The Seventh Day Baptist Missionary Society

is the agency through which the people of the Seventh Day Baptist Churches work for the cause of Christian missions including the Sabbath of Christ

Field of Work

It either wholly supports, or assists in supporting such work in China, Java, Holland, British Guiana, and the United States.

Sources of Support

It has a small income from invested funds that have been left as legacies to the Society; but its principal support for conducting this work is the voluntary contributions of the people.

Notes in the Bank

These contributions have been slow in coming this year, due no doubt to the many calls for financial help from the Red Cross, the Y. M. C. A., and other worthy objects. The Society is now being forced to carry notes in the bank at Westerly in order to pay the regular salaries to those who are carrying on the work.

An Appeal for Contributions

The fiscal year for the General Conference will end June 30. An appeal is made to the churches and to the people in general not to forget or neglect this important work.

Do It Gladly, Do It Now

If the people "have a mind to work" it will not be necessary for the Society to come up to Conference with a deficit due to a lack of expected contributions. Pass your contributions to the treasurer of your church who will forward them to S. H. Davis, Westerly, R. I. Or if that method is not convenient, send directly to Mr. Davis.

EDWIN SHAW, COR. SEC.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Northville, Kansas, August 22-27, 1918.

President—Frank H. Hubbard, Plainfield, N. J.
Vice-President—William T. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. Earl F. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Alva Davis, Norwalk, Neb.
Rev. W. S. Burt, Rockville, Md.
Rev. W. H. Greenman, Milton Junction, Wis.
Rev. W. H. Babcock, Plainfield, N. J.
Rev. A. A. D. Custer, Mich.
Rev. F. Randolph, Newark, N. J.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.
Rev. A. A. D. Custer, Mich.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Recording Secretary—Rev. W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Corliss F. Randolph, Newark, N. J.
Record Secretary—Asa F. Randolph, Plainfield, N. J.
Rev. W. H. Babcock, Plainfield, N. J.
Rev. W. S. Burt, Rockville, Md.
Rev. W. H. Babcock, Plainfield, N. J.

SABBATH SCHOOL BOARD

President—Rev. Edgar D. Van Horn, Milton Junction, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Assistant Secretary—Dr. Alonzo Beulah Burt, Plainfield, N. J.
Commissioner—Rev. Frank Hill, Ashaway, R. I.

BOARD OF EDUCATION

President—Rev. W. C. Whitford, Alfred, N. Y.
Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Assistant Secretary—Miss Mary A. Wells, Plainfield, N. J.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Dr. Albert S. Maxson, Milton Junction, Wis.
Secretary—Miss Carrie Nelson, Milton, Wis.
Assistant Secretary—Miss Missy Vere Forrest, Milton, Wis.

SABBATH TRACT SOCIETY

Secretary—Rev. Mrs. E. B. Davis, Ashaway, R. I.
Assistant Secretary—Mr. H. J. H. Babcock, Milton, Wis.

THE TWENTIETH CENTURY ENDOWMENT FUND

For the benefit of leaders in the work of the Church, especially in the work of aiding pastorless churches

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

Vol. 84, No. 21
Plainfield, N. J., May 27, 1918
Whole No. 3,821

Memorial Day

In 1918

With the entire nation practically mobilized for war, the War Eagle was seen in every line of work by which the cause of freedom may be served; with starred service flags, telling the story of patriotism, hung in a million windows where homes are under the shadow of this World War; and with the ever-thinning ranks of the Grand Army of the Republic marching toward the soldier's last resting place, Memorial Day in 1918 will take on a new significance.

More and more it is coming to be seen that this war is not being fought by armies alone; for the nations behind the armies—farmers, mechanics, machinists, bakers, housekeepers, and even the boys and girls among us who fought and sacrificed in the Civil War and in the Spanish-American War, are called upon to give up their sons and daughters to preserve the same principles for which they themselves suffered.

As the Grand Army of the Republic gradually pulls its leaves from among the living, there must necessarily be a change in the character of Memorial Day, and never has the occasion for such change been more marked than in the present year. We do not wonder, then, that leading educators are working into their programs for Memorial exercises appropriate material relating to the present war, designed to strengthen the spirit of patriotism and beget genuine loyalty to our institutions.

A friend has sent us the Memorial Day Annual of the Wisconsin School. It has 78 pages of matter especially for Memorial exercises. There are addresses, songs and stories that can not fail to educate young Americans in our schools along lines of loyalty to our country.

Our friend, Hosea W. Rood, patriotic instigator of the G. A. R. for Wisconsin schools, has described the story of the "Old Wisconsin Battle Flags," and the famous "War Eagle," which make most interesting reading. If we had room we would like to give both articles in full to our boys and girls. The story of the War Eagle must wait till some future day. In this issue of The Sabbath Recorder we give Brother Rood's "Wisconsin Battle Flags," and "The Boy and Girl Soldiers of 1918," by R. B. Pixley, of the State Council of Defense.

A Peculiar People

The Israelites were a peculiar people. This was said of them always in a good sense, and the things that made them peculiar were regarded as their strongest assets, their most commendable characteristics. The fact that they worshiped Jehovah the invisible God is usually regarded as the one thing that made them strong; but this is not the only peculiarity that helped them to stand true in times of adverse influences. There was a strong fraternal spirit which united the tribes and gave them unity as a people, and which caused them to make such humane and elaborate laws providing for the prevention of poverty and distress as did no other nation. It was this fraternal spirit, this bond of brotherhood, that had as much to do with making them a peculiar people as did their worship of God. This fact is often lost sight of, and many people imagine that monothetic belief alone made Israel strong before her enemies.

As long as this spirit of brotherhood existed, the Hebrews were able to bear before all foes. But when jealousies and misunderstandings began to break up the fraternal feelings between the tribes, Israel began to weaken. And when the families lost the spirit of brotherhood, they were no longer a peculiar people helped of God, but sank to the common level of their surroundings and went swiftly to their doom.

This fraternal spirit took on new life in the early Christian Church. The apostolic institution was also regarded as a body of peculiar people characterized by their fraternal spirit and practical helpfulness.
They grew mightily in the face of many foes, largely because of their brotherly love which compelled the world to say, "Behold, how they love one another!" The church was then in very deed the light of the world as a practical and helpful brotherhood.

One great weakness of the church today is due to loss of the helpful brotherly spirit that actuated it in early Christian times. The church should be the truest exponent of democracy. In it there should be no distinctions between rich and poor, and the spirit of love should make its members helpful and tender one toward another. The modern church comes far short of exhibiting this characteristic of the early church.

Up-to-Date Methods Needed

If the church is to measure up to the standards of New Testament times, it must adopt up-to-date methods and feel the helpfulness, communition must be carried out with new conditions. There might be a system of benefits for helping the household of faith in the trials of life. If the church had a sick benefit, an accident benefit, an old age benefit, a death benefit, and a plan to help the brethren in emergencies, thousands would not be driven into various beneficial orders. The plan of allowing its members to apply for admission to the church would become all the more spiritual and helpful to all. They would find in the church of Christ the brotherly help needed and, added to that, the spiritual uplift that brings the soul into communion with God.

The plan of allowing its members to retire, and the point of view of the present before "charity" is doled out to them is no credit to the modern church. When sickness is costing more than the income, it is unfortunate that church members must look to their lodges for help. Why can not the church be a mutual benefit society as easily and as successfully as the lodge can, and that, too, on the same business principles? Such an idea is in harmony with modern conditions would exemplify the true spirit of brotherly love which actuated the early Christian Church. An ethical and practical church would become all the more spiritual and many obstacles to Christian growth would be removed. It is certain that helpful spirit and the right kind of church now it meets the demands of the days that are coming.

Christian Manhood

True Christian Essential to Usefulness

Christian manhood is essential to usefulness. Manhood is attractive even to the worldling. In the midst of darkness and sin it is like a clear bright light to lead men safely home. Christian manhood reveals Christ to lost men, and its possessor will help others to glorify God.

Every man has a right to demand of us that our religion make us better, but promote the happiness of those about us. Love and a charitable spirit ought to be more inspiring, more beautiful, more attractive in one who gives himself to Christ. If a Christian lives in such a way that people seeing him and hearing him are turned away from God he professes to serve and are repelled by the hard, unsympathetic, or impertinent, or domineering manner, we may be sure that Christian manhood is wanting here. If a Christian feels called upon to exercise dictatorship over every man's conscience in a way that is inconsistent with individual freedom, no matter how sincere he may be, he is lacking in the essentials of Christian manhood. "There are innumerable men who may conduct themselves in the name of Christ and yet appear most un-Christian. We do not always realize that we really are, to the world, just what we prove ourselves to be in the smallest and no matter who. Lacking the spirit of courtesy and respectful deference for the feelings of others, essential qualities to Christian manhood, a man is sorely handicapped in his work of saving men. And the chances are that such a one will drive more souls away from the kingdom than he can ever bring in.

Commencement Week Notices of Alfred

At Alfred commencement exercises are just at hand. The time, June 8-12, is fixed one day earlier in the week and a week later in the month than usual. This places the college exercises just between the Central and Eastern Conventions. The delegates to the associational gatherings to visit Alfred during commencement week.

In an earnest plea for a large attendance of the alumni and friends of the University we find the important matter of the work of Alfred University is hindered by the Great War, we would not have it otherwise. We are proud of our undergraduates who have given up their classroom work to fight on behalf of the cause of truth and liberty, and we are proud of the still greater number of graduates and former students who have left their private interests at the call of country and humanity. A list of Alfred men in the war has been prepared, and will be mailed upon request.

Rev. Royal R. Thorn gate

Rev. Royal R. Changes His Pastor Thongate, contributing editor of our Young People's department, has moved from Scott, N. Y., to Salemville, Pa., and all communications intended for him should be sent to the new address.

He entered upon pastoral work there early in May and is well pleased with his new field of labor.

A MESSAGE TO THE TWO BOARDS

[Three and a half months ago the following message to the Tract and Missionary boards was read in the meeting of the Tract Board and held by the Board of Trustees during the quarterly meeting of the Missionary Board. The editor, feeling sure that the message would do good if allowed to reach its destination, sent it to the Board Main to that effect and received his consent to publication after it had gone to the two boards.]

We do not see how any loyal Seventh Day Baptist can long be touched by this letter. It is a clear and sure explanation of a matter that has, unfortunately, been misunderstood.

—Ed.

Members of the Tract and the Missionary Boards,

Rev. Edwin Shaw, Secretary,
Rev. T. L. Gardner, Editor.

