"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 Burning Bush

The Sabbath morning sermon at the Eastern Society was by Rev. Clayton A. Burdick, of Westerly, R.I. The lesson of the Burning Bush in Exodus 3 was presented in Brother Burdick’s vivid style, and was listened to with much interest by his large audience. There were no more than a few gleamings from this sermon, but it is our trust they will find helpful in their efforts to hear God’s call and to do his will.

Things that seem small sometimes prove to be great. God can make small things count, though men may not be able, at all times, to see the outcome. A pistol shot is said to have brought on this world war. There are many prophets, but God is the one who knows what will come to pass as the result of a given action or experience.

Israel in distress, worn out by toil in bondage, had almost forgotten the call of Abraham and had probably come to feel that there was no progress for them. Is not God beautiful in the way he works for men? Though they forget him, still he is ever ready to choose the ones whom he sees are fit to receive his blessing.

In such a presence Moses felt his own weakness; God brought to him a nearness of heart, a nearness of spirit, a nearness of faith, a nearness of holy ground; he can invest one with his own holiness until the man, through his obedience, is made holy. He can invest one with the holiness of God, is nothing if God is not there. It is God, not man, who is the holy ground; he can invest one with his own holiness until the man, through his obedience, is made holy.

It was holy ground. Why was it holy? Was it not because God was there? Yes; but is not God everywhere?

We must not forget that he was there for a special purpose. Any place of communion with God where one finds himself in the presence of the Creator in spirit is holy ground. We might consider the Burning Bush. There he stood on holy ground and received his commission to lead his people out of bondage.

This church, dedicated to the service of God, is nothing if God be not in it. It is his presence alone that makes this house a holy place. Many a schoolhouse in the country becomes a holy place by his presence in the hearts of those worshiping there. It was the divine fire that made the place where Moses stood holy ground.

The same principle holds true regarding the Sabbath. God touched, sanctified, and blessed it, and it is holy. This makes it holy, more holy than other days. For a special purpose it was made holy; it was observed by Christ its Lord, and we should beware of doing the same thing we did before we found God there.

How are we doing with this holy Sabbath? Is it the same today as it was yesterday? Do we find God there? Can we find him there now? Do we find God there now? Is there a difference in the way we conduct our Sabbath services today and yesterday? It is therefore important that we should know how to conduct our Sabbath services properly.

Many great and good men have been taught in the wood, the field, the mountains, where they found God. David learned to commune with God through the heavens, the hills, the streams. The voice of one crying in the wilderness proclaimed “God is manifest in the flesh,” and Christ himself went up to the holy mountain to be alone with his Father.

So Moses was led away to the back side of the desert and there, alone with Jehovah for a time, was prepared to meet him in the Shekinah glory of the Burning Bush. There he stood on holy ground and received his commission to lead his people out of bondage.

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Many great and good men have been taught in the wood, the field, the mountains, where they found God. David learned to
given it to us in special trust, a sacred thing to be kept and exalted in the eyes of a Sabbathless world.

It is a sacred thing to meet and talk with God. We, too, should approach him in reverence and take our shoes off our feet in a spiritual sense. Everything in nature reminds us of him. We should see and approach him in reverence of Sabbath or there is no Sabbath.

He that believeth and is baptized shall be saved. We are set to defend this gospel.

Here the speaker told the story of the boy who was set to hold the gate and keep out all hunting parties from overrunning the fields on his master's estate. After a boy and kept men from trampling on the gospel of Christ and his Sabbath. If we were all as true as this boy, making an army of such loyal souls in defense of Christ's commands, we could convert the world.

Indifference is one of the foes that threaten our life. It means death unless we can be aroused from it. Indigence is another enemy from which we must defend the gospel. The mass of the people are practically infidels—unfaithful. No prayer in the homes, family altars gone, prayer meetings deserted, spirituality wanting. What do we mean when worldly pleasures, ambitions, and selfishness crowd religion out of the heart? What does it mean when so many churches and religious life stands in inverse proportion to the interest taken in certain lines of worldly amusements? We are in danger. We must defend the gospel or die.

