Wallace’s pony can run faster than mine.”

Henry looked at Will’s pony and shook his head slowly but did not say anything.

“We want a few things from town before starting,” said Wallace. “I will go and get them.” Joe said he would accompany him.

After procuring what they wanted in town, they started to return. They forded the River and rode along on a gentle lope. When about a mile and a quarter from camp Wallace gave a whoop and put whip and spur to his pony. Joe bent forward in the saddle and touched George with the spurs, giving him the rein, and did not look back till he reached camp. As he threw the reins over the pony’s head and dismounted he looked at Wallace who was fully twenty rods away, still plying whip and spur.

When Wallace came into camp he cried out, “Will, if that is the way your ponies run and they have to fight, there is no use of our talking about running, for we would be left.” And for the three weeks they were together neither of them ever said “run” again.

All was now ready and they started on their journey of one hundred and twenty miles, by section lines, to the east line of Webster County.

It may be of interest to our readers to know what was the necessary outfit for a trip like that, the larger part of which was over the uninhabited prairies of the then great American Desert. They must first look out for their bed and provisions. The provisions were of the simplest. They purchased bread at the grocery stores when they could, adding to this crackers, a little sugar, salt, and a small quantity of coffee or tea to be used only when water was not to be had. Each couple had a fruit can with a wire bale, in which to cook meat.
the dew on the grass had helped the ponies. Reaching the timber they found only a dry creek bed, and now they must have water. Thinking it more likely to find it down the creek than up, they went that way, but when they came to the south west. The creek made a bend to the south and after some miles turned to the northwest. Its course could be seen by the few trees along its bank.

Our party started across this bend to save travel and had made nearly half of the distance when they heard a noise as of horses on a gallop. For some moments they could not see what made it as it was in the rolling land near the creek. Silently each man looked to his gun to see that all was ready for use, but soon, to their relief, eight buffaloes came in sight and ran across their way about a half mile off. The men did not give chase, they did not want meat but water. Henry came first to the creek bank, and as he did so he brought his rifle to his shoulder and fired. Joe reached his side just in time to see something fall in the high creek bottom grass, but could not tell what was.

Springing from his pony he said, "I will go down and cut its throat."

The bank was twelve or fifteen feet high and the grass five-six feet, the last year’s growth which had not been burned. Joe found a young elk,—for that was what Henry had shot,—and cut the artery to bleed it. As he straightened up, another elk, mate to the one at his feet, sprang up. It was not more than four feet from Joe, in the high grass. As it ran away Joe called out, "Don’t shoot it, but no one heard him, for three rifles gave but a single report. The young elk ran on, apparently unharmed. Then another, an old one, broke cover nearby and started off on a swift trot. Again the shots rang out but the elk ran on. Then another old one came up. Henry’s rifle was empty and he used his navy six and firing broke the right foreleg at the brisket.

Joe kept calling out, "Don’t, shoot, boys, don’t shoot! For conscience’ sake, boys, don’t shoot any more, we have meat to throw away now."

"Where is it?" asked Henry.

Joe took hold of a leg and dragged the young elk out where the others could see it. It would have weighed perhaps about a hundred and fifty pounds.

"Well," said Henry, "I thought that had run away. I wish that old elk was not hurt."

A pool of water was found near by. The elk had been in it and it was muddy and warm, but it was water and the parched lips were moistened. Their tongues had begun to swell, and as poor as it was they were thankful to get it.

A fire was quickly started and coffee made. Antelope and elk meat was roasted on sharpened sticks and some boiled in their cans. While this was cooking, the men all rested in the shade, and the ponies after drinking fed on the rich grass of the creek bottom land. They could take only one-quarter of the elk and it was with regret that they had to leave the remainder for the wolves.

Much refreshed they took up their journey, crossing the creek and going south. There was no road and nothing to guide them, but they knew the course they must take. They would go to the south to the Republican River.

(To Be Continued)
ors, doctors and nurses who are fighting for us at home and abroad.

"Not only will I pray for them, but I will do all in my power to promote their physical and spiritual well-being.

"I will endeavor to attend meetings for prayer and intercession, and will do my utmost to enlist the help of other patriotic women.

"There should be two classes of members in each battalion—service members and associate members. The service members are those having members of their immediate families in war service, and the associate members are those not having members of their immediate families in war service, but who believe in the principles of freedom and democracy for which our men are fighting.

"If possible, the prayer meeting should be held on a Red Cross day, so that the members of the battalion can only pray for their men but work for them. The prayer meetings should be brief, consisting of the reading of a passage of Scripture from the 'Pocket Treasury' (a little book two by three inches long, containing the choicest prayers of Scripture. It will be invaluable to the members of the battalion, and when it is deemed wise, a messenger will be sent to her from headquarters. When the casualty lists come in, the knowledge that other women wish to comfort and aid her in her sorrow will be a great help to any woman!"

"It's such a friendly thing!" I said, rather incautiously.

"It is, indeed," answered Miss Ludgate. "A deaconess said to me a few days ago that she had always longed for some opening that would enable her to approach the women who have service flags in their windows. The Prayer Battalion has given her that opening."

This is the story that Eva Ryerson Ludgate told me. And, though I have not repeated it with her sympathy and conviction (for she has not gone for months in this form, I think that her quoted words will catch your interest.

It is time for prayer, and Miss Ludgate's mission is to call a nation to prayer—to help a nation to meet bravely its trials and as bravely to carry its cross.—Margaret E. Sangster, Jr., in Christian Herald.

**Mixing Barley and Wheat**

One of the largest mills in the United States has suggested a basis upon which experiments in mixing barley flour with wheat flour may be made. It recommends that for dusting flour only barley be used, cutting out wheat entirely. For all kinds of bread—wheat, gramah, or raisin—from 15 to 25 per cent of barley flour should be used; for Boston brown bread, 33 per cent; and for pie crust, griddle cakes, noodles, muffins, and puddings, up to 50 per cent of barley flour may be used. As barley flour increases the absorption and decreases the time of fermentation, a little more liquid is needed when it is used than with wheat flour alone.—United States Food Administration.

**The Sabbath and Democracy**

*Dr. Anne E. Waite*

Paper read at Sabbath Institute, Westerly, R. I.

An all-wise and all-loving Father showed His children the true democracy when He gave us plans of freedom and growth, but also gave us the power of choice. Had He been a mere autocrat, He might perhaps have made us do His will without thinking, but greater love and wisdom made us in His image with all the power of thinking that He might give us.

So the commandments given for our direction, if followed, would make us grow naturally.