DEAR BRETHREN:

It will be esteemed a great favor if you will listen to an "open letter" now in the hands of Secretary Shaw; and to this epistle, also.

I. The grounds on which I build my doctrine of Sabbath-keeping are not of recent origin, or novel. They are found, for example, in Matthew 17:24-27, and Jeremiah 17:23-24. The late Wardner C. Tittsworth told me that an article of mine in the Recorder held him to the Sabbath. Edwin H. Lewis wrote to one of my critics that my point of view had kept the work of the Southern Presbyterians hold extreme views as to the separateness of Church and State. For example, they do not like to have the Federal Council of Churches maintain a branch office in Washington, and have so much to do with Government affairs,—as in the appointment of army and navy chaplains. On this account they have talked of withdrawing from the Council. But, at the quadrennial meeting of the Council, in St. Louis, December, 1917, they endorsed the privilege of presenting a formal protest and statement of their convictions. This suggested to my mind the probable wisdom, and justice to ourselves, of a similar action by our own delegates. The record and explanation of what we did is in the Recorder for February 4, 1918, pages 137-138.

The members of the Federal Council understood perfectly well that we did not entertain the idea of any change in the present observance; but that, being granted the privilege of presenting in a formal way our views, we saw no reason for keeping up our contention against its adoption by the large majority of the delegates.

It is most unfortunate that our own denominational brethren do not also understand us. At any rate the expressed judg-
ment of the Council has been that we are loyal to our convictions, and at the same time to take the trouble to

The first part of the last paragraph of our paper on page 138, is, I suppose, a Christian truism. Now as to the last part:

The Secretary of the National Lord's Day Alliance affirms that there is only one religious rest day, namely, Sabbath Day. Our view is that God, in Hebrew religious thought and history, and in the teaching and practice of his Son, always had a large measure of sympathy with Sunday. The following statements are a fair summary of the principles of religion. In connection with the recent announcement of the Council's Executive Committee, I have occasion to assemble definitions of democracy given by high authorities. One of these definitions came from the Federal Council itself, by way of its Commission on Christian Education, whose report at St. Louis was considered a remarkably comprehensive and able paper. The following statements are a fair summary of the definitions. Democ-

Now I will be willing to rest the case with the first sentence,—"It is understood that this report is to be interpreted in full harmony with the principles of Christian Democracy." In connection with the recent writing of a paper on "Religion and Religion" for a meeting of our University Faculty. I had occasion to assemble definitions of democracy given by high authorities. One of these definitions came from the Federal Council itself, by way of its Commission on Christian Education, whose report at St. Louis was considered a remarkably comprehensive and able paper. The following statements are a fair summary of the definitions. Democracy means free religion in a free State, Church and State are not opposites; but they are in distinct and separate realms. The State can not teach religion, or enforce it. The State confuses its need of God-fearing and man-loving citizens; but that the Home, the Church, and the Free Christian School, must furnish them. The Federal Council has been charged with underhand dealing with me, and I have been accused of having led it into "compromise." Permit me to deny this double charge; to say that in my judgment my actions leave no room, if justly inter- preted, for any legislation beyond a recognition of the faith and love, which God gives us, strengthened.-Edward B. Pusey.

What Democracy Would Face If It Lost the Fight

1. "The Collapse of Civilization in the Next War"—Franklin H. Giddings
2. "Armament and Taxation"—Leo Strauss
3. "A War Basis for Business and Labor"—Henry Ford
4. "A Subordination of Democratic Freedom to a Prussian Dictatorship"—Lyman Abbott
5. "A Less Liberal World"—Charles Evans Hughes

A Program for Constructive Patriotism
1. "Fighting for Peace"—Henry Van dyke
2. "The Goal of the War and Service"—Lyman P. Powell
3. "Mobile Home of the American"—Charles R. McBurney

A League of Nations—America's Responsibility
2. "Commerce and the Mailled Fist"—Charles L. Faust
3. "The Only Peace Worth Having"—John Sharp Williams

The Sabbath Recorder
For several years the Tract Society has been promoting a denominational Rally Day. It has arranged an active program, published it in the Sabbath Recorder, and sent leaflet programs to churches and Sabbath schools. It has done this only in the interests of obtaining a loyalty for the Sabbath, giving stimulus to a study of the Sabbath, and increasing the Sabbath affordability as a people for a better observance among ourselves of the Sabbath and a spreading of the truth to others. More and more of our churches and the various organizations of the churches are coming to observe this denominational annual and many shall be glad to have reports sent to us telling of how Sabbath Rally Day was observed this year by the churches.

The Conference year is drawing to a close. June 30 will soon be here. The annual reports of the treasurers of the societies will end at that time. If the people come on now at once, and “have a mind to work,” sending in the delayed contributions, and making even new and larger offerings for our work, then it will not be necessary for our reports to show that we are carrying notes in the bank to meet our regular monthly bills. Remember, too, that we have an unpaid obligation this year because of the low rate of exchange to Shanghai. This will have to be met. And now, before the year closes, is the time to meet it. The Missionary Society May 1 was not carrying any bank notes, but large bills are coming in just now for supplies for Sabbath Recorder stock and the printing of Sabbath literature, and there is likely to be a shortage before June 30.

The vacant house decays soonest, and the watch or the man that is kept running last the longest and is of the most service while it lasts.—The Christian Herald.

Oahu, of the Hawaiian Islands group, has been put under prohibition by the President, at the request of the War Department.

THE SABBATH REFORM

SABBATH IN THE HOME

Treatng Sabbath Eve Wisely and Well

ALICE ANNETTE LARKIN

(Written for the Sabbath evening prayer meeting, Rally Week)

It was late afternoon. Out on the Little Joppa road a half dozen heavy wagons and trucks rattled and rumbled away from the village. On the baseball ground a few rods down the street a score of hilarious boisterous voices yelled as though the winning of the biggest game of the season depended wholly upon the lung power of the rival teams. In the orchard back of the little brown bungalow the youngest member of the house of Collingway slept quietly in the worn, old carriage that had already done duty for five other members of the family, while his nine-year-old sister kept careful watch over him. The air was sweet with the scent of apple blossoms. Pink and white and fragrant they grew on every hand.

May in all its beauty, Blue sky far above, Soft green grass to walk upon With flowers in our care; Buttercups and dandelions, Scattered all about, Flowers, turn and turn again— The earth had blossomed out.

The mother-of-six picked up the last pair of stockings and sank wearily back in the big chair while looking out the window. "It's too pleasant to stay in the house another minute," she thought as she pushed one hand far down in fourteen-year-old Billy's brown stocking, "but I must keep the asparagus warm." She told herself that the children were not so fussy about it. And I must fix the lining in Billy's coat before sunset. I'm sorry I promised Mrs. Blake that I would stop for her when I went to prayer meeting; for I simply can not go tonight. Supper will be late, and there are a dozen and one things to do between now and bedtime. I'm afraid Pastor Duncan will get discouraged if somebody doesn't go. I'll try to get the last week and twelve the week before.

It had been a strenuous day, and the mother-of-six was so tired she could hardly take the necessary stitches in the brown stocking. Billy was hard on stockings.

Added to the tiredness was a bit of worry. Perhaps she had not been patient enough with Constance that morning. To a sixteen-year-old girl it had seemed such a little thing to ask—only to be allowed to go to Mapleton that evening with a few of her friends and see "the Line Alley" in moving pictures—it was such a bright, clean story. Yes, Constance knew it was Sabbath evening of course, but really, the sun sets so late now, and she could go to the first performance and leave early, so it would make but a small bit of difference. And half of the girls in the high school were going.

"Why, mother, you are altogether too strict," Constance had said as she stopped in the kitchen for one final plea before starting for school. "The Dexters and Smiths and Richardsisons don't think it's wrong. Please, mother, just this once.

"I'm sure it hurt me fully as much as it would have if it did Constance to be refused," the mother-of-six thought as she threaded her needle for the third time. "She has so few pleasures. I can't seem to make the children realize what a heritage it is theirs. I must think of what it means to be a member of a small but loyal denomination, but poor Dick, I'm afraid this war will work havoc with many of his convictions. An older person than he hardly knows what war is, and this Sabbath question is being dismissed so lightly. I sometimes tremble for the future of our people. Yes, I know that Dick and Constance and Billy are proud of our little church and community, but then I fail to understand how those who keep right on ignoring the true Sabbath can prosper—indeed they seem to have far more than we do.

By this time the brown stocking was neatly mended, and the mother-of-six hastily tucked it away in her workbasket. Billy's coat lay across her lap, ready for the first thing in the morning but she did not take it, for suddenly Billy had come forward and put his arms about the street and into the house, a broad smile illuminating his round, freckled face. In his right hand he waved a bit of white paper.

"A letter, ma, to Dick, mother," he cried as he tossed the envelope into the hands that were waiting to receive it. "And say, we beat the Mapleton fellows all to smithereens—and our room went over the top with the Thrift Stamps—wasn't that going
THE SABBATH RECORDER

It was a long letter—in fact the longest one Dick had written since he left home nearly a year before. Mrs. Collingway read it through twice. Hastily she brushed away a thought of the little brown bungalow in which she and the boys and girls in the second grade had spent so many happy hours while Dick was away at the camp. And she remembered the lesson she had written on the back of the envelope that morning. She had written it while she was waiting for the telephone operator to give her the number of her girl friend on the eastern shore. "If you were wearing the new dress she wrote about, I know, you would be using the best dishes. The rhubarb and asparagus must be fit now and you'll have some of either or both if you come by on the way back. Will you call at prayer meeting? I wonder if you will throw verses at each other the way we used to. Billy caught me on 2 Timothy 2:15, I remember, but he couldn't quote Isaiah 53:6. That was a great game—don't you think? I hope Billy and Connie will be wearing the new dress she wrote about, Mildred picked the flowers, I know, and the baby reached out his little, fat hands to sit here in the Y. M. C. A. and win look out if he had your eyes.

"A fellow thinks a lot out here. We can't keep the Sabbath very well in the camps and treens, but I believe it means more to me than ever before. It was always a happy day at home but it's not quite the same now back as I can remember. When I was a little tad I know I used to ask about once in so often, 'Is it 'most Sabbath Day now?' You and father must have worked hard something to make it a day to look forward to. Maybe I didn't appreciate all your efforts then, but I appreciate them now. And Billy and the others will appreciate them some day,"

in her drawer was a lovely blue ribbon she had been saving for Constance's birthday three weeks hence, but there was no need of saving it then. It was needed now to accompany the new dress, and to help smooth away the little hurt place in the heart of the eldest daughter.