In this gospel the Sabbath is vital. It was sanctified by Jehovah and has never been lost or annulled. It was identified by the manna-giving before Moses received the tables of the law at Sinai. This is the Sabbath or there is no Sabbath. The world can never be won by the kind of Sabbath that Sunday is. How long can the church last without the Sabbath? We plead for the Sabbath as an essential part of the gospel we are set to preach.

Again I am set to defend the gospel of personal baptism of believers. The gospel tells us how Christ was baptized. He said, "He that believeth and is baptized shall be saved." We are set to defend this gospel.

Is there anyone here who never saw the burning Bush—who never found his holy ground? I do not know where your holy ground is. Jacob's was at Bethel, and there he set up a stone of remembrance. You, too, will cherish the memory of God's blessing bestowed upon you if you have met him and communed with him.

The Lord is here today in his holy temple. May he grant a token of his presence. Let us sing, "All hail the power of Jesus' name."

"I Am Set for the Defense of the Gospel" This was the text of a sermon by Rev. George B. Shaw, Sunday morning of the association at Shiloh. Brother Shaw explained the meaning of the word "set" as used several times in the New Testament. It is a strong word, indicating that the thing to which it refers is placed or fixed to stay. "So I am set for the defence of the gospel"—the same gospel Paul preached with the cross of Christ as its symbol. It was a stumbling-block to the Greeks, and "to them that perish foolishness; but unto us who are saved it is the power of God," and I am set to defend it.

We cannot give the speaker's words entire, but offer our readers some suggestive thoughts presented, which should set us all to thinking upon matters vital to our life as a people.

The gospel I am set to preach has its foundation in the Bible which is the word of God. It offers salvation by the way of the cross, not merely by the Sabbathkeeping in a legalistic way, nor by human theories of the atonement, but by faith in Christ and obedience to God our Father.

"Women's Work in Eastern Association" The women of the Eastern Association hold their most interesting session at Shiloh. Mrs. Edwin Shaw had charge and made an earnest appeal for loyalty to the Sabbath and all the causes we hold dear as a people. We need a new building—very much, but need the spirit of unity first of all. If brotherly love prevails and a co-operative spirit we can easily build. She spoke of the Red Cross work in which our women are trying to serve God and the nation. Various papers and letters were read, including these two.

"Ten Happier Boys and Girls" These are the closing words of a brief letter from one of our Sabbath-Baptist Sunday school teachers. "Here is a class of ten boys and girls sends $2.50 for the SABBATH RECORDER to go to "some soldier."

"Yours, with best wishes of ten happy boys and girls," are suggestive words. Our best wishes always go with causes for which we stand—boys and girls, whether old or young, are made "happier" by trying to bring blessings to others. This is a lesson of life which we are finding many opportunities to learn in these days. He who closes his eyes to such opportunities and withholds his hand from the kindly services required, must be the loser. The happiness that comes by generous giving for the Master's work can never be known by the selfish one who ignores Christ's teaching concerning services in his name bestowed upon our fellow-men. Doing for others is accepted in heaven as doing for Christ.

Christian Co-operation Wherever we turn in these days we see evidences of a more friendly co-operation in the world's work for Christ on the part of those who belong to different denominations. Among the later evidences of this co-operative spirit we note the work of the General Wartime Commission of the Churches in establishing Inter-Church Headquarters in our army camps. Baptists, Lutherans, Presbyterians, Congregationalists and peoples of other denominations unite heartily in building for the worship and religious use for the soldiers. Such buildings are offered free to all denominations that will use them in Christian work.

For years the various denominations have been cooperating in the work of promoting Christianity, and in one way or another they have united their forces in order to secure a stronger force against their common foes. Great progress in Bible study has resulted from union Bible-school associations; the greatest advance in temperance reform looking toward prohibition has been made since the denominations, regardless of their natural differences, have consented to co-operate with the W. C. T. U. and the Anti-Saloon League. Thus Christians have helped one another and greatly promoted the cause of God on earth by co-operating in work wherein they have a common interest.

