"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.
The Sabbath Recorder

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Stumbling in Words

This was the subject of a sermon by Rev. William L. Burdick at the Eastern Association. It was by way of introduction to the Sabbath eve conference, and was followed by a number of testimonies. The text was from James 3:2, "If any stumbler not in time of trial be a perfect man, able to bridge the whole body also."

We can give only a few points in this practical sermon. The speaker said that the tongue does more harm or good than any other member of the body. The text shows the importance of our words. Probably we may not feel that the man is perfect if his words are good; but we must admit that words show what we really are—words concerning self, others, and things. I hang more on a man's words than upon his looks. What he says and the spirit in which his words are uttered reveal the true grain of the man. The words that come from his lips set him forth in his true light.

The greatest blessings have come to men through words rightly spoken. Thus the treasures of the past have been handed down to generations by the words of teachers who are gone from earth. We enjoy life in a Christian land because words of old were uttered by godly teachers of old.

Words of appreciation are helpful wherever one does commendable work. To withhold such words brings loss to self as well as to others. It is not well to withhold good words when a fellow-man is doing his best and worthy of commendation.

There are damaging words that should be carefully avoided, for no man can tell how far-reaching the influence of his utterances may be. To stumble here is a great mistake. There are impure words and stories that blight young hearts wherever they are heard.

No man has a right to speak or insinuate against the character of another, unless he is willing to testify in court to the truth of his remarks. We have no right to will evil against a person unless we know beyond a doubt that we are right. One malcontent by bitter words can stir up strife in a community and spoil all the good others try to do.

We are all using words. How are we using them? To help or to hinder? If we bridge in congruous words, in good words, in word, we may be able to bridge the whole body also. This means that the one who offends not by word can determine the influence of his life and teachings for good rather than for bad.

Let us not forget that our words and influence remain here after we are gone. We cannot recall them nor others and upon the cause we desire to help after we have sent them out. In this way the principles we set forth, the impressions we make by our words will go beyond our power to recall, and by the word the good may be better or worse from our having lived.

Under the Shadow

On another page will be found a brief note from Dr. Corliss F. Randolph in which Colonel Richardson, pastor of Mill Yard Church, London, is quoted as saying, "I feel as if the sun of life will never shine again on me." When we think of the bright young man who gave himself a willing sacrifice upon his country's altar, whose picture appeared in the Recorder soon after he was taken away, and when we remember that two other sons from that same home are now at the front under the enemy's merciless fire, we do not wonder that this home is so darkened that a loving parent feels as though the sun of life would never shine again this side the grave.

All over England, homes have come under the dark clouds of bereavement, until, as George Adam Smith told us, "sorrow has come up to the windows." And America, too, is beginning to feel the pangs of grief. Common sorrow makes all the
world akin, and in thousands of homes both in England and America hearts will understand the love that inspired them to gather today in the name of Jesus. The delegates were surprised at the large attendance. There were 2,537 visitors enrolled, of whom 4,572 were accredited delegates.

An unusual spirit of unity is said to have prevailed, and the many-sided questions as to denominational activities were carefully considered. One feature of this convention was an address by a given representative of "unchurched religion," to which reply was made by one of the church's strong advocates. Some feared that such an item on their annual program might not be just the thing. It is unusual for a great denomination to give the best place on its conference program to one representing a large class of people who are not in sympathy with organized religion. But this was done by the Baptists at Atlantic City, and so far, as reported to me, the people who gave such expression to broad tolerance feel that no mistake was made by doing so.

The resolutions passed show an ideal blending of the patriotic and the religious elements. Strong approval of the food conservation measures and all government efforts to win the war found clear and loyal expression. After commending pastors and church officers for their service in the work of the war commission, the convention, in one of its resolutions voiced its attitude toward other Christian bodies thus: "We unite with all citizens in heartiest approval of the services rendered by the various associations, the Young Men's and Young Women's Christian associations, the Hebrew and the Knights of Columbus bodies and the Boy Scouts." Unqualified endorsement was given to the movement for national prohibition through an amendment of the Constitution, and the President was urged to allow no more barley to be wasted in beer making.

We wish especially to commend these words of Rev. W. H. P. Fausco, president of Brown University, on "The New Internationalism":

The task of the church is just as vital as any shipyard, munition factory, or field. It is still the old-time task. The church may contribute to the unification of men. Here in America is the place where there is no room for racial antagonism. Entrance into the American heritage is the true naturalization.

Religious unification is coming. The elimination of denominational distinctions is desirable; but a spiritual unification is the need. If Baptists and Methodists can meet together in Y. M. C. A. halls, why may they not meet together after the war in conventions to plan for the kingdom of God?

I do not suppose the Baptists have the least fear that by hearty cooperation with other Christian bodies—even with Hebrews and Knights of Columbus—in the world's work for human betterment, they are in any way compromising the distinctive principles that make them a separate denomination.

It would be narrow indeed (if it did not seal their death warrant) for the Baptists to withdraw from other Christian workers, shut themselves up within denominational lines, and try to work with people of other faiths in any or all good work in which they have a common interest.

Astonishing Illiteracy The war has brought to light an astonishing condition as to illiterates, and is demonstrating in a remarkable way the part education plays in national efficiency. We did not take the matter as seriously as we should. What has revealed the fact that there were 4,600,000 illiterates in the United States who are over twenty years of age.

When we realize that these people can not understand the instructions being sent out by the Government—not a food pledge card, a Liberty Loan or Red Cross appeal; when we consider that they can not get help for their farm or their business from the printed page, can not read the Bible or the Constitution of the United States, we can but feel that our country, even in times of peace, must suffer untold loss from inefficiency due to ignorance.

But this handicap to efficiency is small in the days of peace. It is small compared with what it is in time of war. Can an illiterate man make a good soldier in modern warfare? Until recently illiterates have been kept out of the regular army; but our first draft in this war brought in 30,000 to 40,000 who can not sign their names; they can not read daily orders when posted on army bulletins; they can not read the manual of arms, write letters home, or understand signals in battle times.

The Secretary of the Interior assures us that there are now 7,000,000 men who can not read or write who may be drafted into the army within a year or two. He appeals to the country to see that instruction in reading and writing is given all such men before they are called to camps. Again, there are millions in America who need to be taught to speak the English language before they can be efficient soldiers. Will our people awake to the dangers confronting us in the form of a little education on the part of millions to whom we must look for efficiency in peace and in war?

"I Am Keeping Clean" In a private letter to the editor one of our soldiers boys in a distant camp is referring to the "constant inspiration" he receives from the Recorder now being sent to him, says: "I am keeping clean in my whole life while I am in the army. Thanks are due to my early training, to a fixed purpose and a principle of life, the heritage of every true Seventh Day Baptist." A clean heart and a fixed purpose to be true make a heritage of which any young man should be proud. Happy is the home that sends out such boys, and fortunate indeed is the boy and mother who are consistent Christians.

Many a parent in the homeland is comforted by the assurance that the boys given to the army are keeping clean. May God help all our people to be true believers, and may it be his will to save them from death, so he send them home still clean and all the stronger spiritually for the terrible ordeals through which they have been called to pass.

Another Dry Victory The lower house of Congress, by a majority of 33, recently voted to make a food production bill of $6,100,000 unavailing if the President does not prohibit the use of food materials in the manufacture of liquor. Authority for such prohibition was given him nearly a year ago, and he has not seen fit to apply it to beer making.

Great pressure from both drys and wets is now being brought to bear upon senators who must act upon the measure in the upper house. When every household in the land is required to save to the limit ordinary food grains during the war, we can not see why brewers should be allowed to waste several million bushels a year in making booze. This action in Congress is most timely, and the country will watch the outcome with great interest.

Northern Baptist The Northern Baptist Convention Convention at Atlantic City, N. J., May 15-22, was regarded by our Baptist friends as the most important annual meeting in their denominational life. The delegates were surprised at the large attendance. There were
Power of Simple Preaching  Several times since listening to Dr. John H. Jowett has the question come to me, What is the secret of his power as a minister of the gospel? We remember that thongs used to listen to Beecher and Talmage, and can easily see why these were always so crowded. There was a charm of uncommon eloquence that drew men to hear Beecher, and a vigorous sensational style attracted hearers to Talmage. One has no question as to what makes William A. Sunday popular. But if one goes to hear Dr. Jowett, expecting a great display of oratory or the use of sensationalism, he will be disappointed.

Dr. Jowett's style is in the widest possible contrast with that of Mr. Sunday and yet no preacher in all the land has been more popular than Dr. Jowett during his stay in America. Great audiences greeted him week by week in his home church and his sermons have been read with interest throughout the land. He rarely speaks from any other rostrum than that of his own church. He does not try to be a publicist as some other ministers do. What, then, is his secret influence? Simply this: his conviction that the gospel has not lost its power wherever faith in the gospel of Christ fills the heart of its occupant, and where cultured thought and chaste language appeal to the intellectual and emotional in men by means of simple speech. He evidently believes that men will listen gladly to a message "born of faith and knowledge wedded" and dealing with spiritual truths to which every man in some measure must find responsive chords in his own soul. Such men over the church—men of warm-hearted, lovable spirit, careful of the feelings of others, dealing with the problems of life in words and with manner that appeal to honest, truth-seeking men, will still make the pulpit the greatest power for good. Dr. Jowett had a distinct understanding that he should not expend his energies on outside work—on lecture platforms or in popular conceptions, but that all his services should be given to the church, and the great aim of his life should be to make his pulpit strong—to feed the flock and educate men in the principles of the kingdom of God.