"Yes, everything should be as Dick remembered it. And if future years Con­stance and Billy and Mildred and the baby could look back and say, 'You have always made the Sabbath a bright spot in our lives, mother,' she would be content.

It was eventide. In an old white church on the Little Tama road a minister rose to announce his text. On either side of him stood a great bunch of yellow and white flowers. In the open windows came the scent of pink and white blossoms. There were many people in the room, more than the minister had seen there in months—old people, young people, boys and girls. A telephone can do wonders. A newspaper fell from the plant shelf where it had been left for several days before. In stooping to pick it up she said, 'Say it with flowers—the lovely spring blossoms will carry your message wherever you wish to go.'

Out in the orchard the pink and white blossoms on the old apple trees that some one had planted long before there was ever a thought of the little brown bungalow that father and mother built the new one, the little girl who was too busy to play by the little Joppa road. Dick had spoken of the daffodils and jonquils. Why were there so many of them in the garden and not one in the house? From the little girl who was too busy to play by the little Joppa road. Dick had spoken of the daffodils and jonquils. Why were there so many of them in the garden and not one in the house? From the mother—of six called to her youngest daughter. "Billy will look out for the baby," she said, "while you pick all the daffodils and jonquils in the big bed. We need some for the dining table, some for the living room and a couple of nice, big bunches to take to the church when we go tonight. There wasn't a flower in the building last week."

The tiredness was all forgotten. With fingers always so full of mischief, Mrs. Collingway removed the worn old tablecloth and put in its place the beautiful doilies she had long ago dedicated to this use. Mildred came in after a few minutes and set a bouquet of yellow and white blossoms in the center of the table. Then her mother sent her to the pantry for the little jar of choice cakes she had put away for the guests who were always dropping in unannounced. Upstairs near the window where she had placed them when she was away at camp, the baby reached out his little, fat hands to sit here in the Y. M. C. A. and win look out if he had your eyes."

MILTON CHURCH—ANNUAL REPORTS

The year book of the church and socie­ties at Milton, Wis., has just come to hand, and we gather from it several interesting financial items. The church budget amounted to $2,000; the denominational budget for the church was $1,006.14; the entire church expenditure for 1917, plus the balance in the treasury, amounted to $4,060.80. The Baraca Bible-class gave $10.84; the Benevolent Society raised $42.82; Circles No. 2 and No. 3, $69.54; Men's Brotherhood, $85.38, the three En­deavor societies, $135.15; the Sabbath school, $358.10; and the Philathea class, $18.05.

The report shows a net increase of three members for the church.

Pastor's Report

By vote of the church the pastor was granted a year's absence to work in behalf of Milton College, the times of such absence to be arranged in consulta­tion with the Advisory Committee. He has given the church about three months of service this year in order to give this at times when it was most needed. The church having failed to secure an acting pastor to serve continuously during his ab­sence, different men have been employed from time to time. Special and grateful mention should be made of Rev. W. D. Burdick, who has given valuable service for five months, and to Rev. J. L. Skaggs who was with the church one month.

The pastor expressed a deep appreciation of the splendid loyalty of the church workers who have so ably filled their places this year and kept the work moving forward.

Lester C. Randolph, Secretary.
A VISIT TO FOUKE, ARK.

Dear Brother Shaw:

I have just come from Fouke. While waiting here to meet Brother J. T. Van Horn who was to reach here tonight from Little Prairie I will write a little concerning the trip I made to Fouke. I reached there last Wednesday. While there I spoke in the church three times—the Universalists church used by our people at this time—addressed the students in our school, attended the Mission Study class conducted by Pastor Babcock, attended our Sabbath school, heard a good sermon on the subject of "Mothers" by Pastor Babcock at our regular service Sabbath morning, and visited all of our people in and near the village.

It was nearly fifteen years ago that I visited Fouke before. Brother O. U. Whitford was then secretary of the Missionary Board. He and I traveled together a long way in the train before reaching Fouke for attending the Southwestern Association. We slept together in this city, and then roomed together in what is now called "The Hall" at Fouke during the association. This building has been the home for the teachers in the Fouke School. When the school building burned last fall, Principal Fred Babcock, Mrs. and Miss Godfrey, who were living next roomed together in what is now called "The Hall" at Fouke during the association. This building has been the home for the teachers in the Fouke School. When the school building burned last fall, Principal Fred Babcock, Mrs. and Miss Godfrey, who were living in this home, just vacated two rooms in either end of the house, and these have been used ever since the second day after the fire as schoolrooms for the students.

But I need not review these matters. I simply want to say that I admire the spirit of courage and faith in the mission of the Fouke Church, teachers, and students, who made it possible in the face of that dreadful disaster for them to lose but one day of school. After having been absent from Fouke for almost fifteen years I can only see evidences of marked improvement in almost everything there. There was no depot in Fouke when I was there before. It was when I boarded the train at the wagon crossing there I bid farewell to Secretary Whitford till I meet him in Glory Land. There were but few homes in Fouke at that time, and nearly all of these were very poor. Now there are many more and very much better. The town and country about are greatly improved. Our people have been forewarned to change and modern movements. The church and the school have worked together for best ends. The signs of Christian culture and refinement seen in the young people, and the evidence of consecration on the part of the church, the people, and the school makes me glad that our departed Brother J. F. Shaw dared to plant a Seventh Day Baptist colony there, and that Brother G. H. F. Randolph established the school, and that they have been so successful in the high Christian ideals during these years.

I heard nothing but words of highest praise for the teachers there now. I tried to get Brother Babcock to see that one might be called a "slacker" for leaving a place of such grave responsibility as is filling there in the church and the school for a place in the great World War before the Government calls for him there. The government says that such men as he are worth more in the fight for liberty when filling their place here than they would be in the ranks "somewhere in France." But he seems to feel that he must go to the war. He will have to follow his conscience.

Probably Miss Godfrey will serve as principal of the school very successfully another year. They think they have one other teacher practically secured, but they will need two more. The new school building is far from being completed yet. But it will probably be ready for the opening of the new school year. It will be a good building. Just now the church is not planned to have a teacher next year... I fear this may be a mistake on their part. They are a splendid people. We ought to thank God for what they have done and are doing.

D. BURDETT COON.

Texarkana, Tex., May 14, 1918.

To be asked frequently to give to benevolence is a very subtle compliment. There are plenty of people who are never bothered by that way. But you wouldn't change places with the tramp nor trade reputation with the narrow person in order to secure their immunity.—The Continent.
"Oh, what a scene!" exclaimed Miss Barney, one of the vistors. "Look up north, — what hills do we see in the distance?" she inquired.

"Those, replied the host," are the Deerfield hills way north of the city of Utica. They are on the other side of the Mohawk valley. Way this side, though you can not see it, is the Saquito Creek with factory villages. And way over that hill, a little south of west, is Brookfield, called also Bailey's Corners and again Clarksville from the Clarkes who settled there. They are a numerous family, and trace their history back into England over three hundred years. Down there, three miles to the left, is Leonardsville, and four miles farther is West Edmeston, often called Coontown. And so on down the valley which takes a turn to the east, a bit so you can't see the other villages.

"I heard you speak of the 'Projector,' didn't I? What do you mean by that?" asked Miss Barney.

"Oh, that lightning-rod projecting rock we are on. Eunice dubbed it that once when we were up here — courtiring," replied Mr. Wells, laughing. "Maybe you'd like to bring some one up here and get a vision.

"'Visions nothing,' she retorted, 'I'm destined to old-maidship, and to wear a white cap and do charity work.'

"Well, that is a thousand times better and will bring more happiness than to be hitched up with some old stick who drinks and smokes and sweats and does nothing but hunt partridges and skunks," said Mr. Wells. "If you have to tolerate profanity, get a parrot, and if you want to have a tobacco ninny, get a monkey and teach it to chatter and do tricks and be dressed by natty lips and then smell nicotine.

"You are a 'reformer,' are you, Mr. Wells? They are not fashionable yet in this country, but I, too, have a vision of a time when they will be very unpopular in decent circles, and men will be clean and up to the standard they want women to have. But we'll not discuss that. Look off there across the river. Is that a tumbled-down log house and a wreck of fireplace and chimney standing stark and alone? Some pioneer must have deserted it and gone back to Connecticut. Did you see it before the taste?" (Out west sounds queer these days, one hundred years after the settlement of the Unadilla valley. Even Nebraska is not "out west" any more.

"Konrad is a 'reformer' in many ways, Miss Barney," put in Mrs. Wells. "There is no end to his notions, as the neighbors say. You notice our log house is out in the open with only two trees near it. When he built it he said the proverb is that where the sun does not enter a rector is coming, while the Germans say that the funeral coach comes twice as often to the shady as to the sunny side of the street. And you may have noticed that our kitchen and bedrooms have large windows. Konrad says the baby shall not be a pale, puny, weak plant growing in the shade, but in the sunlight he will take on color and become hearty. I don't know where he gets all his ideas, so contrary to the practice of the times.

"Up here on old Markum, I have often told you, Eunice."

"I can't see how this mountain can give you a vision, Barney, Konrad, or Eunice."

"That's not difficult to explain. Here, sitting on this Projector and looking off I get the 'far look' into the future of our country and of our lives, I study causes of present-day troubles and think out remedies; look at plants and see if the sun shines and rain do for them. What would they be in constant darkness and without pure air? Look at the 'cattle on a thousand hills.' Suppose we had them shut up in a pen with doors all tight and every crack stuffed with rags? Now I'm thinking we ought to treat our babies as well as we do the cows. Give them plenty of outdoors and sunshine and air and let them see and smell the flowers, get acquainted with God's great world. Some of our 'forebears' lived in trees and caves wide open, it is said, and they never had fevers and whooping cough and smallpox and measles; but soon they began to build houses, and built them so as far as possible from sunlight and to avoid the horrors of fresh air, and then — well, I need not multiply words. My vision leads me to start a new line of posterity and I look ahead a hundred years to see results of present wise living. One of the old Jewish wise men said 'he is not troubled, or worn to that effect, over a prophecy regarding the fate of his son, for it would not come in his life time. The old brute! Was he not responsible, as the second commandment puts it? I'm concerned for my grandchildren, for I am responsible in a great degree for their fate, good or bad. They may be in the Stock Market and flabby from their dark warm houses, and when they go out into the cold they will suffer. Look at Eunice's rosy healthy face, see her arms bare and handsome. Being exposed summer and winter to all sorts of weather and to the sunshine toughens her and she is immune to cold and heat. The old Indian was almost right when, on being asked if he was not cold, answered, 'Your face cold? Indian all face.' Then, too, water is so plentiful and pure, but so many are beginning to be afraid of it or too lazy to use it. Now there is Mrs. Jenks over the hill back of us; her children are as dirty day and night as her pigs in the pen and when they come in to dinner they never wash and their mouths are pasture grounds and their hands and face cold? Indian all face.'"