To plan a world and every individual in it, and every one of us, man or woman, boy or girl, must decide for himself whether he will keep God's commandments and learn what that plan is.

The Sabbath commandment honors God and us as His creatures.

Does the history of Sabbath-keepers show this? I believe it does all the through the Bible and through nearly two thousand years since. I believe also these, like the Pharisees, who have kept it only to show that they were holier than others, have always lost the spirit of it and helped neither themselves or others. But those who have kept it by loving God and all others, have greatly added to their influences upon others and to their own satisfaction in life by keeping also the Sabbath which was appointed to love God with all their hearts and minds and strength, and their neighbor as themselves, have greatly added to their influences upon others and to their own satisfaction in life by loving God, and by keeping it, as he directed, in the spirit as well as the letter of the law—as our beloved Seventh Day Baptists do.

The principles of democracy do not teach us to do as we please for selfish pleasure but to do that which we believe to be right. The word of God, the teachings of the Master apply to every individual and also to the Sabbath which was appointed by God, and by keeping it, as he directed, in the spirit as well as the letter of the law—as our beloved Seventh Day Baptists do.

The principles of democracy are based on the teaching that all men are equal and have the right to vote and to do what they believe is right. The word of God, the teachings of the Master, and the Sabbath which was appointed by God, and by keeping it, as he directed, in the spirit as well as the letter of the law—as our beloved Seventh Day Baptists do.

The Sabbath commandment honors God and us as His creatures.

We are proud of them, do we realize what a tremendous blessing it is to us today? These generations of Sabbath-teaching and Sabbath-keeping ancestors are growing in numbers. Perhaps half you people in this church can trace, as I can, your family line directly to these women, and many more of you to equally consecrated and democratic mothers of the early church.

While we are proud of them, do we realize what a tremendous blessing it is to us today? These generations of Sabbath-teaching and Sabbath-keeping ancestors are growing in numbers. Perhaps half you people in this church can trace, as I can, your family line directly to these women, and many more of you to equally consecrated and democratic mothers of the early church.

In the Continental Congress, the Revolutionary War, in the temperance movement, in the struggle for prohibition of the liquor traffic, in saving young children from the burm...
TRAINING LITTLE CHILDREN

Suggestions by authors who have been kindergartners, issued by the United States Sunday School Society of the National Kindergarten Association. New York, N. Y.

ARTICLE II. Walks and Talks Afford Opportunities for Teaching Truths by Play and in Interesting Ways

MRS. ALICE WINGATE FRARY

The mother of small children who does not live within reach of a kindergarten need not feel compelled to deprive her little ones of the pleasures and benefits of systematic training. It is true that the benefit of co-operation and play, so vital a feature of the kindergarten, is not so apt to be found in the smaller group at home and is entirely lacking in the case of the only child. Nevertheless, many of the activities provided in kindergarten can be carried on by not only the small group but by the lonely child as well.

"Come, let us live with our children!" is the old familiar Froebelian slogan. We may paraphrase it by saying, "Come, let us sing with our children!"

Why shouldn't children sing morning greetings to father and mother as well as to teacher? Even 2-year-olds that I know can sing them and delight in doing so. The good morning song is a daily occasion for the members of the family, to the new day, to sunlight, to clear skies, to friendly birds, to God. At bedtime the devotional spirit of the evening prayer may be enhanced by the singing of a child's hymn. Songs such as these can be found in "Games and Music of Froebel's Mother Play" and in other kindergarten song books. Any good library would have some of these, or it would be possible to buy copies through a bookstore.

A kindergarten calendar may easily be made at home. For this purpose a sheet of white cardboard is ruled off into a suitable number of blank squares for the days of the month. The children mark the calendar each day with a suitable emblem. Yel-low circles should be provided for sunny days and gray for cloudy or overcast weather. Advertisements furnish pictures for special occasions—a little church, a toy, a birthday cake, a Christmas tree, etc. The particular emblem is less important to the children than the pleasure they derive in attending to the calendar regularly, and the fact that they are being helped to a realization of divisions of time. The card should be large enough to allow for a suitable picture for the month to be made outside of the ruled portion. Landers' "Squirrel and Pair of Nut-crackers" may be used for the October sheet; Correggio's "Holy Night" for December, Washington's or Lincoln's portrait for February.

A stimulus of co-operative effort in all senses at the same time that they afford keen pleasure. A mother can play many games with her child without interrupting her work. Dramatization is a wonderful stimulus to the imagination, and numberless stories lend themselves to this form of reproduction.

The kindergarten, aiming as it does to relate the limited world of the small person to the larger world about him, to quicken his appreciation of parents and all world-workers, to deepen his wonder and reverence for natural phenomena, is much more than a mere place of amusement. The home can be made more than this also.

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

THE PROPHECIES AND HIGHER CRITICISM

U. P. DAVIS

What shall be our attitude toward the prophecies of Daniel and Revelation? Men have always speculated as to how these writers should be interpreted, and they have been greatly perplexed to explain their prophecies. The Bible text must be made plain by study.

Daniel 134 of the Sabbath Recorder is an article, the writer of which teaches that, although Daniel states that he is fore-telling future events, the text must have been written after those events transpired. Is there any foundation for this very existence of the Seventh Day Baptist Denomination? If we take that Daniel 7 must have been written in 165 B. C., because the events there foretold transpired at that time, when the author plainly states that these events had never been fulfilled in the hundred years earlier, upon what authority do we base our belief in the Sabbath, in baptism, and in the Lord's Supper? Shall we insist that Daniel did not foretell future events, when Jesus Christ himself taught that Daniel's prophecy was not yet all fulfilled? To the present writer it seems to be folly to hold to such a tradition as a definite, holy Sabbath Day, on which it is taught from a book that claims to be what it is not. Are we honest in any such propositions?

The undersigned is not alone in this attitude. Hundreds of loyal Seventh Day Baptists are asking themselves this question: "If this is the truth about the Bible, what's the use of the fight for the Bible Sabbath?" It is true that a great deal can be learned concerning an author from his writings. For example, the article in the Recorder, mentioned above was written to help a careful reader certain facts concerning its author. But if we acknowledge that divine authority or divine power is to be associated with the authors of the Bible, shall we judge the divine inspiration of the Bible by the standards of men? Conversely, if we must judge the Bible text from human standards, do we not necessarily deny divine inspiration? For, if there is any touch of the Divine in all the Bible, we must not say that one part or another is human, since the Divine is beyond our understanding.