Young ministers will find in Dr. Jowett a good example of what an ambassador for Christ should be. The world is starving for the bread of life. The minister who depends too much upon his eloquence, who appeals to the type of the sensational will utterly fail to feed hungry souls. But the one who studies to be Christlike and to deliver the simple message of the Christ will find the flock following close to the tender-shepherd and drawing others to the fold.

A Correction  We are sorry for a typographical error which occurred, in Brother Main's letter to the boards in the Recorder of May 27, p. 645. In the paragraph near the close, where the words of the late President Harper are quoted, instead of the expression, "I love the work of God," it should be, "I love the word of God." The best our readers can do now is to turn to this letter and write word in the place of work. It is one of those cases where the changing of a single letter makes a great difference in the meaning.

Yes, "Plan to Go"  Elsewhere in this issue we repeat two brief items of special interest. One is a question by a committee of the Nortonville Church, "Are You Coming to Conference?" and the other is a note from Franklin J. Hubbard, president, "Plan to Go to Conference."

Read both these items again, and ponder them well. The matter is important. Plan to go if possible, and then respond to Nortonville's call.

An Excellent Statement  Following we give our readers a statement adopted by the Eastern Association at Shiloh, N. J. It took the place of the usual resolutions, presented by the Committee on Resolutions at the Sabbath morning service when the house was filled with people. This gave every one an opportunity to hear the things for which Seventh Day Baptists stand. The tendency in our annual meetings has been to pass resolutions or statements of principles when but few are present. This plan of presenting them when the audience is largest met the approval of all. It is desirable to study them carefully. They should find a place in every loyal Seventh Day Baptist heart.

The truest proof of a man's religion is the quality of his companions.—Basil.

A STATEMENT  Adopted by the Eastern Association

As an Association, made up of Seventh Day Baptists during this section of the Atlantic coast, we humbly acknowledge our dependence upon the Lord our God. We gratefully recognize Jesus Christ as our Savior and Master. We earnestly pray for divine help and strength to fit us for our work as a people, and as an Association.

Recognizing our obligation of citizenship at all times, and especially so in times of great public peril like that which confronts us at the present, and likewise recognizing the loftiness of the purpose of this government and the fundamental, universal justice involved in the issues which it presents, we unequivocally pledge our loyalty, our efforts, our influence, our all, to our country and to its appointed leaders, as well as to our national allies, in the present worldwide struggle for liberty and justice among all the nations of the earth.

We pledge ourselves to stand shoulder to shoulder with all well-ordered efforts to safeguard the moral, physical, and spiritual welfare of the men in our army and navy, to assist in providing relief for the needy and suffering, to strive for the abolition of the liquor traffic, for the suppression of slave trade, for the elimination of political and business corruption, and for the establishment of justice in all relations of human society.

We stand in these trying times, for a policy of supporting and prosecuting all our existing denominational interests without fear or faltering, without renunciation or abandonment—evangelical, missionary, educational, publishing, Sabbath-Xenorr—corporation—the policy of aggressive onward movements, of going forth to larger achievements and better service.

We pledge our allegiance to the Seventh Day Baptist General Conference, which represents, in a single organization, the entire denomination as churches. In the interest of unity and denominational solidarity, we favor some wisely planned movement which will lead to the co-optation of the functions of the General Conference for the purpose of co-ordination and simplification of our denominational work, in the interest of a more central and more efficient administration of all our denominational activities. In doing this, and in behalf of a more general representation in that body, we urge our churches to send full delegations to the General Conference.

We pledge our allegiance and assistance to the work of education in Christian schools that are under the influence and management of Seventh Day Baptists; and we urge the Theological Seminary at Alfred, N. Y. And, we hereby urge young men and young women to avail themselves of these privileges of preparation for life-work, suggesting to them that wonderful opportunities for the highest type of heroic, noble, self-sacrificing Christian service are awaiting them, and inviting them to helpful deeds of daring among Seventh Day Baptists.

We pledge our allegiance and assistance to the work of evangelism, of the missionary enterprise, of the preaching of the Gospel, at home and across the seas. The evangelical mission is one of the very essence of Christianity. The Sabbath Church should be only an empty shell but for the very heart of the Gospel, even the love of Jesus Christ. We are in hearty accord with this work of Seventh Day Baptists.

We pledge our allegiance and assistance to the work of Sabbath Evangelism. The proclamation of the message of Sabbath truth in printed form, supplemented by the living voice, is the mission that justifies our separate existence as a denomination. We believe that our experience demonstrates both the economic and the spiritual value of a publishing plant owned and operated by Seventh Day Baptists, a plant whose functions it is to produce and distribute our denominational magazine, the Sabbath Recorder, and other Sabbath literature.

We pledge ourselves to the interests of the proposed new building. We realize, and we appreciate, the advantages of such a building; and we believe that when carried to a successful issue it will result in larger growth and greater spiritual power, and in the promise of permanency for our cause as Seventh Day Baptists.
We believe that the interests of our churches demand a more adequate support for our pastors. It is beyond justice and necessity to expect men to sacrifice, not themselves, but their wives and children, upon the altar of insupportable appeal. We appeal to the reasons, the hearts, and the Purposes of our people to regard and remedy this matter. We must urgently appeal for gifts to enlarge with all possible speed, the permanent funds already established, the income from which is for the benefit of retired ministers of the Gospel.

We express our approval of the denominational three-year Forward Movement plan, now nearing its close. And we pledge ourselves to the endorsement and hearty acceptance of a denominational program for the future, a Forward Movement to include all denominational interests, to be planned and managed by the General Conference.

We pledge our sympathy and co-operation in sane and righteous efforts for religious and moral progress—for Christian service everywhere that is rendered in the spirit of Christian democracy. But we are opposed, as we believe the majority of large-minded Christian statesmen today to be opposed, to so-called "Sunday Laws," futile and dangerous in their imposition of religious observances by civil legislation upon the conduct of men. Christian democracy will protect people in their conscientious, religious observances of Sunday, and of the Sabbath; but it will not undertake to dictate to the consciences of men in religious affairs.

WHY ARE SEVENTH DAY BAPTISTS

We are Seventh Day Baptists because we believe in God, in Jesus Christ, and in the Bible. We do not here undertake to define God, but we are constrained by his love and truth. We accept Jesus Christ as his Son, and as our divine Savior and Master, whom we try to follow in loving obedience. This is the supreme record of the revelation of God to men, we take for our guide in life and conduct.

With this fundamental foundation of belief, we come face to face with these unquestionable facts:

That the Sabbath is a constituent part of the inspired story of creation.

That the Sabbath is given a central and significant place in the Decalogue.

That the Hebrew prophets set great store by the spiritual and social value of the Sabbath.

We cannot find in the New Testament any evidence that the Sabbath principle was abrogated, or that another day was substituted for the Seventh Day for Sabbath observance. Our study of the life of Jesus shows that he loved, honored, and kept the Sabbath; and that he spiritualized and glorified its use, thus making it no longer a burden, but a blessing to mankind.

And so we believe that the Seventh, that is, the last, day of the week, is the supreme time-symbol of our holy religion, and that it is the one sacred means of restoring and preserving the Sabbath idea, supported, as it is, by the authority of the Bible, by the authority of the life and teachings of Jesus.

We believe that the Church and the world stand in great need of the Sabbath of Christ as a medium of imparting divine truth and blessing, and never more so than at the present time. Jesus himself said, "The Sabbath was made for man, and not man for the Sabbath."

Therefore, believing as we do, in face of these simple, plain facts, we are impelled by the power of reason and of love to God, to Jesus Christ, and to the Bible, to live and to labor for the Seventh Day—the Sabbath.

We are Baptists because immersion in water, as practiced by Jesus and his disciples, is a symbol and a pledge of our new and risen life in Christ, who said, "I am the resurrection and the life."

How then, we ask, can we, as disciples of Jesus, as believers in the Bible, be other than Sabbath-keeping, or Seventh Day Baptists?

"In such an hour of national crisis as that which now confronts us every loyal citizen will cheerfully forego certain of the rights he might justly claim in times of peace."

EFFORTS AT SUNDAY CLOSING IN LOS ANGELES

ACCORDING to a dozen clippings from daily papers sent us by a friend, Los Angeles (Cal.) has been having a tempest of trouble over an objectionable Sunday closing law passed by the city council.