"And you may have noticed that our kitchen and bedrooms have large windows. Konrad says the baby shall not be a pale, puny, weak plant growing in the shade, but in the sunlight he will take on color and become hearty. I don't know where he gets all his ideas, so contrary to the practice of the times."

"Yes, if you wish. But I want you to see the Plainfield hills while you are here, and 'Noah's Rump.'"

"What is that?" asked Miss Barney.

"I do not know what gave it the name, but it is a hill way back east of town and when there you can look all over the country. It is probably higher than Markum but not steep and is a hill on a hill."

"I suppose the valley here was settled first," said Miss Barney.

"Oh, no. The early settlers were afraid of malaria and so went way back on the hills and took cheap land while the rich valley was settled quite late," replied Mr. Wells.

This ramble of Miss Barney and the advanced thinking of Mr. Wells as they sat on the Projector and walked around the mountain and back home made a new experience for her and the effect of his words was to be seen in years to come. She saw that here was a man with truly a vision of the future, and as she studied the matter and saw the wisdom of what he had said, there came to her also a far look. She was quite aware of the condition of the race. There was much prejudice and great ignorance to combat. They were a good people; they were religious; they were strong. But they were sure to become weak and diseased and immoral if ignorance of the laws of health continued and a higher stage of civilization, as it was called, continued as it had begun. Mr. Wells kept having visions, but he did not claim inspiration or organized no religious sect. It was simply plain common sense, that any normal human being can cultivate and use when he stops to think and observe.

If the grandchild went to college and became more than an average man, the grandfather must help him before his birth, and
**THE SABBATH RECORDER**

so he must help the father of his grandchild. But the help must not be to his hurt, like that of the father who works his boy's sums for him and then lets him take them to school, to be accepted by the teacher, and the boy has thus been taught to deceive and steal later on. How do boys become bad? Not from heredity. That old notion is exploded. Jacob Riis said: "There is only one kind of heredity I recognize— we are all children of God. There are no bad boys given to us. We make them bad." (To be continued)

**DOGS IN THE ARMY**

There are now approximately 3,000 dogs in the various departments of the German army. They have been trained by the German Red Cross Dog Society. These war dogs have learned to obey commands given both by word of mouth and by pistol shots. They act as camp guards, trench sentries, scouts, and aids to Red Cross workers recovering the wounded on the battlefields. The stronger are used for hauling.

The French use many dogs for these same purposes. They also found the dogs of the greatest service for drawing sleighs carrying supplies through the mountain snows of the Voges when there seemed no other method of transportation. After the snow melts the dogs draw heavy loads up the steep grades on a narrow gauge light railway.

Some of these war dogs have been so trained that in traversing a field after a battle they would run after a man and soldier, but bark loudly when they discover one wounded, returning to their kennels for assistance and leading the way back to the injured man. Surgeons and stretcher-bearers follow them back.

Not all of the most valuable dogs in this present war have been of high degree. Thousands have been just "plain dogs." It's what he can do, not whence he came, that makes a dog or man worth while.

**FOR OUR PEOPLE GOING TO BATTLE CREEK**

The Battle Creek Seventh Day Baptist Church is still closely connected with the Battle Creek Sanitarium. We come to you with a similar request to that of one year ago. Any one wishing to refer to that "Request from the Battle Creek Church" will find it in the issue of June 11, 1917, p. 744.

We desire to get in touch with any one coming to our city who is in any way connected with us or who is at all interested in us.

We would be glad to be the first ones to greet the newcomers at the railroad station when they arrive. Our aim and purpose is to have such ones entertained in some of our homes for at least the first meal on reaching here.

That we may be able to carry out this plan, visit our pastors, or some other interested persons, please notify Mrs. D. Burdett Coon, 124 Ann Avenue, Battle Creek, Mich., when you know of any one coming here for employment or otherwise.

It will be necessary for us to know on what road and what time people will come for we have many trains on each road during the twenty-four hours.

Will you please co-operate with us in this little service for our Master?

**WOMAN'S WORK**

**THE MOTHER IN THE HOME**

**MRS. ALFHEUS B. KENYON**

(Written for the Amandite Club, Alfred, N. Y.)

The changed conditions of women, today, make it rather difficult for one who has not changed in her ideals concerning the duties of a mother, to write a paper that will be acceptable as appropriate to the times.

I do not believe that the mother is not the proper person to bring up her children. The Theosophists believe that, because of too much love, the mother will not have the judgment or wisdom to properly train her children. They have an institution for relieving the mothers of the care of their children.

Of course we all know that there are mothers, among the rich as well as the poor, who are totally unfit for care of their children. It is, therefore, a great blessing that the indispensable elements have been provided for, otherwise than by the home. But it is painful that the charge has been made, and truthfully, that the American home, the very heart of society, out of which are the issues of life, is falling farther short of its moral and religious opportunity than any other social institution. Of course, there are cases, many of them, where a mother has to be away all day to support herself and children. The street will have to be the playground for these children, with no care except that of an older child. Also there are mothers who devote all their time to fashionable pursuits, or society interests. For the children of such mothers it is fortunate that family life can be farmed out; that there exist such things as boarding schools, and summer camps, and the school which takes charge of the child from morning to night, supervising its play, its exercise, its "home study," as well as its recreations.

I have prepared my paper, however, with the supposition that most mothers are capable of caring for their own children. I have given you my idea of what a mother should mean to the home if she has com-

mon sense, good morals and common ability.

"The noblest thought my soul can claim, The holiest words my tongue can frame, Unworthy are to praise the name More dear than all another, The blessed name of mother."

"A mother’s love—how sweet the name! A noble, pure and tender flame, And kindled from above, To bless the heart of earthly mold; The warmest love, that can’t grow cold,— This is a mother’s love."

The home in which I would speak of the mother is not necessarily an elegant one, with beautiful decorations and fine furnishings, but a place, be it ever so humble, where a man and woman, with pure minds, hearts and bodies can make a happy home.

"We can not grasp sunshine, or measure out air, any more than we can weigh and measure the influence of the quiet brooding spirit which makes the home."

Husband and wife should be comrades, sharing joys and sorrows with self and pleasure. There should be no secrets between them—but such a thorough understanding of the affairs of home and business that each can help the other if occasion requires. They should live for each other and for God. Living for God includes the whole world. In such a home I would speak of a mother, for it is she and her comrade that I am to talk about.

What a world of opportunity and possibility there is for her when she realizes that she is to become a mother. Every word and act of hers may influence her child’s future. When she clasps the perfected form in her arms and looks into the innocent face and trusting eyes, she can realize that she is to be initiated, in word, gesture and deed. She is to be the guide of this sacred being until maturity of body and mind will give it knowledge of right and wrong.

The months of helplessness, the first tottering steps, the many childhood experiences will require patience and endurance. From the time that a child looks understandingly into the mother’s eyes, she may begin a comradeship that should last through all time and eternity.

Think of the helplessness of a child! Everything to learn. No knowledge, even of words.

A mother cannot afford to trust that
precious giving of knowledge to any one not realizing the sacredness of the task.

Frebel said, "Give me the first ten years of a child's life and I will tell you what its future will be."

The growing child gains much of its knowledge from asking questions. A mother should answer every question with honesty and truthfulness. What a happiness to tell the child, when it looks into its mother's face with the great question of life, "Mother, where did I come from? Where did you get me?" "Why, my child, it is one of the most beautiful things in the world that you always belonged to mother. God gave you to me, and he let you grow in mother's body where she could care for you, and always be thinking of you. When you were grown to be a perfect baby, he let mother take you in her arms to care for you until you are large enough to care for yourself. So you see your mother loves you best of any one in the world, and you are to come to her in your joys and in your sorrows. You are to ask her about everything you want to know, because mother will be glad to tell you."

Here is the opportunity to tell a child more about God, and how he made everything in the world. Tell it about the birds, how they came to life in an egg, which was kept warm by the mother's body; about the flowers, which came from little brown seeds kept warm in the mother's body. The mother should never forget that the little child's troubles are just as serious to it as the greater troubles of grown people are to us. The little waves of the bay are as hard upon the little boat as the great waves of the ocean are upon the big ships. Many a child suffers acutely from sorrows that come, in which it finds no sympathy. Blessed are the children who always find a sympathizing comrade in their mother. Such children seldom go astray.

When a child begins to go to school, a mother should listen to its accounts of things that have happened, and never consider them of small importance.

In this very companionship the mother finds many opportunities to approve a right word or act, or direct as to thoughts and impressions, which she might miss if she refused to listen to her child's accounts of things in the world, and consider them of vast importance to her child, who is gaining its first impressions of life in the world. Would we launch a beautiful ship out on the wide ocean without chart or captain to let it have its own experience, and perhaps unguarded? In the distance is an iceberg, over yonder dangerous rocks and huge breakers. How cruel to send it out uncharted and unaccompanied! Far more precious are the pure souls and bodies given the mother by the perfect builder, than a child was given to be the captain, with her heavenly Father as the guide.

Of the first fifteen years of the child's life, at least five are spent entirely in the home with the mother, and out of the 8,760 hours which the child has to spend in that home, usually spent under the guidance and care of the mother ; fewer than 1,000 hours usually being spent in school. What then of the responsibility of the mother to educate her children? First of all, the influence of the home. It must be full of activities and interest. It must be vital, personal and sincere. It must be true life and not something simply having the appearance of life.

From the time a child is born, a mother with understanding eyes, obediently should be taught, and a regard for the rights of others. Much is gained by giving a child something to take its attention, something to do, rather than to let it what not to do. A very young child can be taught toy's of a useful type, which will give it ideas of work and helpfulness. A little girl, two or three years of age, can be given a toy broom, a swab, a cradle, spin, etc., and really taught miniature housekeeping. Soon a pair of pointless scissors may be given with which to cut pictures, dolls, their clothes, etc., teaching accuracy and the use of tools.

Mechanical toys can be given at an early age to a boy, teaching constructiveness and invention. A mother can thus gain an idea as to how her children can best be entertained and instructed.