The article above referred to says: "While it is freely admitted that there was no Median kingdom intervening between the Babylonian and Persian it is plain that our author (referring to Daniel) held the opinion that there was such a kingdom! Daniel 5: 28 speaks of the king-dom following Babylonia as "Medes and Persians," just as modern historians do. Again in Daniel 6: 15 we find reference to "the laws of the Medes and Persians," showing that Daniel did not hold the opinion that the Median kingdom intervened between the Babylonian and the Persian.

If we, being human, can make so evident an error in a short review of "Daniel's prophecy, by what standard shall we judge when we say that God's word is in error, or that the Prophet Daniel is not what he pretends to be?
Baptists have the ordinance of baptism to commemorate the death and resurrection. The burial in the liquid grave and the raising of the water typify the death of sin in the old life and the rising to live, in Christ, a new life. We do not, as Seventh-day Baptists, keep sacred a day in commemoration of this, but it seems fitting that we this season emphasize behind which was being celebrated at that time.

Of all the events of Jesus' life, no time of the year in which they occurred is so important as that of his crucifixion and resurrection. The Jews still keep this day over which he was crucified. Of all the lessons of the springtime, none is so beautiful and grand as the resurrection—life from death, hope for the one dead in trespasses and sins. While our hearts are sad at the thoughts of the suffering Jesus, and at the thought, now, of the physical and mental suffering of millions of people in the whole world, yet we are more burdened for the sinful ones who are in danger of spiritual death.

Can we not enter into the joy which the Marys felt, and which the disciples felt when they knew that Jesus was alive again? And because of the resurrection of Jesus, we know that our loved ones, and all who have toiled and suffered and died throughout the whole world, if they have known the Lord, are living forever and forever. Life from death! The beautiful spotless lily from the brown bulb, to expand and bloom. If one could understand the germ of life, which shall grow and be developed, so, as she wept, stooped and looked in sin shall rise and live again?

After that Jesus appeared to the disciples at the Sea of Tiberias, where seven of the disciples had been fishing all night, and had caught nothing. Jesus stood on the beach at the break of day, though they did not recognize him, and said, "Children, have ye any meat?" They answered him, "No." Then he said, "Cast your net on the right side of the boat, and ye shall find." Upon their obeying, the net was filled "a hundred and fifty and three." Then said John to Peter, "Master, it is the Lord." Peter, being filled with joy, ran to the shore, and called them to help in landing the fish, and upon Jesus' invitation, "Come and dine," they came ashore, and saw a fire of coals there, and fish laid thereon, and bread. Jesus said, "Have ye any more?"" They said, "No." He said, "Cast your net the other side of the boat, for they which have now caught. Then he served the breakfast. What a joyful occasion that must have been with Jesus as host! After the meal Jesus said to Simon Peter, "Simon, son of John, lovest thou me more than these?" asking the question, "Lovest thou me?" three times. Upon Simon's answer each time, "Thou knowest that I love thee," Jesus replied, "Feed my lambs,... tend my sheep,... feed my sheep." Peter was grieved because he asked him this question the third time, and answered: "Lord, thou knowest all things; thou knowest that I love thee." After Jesus' reply, "Feed my sheep," he prophesied by what manner of death he should glorify God. After that he said, "Follow me." Peter was no doubt grieved by the manner of his conduct,—his unceasing unfitness and sin when he had denied the Lord. He also would, no doubt, need the memory of this reiterated question from the lips of Jesus to make him cry out, "Surely not, Lord, but even to the death, to witness for thee with my life and soul and all that thou hast given me, I will not deny thee, Lord."

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.

THE RISEN CHRIST'S FORTY DAYS

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day, April 6

DAILY READINGS

Sunday—Death abolished (1 Tim. 1:7-10)

Monday—Christ's thoughtful care (Mark 16:7)

Tuesday—Christ drawn to his own (John 20:17)

Wednesday—Christ's opening words to his disciples (John 20:19)

Thursday—Risen with Christ (Rom. 8:1-13)

Friday—Jesus in the heart (Gal. 2:19-21)

Sabbath—Topic, Lessons from the resurrection, Christ's forty days (John 21:1-17)

No one knows the day on which Christ rose from the tomb. No one saw him arise. Some people think that he arose on Sabbath Day, some think that it was on Sunday morning. Many Bible students believe that it was sometime between sunset Sabbath night and sunrise Sunday morning; and all agree that it was sometime between sunset on what we now call Friday night, and sunrise Sunday morning. We are not told in the Bible just when he arose; we are only informed of visits made to the sepulcher by women that day.

Matthew (Revised Version) says: "Now late on the sabbath day as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. But they went that same day to the tomb bringing spices, that they might come and anoint the body of Christ, which was being buried at that time.

Of all the events of Jesus' life, no time of the year in which they occurred is so important as that of his crucifixion and resurrection. The Jewish still keep this day over which he was crucified. Of all the lessons of the springtime, none is so beautiful and grand as the resurrection—life from death, hope for the one dead in trespasses and sins. While our hearts are sad at the thoughts of the suffering Jesus, and at the thought, now, of the physical and mental sufferings of millions of people in the whole world, yet we are more burdened for the sinful ones who are in danger of spiritual death.

Can we not enter into the joy which the Marys felt, and which the disciples felt when they knew that Jesus was alive again? And because of the resurrection of Jesus, we know that our loved ones, and all who have toiled and suffered and died throughout the whole world, if they have known the Lord, are living forever and forever. Life from death! The beautiful spotless lily from the brown bulb, to expand and bloom. If one could understand the germ of life, which shall grow and be developed, so, as she wept, stooped and looked in sin shall rise and live again?

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Peter, son of John, loved me more than these?

The Sunday-Death abolished (2 Tim. 1:9)
care, or who is cast down by sorrow, if he
casually meets one on the street whom he
does not expect to see, who may reside in a
disagreeable state, too full to recognize
him at once. The disciples were in a simi-
lar state of mind; not expecting to see
Jesus, it is not strange that they should not
recognize him at first.

During the forty days that Jesus was
on earth following his resurrection, he was
seen many times by his disciples and
others. His identity was clearly established
to the satisfaction of his friends, and, as
one has said, "During the forty days his
enemies had ample time to examine the
declarations made respecting his resurrec-
tion, and, if false, to show those who be-
lieved in him. During this time he also
spake many important things concerning
the kingdom of God (Acts 1:3), thus pre-
paring his disciples for his personal re-
moveal from them." He commissioned the
eleven to make disciples of all nations,
promising his presence (Matt. 28:19-20).

JESUS' PRESENCE AND MINISTRY ALWAYS A BLESSING

Jesus came into the world to bless the
human race by forgiving men from their
iniquities. His ministry began with the
proclamation of blessings to the captives.
His Sermon on the Mount was full of
blessings. He went up and down doing
good and blessing mankind; he died pray-
ing for mankind, even his murderers.