It seems that the campaign was led by Rev. Samuel W. Gamble, field secretary of the National Reform Association, and author of a book in which he tries to prove that Sunday is the true Sabbath of God—the seventh day of creation. He was assisted in the campaign by local preachers, some of whom while they could not accept the views of Dr. Gamble and were not entirely harmonious as to Bible authority for Sunday, yet were enthusiastic in pushing through one of the most absurd Sunday closing bills we have ever seen. It was stringent enough to close up even the offices of public utilities—such as gas and water supply works—and yet made exceptions allowing pawn shops, bowling alleys, theaters, baseball, cigar stands, confectionery stores, hotels, livery stables, garages, fruit packing houses, billiard rooms, photograph studios, ice cream parlors, and several other places to keep wide open!

Violations of this remarkable ordinance were punishable by fine not to exceed $500 or imprisonment not to exceed six months. The warranting over the matter lasted several days and when the bill was passed by a unanimous vote a perfect storm of protests and threats of "recall" and "referendum" broke out in the daily papers and in attorney offices, and two weeks later the council repealed the ordinance. The last newe we have from Los Angeles shows that a new Sunday law is pending.

Seventh Day Adventists, Jews, also some who make little pretensions to religion took a strong hand in the fight, as did likewise the Christian Sabbath Keeper's Union.

"Heaven grant that 1918 may be forever memorable as the last year of this unconscionable war."
comes to our church I want to be kind and decent with him. Now if you would rather go with Frank, do not let me be in the way. I'm only a plain farmer and he is going to be well off and will certainly be able to build a good house for someone. If I have not done so before, Esther, I will frankly confess that I am getting to like you very much. But I have not wanted to impose upon you, and yet you have seemed to like my company and have walked with me to your home almost every evening after singing school.

"I don't care anything about his money or future prospects," said Esther, "only I wish him well the same as any other young man among us. He is bright and honest, but he is too urgent or something, and takes things for granted just as though his money were his passport anywhere and could buy or induce any girl to seek his company. I'm not of that kind. I'm a plain farmer's girl and I am proud of that."

"Well, we are at your gate. I expect mother is waiting for me. She never retires until I am at home unless I am to be away all night and that is not often. Frank tried to sneer a little about my being tied gins to suspect mother is waiting for me. She never came in."

"I'm only a plain farmer and he is, going to be well off_ and yet you have not wanted to impose — why not be when in good health, and good upon you, and yet you have...

"No one, dear boy, no one. But there comes a time when one takes the place of a mother or rather takes the preference. Who will it be, my son?" And the mother looked anxiously at him. Can one tell the feelings of a fond mother when she begins to suspect such things? People talk of such things as such happy events; they are, but to the parents they are almost like funerals.

"Well, don't worry, mother, yet awhile. I have not yet asked any girl to have the preference over you. But, mother, my confidential adviser, my darling mother, I confess I do just like, if not actually love, Esther Burch. I can't help it and she seems to prefer my company. Do you object?

"I have not objected yet, for I did not know how far it was going. There are many things to be considered. But I heard, and it came from some of the Randall family, I think, that Esther was engaged to Frank. Do you know that?"

"It's no such thing. Esther told me tonight that it was not so and that she did not want to go with him. Frank has set that aloft to stampede me, I know."

"How do you come to tell you did ask her?" said his mother.

"Yes, I asked her if it were true, for Frank told me himself of it. I had heard the same report but did not believe it. She has never been with him but twice. But you said that many things have to be considered, What are they?"

"Well, my son, love is a very blind thing, they say, and so before one lets himself run riot, he should know what he is getting into. It means great responsibility and care in the future. So many find out after it is too late that they have not matched well. Dispositions and opinions in many ways they are not well made. Suppose, for instance, that you intend to win this girl. You should first know her parents. Have they been industrious and frugal and honest? Of course a son or daughter is not always like the parents. But family connections have much to do with one's future habits and tastes and success and all that. Then you ought to know the condition of their health. Before you make a girl's affections you should be sure she is in good health. Does there run in her family any particular disease that takes the members away early in life or that would make her unable to meet the responsibilities of a wife and mother? These are very important things for a young man to consider, and the girl ought to consider them also in him she goes with. The time to know all this is before getting too serious with her. Then, too, does the girl have all intelligence and common sense? Has she been taught by a good mother to be industrious and a good housekeeper? There are ways to find out all that. Again, is she a flirt? Is she giddy? And more than all, is she a Christian? A woman who is not a Christian is in no way to make a wife for a Christian young man. Mark my word there, son. But we know that Esther is a good Christian girl."

"Then take an inventory as it were! First, myself, I am in best of health. My father's and mother's people have been a hardy race, though your aunt..."

"You have a mother to love and care for. She is a great girl, is she? Getting to like her, Walter? And the mother put her arm about her boy. "I can't give up, my boy, yet awhile!"

"Who has asked you to give me up, mother?" he said lovingly.

"Oh, boy! Suppose I had said that? asked the young man.

"What, bragged about your mother's cooking?" and she blushed. "I guess it would have been all right. Boys have a right to brag about their mothers. Anyway I took the premium at the town fair last year on pies and cakes."

"Yes, I knew that. And after you had gone I married and jokingly asked the judge to let me take of them. He laughed and cut a piece of each and I sampled them. Now I had not that at all."

"Why, Walter. How silly of you. You are just teasing me.

"Not much, Say, you girls don't know a fellow's notions always. But here we are on top of the mountain. Let's scramble over to old Projector. Hope no one is there, not even Frank!" said Walter.

"You goose! suppose he is there, what of it?"

"Oh, he might get you away from me and leave me here to lose the sight of your..."
spelling down the school," said Walter. "Is that all you would care for?" she asked.

"Now just suppose again, suppose all I want tonight is just to see you beat Helen Carr in the spellings a way to ask you to — go again with me after we had a dessert Walter,"

"Then, supposed that, I'll just go straight home and not spell. There now."

And she tried to look a little resentment.

"Hut, tut there, don't you get sumpny. I am not here to quarrel. This supposing business doesn't get us anywhere. Suppose I were to ask you to — well, to ask you to — go again with me after we had a decent quarrel, just one of the healthy lover's quarrels we read about.

"Are you a lover? I saw you talking to Helen last Sabbath." She colored.

"We were talking about the social. You know we were appointed a committee to arrange for the next church social. Any harm in that? Yes, I am a lover and don't propose to have any thing. Suppose it was not? Would you care ten cents or a shilling?"

"Walter, suppose doesn't get us anywhere, not even to the spelling school," said Esther.

"Well, suppose I loved you, would you care?"

"I repeat, that supposing is not what helps any one." 'Suppose then, if that, if you do not spell the school down tonight, I get sad over it?"

"Why, Walter, you'd not care a snap about it, would you?"

"Don't know as I'd care so very much, but I can't seem to get a great deal. Now look off there while the sun still shines. Take the far look. Father says he has many a time sat here and of the health lover's rules."

"Don't see much, Walter."

"The Projector has witnessed many a confession of words. Down went John Richards. "Multiplicity." And Mary Jones was seated.

"It took forty-five minutes to thin out the contestants so that last the four stood up in combat. Esther was a little tired and uneasy. Frank was confident. Helen was bold. Walter displayed no emotions. "Incomprehensible," said the pronouncer.

"That is an instrument for the use of the blind," said the teacher.

"What is that?" inquired Helen.

"That is an instrument for the use of the blind," said the teacher.

"S-k-o-t-o-g-r-a-p-h," spelled Helen.

"Down, Miss Helen," said the teacher.

"Ophryobius, spector, opaqueus, obscures, oakum." "Definition of that, please," said Walter.

"Old ropes untwisted for calling," replied the teacher.


"Don't understand that," said Frank. "It's a disagreeable sound," said the teacher.

"C-a-e-c-h-o-f-n-y," spelled Frank. "Down."


"V-a-h-a-a-l-a-a," she spelled triumphantly.

"Subpoena, subterranean, sudorific, spigot, Wells, Walter. And the school broke out into raucous laughter.

"Miss Esther Burch wins the contest and can not be spelled down tonight," said the teacher—and such applause!

"Thinks she's smart, doesn't she?" remarked Frank took her home.

"Well, she is," replied Frank. "And that is nothing against you. But I know that Walter let her spell down purposely. Did you see him smile as he spelled it? Gallant, was he not?"

"Walter," said Esther, as they reached her gate and he lingered awhile. "You know what Valhalla was very well. Why did you misspell it? That was not fair in you."

"Why not, Esther? I wanted Frank to know a thing or two. I overheard him whisper to Helen just before the contest began that she could not spell both of us, and you in particular; but I noticed that he did not look very sad when Helen went down but he watched you intently. And so you have the honors all around. I'm so glad. And now my answer, Esther. I almost lost out on some of those hard words thinking of what you might say to me tonight."

And she said, "Of course."

"How did the spelling go off, Walter? asked his mother.

"Oh, we both won out," he replied. "How can that be?" she asked.

"Well, it is this way: Esther spelled the school down, and I won the girl. Congratulate me, mother. It is all settled."

"You have my blessing, dear boy, and God be with you."

A mother's blessing and a father's benediction. Priceless memories.