Every child should have at least a corner which belongs to it—and at an early age it, if possible. The idea of responsibility in helping should be early taught. A love for home will give a common interest in doing something for it. It is a mistake to pay a child for doing things in the home. It should be given some regular duty to do, which it may feel a common interest in the home duties. It also is well to give a child a small sum of money each week, that it may learn the use and responsibility of money, and also to keep its own accounts. Many a child will become interested in earning money and with some small apparatus do much to help itself. I have in mind two boys who developed a taste for usefulness—one, by having a small printing press, and the other to buy a larger press, and with which he made himself very useful. The other had a corner in which to experiment in electricity. He became quite an expert and did many useful things in that line.

Girls often develop a tendency to plan, cut, and make clothes from the experience they had in making clothes for their dolls.

Planting and care of vegetables, flowers, bushes and trees are effective in character building. The even newer and wonderful miracle of bursting seed and upspringing plumule is something which educates in the truest sense. The habit of reading is a very essential part of a child's education. Books and papers should be chosen by the mother. Nothing should be allowed in the home that is not fit for a child to read. A book in the home library, no matter how fine the binding should be burned if not fit for the children. Knowledge of the child's life is in the home so that the excitement of outside entertainments will not make home iskome, is important. Dissipation and distraction are produced by too many social engagements, because the child has none of its own. Such habits are not only wrong but harmful. The mother should direct and let the child have as much as possible with her own choice.

The new movement which has resulted in putting courses in domestic science in the schools may help, but this problem is best worked out by mother and daughter together in the home, where there is something the girl owes to her mother, which she gains, not loses in giving. The detail of housekeeping may seem too trivial to be worth while, and yet there has never been a time when housekeeping was not essential. The detail was exacted from the housekeeper, and there was the opportunity for the display of art and skill or economic gifts. There is more money being made in the keeping of a peaceful, refined, helpful home.

There is no more beautiful friendship than the comradeship between mother and daughter. The mother should be the one who shall direct the work, while the companionship expires itself. She has learned by the most thorough of all teachers, experience, and by the ripeness which age itself brings. Moreover the girl's life is a future for her. Later on she will think and choose. Now she must follow and learn. And when the years have slipped by, and her locks are touched with silver, she will realize something of what she has been to her mother, and in part of what her mother has been to her.
The following little poems were sent me by one who knew what the subject of my paper was to be.

"How oft some passing word will tend
Toward our hearts, our paths to lead.
Our trust's, dearest, fondest friend—
That earliest friend of all.

"Who tended on our childish years,
Those years that pass so fast.
When all earth's dewy tremulous tears
Lie hid within her flowers.

"Thou star that shines in darkest night,
When must we seek thy aid,
Nor changes but to be more bright
When others coldly fade.

"O Mother! round thy hallowed name
Such blissful memory springs,
The heart in all the same,
With reverent worship clings.

"Go, sing the songs you cherish well,
Each ode and simple lay;
Go, chord the notes till bosoms swell,
But give to me till memory sleeps.

Then softly back lost strains will steal
Your choicest treasures 'mong;
The songs, of mad, of woe,
Of mad, of woe, they clings.

"Go, sing the songs you cherish well,
Each ode and simple lay;
Go, chord the notes till bosoms swell,
But give to me till memory sleeps.

Then softly back lost strains will steal
Your choicest treasures 'mong;
The songs, of mad, of woe,
Of mad, of woe, they clings.

THE BOY AND GIRL SOLDIERS OF 1918
A Message from the State Council of Defense
R. B. PIXLEY

In all the years since that May day in 1868, when the beautiful custom of expressing our gratitude to the soldiers and sailors who fought to keep this great nation united was established, no opportunity for us has been offered to express that gratitude on the part of the boys and girls of America like that which is given them upon this Memorial Day, in 1918.

The boys and girls of America since the days of Valley Forge have had many examples of love to instil into their hearts an unselfish love for their country. Memoria1 Day has belonged to the memory of the soldiers and sailors of the Civil War, and in 1918 it will be observed again for those who fought the battles of Antietam and Island No. 10 and Corinth and Vicksburg. The children of America must never forget, even with the stories of heroism and gallant conduct which will come from the battlefields of France, the days when the boys in northern blue marched south to conquer their mistaken brothers in southern gray.

Upon this Memorial Day few are left who wear the bronze button of the Grand Army of the Republic. Their days of active service for their country are over. The survivors of 1865 are the rough young men who entered the war, many of them the drummer boys of Shiloh and Sherman's March to the Sea. As we today place blossoms upon the graves of their comrades, or cast upon the waters in inland lakes and rivers a flowery tribute to the sailors who were also their comrades-in-arms, we must do them great honor, for we shall owe it to them as long as this nation shall live.

The boys and girls in America who pay these tributes may in spirit be paying a tribute to the patriots across the seas, who have gone to fight the battles of liberty just as the heroes of 1865 fought when their call came, and upon this day they can pledge themselves to a greater service for the future of their country.

In this, as in no other war, the boys and girls of the United States will be factors in the winning of the final victory. They already have contributed to the success of American arms by saving their pennies. The thrift stamp will be a badge of honor to the boys and girls of 1918 when they have become men and women. Much greater, however, are their opportunities for service in adding production of the food which will go to our soldiers across the ocean.

The State Council of Defense has organized a Boys' Working Reserve in Wisconsin, which is a part of a national organization where boys may serve their country. The boy who observes Memorial Day in the proper spirit will be a member of this organization.

President Wilson has said: 'To give to the young men between the ages of sixteen and twenty-one the privilege of spending their spare time in productive enterprise without interrupting their studies in school, while their older brothers are battling in the trenches and on the seas, must greatly increase the means of providing for the forces at the front and the maintenance of those whose services are needed here.'

It is in this service, so deservedly praised by the President, that Wisconsin has enlisted 20,000 boys who now are wearing the insignia of the 'Boys' Working Reserve, U. S. A.' Just as the soldiers of Uncle Sam fought in the trenches are numbered, the boys who are soldiers at home are numbered, and their names are part of the archives of the great nation of which they are a part.

The boys of Wisconsin are not to be forgotten. No little part of the great production drive will be done by them. Their work in the departments directed by women will be invaluable, and appreciated because of the service it is done.

The boys and girls of 1776 and of 1861 were patriotic. They were the citizens of later years in which this republic was brought to its glorious present. But the boys and girls of 1918 have far greater opportunities. They number millions. They have the advantages of education and training and equipment which were denied the youth of earlier years.

"Of their fathers and mothers, intensely loyal as they are, realize the importance in the world's history of this year, 1918. It is a marking place in the world's progress. In the school histories of today, 1776 is the year set apart as representing the ideal of sacrifice and bravery and devotion to country.

Even now, more than half a century after Grant sent the soldiers of Lee home with their horses to again turn the fertile acres of the south, the significance of 1865 has not fully dawned upon us. As years pass we shall realize its importance as a milestone in our nation's history.

A century from now our own year, 1918, will have its place in history and in the public mind. How can we not be here to tell its story, our year will be among the traditions of all that is good and brave.

Although the boys and girls of 1918 will have lived their lives, the children of their children's children will then be the citizens of America. To these great-grandchildren will be given the blessings for which we are fighting today.

To the boy and girl of 1918 will fall the years of building anew the fortunes of this republic. We must emerge from this war as victors. But we will have spent our energies to the utmost and we will need strong hearts and willing hands for the task that will be before them.

The children of today, therefore, must begin now to lay the foundation for future opportunities. It is through the production of food that they now have their greatest opportunity.

In after years, when they are men and women, they will treasure their part in winning the war.

Hail, boys and girls of 1918, to the heroes of 1861! They deserve your every tribute. They fought that you might live in a free, united country. And while you march in solemn reverence to your fallen comrades, resolve in your heart that you, too, will be a soldier; that you, too, will enlist for your country; that you, too, will give it sacrifice and devotion and lay upon the altar of its future your energies and your undivided service.

There are two forms of sins.
First, those of commission, or an intentional trampling on God's law. 'Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law' (1 John 3: 4-5).

Second, those of omission, or intentional neglect of known duty. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—Exchange.

"And thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1: 21).

"For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3: 8).

"Wherefore he is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7: 25).

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28).
YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNHAGT, HOMER, N. Y. Contributing Editor

PROGRESSIVE CHRISTIANS
C. C. VAN HORN
Christian Endeavor Topic for Sabbath Day No. 2

DAILY READINGS
Sunday—In patience (Jas. I: 1-12)
Monday—In knowledge (I Cor. 5: 6-10)
Tuesday—In faith (Jas. 2: 14-26)
Wednesday—in humility (I Pet. 5: 5-11)
Thursday—in growth (Judges, 1: 1-12)
Friday—in love (1 John 4: 7-21)

Sabbath Day—Topic, Progressive Christians

The progressive Christian is the one who at the close of each succeeding day can say, "By God helping, I have gained today where I failed yesterday;" one who is not satisfied to travel in the same rut of day to day; who is watching for and improving every opportunity to help some one, to do the things that lie next to hand, be they great or small. To these Christ will surely say, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Is not that progress? Can a person do these things continuously and not grow?

Have you ever looked for evidences of growth in those with whom you mingle—have you, honestly, now?

The retrograde Movement is so much easier, so much more congenial to our worldly natures. We love ease, we shrink from exertions, and it always calls for more or less of an effort to do the right thing; so that the smallest effort we make along this line is a sign, a proof, of progress.

If we fix our eyes upon Jesus and go straight ahead we are bound to make progress, for His way is so simple, the road so plain, but His sense of direction was very deficient. Send him into the woods alone and he would lose his way. This happened on one occasion and when, after two days and nights, they found him he was tramping around and around in a great circle, arriving at nowhere at all. He had no compass, no guide. We, in this worldliness today, need not wander aimlessly about as did "Big Rube" in the forest; we have the Bible for our compass and Jesus for our guide. He is the "light of the world," is continually calling Hall. There is no possibility of standing still, so if we heed the call and follow the light we will go forward and not backward.

Each temptation resisted, every time we return good for evil, mis-truly doing forward. Many years ago, when Iowa was young as a State, the Loofboros, Randalls, Sayres and Van Horns attended school in "District No. 2" on "West Prairie." The Seventh-day boys were almost equally in number to the First-day boys. There was occasionally a little friction and rivalry but they mingled in quite a friendly way on the playground. One day they met on the playground but not exactly as usual; for an unintentional division was a division of "Seven Days" on one side and the "First Days" on the other, with a narrow space between. One of the First-day boys stepped into the space and treated his side to top corn, until the other side. Nothing was said by either party, but the very next morning one of Seventh-day boys came to school loaded for the fray. They all met on the hill again, but there was no lumber to the First-day boys. The boy that came loaded passed around among the First-day boys, giving each a generous supply of delicious pop corn; but when he came to the boy he gave him a double portion. It goes without saying that the devil left the playground for the remainder of that day, and those two boys were good friends ever after.