People who differ on one or two points, but agree on many others, have united their forces in order to work together in matters wherein they agree. Soldiers have not ceased to be British, or French, or Americans, but agree on many fundamentals in religion, would greatly weaken their power for resisting the combined forces of evil, if they should refuse to work together in matters wherein they agree. Soldiers have not ceased to be British, or French, or Americans, but agree on many fundamentals in religion, would greatly weaken their power for resisting the combined forces of evil, if they should refuse to work together in matters wherein they agree. Soldiers have not ceased to be British, or French, or Americans, but agree on many fundamentals in religion, would greatly weaken their power for resisting the combined forces of evil, if they should refuse to work together in matters wherein they agree. Soldiers have not ceased to be British, or French, or Americans, but agree on many fundamentals in religion, would greatly weaken their power for resisting the combined forces of evil, if they should refuse to work together in matters wherein they agree.
A LETTER OF APPRECIATION

Editor Gardiner,

My DEAR FRIEND: I have read with interest and with a feeling akin to sorrow an article in the Recorder of May 27, entitled "A Message to the Two Boards." Have also carefully followed the discussion, pro and con, both in and out of the Recorder and can not see how we as a people are going to be advantaged by a longer discussion of a matter that seems right and good to a majority of Seventh Day Baptists. It seems to me that the time and space might be used to better advantage.

I also feel that the attack made upon the men who make up our representations in the Federal Council of Churches is unfair and entirely out of keeping with the men, as I know them. It was my privilege to work in three General Conferences with Brother Edwin Shaw—in fact, I think that he wore my light overcoat at every evening session of the Boulder Conference (I have never been able to wear it since, not because he stretched the coat, but because I had to return it to the person from whom I borrowed it when I returned home). You see I know Brother Shaw well. You will also remember that I was leader of music at the North Loup Conference, so became acquainted with President B. C. Davis. I also formed a lasting friendship with Brother Bond, of Salem, and voted with both hands to call him as pastor of the church at North Loup. I notice also that our editor comes in for his share of blame—a man that I shall always honor and respect, for you remember that you led me through baptism to the foot of the cross, to a Christian experience that has grown dearer and dearer every day of my life.

Now as to the last named member, Dean Main, I will say that I only wish I could have known him ten years earlier in my life, and that I could have been a student at his feet, even as A Paul sat at the knees of Gamaliel. This is impossible, but I have two sons, and no greater pleasure could come to me than that one or both should be called into the gospel ministry. If this should be, I know of no place where I would rather they should begin than in seminary instruction than at Alfred under the present Dean. I came to these conclusions after meeting the Dean, and having a very intimate acquaintance with a number of Seminary graduates, finding them to be ministers of high ideals, strong Christian faith, and Sabbath principles. In fact, taking these men who represent us in the Federal Council of Churches, I would like to say I would trust them anywhere, any place, any time, with the Sabbath and Sabbath principles that we all hold dear, and for one believe that these men acted at all times wisely, actuated by purely Christian principles.

Wishing these men and yourself success in your every undertaking, I remain Your brother in Christ, C. L. Hill.

North Loup, Neb., June 8, 1918.

CHANGE OF PASTORS AT SALEMVILLE, PA.

REV. ROYAL R. THORNGATE

On a bright and beautiful Sabbath Day—the first Sabbath in May—when the earth and every living thing were warmed and cheered with the heavenly Father's beneficent sunshine, and the people's hearts filled with good will—the writer was installed as pastor by the little church at Salemville, Pa.

A simple but fitting program had been arranged for the occasion under the direction of the Sabbath school and carried out at the close of the Sabbath-school hour. It was a rather unusual occasion for the church, as during its history the church has had few such services.

After accepting the call of the church last December, the present pastor had many inquiries as to the history of the church, and so the story of the church has been told in its historical perspective. The church at Salemville became divided because of certain differences of opinion, and on December 23, 1885, fourteen of its members left the mother church and, at a meeting held at the home of Noah Blough, organized themselves into the Salemville Seventh Day Baptist Church. Rev. Samuel D. Davis was present and assisted in the organization.