A new house was built on the other corner of the farm, and a new family started. And the father was beginning to feel him on the sunny side of forty-five, yet vigorous. And the years sped on. "Now Kon this time, husband. If it is Estel Wells," said Mrs. Kon Wells. "But she's a little off or a new will take lots of comfort with her. Just the picture of her father. Walter seems pleased, too. I'll have to do a lot more spinning this year and every year now. The old wheel is getting to be quite an heirloom."

(Mill Yard Church

A comparatively recent personal letter from the pastor of Mill Yard Church, in which he speaks of the war and of the gloom accompanying it, says, "I feel as if the sun of life will never shine again on me—true this world is not our abiding city."

It will be remembered that Colonel Richardson lost a son on the Ypres Front last November. His oldest son, Corporal W. Albert Richardson, a member of Mill Yard Church, is again at the front, possibly in Italy or Egypt. His youngest son is still in the service.

In speaking of the Zeppelin raids, he says, "Some people seem to think we must be very brave to live in London through raids. Be that as it may, the raids produce little more effect on London, as a whole, than a little snow drop into the sea. Our servant girl simply delights in the raids. She will go into the garden to watch them, and the louder the 'bangs' the better she likes it."
THE SOUTHWESTERN CAMPAIGN
REV. THEODORE J. VAN HORN

SINCE nothing has appeared in the Missionary column of the Recorder of recent date from this section of the country it probably devolves upon me to inform its readers of the doings in the Southwest. According to an arrangement of long standing between the responding secretary and myself, Brother D. B. Coon came to Gentry February 7 to engage in evangelistic work. The weather was all that could be desired but there were many other things to prevent the large attendance upon this service which is desirable for effective work. Chief among these, so far as our own people were concerned, was the poor health of a large percentage of the membership. But far the greater portion of those who availed themselves of the excellent series of sermons by our evangelist came from the other churches of the place and from the people of no church. There were many others among the faithful who promised to keep ithe Sabbath at the right stage of the meetings may be had from the fact that nine of those joining the church were Sabbath converts.

Through the influence of this revival, the church building there was inclosed with a new fence of woven wire, the posts being donated by Brother James Coose, the wire by the school trustees, and the work by the men of the neighborhood. General collections supplied the money for replacing the glass in the broken windows. Arrangements were almost completed before I left the scene. A great deal of interest was manifested among other church in a densely populated district comprising not less than one hundred square miles, and that one church awakening but little interest in the section, are facts that ought to awaken a sense of our duty for this neglected people.

THE Southwestern campaign was practical concluded on Sunday night, May 5, at Little Prairie. Such was the interest at this point in our work that it was prolonged at least two weeks beyond the time that we expected to spend, with that church. During this time, probably not fewer than fifty people, old and young, including a good many backsliders, on definite calls, committed themselves to the service of the Lord, turning away from all sin. Out of this number there were ten additions to the church, nine of whom were baptized. Two were baptized the first Sunday after the doors of the church were opened, three the second Sunday, and four the third, which may indicate something of the continuance of interest in this work. Those who have visited Little Prairie at the time of the Southwestern Association will remember "Uncle Billy Gardner," always a faithful attendant upon all meetings, and yet always a consistent opposer of the Sabbath doctrine. On the second of the series of Sundays referred to a good deal to the surprise of many, "Uncle Billy" presented himself as a candidate for baptism and churched. He stated that he had always been a good Methodist, but he wanted to spend the rest of his days as a Seventh Day Baptist. The writer had the joy of baptizing this aged Confederate soldier, but now a consistent soldier of the Cross. Some idea of the power with which Evangelist Coon presented the question of the Sabbath at the right stage of the meetings may be had from the fact that nine of those joining the church were Sabbath converts.

Letters from two of the converts in this work, a father and daughter, assure me of the depth of interest that was awakened. The daughter, who accepted the Sabbath and joined the church, tells me of the interesting session of the Sabbath school, organized while the work was in progress, that was held on May 18, the first Sabbath after I left there.

It is to be hoped that efficient leadership will be developed among the people there, but an experienced worker is much needed until the people get the step in religious work and the lead of some of the young people, not of the church, a union Christian Endeavor society was reorganized, and promises well for the development of the religious interest of the neighborhood. All this work needs your earnest prayers.

I remained at Little Prairie a week after Brother Coon left for his visit to the Poke Church, trying to get things into shape for permanent and efficient work. We met in the city of Texarkana on the way to the proposed Oklahoma work, but were met here by word from our Brother J. J. Almond, that smallpox and measles were so prevalent in that neighborhood, it would be unadvisable for us to try to work there at the present time.

Before closing this already too long letter, I will add that word received from Memphs today advises me of the Sabbath school work there, the generous offer of one of the recent Sabbath converts in that city to establish a permanent work.

Gentry, Ark., May 27, 1918.

HOMESTEADING IN THE SEVENTIES
J. L. HULL

Chapter XIII

(Continued)

Living in a dugout, a house made in the ground, has its advantages as well as its disadvantages. It is warm in the winter and cool in the summer. The mosquitoes and fleas and rats were bad. The fleas on the dirt floors thrive and multiply beautifully, and rats come in from the timber through holes in the ground.

One night Joe was awakened by hearing something rip. It sounded like tearing a stout piece of cloth. He felt a trickling as of water on his head and putting up his hand felt a gash on the top of his head and his hand was covered with blood. The boys always slept with a revolver and matches under the pillow. Joe struck a match and by the light of it saw two bright spots only four or five feet away. He spoiled one of those spots when his pistol cracked and in the morning threw out a large rat. A few years later he might have thought Mr. Rat excusable in mistaking his balehead for a pumpkin but there was no such excuse at that time, so Joe sought vengeance with a vengeance.

As the summer advanced, Henry's health failed him. He had a bad cough, became weak and was compelled to take his bed, and for three months was not able to leave it. He bloated as full as the skin would hold and the neighbors thought he
had consumption. He had but little appetite and was very much weakened. He said he believed that if he could have molasses to eat he would get well. Joe told him he should have some. They had a little sorghum on sod ground which Joe cut and took to a cane mill and had made up. His part was to drive the horses. Then he came home and told Henry to eat all that he wanted of it and that when that was gone he would get more. The cough stopped and Henry began to gain strength and was soon able to be up and around. One day with Joe's support he went out of the door and looked on the prairie. In the afternoon of that day Joe went to the postoffice for the mail. As he came near to Mr. McCullum's house he was so cold that he thought he would stop and warm. He was shaking with cold and told McCullum he wished to warm. McCullum said, "Lettme see your finger nails." They were blue with cold.

"You are having very bad weather." Joe said, "I am as well as I can be." "If that is the case," said Joe, "I may as well be driving, for I can not get warm." It was a mile from Mr. McCullum's to the postoffice and from there home was six miles. McCullum was driving his team and they went to get Henry. He let them go and in just thirty minutes he drove the seven miles, besides fording the river. Arriving home he took the harness from the horses, turned them loose, went into the dugout and went to bed. It was about sunset and he was warm enough now for the fever had come on. He knew no more till daylight. Joe's first chill but it came every day for ten days. Money was gone and provisions were low; they had a gallon of flour and a half bushel of old corn. The corn Joe parched and ground in a coffee mill and made into bread. There was a fine flock of wild turkeys on the creek and they were good to eat. Joe would take his gun and go out to a little field of corn which the turkeys had found and when they came they would shoot one or two of them—at one time they got out over a range—drag them to the dugout, dress and cook them, put into the water the turkey was cooked in a handful or two of flour and it was ready to eat. In this way the gallon of flour lasted the men for six weeks and in that time Joe killed thirty-two turkeys. Joe's chill came just at night. He would shake for some of them until an hour and a half and the fever lasted last three or four days. He knew how to stop it with water treatment but he could not give himself the treatment and Henry was not able to give it to him. Neither of them could walk more than a few steps without resting, but they were improving by the time that was gone he would get more. He let them go and in just thirty minutes he drove the six miles and twenty miles to the crossing of the Republican River, in a day and a half. Leaving the wagon at Mr. McCullum's on the second night from Beatrice, he walked across the river and to his home and spent the night with Joe. They were back to McCullum's as soon as light in the morning. First they led the horses over the river on the ice. Then taking the load from the wagon they ran that across by hand and then carried the sacks of grain and provisions across on their shoulders. As they were carrying the last sack across he broke through the ice with one foot, but as the ice held under the other foot, no harm was done. In a few hours more there was a channel in the river, and there was no more crossing till the ice was off.

TO BE CONTINUED

SEMIANNUAL MEETING AT NEW AUBURN, MINN.

The semiannual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches will convene at New Auburn, Minn., June 21-23.

Those desiring to attend please write to Mrs. A. M. Hall or Mrs. Angelina Ab- bey at New Auburn.

Visitors and delegates should purchase tickets to Glencoe, or Sumter, Minn. Upon arrival at one of these stations please phone Mrs. A. M. Hall and arrangements will be made.

Glencoe is nine miles and Sumter is six miles from New Auburn.

A.

ARE YOU COMING TO CONFERENCE?