"For in so doing thou shalt heap coals of fire on his head." We older boys and girls meet with opportunities of this nature all along the way. "Which way will we take," the backward or the forward movement?

"Progressive Christians!" Some of us, alas! have barely left the starting point. Why is it? Why do we hesitate? Why is it that we loiter by the way when the directions are so simple, the road so plain? Why do we quit pushing forward when the prize is just ahead and the Master's promise is so sure? "Be thou faithful unto death, and I will give thee a crown of life."

Learn something every day. Do something to cheer the one next to you. Lighten the burdens of the oppressed. Be so busy doing things for Jesus that you will have no time to count your own worries. Paul and Felix are behind us in front of us are unsurmountable mountains or impassable seas of difficulty. Depending on our own wisdom or strength there is indeed no way of escape; but "The Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." They began to move and the sea opened before them and they passed safely over, but their pursuers perished in the war waters. It matters but little how much time and means we use in preparation; unless we listen to the voice of God and obey when he says, "Go forward," our lives will be of little account in the fight against sin.

Preparation is a great and essential thing in the life of the successful Christian; but all this time spent in preparation will be lost unless followed by experience. Experience will strengthen, broaden and deepen our usefulness. The nine years of preparation, and oh! how wonderfully rich in good works their lives became as their years of experience multiplied. Let us not lose sight of the fact during the years of preparation Jesus, the greatest of all teachers, was their instructor; he was with them every day. If in years of preparation, our seeking for knowledge, we are not daily with him from whom it was said, "If any of you lack wisdom, let him ask of God," our lives also will be rich in good works, and we will not be led astray as so many of our young people are today.

Take Christ the business; go into partnership with him and your progress will be sure and lasting.

Is your society growing in efficiency and usefulness? Are you? If you are, your society is on what grounds can we claim to be progressive Christians?

"At a Zionist dinner at the Hotel Savoy, New York, a fund of $60,000 was contributed to the cause of establishing a Jewish settlement in Palestine. The dinner was given by Judges Otto A. Rosalsky and Moses H. Grossman in honor of Judge Julian W. Mack, of Chicago, Rabbi Stephen S. Wise and Jacob de Haas."
HEROIC SERGEANT GREEN

On the 17th day of June, 1864, the regiment was in a fearful battle in front of Petersburg, Va. "In this engagement Sergeant William H. Green, of Company C, Pennsylvania Volunteers, was shot through both legs by a grape shot, in the early part of the fight. He was unable to walk, and, fearful that the colors entrusted to his charge should fall into the hands of the enemy, he rolled the flag on the staff, and seizing this in his teeth, drew himself off the field and behind works to a place of safety. Such self-sacrificing patriotism is deserving of the highest commendation, though poor Green lived barely long enough to know that his courageous act was known and appreciated." He died of his wounds a month from the day when he so heroically saved the flag of his regiment. It is with reverence that I stand before the banner dagged off the field by the brave sergeant. The record says that he enlisted from York, in Green County, and was as tall as Abraham Lincoln.

FLAG OF THE IRON BRIGADE

The famous "Iron Brigade" was composed of the second, sixth, and seventh Wisconsin, nineteen Indiana, and twenty-four Michigan regiments. It was badly cut up in the battle of Gettysburg, and the governors of the three States decided to present to the brigade a fine silk banner in appreciation of its gallantry. This was done at Culpepper Court House, September 17, 1863. It was a great occasion—speeches and music, with cheers for the beautiful banner, which, because of the elegant embroidery put upon it, is said to have cost about $1,000. It was with patriotic pride that it was borne in the brigade to the end of the war, when, because Wisconsin had three regiments in the brigade and the other States only one each, it was decided that it should come to the Badger State for keeping. Here it is to be put into a large frame and hung over the platform of Memorial Hall as a center of attraction.

One of the flags, one each of the first cavalry and the twenty-first and thirty-sixth infantry were captured by the Confederates and were returned to Wisconsin after the war.

Much more could be said about these silent old witnesses of the heroic devotion of the brave soldier boys who gave their lives for the life of our nation. Eloquently will they speak to the generations to come of the price paid for our prosperous and happy condition.

When all these old flags are put into their cases, there will be a formal dedication of the hall, with an appropriate program.

Victors at Madison should visit Memorial Hall and look upon these old battle flags—flags so loved and defended by the fathers and grandfathers of thousands of present citizens of Wisconsin. To stand and look upon them, the mind going back to the heroic scenes of self-sacrifice of which they eloquently testify, should be an inspiration to live worthy for the principles for which our color bearers died.

WELCOME GROSBEAKS

IF you should happen to discover a brilliant-plumaged bird poking around your potato vines, the best thing that you can do is to "go way back and sit down." At any rate, do not disturb him, for ten to one it is a rose-breasted grosbeak. If you ever had friends in your potato patch, the rose-breasted grosbeak and his s Pember-colored mate surely share with the best of them.

Here's the proof:

Part of our garden was planted with potatoes and as usual we purchased spraying material to exterminate the bugs we always had to contend with.

A pair of rose-breasted grosbeaks built their ragged-looking nest in an apple tree near the garden, and as the potato vines began to spread out and invite the mandolin-backed bugs to "come on," the grosbeaks got busy. Regularly every day those birds went over the patch and kept the bugs absolutely cleaned up. We did not spray the vines at all, as it was totally unnecessary.

The birds were very thorough in their search. They would light on the vines and crawl and flutter in amongst them.

If you hear "wrenk" of a grosbeak near your potato patch, shake hands with yourself, for you have found a good friend.—George S. Brown, in Our Dumb Animals.

"Have you ever thought that most of the men who declare prohibition un-American were not born in America?"

IN PETER'S HOME

(Told to the Children of Japan)

THEY who fish with a net catch great, little Simon and Mary, for father to come home. "Will the Teacher come with him? Do you think so?" asks Mary. "Of course he will," said Simon; "He always comes when someone is sick." "I wish they'd hurry," says Simon, "the present one is to hear grandma moaning so." "There they come! There's father—and Teacher—and Uncle Andrew, too—and one else—hurrah!" shouted little Simon, and away they both raced down the street to meet them.

Clinging to them all, and chattering about home things, and begging them to hurry, for grandma's sake, the children led them into the house.

Peter's sweet-faced young wife, on whose brow already the marks of patience and a great sacrifice were beginning to show, greeted quietly and gladly husband and guests.

As Jesus looked into her dear face and quiet eyes, where he read her brave soul, he said, "What you, Peter?"

"I was a great-fevered girl, Jesus," Peter's wife, "and they declare it shouldn't be from God; so I sat down." "There, my child."

Rested and strengthened by his unspoken sympathy, with a great peace in her heart, Peter's wife led the way to the "upper chamber."

"The others followed; even the children were quiet now.

On the soft pallet on the floor lay grandma, sick with a great fever. Jesus instantly kneeled at her side, looking deep into her restless eyes. One cool, tender hand sought her aching forehead, the other clasped both her fevered hands; and the fever, like a great, cowering, conquered beast, was gone.

The Master's touch, the Master's voice, the Master's love—ah! who could but respond to it all with joy?

"Well, Dr. Jesus," said grandma, with a smile of recognition, "thank you ever so much. I'm so glad you came today. And now, since one good turn deserves another—you've made me well—I'll get up and get you some supper; I'm so glad to be able to do it." "And immediately she arose and ministered unto them."

When they were all downstairs she said, suddenly: "Why, you were all so busy about you, you've forgotten to care for our guests. Here, Mary, run and get a basin of water and a towel, and wash their feet. How warm and tired you all must be. Simon, please bring grandma some charcoal so we can boil the fish you caught yesterday."

"Mother," said Peter's wife, "this is the Sabbath; your illness made you forget.

"I know it was yesterday, but was no Sabbath yesterday; they are all ready. If you think I want you to do anything, I will soon have all things ready."

And soon Peter and his guests were enjoying their cold broiled fish, bread, honey, figs and milk, while the children quietly waited upon them, and the women served. They would eat later.

"Do tell us some of today's experiences: where have you been, what did you do, and were the Pharisees on hand to oppose?" asked grandma.

Then Peter told the story of the man in the synagogue. How Jesus had cured his hand, and how the people had hissed him and declared it shouldn't be done on a Sabbath Day! "Oh, Captain," said the grandmother, "the hypocrites! to haggle so over the Sabbath Day; not a man among them would have been cured if it had been his hand! How they forget goodness and mercy! I'm so glad you didn't wait till sun-down; I'm so glad, to be able to hear Jesus smile at you, and then say to the Synagogue, 'There's the proof.'"

Jesus smiled at her, and, suddenly she knew he would have cured her even had she not survived until his coming.

After supper little Simon brought his toy boat for father to "fix" the sail—father was home so seldom these days.

"If Jesus could cure a man on the Sabbath Day, couldn't father please just set the little sail properly?" asked Simon.

Mary climbed upon Jesus' knee and asked for a story.

"Mary, Mary," said Uncle Andrew, "Teacher is too tired to tell stories tonight; wait, dear, till tomorrow."

"But Jesus cuddled the little lover close in his arms and said; 'Mary shall have her story now, and you big folks can wait for yours until tomorrow.'"

Little Simon left the precious boat by his father's hand and stood close to Jesus' knee to hear the wonderful story. For whether it was one of their favorites of Miriam watching Baby Moses, or Daniel in the lion's den, or David with his sheep or a giant, it was always splendid when Jesus told it. But more
splendid still were the new ones he told— all his own. Don't you wish we knew which it was?

Before the story was quite ended, however, there was a great noise of many feet and many voices coming toward the house from every direction! There was a great clamor of, "Where is he?" "We want the Doctor," "Where is the Doctor from Nazareth?" "The Doctor, where is he?"

"Have mercy!" "Pity us," "Come and heal us." The sun had gone down and the Sabbath was ended.

Jesus calmly finished the story, sealed it, and said George, so George and Joe took the guns and went to try to get one of them. As they came near to where the buffaloes were, they passed the head of a draw which had a large herd of buffalo together in it. They noticed two that were not more than twenty inches apart, with straight edges and seven or eight feet high.