Though the present generation is ignorant of the "differences of opinion" that caused the separation, it may be said that the differences seem to have been largely factional rather than doctrinal. Of the original fourteen constituent members only five are now living. The names of the five remaining constituent members, in order as they appeared on the membership list, are: Leannah Blough, Jennie Kagasar (now Walter), Esther Walter, Charles P. Shriner, Nancy Shriner.

Broadly-speaking, it may be said that the chief doctrinal differences that distinguish the two churches at the present time are the mode of baptism and the love-feast meal. The German Seventh Day Congregationalist hold uncompromisingly to the serene mode of baptism, and this is the case, as well as to the love-feast meal. The German Seventh Day Congregationalist hold uncompromisingly to the serene mode of baptism, that is, baptism by im-
They also practice, of course, the ordinance of humility or feet-washing. Likewise they serve the love-feast meal in connection with the celebration of the ordinance of humility. The Lord's Supper is served, the love-feast meal in connection with the Lord's Supper, but does not serve the love-feast meal.

The Salemville Church became fully affiliated with our denomination when, in May, 1886, it was received into membership in the Southeastern Association; and likewise was given membership in the General Conference the following September, or in 1887.

The church has had seven resident pastors in the past, namely, Rev. George B. Kagarise, Rev. Darwin C. Lippincott, John H. Wolfe, Rev. David W. Leath, Rev. Riley G. Davis, Simon E. King, Rev. Jerome B. Kagarise. Again we are indebted to Dr. Randolph for data. Concerning the pastors who had served the church up to the time when the preparation of this history, Seven Day Baptists in Virginia, was completed, he says:

"Rev. George B. Kagarise was elected pastor on the day of the organization, and served in that capacity until his death on September 10, 1893. In the meantime the church was visited occasionally by Rev. Samuel D. Davis, who after the death of Rev. George B. Kagarise was called to the pastorship of the church, on September 17, 1893. The pastor visited the church at the time of the Quarterly Meetings (cummunion services), and remained for a week or two, the distance of the church from his home at Jane Lew, West Virginia, being too great to permit more frequent visits. He resigned the pastorate June 14, 1895. "Rev. Lely Daniel Seager became the next pastor, beginning his term of service in September, 1895. He, too, was a visiting pastor, with his home at Berea, West Virginia, where he was at the same time serving the Ritchie Church as its resident pastor. On June 19, 1896, he resigned as pastor, and the church called Darwin C. Lippincott, a student of Salem College, Salem, West Virginia, to serve in a similar manner to that of his immediate predecessors. Beginning with July, 1897, however, he became the resident pastor of the church.

"On September 11, 1898, the church called its pastor, Darwin C. Lippincott, to ordination, and the 28th of the following January was fixed upon as the date for the ordination service, when the following clergymen were present to assist, viz., Rev. Mazzini G. Stillman, pastor of the church at Lost Creek; Rev. Theodore L. Gardiner, of the New Salem Church; and Rev. Oscar U. Whitford, of Westley, Rhode Island, corresponding secretary of the Seventh Day Baptist Missionary Society.

"Rev. Darwin C. Lippincott terminated his term of service as pastor of the church, September 10, 1899. . . .

"On November 4, 1900, the church extended a call to John H. Wolfe to act as pastor for a period of six months, and on the 10th of March, 1901, called him to ordination. He declined ordination, however, as he wished to pursue his studies at Alfred University. On the same day, March 10, 1901, the church extended a call to Rev. David W. Leath to become its pastor from the first day of the following June. The call was accepted, but at the end of a year's service, he closed his connection with the church, and sought other fields of labor, and the church was without a pastor."

The church records show that the call to Rev. David W. Leath to become pastor was not given at the meeting on March 10, 1901, but at a meeting held a week later, or on March 16, 1901. Following the termination of Rev. David W. Leath's labors with the church the little flock was without a pastor for some months, when, at a meeting of the church on March 28, 1903, it extended a call to Rev. Riley G. Davis, who was then pastor of the Ritchie Church at Berea, W. Va. The church records do not show when he began his work as pastor at Salemville. His labors with the church were terminated in December, 1904.