Nortonville is hoping you will but is not content with simply hoping. They want to know what you really plan to do. These are not normal times. All must conserve. We want to for the denomination and nation. We are just as hospitable here as ever, but we feel that it is a denominational and patriotic duty for you to let us know early, if you plan to come. We want to plan wisely and provide for your needs and comfort in every possible way, and you are aware that we can do that much better, if we could know immediately the approximate number that will be here.

The pastor, or church clerk where there is no pastor, will be expected to respond immediately and as often as necessary to keep us informed as to delegates.

Send all communications to Mrs. Her- bert Cadwell, Nortonville, Kan.

Mrs. Herbert Cadwell, Nortonville, Kan.

Mrs. Calvin Snay, Mrs. Henry Ring,

Reception Committee.

PLAN TO GO TO CONFERENCE

These are critical times in the religious life of the world and the Seventh Day Bap- tist Denomination needs your counsel and advice on the questions that will come before Conference this year. A little hand of men and women should not settle the denominational policy for the coming year, or years, but such policies should be decided by a representa- tive gathering from all over our land. Don't sit back and let George do it. It's your job—and it is a job worthy the best there is in you.

Seventh Day Baptists have got to get a broad view of the world's need and plan wisely to meet it. Nortonville cordially invites you; your church, your country and your God need you.

F. J. Hubbard,

President.
WOMAN'S WORK

MRS. GEORGE E. CROSBY, MILTON, W. L. Contributing Editor

OUR OLD FRIEND BOB WHITE

The morning rain is over. The sun comes peeping through—

The silvery tinted cloudlets are drifting far apart—

There comes a silvery whistle:—

The swallows in the sunshine like fairies skimming dart;—

And from the distant meadow, there comes a silvery whistle:

"Bob White! Bob White! Bob White!"

The roses by the gate are drip with raindrops cool,
The golden dandelions like opals glow and gleam;
The children, laughing gayly,
Go romping off to school,
Or stop to gather daisies.
That grows down by the stream;
All fresh and green and bright,
Like a wonder of nature.

Bob White!

This line of thought, this soliloquy on some of the everyday opportunities of life, began one day while the tacks in the front hall carpet were being taken up preparatory to the spring cleaning.

Some hard-working sisters may be interested by the fact that the carpet is a very old one, turned and darned, and it will have to be turned and darned again after it comes up that the worn places may be able to 'stand the fag', as they say, another year or two.

This condition of the carpet I considered as the result of wear, which may be endured because we cannot afford a new one, but as a blessing in that it develops executive power along lines in harmony with Christ's work, "To save and not destroy." As the useful existence of this carpet has worn on, the chief qualities of mending and discreet turning, so experience is developed that may help when some human soul has become frayed or weary, and needs salvation for a prolonged usefulness.

As the tacks came promptly out of the hall carpet, material things returned to the ascendency, and the thought arose, "How thankful I am for this tack-puller! How quickly and easily the tacks respond!" Some women—and even men—have to use a screwdriver, which does not do half so well, or an old knife, or some other nerve-racking, skin-burning makeshift, and they have miserable times doing work which should ever be a pleasure. This tack-puller required a kneeling posture for reasons usually considered secondary in importance, therefore a humble prayer of thankfulness for a humble blessing the shape of a comforting tool was certainly appropriate.

This tack-puller, which, as it drew the tacks also drew the thoughts into pleasant channels, is one of a collection of possessions, all of which are proving very valuable. Good tools are truly worthy friends, actual benefactors in the truest sense, handled wisely. Not long ago I heard a woman say in defense of frequent visits to the movies, that they broadened her knowledge; therefore she attended them often. Personally I find no real advantage in tools than she has in the movies, and am egotistical enough to be satisfied with my investment when I see her inability to keep her home "decently and in order" as the Apostle Paul counsels all things should be done.

Besides the tack-puller, an excellent hammer is on my list of tools. It is one that both drives and pulls nails well, so well that it is liked by every professional or amateur carpenter who uses it. It is a great satisfaction to be able to drive nails straight, without marring surrounding woodwork, fingers, or peace of mind of oneself and associates. A great deal of the success of hitting nails squarely on the head and driving them successfully home, is due to the hammer being of the correct weight; a weight dedicated as much to the person who uses it as to the person who uses it. There is a small forging hammer kept on our tool bench. It is a good tool for its purpose; it will forge a heated iron or head over a rivet admirably, but woe to the worker who tries to drive nails with it.

Speaking of hammers brings to mind our shoemaker's kit, containing relics of grandfather's and father's days of mending their own shoes. The kit and its contents enable us to go at it ourselves when our shoes need tapping or otherwise mending, and we are glad to be able to attend to this branch of conservation before the shoe loses its contour by neglect. Among the contents of this old, homemade convenience are various articles of useful and historic value, but I will mention only the hammer, which is a sort of an heirloom, a genuine old-fashioned shoemaker's hammer. Why this tool should be shaped differently from others I have not yet learned, for the science of hammers is deep; but it has been proved that this hammer has virtues peculiar to itself, and if we have ever occasion to try any other, on shoe taps, we always return to grandfather's old hammer. Neither will I discuss the tack right.

Women have not enjoyed a full measure of satisfaction using a hammer, because in many cases the tool has not been of the right constitution. Many of their failures in keeping home in repair are due to lack of knowledge how to invest in, care for and employ common tools.

As I worked along on the tack pulling, I remember my friendship with the papering tools. Papiering often follows the taking up of carpets, though it will not this year; all white wire and paste brushes, special long-bladed shears, yardstick, apron with large pockets, papiering board and stepladder, are friends worth having. Some of them were introduced by prudent parents, and others were added by purchase.

Then there are the paint brushes. Recently I read in the newspaper that some of the Smith College girls can paint buildings, as if this ability were now publicly commendable. Therefore some country sisters who have relieved shabbiness about their home by exercise of this art, can come forward into open credit for their skill. Accordingly I dare admit friendship with quite an honorable line of paint brushes, sitting quite contented and happy, commenting on the paint, penny and kindred paraphernalia. Thanks to prudent predecessors, and a few more recent additions, the outfit includes brushes suitable for any home contingency.

The soldering tools must not be passed by. They give immeasurable satisfaction by strengthening weak handles or stopping holes in articles of tin, when the weakness first appears. Much more of the beauty and harmony of housework is retained when the women know how to mend articles of tinware used about the kitchen, and are not forced to permit them to accumulate or be thrown away because of some feature out of order.

Space does not permit further descriptions of less mature friendships with the axe, the saw, the plane, the bit, the garden tools, etc., some of the heavier of which may never win thorough favor. With the occupation of men in the war, women are having more of this kind of manual training to learn, and this training will prove of more practical value to a certain extent than that obtained at the movies. Work with the heavier outdoor tools must be indulged in temperately. There is a win some spirit among women in the present war that is most alluring, and the inhalation of God's wonderful atmosphere is beneficial when ambition does not exceed bodily strength. The stimulating effect of fresh air often beguiles women to undertake more than their physical constitution can endure. Many permanent injuries have resulted from over-exertion that was not felt at the time, and many painful disruptions in family unity may be traced to women's neglect of distinctly feminine occupations to take up work that should be performed by masculine constitutions. It is a recognized fact that the exhilaration of the open air will lead an unwitarian person to talk or sing till the voice is ruined by the exertion, and the heart is lying in the present facet of life labor for women are also claiming unwitarian rights.

In a recent issue the Rural New Yorker says:

"So far as skill and mechanical knowledge go, many women are well qualified to run machinery, but some of them are not strong enough to stand the strain of rough driving. We have known girls to be seriously and permanently injured by riding a horseback or a harrow. On general principles, I think it is well for the choice of tool friendships to be suited to a woman, and we should be very careful about the wife or daughter who has the spirit to help at such work."

There are certainly many reasons why women should use as much discretion in the choice of tool friendships as they do in the choice of human companions. I am certainly as happy plying the small housefily instruments, as I should be manipulating...
ponderous machines out-of-doors, and more happy than I should be depending upon the movies for instruction.

Princeton, Mass.

NOTES BY THE WAY
SECRETARY EDWIN SHAW

If the sessions of the Central Association at Verona; N. Y., May 30 to June 2, were not successful, we can not put the blame upon the weather, although it was rather warm on Sabbath Day. But there were no rain storms or muddy roads.

The people of a certain church somewhere along the Atlantic coast were once discussing the matter of calling a pastor. "How about the man at Verona?" said one. "Oh, we don't want him." "Why not?" "Well, he can't do the good for much, if he is willing to stay at Verona." This may be a joke, but it is more on the ignorance of the one who made the remark than it is on the Verona Church. Many of us will not know. The pews were well filled at all the sessions of the association, and crowded at many of the sessions. Dinners and suppers were served in the basement of the church each day. The automobiles standing beneath the shade of the trees offered inviting places for resting and visiting, between the sessions. They were also used for taking short drives about the country. A large portion of the delegates and visitors came from homes in automobiles, otherwise it would have been just about impossible for the Verona people to entertain so large a number of guests.