"What a fine place for hiding or for defense," said Joe as they passed them.

Going into a draw that would give hiding place from the buffaloes they came as close to them as they could and kept out of sight of the game, which was feeding toward the hunters. Joe chose what he thought was a cow and fired. The one he shot at shook its head. Three times more he shot with the same effect.

"There is no cow among them," said he. "We can do no good shooting them in the head."

He walked toward the game which ran a little way, then stopped and turned a broadside at the hunters. Joe raised his rifle and shot the three WhIches as fast as he could shoot. Up went the short tail of every buffalo, the head went down, and with a bellow of rage they started for the hunters on the front.

"George," said Joe, "it is time we were getting out of here."

"Where shall we go?" asked George.

"To the rocky draw—quick!" and Joe led the way.

When they were near the rocks Joe lost his hat and stopped to pick it up. This let George ahead. The buffaloes were gaining on them, they could feel their hot breath on their face, but the rocks were a safe place for them. As they stepped behind the rocks the buffaloes went by in a mad rush. They did not pause to look for the hunters and as George's gun was empty, and Joe had but one cartridge in his gun, they concluded that the hunters had hunting enough for that day and returning to the wagon continued the journey home.

(To be continued)
The Sabbath Recorder

SABBATH SCHOOL

REV. LESTER HARVEY RANDOLPH, D. D., Milton, Wis.
Co-ordinating Editor

"ENDEAVOR TO INCREASE"

"At present I can not make any report, as we were obliged to suspend our Sabbath-school sessions the past winter, owing to the severity of the weather and the fact that several of our members are a long distance away from the church.

"Now, however, we are going to reorganize and endeavor to increase our numbers, and have a report to make later on.

"We are in sympathy with the Forward Movement, and hope within the next year to have a school that will be worthy of mention, at least.

"Bangor, Mich."

DECISION DAY AT MILTON

The effort was to make it a Decision Day for all, not simply for those who were ready to be baptized and join the church. It was felt that it should be a time of enlistment for Christian work. So the card was made in two sections. On the left hand side was the sentence: "I decide to enlist in the service of Christ by offering myself for baptism and church membership.

On the right hand side was printed an enlistment for all, with suggestive details, as follows:

I decide to enlist for any service to which I feel the call of Christ.

(A few suggestive items are printed below. Mark with cross those you are willing to undertake. Add others.)

- Teaching a class
- Making calls
- Observing the Quiet Hour
- Winning others to Christ
- Helping in the Friday night meeting
- Giving one tenth of my income to God's work.
- Abstaining from liquor, tobacco and impurity.
- Keeping my lips and thoughts clean.

The pastor conducted the service. He gave a few words of explanation at the opening. The cards were distributed by classes, with pencils for any who were not provided with one. The teachers talked with the members of the classes. Then for ten or fifteen minutes at the close of the hour the classes from all departments of the Sabbath school except the Primary were brought together for the final appeal and for prayer. An opportunity was later given for the people in the church service to sign the card. Several took the card home with them for further consideration.

These cards in the hands of the pastor have been an inspiration to him. Six signed the enlistment for baptism and church membership. There are others who are thinking seriously about it, and many Christian people are praying that this number may be largely increased.

One hundred and nineteen signed the enlistment for any service to which they felt the call of Christ.

Thirty were willing to teach a class. Fifty-five were ready to make calls.

Sixty-eight enrolled for the observance of the Quiet Hour.

Fifty-nine wanted to do personal work or learn how to do it.

Forty promised to help in the Friday night meeting.

Fifty-three promised to tithe.

Eighty-three signed for purity and temperance.

Many signed the general enlistment pledge with the understanding, publicly expressed by one, that this covered all the rest. A large number of boys signed cards, and practically every one of them put his mark opposite the pledge to abstain from liquor, tobacco and impurity. Other cards will doubtless come in, and the pastor has in mind to continue the movement before the people by personal pastoral work during the weeks to come. Any pastor would be heartened by receiving such expressions of enlistment, and would pray for wisdom in utilizing the resources at his hand. The results of Decision Day are much larger than the figures would indicate.

What experience have other schools had with Decision Day? It does not matter so much what form is used or what date is chosen. The main thing is to have a prayerful, joyful, and significant service to keep the school in the atmosphere of consecration, soul winning and enlistment. Emphasize the thought of enlistment rather than experience. The enlistment is our side of the matter. God will take care of the experience. The word has a particular force to boys at the present time. Do not coax and urge young people to join the church. Let it be their own personal act. Help them to understand what it means, to get rid of any wrong ideas that hold them back, to decide right. Befriend them, back them up, and pray without ceasing.

Lesson XXIII—June 8, 1918

JESUS FACES BETRAYAL AND DENIAL. Mark 14: 10-27

"Golden Text.—Watch and pray, that ye enter not into temptation. Mark 14: 38.

DAILY READINGS

June 2—Mark 14: 17-26. Jesus Faces Betrayal and Denial
June 3—Luke 22: 3-6, 21-23, 47-49. Bargaining to Betray Jesus
June 5—Mark 14: 27-42. In Gethsemane
June 6—Mark 15: 43-45, 66-67. Betrayed and Dead
June 7—2 Cor. 11: 21-33. Paul's Sufferings
June 8—Matt. 10: 24-33. Comfort for Christ's Followe rs

(For Lesson Notes see Helping Hand)

WHAT THE GOVERNORS OF PROHIBITION STATES HAVE TO SAY

At this time, when the liquor interests are expending so much in the daily press to discredit prohibition, it is interesting and profitable to read the testimony of governors of prohibition States:

GOVERNOR RICE, TENNESSEE:

We have lost the liquor traffic and we are glad. Crime reduced; streets free from drunks; bank deposits increased; property more valuable; life safer; people more prosperous and happier; public morals on a higher plane.

GOVERNOR KERR, NORTH CAROLINA:

Twenty-one percent more children attending school; bank deposits increased 100 percent; building and loan association stock increased 250 percent; benefits great and continually increasing.

GOVERNOR CLARK, IOWA:

Arrests reduced forty to forty-five percent; commitments to State hospitals greatly decreased; demands on poor fund much reduced; practically all merchants say collections much improved; importations of intoxicants reduced nine tenths.

GOVERNOR HUNT, ARIZONA:

Marked decrease in commitments to prison and insane hospital; needy families perceptibly decreased; no adverse effect upon legitimate business.

GOVERNOR HANNA, NORTH DAKOTA:

Both from moral and financial standpoint prohibition has been a success in North Dakota.

GOVERNOR CARLSON, COLORADO:

Two thousand new savings accounts opened in one month; collections in department stores broke all records; credit men report many over-due accounts, deemed uncollectible, paid up; crime reduced greatly.

GOVERNOR ALEXANDER, IDAHO:

Never such beneficial results from any measure in so short a time; Boise chief of police and four policemen dismissed because no longer needed; police courts deserted; city and county jails empty; savings banks deposits increased; accidents decreased.

GOVERNOR HATFIELD, VIRGINIA:

Business has improved; arrests decreased; insane commitments less; savings bank deposits swelled; prohibition a great success.

GOVERNOR CAPPER, KANSAS:

Wealth per capita greater than any other State; death rate lowest per capita; bank deposits largest of any State; fewest tenants, most home-owners of any State; no open bar-rooms and auto to every fifth family; two million people who never saw a saloon.

GOVERNOR HAYS, ARKANSAS:

Nineteen percent fewer arrests for drunkenness; prohibition decided success.—Christian Advocate.

Find a man who has fixed on the ambition to be of use as the best ambition for him, and you will invariably find in him a sunny serenity, a large patience, an ever-expanding sympathy, a free-spirited libera tion from self-love, a slackening care for money, a deepening pride in a good job well done, and an unaffected joy in folks—which taken all together make a sample of humanity never to be matched by any of the compounds of selfishness.—The Continent.
Our Weekly Sermon

Communion Service
Rev. Edwin Shaw

Text: It is good for us to be here. Matthew 17: 4

The life of Jesus Christ, even from the human side, was far above the life of any other man who ever lived; it was on an elevated plane higher than the loftiest efforts of mortal man. And yet in the life of Jesus there were occasions that towered like mountain tops above the usual plane of his life; such occasions as his struggles in the garden of Gethsemane and in the Wilderness of Judea, or his baptism experience.

Among such occasions was that from which our text is selected. I think we believe that while Jesus lived; it was on an elevated plane higher than the loftiest efforts that is, the full meaning of his mission, and which our text is selected. I think we believe that while Jesus was seeking his Father, and through the overseer of his mission, and when I know that the most precious time, began Jesus the work in Jerusalem and encountering Peter of Galilee. There is less to do where they all mean the same time, what we call a week), the next week and quite probably on the Sabbath Day, Jesus took his three most intimate disciples, Peter, James and John, and together they went away from the noise and tumult of the world, away up into a high mountain, for rest and for prayer.

This was to my mind a most remarkable prayer meeting. So far as I know, they were in no peril or danger from anything outside themselves. There was no disease or pestilence, or famine threatening them. No one was seeking their life or property. It was a most joyful experience. They had a day and a half hour was a constant and abiding source of help and strength to those three disciples, and this transfiguration experience was to them one of the dearest experiences of their lives.

There are times and occasions in the lives of every Christian when he is lifted up and ascends to higher realms of spiritual thought and being. Such occasions are apt to come in the wake of heart struggles, of the right reverend of the past and present consequences, decided in prayer; as, for example, when one has decided to keep the Sabbath Day holy unto God, or to break away from some sinful or foolish habit of long standing, or to give up some darling and much loved ambition which involved some questionable conduct. Such a course of action is usually followed by a transfiguration experience, when one feels uplifted like saying with Peter of old, "It is good for us to be here." It seems to me that in our church life the occasion most adapted to the arousing and fostering of the transfiguration experience is the communion service, and when ever I think of this I feel like exclaiming in earnest but subdued tones, "It is good for us to be here."
had both of them in seasons of intense mental and spiritual strain gone without food, as Jesus himself had done for forty days and forty nights, no doubt this communion with these men was a wonderful comfort to our Lord, as he saw clearly before him the way he must travel, and no doubt helped in the Garden of Gethsemane just before the humiliation and shame of the cross to say, “Not my will, but thy will be done.”

It is good for us to be here, because these moments of communion with God, this meditation on the lives of the saints gone before us, this remembrance of the personal sympathy of our departed friends, gone before us, this here and now—all these things strengthen us for giving us courage to turn to the mountain tops, the very clouds which dark the world below, shut out the view of the world, and from their upper surfaces reflect back the glorious sunlight.