On September 10, 1905, the church called Simon E. King to be its pastor. He came from the Progressive branch of the Dunkard Church, having served them in the capacity of a preacher. He was a consecrated convert to the Sabbath. After having served the church for some two years as pastor he left the Sabbath, reuniting with the denomination of his former faith.

Feeling the need of spiritual leadership, the church again, on December 8, 1907, called a pastor in the person of Brother Jerome S. Kagarise, a son of Rev. George B. Kagarise, the first pastor of the church. Brother Kagarise had formerly been connected with the Adventist people as a local elder, but for good reasons had seen fit to unite with our church. On March 19, 1910, the church voted to ordain Brother Kagarise to the gospel ministry, stating as their reason for doing so that he had served them "faithfully and efficiently for some years, and has the esteem and confidence of his parishioners in respect to his character, his moral and spiritual fitness, and his ability as an expounder of Holy Scriptures and as a pastor." According, on December 17, 1910, his ordination took place in compliance with the expressed wish of the church. The following named invited ministers took part in the ordination: Rev. George W. Hills, pastor of the Seventh Day Baptist church at Salem, W. Va.; Rev. Henry N. Jordan, pastor of the Pis­cataway Seventh Day Baptist church, New Market, N. J.; and Rev. Edwin Shaw, pastor of the Seventh Day Baptist church, Plainfield, N. J. His labors as the under­pastor of the church ceased on May first, when, as had been stated, the present pastor took up the work. Thus Brother Kagarise has faithfully served the church as its spiritual leader for more than ten years, and that with little financial remuneration. His constant purpose has been to encourage the church to higher and more spiritual standards of Christian living. Having thus served the church, it was his expressed wish to be relieved of his labors.
and see the work of leadership placed in other hands.

The present pastorate begins under the most favorable circumstances. The church is united in spirit and purpose to a remarkable degree. There is an evident desire on the part of all to co-operate in the work of the church, and along denominational lines.

Though the membership of the church is not large—about fifty—the attendance at both the Sabbath school and preaching services is most gratifying. The attendance at Sabbath school—those reported as studying—promise.

The splendid congregation of our churches. The splendid congregation is a result of an attractive church building and a commendation. The church property consists of an attractive church building and a commodious porch onto the front of the parsonage, all new improvements. All these needful and appropriate things should be said in commendation. The church property consists of an attractive church building and a commodious porch onto the front of the parsonage, all new improvements. All these needful and appropriate things should be said in commendation.

Still some other things should be said in commendation. The church property consists of an attractive church building and a commodious porch onto the front of the parsonage, all new improvements. All these needful and appropriate things should be said in commendation.

Minutes of last meeting were read. The Recording Secretary reported correspondence from Mrs. Arthur E. Main, noting the favorable condition of Dean Main on the fifth day following his major operation.

The Committee on Distribution of Literature reported the distribution of 1,179 tracts during the month of May, embracing 18 subjects, and 8 new subscriptions to the Sabbath Recorder, and 9 discontinued.

The Committee on Italian Mission reported that Mr. Savarese addressed 5,000 Italians on May 11th, "Italian Day," the anniversary of Italy's declaration of war. Average attendance at New York during the month of August 8, and at New Era 12, tracts distributed 400, and visits and calls 147.

Correspondence was received from Rev. George S. W. Durbin, the Committee on Italian Mission. The Recording Secretary reported correspondence from Mrs. Arthur E. Main, noting the favorable condition of Dean Main on the fifth day following his major operation. The Committee on Distribution of Literature reported the distribution of 1,179 tracts during the month of May, embracing 18 subjects, and 8 new subscriptions to the Sabbath Recorder, and 9 discontinued.

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During the program Mrs. Ingles sang the solo, "Sabbath Rest," the words and music of which were composed, a few years ago, by our own Clara Stillman Bur­
dick. The words of the hymns sung were, also, of Seventh Day Baptist production.