The list of committees as appointed by the moderator of the association, William Jones, of Adams Center, was as follows:

Committee on Petitions—Rev. William Clayton, Syracuse; Mrs. Flora Davis, Verona; Miss Anna Scriven, Adams Center.

Finance Committee—F. Stuart Smith, Verona; Charles J. York, DeRuyter; Claude W. Camenga, Brookfield.

Committee on the State of Religion—Mrs. Lelia Franklin, Verona; Mr. J. V. S. Brown, Brookfield; Arthur A. Thayer, Verona.


Committee on Nominations—Rev. William M. Simpson, Verona; Raymond C. Burdick, DeRuyter; Dr. S. C. Maxson, Utica (Leonardsville).

Committee on Resolutions—Rev. John T. Davis, Leonardsville; Rev. G. H. F. Randolph, delegate of the Young People's Society of Religion; Rev. Ira L. Cottrell, delegate from the Eastern Association; Rev. William L. Burdick, delegate from the Western Association; Rev. George C. Tenney, delegate from the North Western Association; Prof. Paul E. Titsworth, representative of the Education Society; Rev. Edwin Shaw, representative of the Tract and Missionary societies.

The association adopted a resolution approving the system of titles and offerings as the divinely directed method for supporting the cause of religion, also urging its general adoption by the people. In discussing the resolution, it was spoken in its favor setting forth its value as a means of showing the gain of the association adopted had three divisions. It called for the State of New York to ratify the proposition made to the Federal Convention the same resolution proposed by the Federal Convention. Another section protested against the army order making tobacco and cigarette paper a part of the daily rations of the soldiers. A third section called for immediate action against the prohibition law during the war. There were quite a lot of explanations and comments to make the purpose and meaning of the resolution clear, but I can not remember the wording. There was but little discussion when it was presented, and the vote was unanimous and hearty.

Six years ago, in 1912, the association was held in Verona. Rev. Jesse E. Hutchins, now pastor at Brookfield, was the only minister present this year who attended six years ago. And at that time he was a delegate from the Eastern Association.

The association began Thursday afternoon, May 30, Memorial Day. The evening service opened with a service of prayer, in keeping with the installation of President Wilson. The service was in charge of Brother George C. Tenney. On Sunday evening Rev. Jesse E. Hutchins conducted a patriotic praise service of song and prayer. I could almost imagine that the flag which was draped over the organ was trembling with emotion as the people sang with thoughtful earnestness, "Three cheers for the red, white and blue," and then repeated the chorus with increasing enthusiasm.

FRIENDS, FRIENDS, FRIENIDS
REV. SAMUEL R. WHEELER

God bless them one and all! Friends, near or distant, I think of you, sympathize with you in affliction, cheer you in depressing circumstances, and am glad when it goes well with you.

The value of friends can not be overestimated at any time of life. But in old age when strength and energies weaken, when disappointing infirmities and sufferings keep close to you, the worth of friends is more fully realized and more thankfully appreciated.

Wife and I are invalids and the doctors give very little encouragement of improvement. Without friends to give cheering words and substantial help the burdens of life would be more than I can bear.

But with these friends, and, blessed be God forevermore, with the assuring hope of gaining heaven through Jesus Christ, we go on our way, thanking our heavenly Father every day for his wonderful mercy and goodness to us and his especial care for us.

Pastor Wing being absent on a missionary tour, a city pastor preached for us on Sunday. I was glad to have an opportunity to attend that service, but my old body gave me an emphatic denial. During the week I rallied enough to take the place of preacher the next Sabbath, April 20.

In these terrible war times, I was glad to be able to sit and comment upon passages of Scripture from Genesis 3: 15 to Revelation 20: 1-3. My granddaughter read these passages in groups as they were called for.

Oh! how these Scriptures do tower above all the confusions of wickedness, and the wreckage of wars, and give soul rest to the children of God. They positively prove that God will put the devil and that the world will be Christianized.

"For the earth shall be full of the
knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9).

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14).

Yes, as the waters penetrate and cleanse every nook and corner and cavern in connection with the mighty ocean, so the Christ religion shall penetrate and purify the remotest portions of the earth.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

Issac Watts, in 1719.

Then rising from my chair I pressed the momentous truth that the followers of Christ are the human agency to bring the world into this glorious condition.

Some one originated the following: "The angel Gabriel said to Christ, 'You have been to earth and done your work. How is it to be carried on?' 'By my followers,' said he, 'for religion shall be carried on.'" Then with renewed and strengthened plrais of work—or, what?

Bodily conditions keep me very much at home, but every Sabbath morning, I do pray God's especial blessing upon pastors and people in all the congregations in the denomination.

**PLAN TO GO TO CONFERENCE**

The Seventh Day Baptist Denomination is going on with renewed and strengthened plans of work—or what?

**THESE PLANS SHOULD BE MADE AT CONFERENCE**

To be successful—to have the confidence and co-operation of the people—they should be made by a large representative gathering from all over the denomination without the appearance of sectionalism. The distance is a barrier to some, but it can be overcome if your heart is in it.

This is no job for your neighbor—it is yours.

**GO TO CONFERENCE**

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**YOUNG PEOPLE'S WORK**

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

**Contributing Editor**

**CHANGE OF ADDRESS**

Those desiring or having occasion to communicate with the editor of the Young People's Department will please address him hereafter at Salemville, Pa. Matters of interest relating to the work, suggestions, etc., will be gladly received.

ROYAL R. THORNGATE, Editor.

Salemville, Pa., May 31, 1918.

**NEWS NOTES**

NORTH LOUP, NEB.—At the Friday evening service, April 26, the Christian Endeavor society presented to the church a service flag, on which are now twenty stars. The flag is of silk, and is large enough to be very attractive. Miss Jesse Sayre, with assistance from others, made the flag, Miss Myra Thorngate arranged a good and suitable program, and Mrs. Eva Hill arranged the music. While we miss our boys, we rejoice in their loyalty, and are proud of our flag, because of that for which it stands.

We are planning to have a contest some time, but it may be well to have it for sure before we tell it. The Ord Union challenged us and we have accepted, but so far nothing more has been done. Our chart is rising and a contest may prove an added impetus in some ways. We are now entitled to about 205 per cent, with more in sight before Conference.

**SALUTED THE PRESIDENT**

A letter from one of the boys in the service,—though not "over there"—has recently come into possession of the editor of the Young People's Department. Though brief, and written with no thought of publication, it is so interesting that we are sharing it with Sabbath Recorder readers. It gives some idea of the larger experiences that are coming to all of our boys in the service. The letter was written in an intimate, unadorned style to the "folks at home." It is needless to say that all who have boys in the service welcome such letters. More than that, we look forward with hungry longing for every little word from them. The letter referred to follows:

"Day before yesterday (the 18th) I saw the Red Cross parade over in New York City, and it was the greatest thing I have ever seen in my life. There were over 7,500 women in the parade, to say nothing of the bands, soldiers and sailors. There was a French Blue Devil band which had arrived just the day before, and a Kilties' Scotch bagpipe band, besides U. S. military and naval bands; and almost every other band in New York City. Each auxiliary or Red Cross chapter had a soldier or sailor to carry their banner by which they were designated. Churches, schools, colleges, universities, all stores and factories, were represented by a fine looking lot of women and girls, all dressed as nurses. It was worth watching for a quarter of an hour. The parade started at Eightieth and Sixth Avenue at 2 p.m. and switched over onto Fifth Avenue at Seventh-ninth, and then all the way down Fifth Avenue to Seventeenth Street where it broke up. It continued until 7:45. I stood at Twenty-seventh and Fifth Avenue, where I was told to be, from 3 o'clock till 6 o'clock; and then I had a date at One hundred and third Street and Columbus Avenue to be there by supper time, so I had to go.

"Of course you know that President Wilson walked at the head of the parade. After he finished the walk he was brought back up Fifth Avenue on the side I was standing to view the parade, and I was close enough to make a little attempt to touch it, I got a very close look at him. He stood up all the way up the Avenue with his hat off, and you should have heard the roaring. People fairly went crazy and the police had a hard time with them. Well, I can always say that I looked one President square in the face and saluted him, which in return brought a smile which I never will forget. But he looks like a tired, worn-out man and his hair is very gray. His wife was with him and I got a very good glimpse of her also. I wanted to hear his speech at the Metropolitan Opera House, that night, but there were such
CHILDREN'S PAGE

MARY JANE'S "BIT"

The hair of Mary Jane, who was Elizabeth's favorite, was falling out at an alarming rate. Elizabeth brushed it, shampooed it, and even used father's hair tonic on it. Yet the little ivory brush collected more and more glistening threads of gold and the head of poor Mary Jane became more and more golden.

Elizabeth asked mother whether it would be wise to buy a new wig for her cherished Mary Jane—a wig of real hair; a wig that would curl naturally and that should be brown instead of yellow.

Mother agreed that it would give Mary Jane just the added touch that she most sadly needed in order to become a truly delightful dolly.

But mother also said that, charming as that touch would be, it was an expensive one, and that in time war and Elizabeth must give it to her almost bald-headed darling. War time or not, Elizabeth could do errands and perform certain new duties that in time would earn enough money to buy the longed-for wig.