The communion season is a mountain top experience in our lives. The very clouds of doubt or anguish or sorrow which cast their gloomy shade upon our lives, may, when viewed from above, from the mountain tops, be all aglow with the beauty of the wonderful light which has been reflected back from the Sun of righteousness.

It is good for us to be here, because it is in the way of obedience. “If ye love me, keep my commandments,” said Jesus in that heart-to-heart talk which he had with his disciples on the occasion that he established this service which we are celebrating today. Obedience is the evidence, the proof of love and loyalty. Our professions of love count for naught unless accompanied by obedience, and the obedience which we give to our Lord’s command concerning this service makes it a good thing for us to be here.

So, then, let us with the deepest humility, with reverence, with perfect trust in childlike faith with calm and quiet peace and joy, engage in the service which is before us, and more and more to every member of our church may these communion seasons, as they come and go, prove to us, each one of us, to be transfiguration seasons, when our Lord shall appear to us in greater glory, in a nearer fellowship, and when we shall in our turn become transfigured more and more into his likeness, and it can be truly said by us, “It is good for us to be here.”

And may God add his blessing in Jesus’ name. Amen.

It is a notable fact that the Deity invoked by the German Kaiser is the Jehovah of the Old Testament, the tribal god of the Hebrews. Besides this there are suggestions of a return to trust in the Scandinavian gods, Wotan and Thor, and the tribal gods that came with the Huns into Northern Germany from Asia. We cannot imagine the Kaiser invoking the Christ of the New Testament. We doubt if he would incite his soldiers to march with “the cross and the sword.” Jesus going to a picture house to see a picture of anything to have religion brought into the conflict and to try to make men believe that they are fighting under the command of the God of Battles. The old exhortation to “do as we did” may suggest that there may be, and confidence that for loyal souls there will be a safe deliverance out of all their troubles, but no confidence that the fortunes of any battle will be decided by any divine decree.—Christian Register.

An interesting church has just been dedicated in Glasgow, Scotland, to the memory of the Highlanders who have fallen in the war. It is called the Highlanders’ Memorial Church and is under the jurisdiction of the United Free Presbyterian Church of Glasgow, but in practice it will be non-sectarian. Harry Lauder gave the organ, in memory of his son, and friends of dead soldiers are expected to contribute memorial windows and a tablet. The church is intended as a center of social and religious work among Highlanders.—Christian Advocate.

"Doctor, my husband is troubled with a buzzing noise in his ears." "Better have him go to the seashore for a month." "But he can’t get away." "Then you go."—Houston Post.
ed from the prolonged strain. He was deeply loyal to his country.

Mr. Black, as a boy, was reared in the Baptist Church. His parents were very religious, and they had nine children to consult him. He went to school at Mrs. Horace Hamilton, in regard to the step which he was contemplating.

He was kindly and genial in his spirit, charitable in his judgments. He has lived in Milton for the past thirty years.

Funeral services were held on May 14, conducted by Pastor L. C. Randolph. Burial services were in charge of the G. A. R. and D. O. F.

BLISS—Elfred Duane Bliss was born in Milton, Wis., July 8, 1890, and died May 11, 1918. He was the father of three children born to Charles James and Celestia Coon Bliss. He gained a common school education and attended Milton College. He was married to Margaret C. Crum, of 1918. Three of their children died in infancy.

He has been a valued man in his community, and widely known and trusted in the communities about. He formed deep friendships with the people with whom he had associations. For twenty years he was a member of the School Board, giving careful, conscientious service. He was a member of the Board of Trustees of Milton College and a valuable member of the Public Committee.

He was for many years a trustee of his church, serving for many years as treasurer. He was vice-president of the Bank of Milton. He was ever loyal and ever helpful and honest.

When a young boy he enlisted in the service of Christ and was baptized, joining the Milton Seventh Day Baptist Church, of which he has remained a member. He was active in young people's work in earlier years, being a constituent member of the Club Board. He was a strong supporter of Bible school, brotherhood, and the various church activities. He had a deep interest in the affairs of Christ's kingdom.

He was strong in his convictions, but tolerant and charitable in his judgments. Like his father, he took an interest in people without regard to the barriers of race or social organization. He sought to do all the good he could as he passed along the road of life. A large number of people looked upon him as a dear personal friend. He was a lover of truth and a loyal friend.

Funeral services were held at the Seventh Day Baptist church on May 14, with Rev. Robert A. Black, of Waukesha, conducting. The large auditorium was completely filled. Pastor Randolph's text was Matthew 20: 28. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." - L. C. R.

No man's influence stops when the brown earth covers his body—you can't kill influence.—The Christian Herald.

THE SABBATH RECORDER

THE SABBATH RECORDER

Advertizing rates furnished on request.

"Your government does not want you to give up three square meals a day—or one. All it asks is that you eat less of the foods that are so greatly needed by our armies, our allies' armies and the people behind them, and more of the foods that are plentiful." Any one who grumbles at that doesn't deserve one square meal a day.

There are two great classes of foods: 1. Those that supply fuel or energy. 2. Those that are necessary for bodily growth and repair. If the food conservation propaganda can keep these two classes of foods in the people's minds and along with it the knowledge of a well-balanced diet, it will have conferred a lasting benefit upon the American civilization.—The Continent.

"A perverted heart soon creates a blinded eye."

THE SABBATH RECORDER

THE SABBATH VISITOR

Published semi-monthly by the Sabbath School Board, by the American Sabbath T tract Society, Plainfield, N. J.

Terms

Single copy, per year, $1.00
Two or more copies, your year, $0.75 each

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing, and to use the presses. The Recorder Press, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 50 cents per year; 4 cents per copy.

ADDRESS COM munications to The American Sabbath tract Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH / DAY BAPTIST SCHOOLS

A monthly, containing selected lessons from the International Lessons for Juniors. Conducted by the Sabbath School Board. Price, 25 cents per year; 2 cents per copy.

ADDRESS communications to The American Sabbath tract Society, Plainfield, N. J.

ALFRED UNIVERSITY

Buildings and equipment, $400,000. Endowments over $40,000. Minimum standards for requirements for College Graduates, Certificate, transferable to other colleges. Courses in Liberal Arts, Science, Philosophy, Engineer­ ing, Agriculture, Home Economics, Music, Art. Professor, Charles, 1918, the largest ever enrolled. Five hundred State Scholarship students now in attendance.

Expenses moderate.

Fifty free scholarships for worthy applicants. Tuition free to the children of poor, Home Economics and Art courses.

Catalogues and further information sent on application.

BOO THE COLWELL, DAVIS, President

ALFRED, N. Y.

Citizens, parents, and young people in every community are invited to attend the great sale of the Methodist, Episcopal, and Sabbath-day Baptist churches, to be held at Salem, West Virginia, next Sabbath. The sale will be held on the grounds of Salem College.

WILLIAM MAISON STILLMAN

Supreme Court Commissioner, etc.

Alfred, N. Y.

A HER THEOLOGICAL SEMINARY

Catalogue sent upon request.

FREE CIRCULATING LIBRARY

Catalogue sent upon request.

BIBLE STUDIES ON THE SABBATH QUESTION

In every, 25 cents; in cloth, 50 cents. Address, Alfred, N. Y.

SABBEAH T RACT SOCIETY

Publishers and Commercial Printers

The Recorder Press

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY

WANTED

Single copy, per year, 60 cents
Two or more copies, your year, 50 cents each

No charge for the first 100 copies

The Sabbath Recorder, Plainfield, N. J.

THE SATURDAY EVENING POST

A monthly, containing selected lessons from the International Lessons for Juniors. Conducted by the Sabbath School Board. Price, 10 cents per year; 5 cents per copy.

ADDRESS communications to The American Sabbath tract Society, Plainfield, N. J.

BOO THE COLWELL, DAVIS, President

ALFRED, N. Y.

COMING TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum of the great world city, Salem says to all young people who wish to attend a Christian college in the heart of the land, "Come to Salem!"

Salem's faculty is composed of earnest, hard-working young men and women who care deeply for their students' welfare. They have received their learning and culture from the leading universities of the country, and it is their desire that the students of Salem College shall receive the advantages of a well-rounded education.

Salem College buildings are thoroughly modern and well-equipped, with laboratories, art studios, music and drama rooms, and other facilities.

Salem offers courses of study for all denominations, as well as programs for those who wish to study in a particular field of study. The college is open to all students, regardless of race or social organization.

Salem College is located in a picturesque setting, surrounded by mountains and valleys. The campus is beautifully landscaped and offers excellent recreational opportunities.

Salem College is an accredited institution, with a strong emphasis on liberal arts and sciences education. The college has a reputation for academic excellence and provides students with a strong foundation for future careers.

The college offers a variety of majors and minors, including business administration, computer science, education, English, history, social work, and theology. Students also have the opportunity to study abroad, and the college provides a strong support system for international students.

Salem College is committed to providing an affordable education, with a variety of financial aid options available to students. The college also offers scholarships and grants to eligible students.

Salem College is a great place to learn, grow, and thrive. It offers a supportive and close-knit community, with opportunities for leadership and service. Come to Salem and experience the difference!
"We Must Have Men of High Spiritual Character, Men With a Vision, And Have Them At Once"

One of our leading generals on coming back from a visit to the line of battle made the above statement.

Spiritual character and vision are developed by Christian religious training and experience.

The Seventh Day Baptist Missionary Society, by proclaiming the gospel of Christ and the Sabbath, is developing in men and women high types of character and vision.

Field of Work

It either wholly supports, or assists in supporting such work in China, Java, Holland, British Guiana, and the United States.

Sources of Support

It has a small income from invested funds that have been left as legacies to the Society; but its principal support for conducting this work is the voluntary contributions of the people.

Notes in the Bank

These contributions have been slow in coming in this year, due no doubt to the many calls for financial help from the Red Cross, the Y. M. C. A., and other worthy objects. The Society is now being forced to carry notes in the bank at Westerly in order to pay the regular salaries to those who are conducting the work.

An Appeal for Contributions

The fiscal year for the General Conference will end June 30. An appeal is made to the churches and to the people in general not to forget or neglect this important work.

Do It Gladly, Do It Now

If the people "have a mind to work" it will not be necessary for the Society to come up to Conference with a deficit due to a lack of expected contributions. Give your offerings to the treasurer of your church who will forward them to S. H. Davis, Westerly, R. I. Or if that method is not convenient, send directly to Mr. Davis.

EDWIN SHAW, Cor. Sec.