It was a helpful, and inspiring occasion. We are hoping the people will get from these meetings throughout the de­
nomination. At this time, when we are called upon to sacrifice and stand for truth and justice, is it not a most fitting time to honor God and his Sabbath by taking a stronger, more holy, more united stand on this great truth the Bible teaches?

METTA P. BARCOCK.

"BEHOLD, I COME QUICKLY" 
E. H. A.

These are the words of Jesus as he re­
vealed himself and the future to John on the isle of Patmos. Before the Savior left his disciples, he told them, in that beau­
tiful fourteenth chapter of John: "If I go 
away I will come again and receive you unto myself"; also, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also.

Now, how is Jesus to come again? When Jesus slowly ascended to heaven and dis­
appeared from the sight of the disciples in the midst of the clouds, the angels came and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1: 11). John also says in Revelations 1: 7, "Be­
hold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindsreds of the earth shall wail because of him. Peter says (2 Pet. 3: 10-13): "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, look­
ing for and hastening unto the coming of the day of God. . . . Nevertheless we, ac­


cording to his promise, look for new

heavens and a new earth, wherein dwelleth 
righteousness."

"The great day of the Lord is near, it is 
near, and looketh greatly, even the voice of the day of the Lord; (Zeph. 1: 14). "Therefore let us not sleep, as do others, but let us watch and be sober" (1 Thes. 5: 6). "Lest coming, suddenly he find you sleeping" (Mark 13: 36).

A SOLDIER LETTER FROM FRANCE

DEAR PASTOR GARDNER:

Someway or other I can't get away from 
the feeling that I owe something to all of the people in our jolly fine Sabbath family, especially those in North Loop and Exeland and Milton and Salem and Welton and Stone Fort and Plainfield and Chicago and Grand Marsh and Garwin (this isn't a military "epistle" exactly, so those cities aren't placed in order of rank), who, I like to play, think about us soldiers now and then, and from some of whom I have re­
ceived some dandy letters. And so, I am going to write to my folks—every one who is a Seventh Day Baptist is my folks—and maybe the letter can be published in the Recorder. I have never run across any censor orders that say an ordinary letter can't be published.

This is a beautiful country, and it is 
jumped so tight that we haven't even found a back pasture to play baseball on, and that is "offul" for regular United States, I claim. We are negotiating, though, with the evolution of many "wee­
nee's" and "nix compray's" and "see-vooh­
pleh's" and "combiang's" and other loud talking shoulder-shrugs, and maybe we can play a little soon.

The people are friendly as anything, and the kids sure like the Americans. The boys can all whistle the bugle calls, and come to "right shoulder arms" with sticks, and the least provocation. I have a little girl friend about six years old who prefers me to all of the hundred or so suitors. The other day I said, "What is your nom?" She answered, "Genevieve," and wow! it sounded good to hear anything like United States talk.

Incidentally I am inordinately proud of my regiment which is the Sixth U. S. In­
fantry (Regulars), and which was chosen to receive a national color from the hands of descendants of Frenchmen who fought

with Lafayette in the American Revolu­
tion, and which regiment is a "Regular 
Guy," and plumb full of punch.

I believe there are almost as many cows here as there are in Wisconsin, but here they take them right into the house, and put them to bed. I guess. Almost all the wagons are two-wheelers, and they hitch their horses up in "columns of squad"—er—

I mean single file, instead of abreast of each other. The people wear wooden shoes, and don't put any salt in their butter, and they grind the water out of their wells with cranks. If they had a Nebraska windmill hooked on, and a Nebraska breeze—wow!

The scarest things I know of around here are candy and mail, either of which I would almost sell my birthright for any day. I forgot that Mr. Temps isn't so very much in evidence—either. But the ther­


ometer of morale fluctuates directly as the quantity of incoming mail. "Nuff said."

There, if this too foolish Re­
cord office Gardner, just chuck it,

and if any one says, that we are down­

hearted, just mention casually that we are not.

Sincerely,

THORNIE.

George Thorngate, 3rd Lt. Adjt., Adjutant, 3d Bu. 6th Inf.