When he arose and met with his disciples
he blessed them. When his mediatory work
was finished, and he was about to return to
the presence of the Father, to his glorious
home, it is his "glorious home, his home in
heaven." (Acts 24:5-53). "And he led
them out until they were over against
Bethany; and he lifted up his hands, and
blessed them. And it came to pass, while
he blessed them, he parted from them, and
was carried up into heaven. And they wor-
shiped him, and returned to Jerusalem with
great joy; and were continually in the
people blessing God.

They had been told by the two who stood
by, white raiment, "This Jesus, which
was received up from you into heaven,
shall come in like manner as ye beheld
him going into heaven (Acts 1:10-11). It is
also said that he is exalted by the right
hand of God (Acts 2:33). Then the dying
Stephen beheld him, standing on the

Read also Psalm 110:1 and Ephesians
1:19-21.

Jesus ascended to heaven from whence
he had descended, and from whence, "in
like manner," he will come the second
time, to receive his children unto himself.

QUOTATIONS

From "The Spiritual Conquest of Jesus,"
by James M. Campbell, in Homiletic Re-
view for March.

Looked at from the human point of
view, the death of Christ was a failure; but
it was in reality a victory. By dying he
conquered death; and when he rose from
the grave the everlasting gates swung back
that the triumphant King of glory might
enter in.

Easter proclaims Christ as King. Look-
ning no further than his cross, one of the
Caesars exclaimed: "The Crucified! May
his name be blotted out." Looking beyond
his cross to the empty tomb Julian the
Apostate exclaimed, "Galilean, thou hast
conquered!"

"The head that once was crowned with thorns
Is crowned with glory now.
A royal diadem adorns
The mighty Victor's brow."

The cross has become a throne from
which the risen Christ reigns through the
power of his sacrificial love, fulfilling the
fondest Messianic hopes, winning signal
victories over the forces of evil, and es-
tablising among men his everlasting king-
dom.

From Endeavorers' Daily Companion:

The resurrection of Christ shows that
death is not an abyss, but a tunnel that
leads to life beyond.

"An Indian who had never seen ice
would be compelled to believe in solid water
when brought to a cold country. So were
many compelled to believe in Christ's resurrec-
tion, soldiers, priests, faint disciples, and
even Paul himself.

Let us remember that our earthly life is
the seed-time of our existence. We shall
reap in eternity what we sow in time.—H.
P. Wright.

Christ's resurrection is the triumph of
life, and that life that raised him is in us
(Rom. 8:11). This accounts for the vigor
of the disciples, Christ, the conqueror,
was in them.

TO THINK ABOUT

What lesson of comradeship does Jesus
teach us?

How can we overcome the fear of death?
What consideration convinces you of life
after death? Why?

NEW TREASURER OF YOUNG PEOPLE'S BOARD

"Professor Leman Stringer, who has
served so efficiently as treasurer of the
Young People's Board for a number of
years, feels compelled by the press of other
duties to resign his position in connection
with the board. While the board was re-
luctant to relinquish him, as he has always
been a valuable man in its councils, we
shall have to accept the loss which the
great young people Miss Carrie Nelson, who has ac-
cepted the position of treasurer of the
Young People's Board. All communica-
tions intended for this office should be ad-
dressed to Miss Carrie Nelson, Milton,
Wis., who takes charge of this work from
now on.

EDGAR D. VAN HORN.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American
Sabbath Tract Society met in regular ses-
sion in the Seventh Day Baptist church,
Plainfield, N. J., on Sunday, March 10,
1918, at a meeting called by Vice Presi-
dent Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer,
William C. Hubbard, Edwin Shaw, Asa F.
Randolph, Frank J. Hubbard, Theodore L.
Gardiner, John B. Cortrell, Jesse G. Bur-
dick, Franklin S. Wells, Irving A. Hunt-
ing, James L. Skaggs, Otis B. Whiford,
Arthur L. Tittsworth and Business Man-
er Lucas P. Burch.

Prayer was offered by Rev. Edwin
Shaw.

Minutes of last meeting were read.

The Corresponding Secretary reported
from Rev. George B. Shaw stating that he
had accepted the call to the New York
Church, and also the call to serve the
Tract Society as per the resolution
passed at the February meeting of
the Board.

By vote, the same was referred to the
Advisory Committee with power.

The Recording Secretary presented cor-
respondence from Miss Marie Jans, of
Java, requesting the Board to purchase an
organ for her use in her evangelistic work,
and authorizing the Treasurer to withhold
from funds contributed for her work, such
amounts as shall reimburse the Treasurer
therefor and make the sum available for
other work, or who may reside in
a

July 28, 1918

The Sabbath Recorder
February Mr. Savarese reported 7 conversions and 2 Sabbath converts. Report was received and ordered filed. The Treasurer reported all debts paid.

Secretary Shaw presented correspondence from Rev. A. J. C. Bond, Col. Thos. W. Richardson, Rev. T. L. M. Spencer, Dean Arthur E. Main, and about 25 letters from students.

The matter of sending Sabbath Recorders to Y. M. C. A. war headquarters and camps was referred to the Committee on Distribution of Literature.

After reading by Secretary Shaw of a letter recently received from Dean Arthur E. Main, and remarks by Editor Gardiner, it was unanimously voted that Dr. Main's letter be referred to Editor Gardiner, and that it is the sense of this meeting that the letter should be published in the Sabbath Recorder.

Secretary Shaw was requested to write Dr. Main and thank him for his helpful letter, and expressing our appreciation of the beautiful Christ in which his letter is written and to express to him our love and sympathy in his illness, and our hope for his early recovery.

A letter from Dr. Main calling attention to recent selections from the letters of the Lord's Day Alliance at Washington, and making suggestions for action on our part was read, whereupon after discussion, Dr. Main's suggestions were referred to Secretary Shaw and Editor Gardiner with power.

Minutes read and approved.

Meeting adjourned.

ARTHUR L. LITTSWORTH, Recording Secretary.

ASA F. RANDOLPH, Assistant Recording Secretary.

AT CHURCH

At close of day I went to sit
In heaven's cathedral, vast, star-lit,
God praised, warning the congregation
To keep from sin's contamination,
And I was sure that he meant me,
For no one else was there, you see.

—Andrew Gillies.

All cheese now in storage must be marketed before June 15, unless special permission is given by the Food Administration. This is to prevent holding it for speculation. Cheese is a good food, full of nutrition.
SALEM COLLEGE

MARCH the second was Salem College Day with the Salem Church.