So, early and late, Elizabeth worked for her Mary Jane. No matter how tired she was, she always roused herself to go in search of mother's mysterious doings; no matter how interesting the game, she hunted for the lost needle or pin.

The cents began to rattle in her little pocketbook. People brought ten cents, and a little, share a little, and a little, pray a little, be a little glad; sometimes a brook; sometimes a cracking of the once longed-for wig. For the lady sent Elizabeth a beautiful wig. The cents began to rattle. Her hair was golden instead of brown. She knew how hungry they are, how cold and wet they are, and the toy which they have made themselves will give a more lasting pleasure than any desired, from a train of cars to a pigeon house. Give a boy of 5 a hammer, some nails and a few pieces of wood and see what he can make with the results are often surprising. Children love to create, and the toy which they have made himself will give a more lasting pleasure than the usual elaborate playing bought ready-made.

The occupations of grown-ups have great attraction for children. A few simple regular duties should be given them every day. Work is one of the greatest means of spiritual development. All teachers of little children. Frederick Frobel said that a child's offer to help should never be refused. To be sure, the mother may at first find it far more of a hindrance than a help, but children of 4 to 5 can learn to dress and undress themselves, wipe the plates, dust the chairs, help make beds, carry small pieces of kindling, empty scrap baskets, water plants and help in many other ways.

If the mother's spirit is right, children will always love to help. Children are little reflectors, and soon catch the spirit of cheerful, willing work. If they see work done complimentingly what wonder if they also begin to feel badly used when asked to perform some simple helpful service—and to look upon work as a disagreeable hardship.

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

Give a little, live a little, try a little mirth; Sing a little, bring a little happiness to earth; Smile a little, while a little idleness away; Care a little, share a little of your holiday.

Play a little, pray a little, be a little glad; Rest a little, jest a little if the heart is sad; Spend a little, send a little to another's door—Give a little, live a little, love a little more.

—Douglas Malloch.

**THE SABBATH RECORDER**

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THE SABBATH RECORDER

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NOTHING DOING?

Four weeks ago today I wrote an appeal to the L. S. K.'s that I might hear from them in reference to Conference, etc., and thus far I have heard not a word from a single L. S. K. It began to look as though there was "nothing doing" in this line of endeavor.

But yesterday I received a good letter in the interest of the L. S. K.'s from our pastor at Topeka, Kan., and though not intended for publication I trust the writer will pardon me for sending it to the Sabbath Recorder, since by its publication many L. S. K.'s, if they will, help answer the questions he raises. Note his line of travel, and if you are within his reach, drop him an invitation to call. You will be glad of a visit. It will do you good.

As he suggests, the personal touch is what many of us need. Can not others of our pastors plan similar calls among the isolated?

G. M. C.

Topeka, Kan., June 1, 1918.

Rev. G. M. Cottrell

Dear Brother:

As I am planning to attend Conference, returning via Seattle, visiting the L. S. K.'s, in the interest of the Pacific Coast Association, it has occurred to me that I might also call upon those in other localities through which I am to pass.

I am a firm believer in the personal touch and think that every possible effort should be made to visit the isolated Sabbath-keepers whenever practicable.

If I can arrange my route as I hope to, I shall pass through Arizona, New Mexico, northern Texas, Oklahoma to the Arkansas line, thence north to Gentry, Kansas City, and Northville.

Returning I hope to visit my people in Minnesota, coming from Minneapolis, over the Great Northern which will take me through North Dakota, Montana, Idaho, Washington, Oregon to California.

I am anxious to get as complete a list as possible with Sabbath-keepers who can be reached on the trip. Can you help me in making such a list? I have the Lene Sabbath Keeper's Directory of 1915, but there have undoubtedly been many changes since then. I had thought of writing to the state secretaries but I suppose the list in the Directory is not correct. I had thought that after getting my list I might publish it in the Recorder and ask if any readers knew of other names that should be added to notify me. What would you think of that idea? Of course the objection would be that it would mean some expense on the Recorder, or the Publishing House rather.

Knowing your deep interest in the Lone Sabbath Keepers, I take the liberty to ask this favor of you; please, however, do not put yourself to any undue amount of labor in the matter.

It has been five years since I attended Conference and I am looking with keen anticipation to the meeting of old friends including yourself.

Thanking you in advance for your help, I am

Sincerely yours,

R. J. Severance

1155 Mulberry St., Riverside, Cal.

TRIP TO FAR EAST

Theodore G. Davis, of Plainfield, N. J., Alfred '06, left last week for an extended trip to the Far East in the interest of the White Alliance of Cleveland. He will visit Japan, China, the Philippines, Siam, India and other eastern countries. Mr. Davis was born at Shanghai, China, and his mother, Mrs. D. H. Davis, and brother, Alfred Davis, are now residents of that city. This will be a great trip, and Mr. Davis' familiarity with the language and customs of that country will be of great benefit to him in this business trip—Alfred Sun.

DEAN MAIN DOING WELL

Just as the Recorder is going to press word, dated June 5, comes from Alfred that Dean Arthur E. Main underwent the major operation, for which he has been preparing in the hospital, on Sunday morning, June 2, and "seemed to be doing as well as could be expected."

His many friends will be glad to hear from him, and will pray for his speedy recovery.

"Sin is a wilful transgression of a known law of God."—Wesley.

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.
Contributing Editor

SCORE CARD WANTED EVERY MONTH

The letter from H. M. Swinney, superintendent of the Waterford Sabbath School, looks like business.

In the first place, the letterhead shows him to be a wide-awake business man, the firm of which he is secretary and treasurer being the Niantic Lumber Company. The Lord bless busy men in his service, men who know how to handle secular undertakings successfully, men who are looked to as leaders.

In the second place, his letter has the sound of doing things. Enclosing the score card for April he says:

"It is not as good as we would like to have it, but the break between January and April of which we kept no record, is the cause of our not having a better record. We are going to keep up our records right along, as we think it will be beneficial, in all ways. Would you make too much work for some one if all our schools kept their records all through the year?"

That is certainly a splendid practice for the individual school, and I have not a doubt that some one connected with the board would keep the statistics, if all the schools or a majority of them reported every month.

What a fine thing it would be if the schools should pile up the work on the boards so that the secretary would have to try—enough. Try him.

NEW SABBATH SCHOOL IN ARKANSAS

Pastor T. J. Van Horn writes:

"You know that I would be glad to report to you a dozen Sabbath schools organized in my territory during the last year, but since there has been no such work done you need not expect me to report such things. I would be glad to say that the effort I made in the Greenwood neighborhood near Antlers last December has resulted in a regular Sabbath school, but I shall have to know more than I do now before I tell you about it. Again I would be glad to report to you that a Sabbath school had been organized in Memphis last Sunday, but all I can say is that D. B. Coon and I had the Sabbath-keepers come together and take preliminary steps for a Bible school for the sake of the dozen or fifteen Sabbath-keepers in the city with the connection with our people. They are expecting to meet next Sabbath and again begin the work, meeting from house to house for the present. Mr. Sidney Read, who resigned his post as cashier of one of the first banks of the city of Memphis for the Sabbath, offered us $400 to be paid the first of next January, if we would begin a church building at once. We can not predict what will grow out of our campaign at Little Prairie. Five families with eight miles of Belzoni I am encouraging as Sabbath-keepers at present. I hope to visit all these on the round of this campaign.

That's good work. Modestly stated, but it has such a hopeful forward look, that I have put a positive caption above, and expect Arkansas to make it good. Does not such a report stir up the rest of us to good works?

Lesson XXV.—June 22, 1918

JESUS TRUMPHEANT OVER DEATH, Mark 16: 1-20

Golden Text—Now hath Christ been raised from the dead. 1 Cor. 15: 20

DAILY READINGS

June 16—Mark 16: 1-11. Jesus Triumphant over Death

June 17—Mark 16: 12-20. The Great Commission


June 20—1 Cor. 15: 50-58. Victory over Death

June 21—1 Thess. 4: 13-18. Resurrection Promised


(For Lesson Notes see Helping Hand)

My urgent advice to you would be, not only to always think first of America, but always also to think of humanity. You do not love humanity if you seek to divide humanity into jealous camps. Humanity can be welded together only by love, by sympathy, by justice, not by jealousy and hatred.—President Wilson.

"Dar ain’ much encouragement," said Uncle Eben, "in forgiven' an enemy who starts sumpin’ else every time you forgive 'im."—Washington Star.
Leaving accidents in which the victims feel no pain, apparently wish to live, just as the welcome news, and soon the snow-covered road, and then returned with growing weaker. This lost. None of us enjoyed the prospect of guarding as scientifically road passed... When about a mile from his rest. Many a person who has felt like sinking... and grounded in him. He is as cunning and shrewd today as he was when Paul was warning the early Christians, and we should be watchful to see what is of God and what is of Satan. Not always is that temptation most feared that we most quickly recognize as temptation. And if, when Satan tempts, you immediately reject his proffer, your soul will grow. The heart becomes hardened, through neglecting or refusing to do service. He who received the one talent and failed to use it, hardened himself till he could boldly return it to the giver. This parable is being realized in modern Sabbath-keeping churches. Young men and women, for one reason or another, fail to make use of their talent, or talents, and someday, somewhere, awaken to the fact that in the eyes of the Master they have failed, while others have used the talent and increased it, and gained both in this life and the life beyond. Many a promising young man has become a mighty man of God through using his natural ability under the direction and with the help of God.