D. P. O. 745, A. E. F.

THE FOLKS THAT LAUGH

The folks that laugh—God bless them! They lighten all the day.

They bring the cheer! sunshine clear
Thy skies are brooding gray.

They lift the load of trouble,
They ease the grip of toil.
They leave less room for gloomy gloom.

Our precious hours to spoil,
What tho’ they have their sorrow? 
What tho’ they have their woes?

They aim to get the laughter debt
The jovous old world owes:
And so they make a stranger

The joyous old world owes:
And so they make a stranger

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The joyous old world owes:
And so they make a stranger
Who is entitled to Compensation?

Instead of the state compensating liquor men, liquor men should compensate the state. "If you believe that the traffic in Alcohol does more harm than good—help stop it!"

Strengthen America Campaign

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**Who is entitled to Compensation?**

- **Lost by:** liquor men because saloons were closed.
- **For:** police departments, jails, insane asylums, hospitals, etc.
- **Spent for taxes:** because saloons were open.

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**Strengthen America Campaign**

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 Marshall Joffre said: 
 "Alcohol, by diminishing the moral and material strength of the Army, is a crime against national defense in the face of the enemy."

 "Men with drink in them don't fight—they brawl," said Vance Thompson. "It is not boldness men get out of Drink, what they get is the fuddled logic of a maniac."

 The nations at war very soon discovered who their real enemy was. It was not the Teuton and the Turk—it was Alcohol.

 And so France, England and Russia have grappled with their arch enemy—but he is putting up the biggest fight in his history, for he knows that if he loses out in this war, he will be played out forever.

 "We are fighting Germany, 'Austria and Drink," declared Lloyd George—

 Today England's foes are America's foes. We know how to meet the first two, but what are we doing about the third?

 We can fight this enemy at home. It lies with the men who can not go to the front in Europe, the women who can not help out as nurses or welfare workers, to enlist to overthrow our common foe.

 CAN WE COUNT ON YOU?—Federal Council Bulletin.

 **NOTES BY THE WAY**

 **SECRETARY EDWIN SHAW**

 At the Verona Association the praise and song services were in charge of Pastor Jesse E. Hutchins, of Brookfield, but he enlisted the help of many others. Among these were three young women who had just arrived from Nortonville, Kan., to visit a married sister of two of them, to spend the summer vacation in the East. Their singing was much enjoyed by everyone. They were the Misses Iva and Ruby Davis and Miss Silvia Babcock. Then it was a pleasure to hear Pastor George C. Tenney, of the Battle Creek Sanitarium, in a solo, Pastor Hutchins and Mrs. Clarke Todd in a duet; Pastor Hutchins in a solo with a guitar, the Verona choir, and others.

 The service of praise and worship by hymns and songs is a most important element in our religious lives.

 The time of holding the next association came in for a discussion of this continuing perplexity. The Eastern Association, not
knowing what else to do, voted to meet the week of the second Sabbath in June of 1919. To keep in harmony with this program the Central Association was about to vote to meet on “fifth day before the third Sabbath in June, 1919,” when some one raised the query as to why they or not there would be a session in 1916 to cease the General Conference is due to meet in the association in 1919. The second Sabbath in June was selected at Shiloh with the purpose of bringing the Western Association the fourth Sabbath out of the way of the anniversaries at Alfred University. But the dropping out of a meeting in the association, where the Conference convenes, makes it impossible to hold the associations year by year on fixed dates, and yet have them follow in consecutive weeks.

Pastor Simpson, of Verona, gave the opening address of welcome to delegates and visitors, he offered the closing prayer and benediction at the end, and all through the sessions was a very busy man as chairman of the Entertainment Committee. He also had charge of the Young People’s Hour, which was an interesting and inspiring session. In the absence of the recording secretary the association elected Pastor Ehret, of Adams Center, to the position of secretary. This made him a busy man from beginning to end, and the end is not yet, for the minutes must be prepared for the printer, a task by no means small or unimportant.