The exercises consisted of brief addresses in behalf of the college by several members of the college board and the president, Dr. Clark.

Mr. Charles F. Randolph, the president of the board, spoke on "Our Responsibility to the College." He emphasized the following points:

"All believe in education have in a general way a relation to all efforts for its advancement, our responsibility naturally being greater to those to which we are most closely related.

"As to a college, no one questions the motives of its founders and that it has served a great purpose. We also take it for granted that no one questions that it still has a mission. What then is our relation as a church to Salem College?"

"We would not presume to say that this church does not assume its share of the college responsibilities . . . and only suggest that we consider well our individual responsibility and our opportunity to contribute in many ways to a cause so hallowed and sacred as we believe was in the hearts of the founders of Salem College, who are still its loyal supporters."

Mr. Randolph spoke of the responsibility of the college board "in meeting the problems incident to such an institution, appreciating that we are only servants of its constituency composed as it is of loyal supporters from many denominations."

He made clear the relation of the faculty to the college and the students who come under their supervision, and made special mention of the college advantage to the city of Salem and the consequent responsibility of the city to the college.

"Can we not then afford to loyally support Salem College? Let us be loyal in cooperating with the faculty, the board and no less loyal in a financial way, ever greeting solicitors with a hearty handshake and a liberal subscription when called upon."

Mr. ERNEST RANDOLPH, a member of the Executive Committee of the board, spoke of the college in its relations to the community and its denomination.

He considered the college a most fitting and inspiring subject for these times. As a business asset he estimated that real estate in Salem is 25 per cent higher than it would be were the college to be removed, and in the neighborhood of Salem 25 per cent higher.

He emphasized the place of the college as a social and denominational asset, comparing conditions to be found now with those existing before the founding of the college.

He strongly advocated the need of an education and knew of no institution better fitted than Salem College to meet the educational requirements of any student.

To quote exactly, "If all of a man's income be spent on his child and that child is educated for life, it has paid."

He closed his remarks with a plea that each member of the Salem Church make himself responsible for at least one new student for next fall's opening.

Mr. L. D. LOWTHER spoke of the building project and the canvass for funds.

He made particular mention of the power of publicity and the wisdom of bringing in the open the real needs of the college. "If they were often brought to our attention we would be more interested."

He said, "To launch a proposition to build a building was an expression of confidence that the people interested in it would finance it. It was this confidence that brought the college buildings into being."

He stated the conditions of the canvass from the start to the present time and spoke freely of the steps of management and difficulties a solicitor must meet. The work is especially trying this year.

T HE regular time for morning service having expired, President Clark said he would leave for another occasion the matter he was to present. On motion he was requested to continue his address as President and Sabbath school was dismissed for that purpose.

Doctor Clark placed before the congregation the present conditions of the college with respect to its income, its equipment, organization and standing with the State. He impressed the importance of a live and helpful interest on the part of all toward their home institution.

He stated that, as time passes, there is an increase in the cost of operation, due in part to the state requirements of standardization, and, on account of international conditions, a decrease in students with corresponding deficit in tuition income.

He said, "On each one before me as well as all interested in Salem College rests the responsibility of meeting these conditions without hesitation and without faltering."

He gave three reasons why everybody should get busy:

1. We are spending a large sum of money to run the college. One hundred and fifty more students could be handled with very little increase in operating expenses, and the increase in tuition would go far toward wiping out the operating deficit.

2. The times demand it.

Here the president made reference to clippings in hand in which Doctor P. P. Claxton, United States Commissioner of Education, Provost Smith of the University of Pennsylvania, President Lowell of Harvard, and others appeal to students as a patriotic duty to remain in school.

"Men of education were never more needed than now and will be needed even more when conditions are coming back to normal."

(3) Tradition among our people approves it.

Attention was directed to Conference meetings of many years in the past, in which were found expressions from the strongest educational leaders of the denomination at that time, indicating the high ideals they held.

In response to the question which some raised, "Why not make Salem College a junior college and thus reduce the expenses?" he stated that the college program has been launched and has the approval of the State Board. "It has taken the hard work of a long time to get this thing together and to throw it down would cause the loss of years of effort. It would take as many years to overcome the misunderstandings that would arise. It is unnecessary and would be a matter of regret to the alumni."

He showed how other schools meet the problem of expense:

1. First, they are for the most part supported by large denominations—ours is small.

2. Second, they have paid agents in the field working up patronage and funds—we have none.

"Our dependence must lie—First, in the character of our work and the success of our graduates."

(He quoted from letters, statements showing the regard in which the work of our graduates is held by school superintendents and others where they are employed.)

"Second, in the active, energetic work of all, college officials, churches, alumni and students, especially Seventh Day Baptist students."

"There is no other way for us. It can be done if we will. Let each try to new student to the opening of Salem College next fall and the problem of deficit in running expenses will be solved."

PLACING THE RESPONSIBILITY

In closing a letter to Representative Sydney Anderson regarding proposed legislation to increase the power of control over food, the Food Administrator says:

"We have carried on an extensive campaign for voluntary conservation. This effort has brought beneficial results in many directions, through the fine sense of service and self-denial in our people. The great majority of trades co-operate with us in the most patriotic manner, but the minority who will not follow not only prejudice the patriotic but discourage and undermine their efforts. The demands, as they have developed during the last 60 days, are, I believe, greater than can be borne on a purely voluntary basis. I am perfectly willing to go on and make every effort to succeed with voluntary methods, and, in fact, the situation is one of such gravity that we are now sending out further and further requests for more self-denial voluntary action amongst the trades in support of conservation. I hope that it will succeed, but I think it only right to point out that if it shall fail, the grave responsibilities can not be left upon my shoulders, if Congress should consider that nothing further is necessary by way of legislation."

Yours, faithfully,

"HERBERT HOOVER."

"No business is so important to any one as the business of right living."
Lesson XIII—March 30, 1918

THE SABBATH IN DEUTERONOMY. Deut. 4: 13; 5: 15.

Golden Text—Deut. 5: 15.

DAILY READINGS

March 24—Deut. 1: 1-33
March 25—Deut. 1: 34-2: 15
March 26—Deut. 2: 16-37
March 27—Deut. 3: 1-29
March 28—Deut. 3: 30-4: 19
March 29—Deut. 4: 20-35: 6
March 30—Deut. 5: 7-33

For Lesson Notes, see Helping Hand.