Scripture Lesson: Matthew 25: 1-30

Text: Today if ye will hear his voice, harden not your hearts. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. Hebrews 3: 7-8, 13. Were you ever lost on the prairies on a winter night? A friend once said to me lest deceitfulness of wood for our winter's use. Father was un-... I remembered that. Untary activities of... One of the most startling statements of the Bible is found in Revelation 22: 11, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Here it is declared that heart-hardening goes on till the time of fixeness is reached. But the verse also has glad assurance in it for those who "hunger and thirst after righteousness," but who in this earth-life do not realize their longings. There is to come to each the time of fixeness of character. "And he that is righteous, let him be righteous still: and he that is holy, let him be holy still." But is there no hope for the sin-hardened soul? Yes, God is sometimes able to stir such an one to the depths of his soul, and give to that one a longing for cleansing, forgiveness, and life in God. There are notable examples of such saving of men and women. But the large majority of people who grow old in sin pass on and on... Paul wrote to the Corinthians, "Satan himself is transformed into an angel of light." He is as cunning and shrewd today as he was when Paul was warning the early Christians, and we should be watchful to see what is of God and what is of Satan. Not always is that temptation most feared that we most quickly recognize as temptation. And if, turned from the things that promote it, and have interested themselves in the things that dwarf the soul. The Japanese are skilled in the art of dwarfing trees. Dr. Francis E. Clark tells of seeing in Japan pine trees that started to grow in the seventh century, that at the beginning of the twentieth were not too large to be carried in one hand; of other little trees that were planted in the early "sixties," that were growing in a teacup; while others, which were planted before Mr. Cleveland became president, "had not outgrown a lady's thimble." "They nip off the tree's roots, and pinch its limbs, and starve it with little soil, and let it go thirsty and dry; but A friend said to me talking about Booker T. Washington, that he considered him a "sane man." There are many in life who are not "sane." Asymptoms are crowded with the insane. And hosts of people who never will be placed in asylums are not exactly "sane." Ill-balanced persons are very common, although they may not be readily recognized as such by the average person. Some are made such by breaking physical laws; others fail to properly develop the higher faculties; and many neglect their spiritual interests.

God is looking for—he is working for... Joseph Cook gave six propositions relating to the ill-balanced soul which he regarded as scientifically demonstrable.

1) Truth possessed, but not obeyed, becomes unwelcome.
2) It is therefore shut out of the voluntary activities of memory and reflection, as it gives pain.
3) The passions it should check grow, therefore, stronger.
4) The moral emotions it should feed grow weaker.
5) An ill-balanced state of the soul thus arises and tends to become habitual.
6) That ill-balanced state renders the soul blind to the truths most needed to rectify its course.

The Apostle Paul graphically portrays the downward course of the disobedient in Romans 1: 18-32, quite in harmony with the propositions laid down by Joseph Cook.

It is a sad fact that many are living, and apparently wish to live, just as small and useless lives as possible. Born with great possibilities for soul-growth they have...
THE SATURDAY RECORDER

soul-growth? Rather let us look forward to the time when we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

"Consider and hear me, O Lord my God: lighten my eyes, lest I sleep the sleep of death."

"Today if ye will hear his voice, harden not your hearts."—Josh. 24:15

HOME NEWS

NILE, N. Y.—The annual roll call and communion service of the church was held May 4. There were forty-six of the church members present at this service. Mrs. Almira Gardiner, who has been a member of this church for seventy-five years, was present. Twenty-seven responses were sent by those who were unable to be present.

Our Sabbath school is doing good work. A Worker's Conference is held once a month. We have three organized classes. Of these, the Christian Endeavor society have become members of the Army of Universal Patriotic Service. The Junior Christian Endeavor meets every Sabbath afternoon. We have a membership of twenty-two and an average attendance of fourteen. We are learning the Bible alphabet now.

Six of our young men are serving their country in this her time of need. One is already in France and the others are in camp or on the way "over there." A service flag containing six stars has hung beside the Stars and Stripes in the church. We feel very grateful that we were able to broach the services of John F. Randolph as pastor.

We ask an interest in your prayers that we may do more and better work for our Lord and Master.

M. E. J.

ALFRED COLLEGE COMMENCEMENT

The Eighty-second Commencement of Alfred College opens Sabbath Day, June 8, and closes Wednesday, June 12. This year's exercises will occupy four days in stead of six as heretofore. Rev. C. C. Stoll, pastor of the Amsber Community Church of Buffalo, is to deliver the annual sermon before the Christian Associa-
In 1879, he was punished. Every upright un­

made a

in the various localities where he lived.

He selected the Scripture passages from

such

two half brothers, four half sisters and

profession

spoken of in the highest terms. He made a

CARTWRIGHT.-Philetus Curtis's

lived and died.

Mr. Williams was quiet and unassuming, but

he suffered more or less for years,

it seemed that God could not

speak of

that dimmed'

For

the joys you have not known before,

The robes of white in which you'll

He left a wife, three daughters, one brother,

For

the storm is mixing

peace.-. C.

Hymn, who died in 1865. In 1873, he was married to

them was

again united in marriage to Emma BurdicK. To

Ellen

with true Christian fortitude.

wiped

For

the midnight of this

Peace, yea, perfect peace. What a

 heaven lies within us! All gleaming with a

heavily light even in the midnight of this

world of

no day can enjoy true

peace as long as sin remains upon the

science.

As well might the ocean be quiet

while the tempest is raging, or the sea

bird rest on the wave when the storm is

mixing earth and earth.

The more the conscience is

enlightened, the more it

it forbid peace so long as sin remain, for its

honest verdict is that sin deserves God's wrath,

and must be punished. Every upright

understanding asents to the justice of that

dispensation by which "we transgression and

disobedience received a just com­

pense of reward." To me, when

convinc'd of sin, it seemed that God could not

be God if he did not punish me for my sins.

Because of this deep-seated conviction, that

great gospel truth, "The blood of Jesus Christ, his Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just and the justifyer of him which believeth." To me the glorious doc­

tine of substitution was a well in a desert;

and it is so still. I believe it with my whole

soul. An honest man, if he be in debt, will

always be in trouble until the liability is

removed; but when his debt is paid, he

leaps into liberty and gladsome life. I have

learned that my enormous debt of sin had

been fully discharged by the Lord Jesus Christ, who did this for all believers, then

was my heart at peace.—C. H. Spurgeon.

HIS MOTHER'S VERSION

A Bible class teacher was telling of the

various translations of the Bible and their
different excellences. The class was much

interested, and one of the members asked

that evening was talking to a friend about it.

I think I prefer the King James' Ver­

sion for my part," he said.

His mother?" I prefer my moth­

er's translation of the Bible myself to any

other version," he said.

"Your mother's?" cried the first young

man, thinking his companion had suddenly

gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the

Bible into the language of daily life for me

since I was old enough to

understand it. She translates it straight, too,

with every word having its own

meaning. There has never been any obscurity about this version. Whatever printed version of the Bible I may study, my mother's is always the one that

cheers up my difficulties."—Exchange.

NOTICE

The Transportation Committee for the Western

Association to be held with the

Independence Church June 14-16 would

give notice that autos will meet the o.25

a.m. and 1.56 p.m. trains from the West and

the 8.42 a.m. from the East, at

An­

dover, Friday, June 14, to convey people to

Independence.

S. W. CLARKE,

F. C. CLARKE,

Committee.
THE SABBATH RECORDER

SPECIAL NOTICES

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

LUCOWELL, EDITORIAL OFFICE, PULPIT STREET, NEW YORK.
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THE SABBATH RECORDER

Lukewarmness is one of the curses of religious life. The lukewarm heart is never satisfied. Only the heart which grows can sing. How can lukewarmness be cured? Its cause is a divided heart, and the only way to cure it is to concentrate one's mind on God. It is the world which makes us cold, and only as far as we withdraw from the world and give ourself to God more fully is the spirit kindled. We cannot serve God and mammon and retain the zeal which belonged to the sons of God. The spirit of Paul came from his concentration. "This one thing I do."—Christian Work.

"Lots of churches choose the wrong pastors, but no church ever yet blamed itself for accepting the call of one who gets blamed for accepting the call."

RECRIDER WANT ADVERTISEMENTS

For sale, wanted, and advertisements of a like nature will be run in this column at the rate of $1.00 per line, half cent per word for each additional insertion. Cash must accompany each advertisement.

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clouting list. Send your orders now and we will save you money.

The Sabbath Recorder, Plainfield, N. J., 13-11th

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the interpretation of the Scriptures by the Sabbath School Board. Price 25 cents a copy. 7 cents a year. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

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"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 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.