ESCHATOLOGY

It has never been my privilege to study theology in any definite systematic way. I regret more and more this lack of preparation for the work of the ministry. My reading has been cursory and undirected in the matter of theology. And yet I find now and then an author whose writings appeal to me, and while not always agreeing with his conclusions, I follow his thoughts with interest. Lately, for several months, I have at least, when riding on trains, etc., been reading a book by Walter Rauschenbusch on "A Theology for the Social Gospel." The first few paragraphs of this chapter on "Eschatology," I have copied out for the benefit of Sabbath Recorder readers. Eschatology is the study of "the last things," "final things," the future.—Edwin Shaw.

Eschatology raises two questions of profound interest to the human mind. First, What is the future of the individual after his brief span of years on earth is over? Second, What is to be the ultimate destiny of the human race?

These questions are important to every thoughtful mind, and are inseparable from religion. Religion is always eschatological. Its characteristic is faith. It lives in and for the future. In all other parts of our life we deal with imperfect things, fluctuating, conditioned, relative, and never complete. In religion we seek for final realities, the absolute values, the things as God sees them, complete, in organic union.

All religions of higher development have some mythology about the future. The Christian religion needs a Christian eschatology. To be satisfying and convincing any teaching concerning the future life of the individual must express that high valuation of the eternal worth of the soul, which we have learned from Christ, and must not contradict or sunder the precepts of love, justice, and faith; giving mercy of our heavenly Father contained in the words, the life, and the personality of Jesus Christ.

Any doctrine about the future of the human race which to our thought and action, must view it from distinctively Christian, ethical points of view, and must not contradict what is historically and scientifically certain.

In fact, how can our traditional eschatology never was a purely Christian product growing organically from Christian soil and expressing distinctively Christian convictions. It is more in the nature of an historical mosaic combining fragments of non-Christian and pre-Christian systems with genuine Christian ideas. It took shape under special historical conditions, and was broken up and shaped afresh to express other conditions, but in no case was it shaped from modern needs. Like all eschatologies it expresses ideas about the universe, but these cosmic conceptions are pre-scientific. The world portrayed in them is the world of the Pre-Antropos, of life, plants, animals, the universe, heaven above and earth below. During the formative centuries the Oriental and Greek religious life, which deeply influenced Christianity, was dualistic, and whatever came from that source are not only historically but essentially unchristian. A Christian mind can get most satisfaction by contemplating how the genius of the Christian religion took the heterogeneous and often alien material and shaped it into something approximating Christi•m of it all.

As a consequence eschatology is usually loved in inverse proportion to the square of the magnitude of those who do the loving. Calvin was the greatest exegete of his day and he wrote commentaries on nearly all the books of the Old and New Testaments, but he gave the Apocalypse a wide berth. No interpretation of 'this main biblical book has been given consent as long as it was interpreted doctrinallv. The wise threw up their hands; those who devoted their minds to it, often suffered from mild obsession. Our generation is the first in eighteen hundred years to understand this book as its author, or authors, meant it to be understood, and now it is one of the most enlightening and interesting books of them all. In primitive Christian eschatology was in the center of religious interest and thought. Today it is on the circumference, and with some Christians it lies outside the circumference. Theologians of liberal views are brief or apologetic when they reach eschatology. The situation is distinctly regrettable. Perhaps no other section of theology so much in need of a thorough rejuvenation.

Those who believe in the social gospel are especially concerned in this element of weakness in theology. The social gospel seeks to develop the ethic of the Church toward the future, and to co-operate with the will of God which is shaping the destinies of humanity. It would be aided and reinforced by a modern and truly Christian conception about the future. At present no other theological influence so hampers and obstructs the social gospel as that of eschatology. All considerations taken from the life of the twenty centuries, finds something like the social gospel; but the ideas of the first century contained in eschatology are used to veto it. Those who have trained their religious thinking on the Hebrew prophets can find no genuine teachings of Jesus are for the social gospel. Eschatology, there who have trained it on apocalyptic ideas are against it. This is all the more pathetic because the pre-millennial scheme is really an outline of salvation of the race. Those who hold it exhibit real interest in social and political events, but they are best pleased when they see humanity defeated and collapsing, for then salvation is near. According to them active work for the salvation of the social order before the coming Christ is not only vain but against the will of God. Thus eschatology defeats the Christian imperative of righteousness and salvation.

Historical science and the social gospel together may be able to affect eschatology for good. Historical criticism by itself makes it look incredible, and has no creative power. The social gospel has that moral earnestness, that religious faith which exerts constructive influence on doctrine.

Truth as it is impossible to be soiled by any outward touch as the sunbeam.—Milton.
The Master Christian is no weakling. He is no pale-faced, frightened, crouching coward who dares not to say that his soul is his own. He is no despondent, hopeless, purposeless wight, he is no backboneless jellyfish; but the master Christian is a man a master of red corpuscular blood. He fears no foe. He stands erect, and can look men in the face without shame. He is a man with a purpose and with stamina. The changing winds do not cause him to waver. The mountains of difficulty do not cause him to turn back. In the face of storm he stands unperturbed. The trumpets and chariots of the enemy do not cause him to be dismayed. When fortune turns against him and the world turns him down he is still sweet and jubilant in spirit and is still unconquered. No adversity can cause him to languish and pine. The Master Christian has a large, generous soul and is not a small and tempest. No circumstances are too overwhelming for him to rise above. Always, everywhere he is the friend of the friendless, the stay of the weak: he is the merciful, the companion of the downcast and the comforter of the sorrowing. He is no weakling.

The master Christian is a master at being a Christian. Are we master Christians? Are we building such moral and spiritual superstructures of strength and stability? Are we men and women who are unable to be swerved by any adverse wind of opposition, pleasure or worldliness? To be such Christians, such spiritual buildings, with such magnificent superstructures, we must have strong foundations of character.

In the foundation of our character must be found the stone of belief in God. Every one who has a strong personality and influence, has other characteristics than those who have certain beliefs and convictions. These are some of the attributes that go to make up his strong personality. So a strong belief in God is necessary for the master Christian. Belief in God is essential to salvation. In Acts 16: 31 we read, “Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.” And again in Romans 10: 9; “Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Not a mere cold formal intellectual belief is enough, but a belief that stirs up one’s whole being from its very depths and changes his whole character and conduct in life; a belief that he can express in open-hearted confession, a confession that makes everything right with God and our fellow-men, that gives us a clean slate, a clean heart and a clean conscience. A religion of Christian character today is to have Christians only in name; they are utterly lacking in any vital convictions and beliefs. No wonder that this is an age of spiritual indifference and deadness when there is not understood any vital Christian belief and conviction, no sense of Christian obligation. Belief in God is too deep for a great many shallow, pleasure-loving Christians who keep their headache. It involves too much sacrifice.

To be a master Christian one needs to be a disciple or learner of Jesus Christ. Jesus says, “Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” “If ye abide in my word, then are ye truly my disciples.” What does it mean to you to “abide” in his word? If we remain steadfast and loyal to Christ’s words and commands, if we continually feed our souls upon his word, if his word is indeed our meat and drink, then we are truly his disciples. But there is another concept of discipleship. “By this shall men know that ye are my disciples, if ye have love one to another.” “To love one another.” This is the “Waterloo” of too many Christians. The stumbling-block that keeps them from God and out of heaven.

If we are master Christians we must be followers of Christ. “And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose and followed him.” He followed him without asking any foolish questions or making any excuses. He didn’t have to go and marry a girl or take her to the theatre, he didn’t have to pay a sum of money for a team of horses or a piece of ground, nor did he have any social or business engagements to fulfil before he could follow Christ. This simple statement of fact, “And he arose and followed him,” is very significant. It is very expressive of complete surrender. Is this the way you are following Jesus?

But Matthew not only followed Christ immediately; he followed him continually. Not spasmodically, not simply in sunshine weather are we to follow Christ, not merely when it is convenient, or when business and social engagements do not call us away, but continually, every day, every week, in and out of season. This spells consistent Christian living.

Some years ago this expression appeared in the sermon of a great preacher who was describing those who go to church and make a good deal of their religion on Sabbath-day and then go out into the week’s work with an air that says more plainly than words, “Good-by, Religion, I’ll be back next Sabbath.”

“The ones whose daily leaves the impression that he regards his religion as a matter of sabbath-day service only, and who goes out into the week of business to live just as the worldling does, becomes thereby one of the greatest hindrances to Christianity.”

Some time ago a little story was appeared in the Continent, of a pastor who was obliged to enter his church audience room very late one evening in his way in search of a book he had left there. He was represented as being startled by a tiny voice saying, “Look out! you are stepping on me!” and upon making investigations, he discovered a little bundle of books, a small bundle, ‘Johnny Jones’ religion,’ left there on the preceding Sabbath! Before the poor minister got out of the church, he ran upon several similar bundles left there by members of his congregation. The testimonies given by these various bundles was to the effect that those who left them invariably came to trouble, which would have been avoided if the bundles had been taken along and cared for through the week.

Without the help of his, Johnny Jones was caught in a lie, was heard to use bad words, and got into trouble with bad company. Sallie Smith left hers, and before the week was out came to disgrace that broke her mother’s heart. One poor man was caught cheating his neighbor because he had left his religion at the church, and another was found to have been notorious by slandering his neighbors.

“Thus the revelations went on until the minister, much distressed over the matter asked what he could do to make things better. Thereupon Johnny Jones’ bundle spoke up for all the bundles, and said in substance: ‘Tell your people from the pulpit that this church is not a storage house for their religion during the week. Tell them to take a bundle, go to business and to live in their homes, and really give us a chance to see what we can do. It is lonesome here for us, and you know we can’t do much for men in only one hour a week. So let us just take us with them they would be ever so much happier, for we would save them from most of their troubles.’

The title of this story was a good one: ‘Take Your Religion With You.’ Be a Christian continually.

The master Christian must be a witness for Christ. After Paul’s wonderful conversation, Ananias told him that he was to be a witness for Christ. He had not seen the light, but he had heard the words. The master Christian will, one who willingly and gladly fulfils the conditions of Christian discipleship at any cost and makes his obligations to Christ and the church, of first importance. The master Christian is a master at being a Christian.
THE SABBATH RECORDER

our hearts, we will not stop witnessing at our home or village; we will obey Christ’s command and witness by our lips or by our conversation among the heathen, not only in this land but beyond the sea. By not believing in missions, we disagree with Christ and repudiate his teaching. And who are we that we should doubt the wisdom of Christ himself and his teaching?

"Far away across the ocean comes a call for millions now, are dying daily, lost in superstition’s night. Let us give every cent of our money—give it in an abundant store, but not forget the heathen at our very door.

Do not sigh to do some great thing that will make your name remembered. After you for years are sleeping underneath a distant shore, ‘The Inhabitant’ says, ‘A chapter of these, I notice, has not been written.{}

SAVING KEEPERS IN THE ARMY

REV. H. D. CLARKE

EDITOR SABBATH RECORDER: I was much pleased to read lately in a daily from the Associated Press this item: ‘Seventh Day Adventists have been given the privilege of observing Saturday as the Sabbath, and will be required to take fatigue and special duty on Sundays. This is a new regulation, and applies to Hebrews in the cantonment.’ This cantonment is the one at Camp Dodge, Iowa.

There are several things about this that are of interest. First, there are Seventh Day Adventists who are not afraid to show their colors and claim, as far as army regulations permit under reasonable and accommodating officers, certain privileges that enable them to better observe the Sabbath of the Bible. It shows a devotion to duty that is commendable. It sheds gospel light among the soldiers whose attention may be called to a great fundamental truth in God’s Word. It shows a conscientious regard by some for the law of God as opposed to the law of men.

Have any Seventh Day Baptists tried the same, or endeavored to obtain concessions that help the individual church as for the individual man, to whom it is said, ‘The world could not help you much if it would, and it would not much if it could.’

I have read with interest the reports of the different churches that have organized for more thorough and efficient service, especially so the report of the year’s work from the North Loop Church in the Sabbath Recorder today. What a thorough and splendid showing that makes, and of efforts well balanced. If the prayer meeting is not up to the standard, I hope that will reach it next year. The church attendance (221) is a compliment to the preaching and the sermon, but 70 of these, I notice, slipped away before the Sabbath school. Couldn’t the preacher, the deacons and the superintendent form a sort of cordon around the doors after church, and corral that bunch into the Sabbath school?

THE CHURCH AND THE RECORDER

REV. GEORGE M. COTTERELL

I am glad to note that the churches are realizing the importance of greater efficiency and that self-reliance and unit action are as needful for the individual church as for the individual man, to whom it is said, ‘The world could not help you much if it would, and it would not much if it could.’

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THE SABBATH RECORDER

That reminds me of a neck-to-neck race we ran one year with North Loop up at Nortonville. I believe we came out ahead one quarter, with an average Sabbath-school attendance of 190, the largest attendance being 202. Well, that organization is all right for the big church, but not so easy for the handful. I know it isn’t quite so nice when one man has to be preacher, superintendent, church, president of the Missionary Society, treasurer, and committee-man; but every church should have something for every member to do, and every member doing that something and then some.

Among their program items you notice is ‘The Sabbath Recorder in every home.’ We have to credit the Salem Church with this proposition to put the Recorder in all church homes. This, I believe, is the correct solution for our Recorder propaganda.

There can be no more proper or efficient body than the church itself to see that all of her members shall have the Recorder to read. We have a sincerely church in our beloved Zion will become fully organized for the most efficient service; and that in its program will be one item calling for the Sabbath Recorder to be placed in every member’s home before the close of this Conference year.

March 9, 1918.

HOME NEWS

BATTLE CREEK, MICH.—Our weathermen assert that Michigan has had the severest winter in fifty years. What the ‘Oldest Inhabitant’ says, we have not learned. The railroad, and street-car traffic has been blocked a few times and we hope to improve the statement. However, the services of the church have only once been suspended and the congregation has averaged well.

Just now our pastor is in Florida, having been sent there by his friends for a much-needed vacation. In addition to church duties, he has been hard at work in a great variety of ways, preaching for other congregations, conducting a daily sermon for Sanitarium patients at the East Hall and elsewhere, and as there is a limit to human strength and he did not seem to realize it, his friends insisted upon his looking over the State of Florida a few weeks and that he come back to conserve, if possible, his
strength and abilities after this, that he may give his best for many years. It is hard however for a rusher to learn how to do this after he has so long worked to the limit.

The Brotherhood has had a long winter vacation for some reason after having had one in the summer. But the Ladies' Aid and other similar Dorcas organization take none and are still busy with needles and other toils and in serving the wants of the new.

Now we lose Deacon Crandall, who returns to Milton Junction for a better climate for health and to old friends who will gladly welcome him back. His son, Lyle Crandall, a most faithful and gentlemanly usher in the church, goes to Colorado, and the church and Sanitarium helpers will miss him. We also sustain other losses by death and otherwise.

The visit of Brother Hubbard in the interest of the General Conference and the Publishing House was made pleasant by the good spirit of all who met for consultation; and while some might not agree as to Why, When, and Where of said hurried conference, there is no doubt of the sincere and faithful spirit of the denominational Board that might seem necessary to go with it. Others think a little farther west is still better and that there are also more men there to assume such duties. But we all join in hearty co-operation in whatever the General Conference and denomination at large may wish. Our most pressing need here yet is a house of worship.

In the absence of the pastor, the church has been supplied up to date by Elders Tenney, Jordan, Branch, Clarke, and Bal­linger. There will probably be others later on. The choir is rendering some fine music under the leadership of Elvin H. Clarke. Mrs. Stella Walters and Miss Tacy Coons are doing a splendid service also. The Baraca class is studying now "The Meaning of Prayer." E. H. Clarke is superintendent of the Sabbath school.

Battle Creek is a good place to stop off in traveling east and west.

REPORTER.

ADAMS CENTER, N. Y.—The extreme cold weather and the shortage of coal have, for the past three and a half months, confined our services to the session room of the church. Though much smaller than our main audience room upstairs, it is very comfortable, and we "get together" here fairly well. Some of the families and a little congregation family, This room is heated with wood.

Rev. W. D. Burdick was to have been with us in November to conduct a series of meetings, but was not able to attend church services as regularly as he used to do, but her interest did not abate. She attended the 100th Anniversary service in October, and attention was called to the fact that she held the longest continued membership in the church. The people in general have regret. Her memory will remain an inspiration to us from many sources as they, of course, of course, come to all churches during the present world crisis; the people in general have restored. Unusual financial support has been supplied up to date by Elders Capron, daughter of Royal and .M. Staples, and Mrs. E. C. Smith, of the First Baptist Church, Plains, N. J., and Mrs. Ernestine Smith, of Marble Cemetery, near by. The services were conducted by her pastor, Rev. A. J. C. Bond, who was assisted by Rev. E. J. Wooster, of the Seventh Baptist Church.

A. J. C. B.

DEATHS

MORRIS.—On November 19, 1877, Mrs. Elizabeth Gentry was united in marriage with Phebe A. Morris. She and her husband joined the Seventh Day Baptist Church of this town in 1867, when the good spirit of all who met for consultation, and while some might not agree as to Why, When, and Where of said hurried conference, there is no doubt of the sincere and faithful spirit of the denominational Board that might seem necessary to go with it. Others think a little farther west is still better and that there are also more men there to assume such duties. But we all join in hearty co-operation in whatever the General Conference and denomination at large may wish. Our most pressing need here yet is a house of worship.

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REPORTER.
PLENTY OF GOOD CORN
Do not heed any panic stories about our corn supply. There is plenty of it, and we can all afford to eat much more than we do without any danger of exhausting the supply or raising the price, unless all rush to buy large quantities at once. Every bushel of corn we eat means 1 more bushel of wheat we can send to the allies.

We had a record crop of corn. Then the disaster met in some rumors about 29 per cent of "soft corn" and began to boomerang the national catastrophe which this signified. It was argued that this left only 71 per cent of the crop to be used. But this is not true. Practically all of the soft corn can and will be used. It will either be ground for human food, or will be perfectly good for feeding hogs and live stock, which normally consume about 85 per cent of our corn crop. Besides, if this were not so, the bumper crop of 1917 was so large that the remaining 71 per cent is not far below the average. Don't be frightened, therefore, by corn rumors, but buy and eat freely. And learn to make corn pone, and all the other "corn dishes."—United States Food Administration.

(Continued from page 350)
 ranged in order on tables, and a good hearty meal is enjoyed together at the noon hour. A short program on games, social visiting, and knitting by the ladies is the order of the day. An offering is taken for the benefit of the Ladies' Aid, which averages about five dollars. The attendance at these socials range from forty to ninety, depending upon distance and weather conditions which are not always the most favorable in northern New York. These social gatherings have proven so pleasant and profitable that it is unanimously agreed that they should be continued to promote the social life of the church.

A. C. E., PASTOR.

"The food administrator of North Carolina released many barrels of hoarded sugar. He and one man with 100 barrels of sugar in one place and 300 barrels in another, which was to be used in making wine. It was speedily put on the market and sold at low price. The people have responded freely to the meatless and wheatless days and to all demands made upon them."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Locust Grove, N. J., Manager
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McCall's Magazine and the Recorder

Beginning with the April number, McCall's Magazine will be enlarged, both in size of pages and in contents—bigger and better in every way. For two generations McCall's Magazine has been the fashion authority for a great many American women. To this feature is to be added some of the best fiction of the present day, and $7,000 a year is to be spent in this department alone in the new McCall's. For $2.45 we will send the Sabbath Recorder and McCall's Magazine one year's subscription. This offer is good only with the Recorder and until McCall's advances in price. Address the Sabbath Recorder, Plainfield, N. J.

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