Mrs. Jay S. Brown, the associational secretary of the Woman’s Board, promised to gather together and send to the editor of the Woman’s Department of the Sabbath Recorder for publication the various papers that were presented, all of which were of special merit.

Professor Paul E. Titworth arranged a program for the education interests. He himself gave one of his characteristically admirable addresses on Christian Education. Hutchins spoke for Salem College, Pastor Simpson for Milton College, and Pastor Tenney on “Preparation for Ministers.” It was one of the best sessions of the association, and to say this brings no discredit at all upon the other sessions; for as I said to Pastor W. L. Burdick at the close of his sermon Sabbath morning, it was about the best sermon I had ever heard him preach, and that was saying a good deal for the sermon.

The social privileges of such a gathering can not be overestimated. As much as the people enjoyed the sermons and other parts of the program, yet it was difficult for them to cease while feeling out under the shade of the trees and come into the church. No sessions began on time, it was simply impossible to have them thus begin. And yet there was no unpleasantness of delay, for all were busy and happy. Much of the smoothness of the work of the association was directly due to the clear-headed and efficient leadership of the moderator, Mr. William Jones, of Adams Center.

The Verona people are splendid entertainers. The guests were reluctant to depart, and gladly responded to the hearty invitation to come again, and come soon. The exodus began Sunday, and was complete Monday forenoon, going in all directions, back to work, but with a more hopeful outlook upon life, and our own cause. These notes were written in railway station at Battle Creek, Mich., and those of last week on the cars en route from Buffalo to Buffalo.

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 do the denominational and national work 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 able 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 of delegates.

Send all communications to Mrs. Herbert Cadwell, Nortonville, Kan.

Mrs. Herbert Cadwell, Mrs. Calvin Snav, Mrs. Henry Ring, Reception Committee.
uppermost that we are arranging a Christian Endeavor social. If this thought is left out, ignored, we have no right to call it a Christian Endeavor social.

Two men were sitting in a gambling house on a foreign shore. They had played until far into the night, having, as they supposed, a good time; but it left a sting. During a pause in the game the younger of the two leaned back in his chair and began absentmindedly to hum a tune, the words of which were, "I am one day nearer home."

"The other looked up suddenly, asking, "Hal, where did you learn that song?"

"In a Sabbath school in America."

After another moment of sober reflection, "Hal, let's quit this business."

They did, and started in for the good time led by Jesus Christ. They returned to the homeland. One became a minister of the gospel and the other a good and honored citizen.

MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board met at the home of Carrie Nelson, Sunday, June 2, 1918, at 2:30 p.m.

The meeting was called to order by the President of the Board.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of the last meeting were read.

The Corresponding Secretary read letters from the Christian Endeavor societies at Riverside and North Loup. She also reported that the circular letters regarding Sabbath Rally Day and work to be done had been sent to the different Christian Endeavor societies, and a bill of $1.77 for postage was presented.

Voted that the report be adopted and the bill be allowed.

The report of the Treasurer was read and adopted.

The Junior Superintendent reported letters received from a number of Junior Christian Endeavor societies in response to letters sent out by her asking that the Juniors help in raising the budget of the Young People's Board.

Miss Verna Foster, acting Intermediate Superintendent, reported that letters had been sent to the Intermediate societies regarding the Forward Movement, and that answers had been received from a number of these societies reporting progress in the work. She also asked that report blanks be furnished to be sent to the Intermediate societies.

The Corresponding Secretary was asked to make out report blanks to be sent to the Christian Endeavor societies.

The Young People's program for Conference was discussed.

The minutes were read and approved.

Adjournment, Carrie E. Nelson, Secretary, pro tem.

THE FAR LOOK, OR "KON OF SALEM"

Rev. Herman D. Clarke

WALTER WELLS and his wife

Esther had a few trials. Everything in one's home is not always angelic. Esther had a temper and even a Christian finds it sometimes difficult to control it. But she was reasonable and she loved her husband and her babe. Little outbursts of resentment are not indications of a depraved heart and mind. Few persons can say that they have not had an inward struggle to subdue emotion or wrong tendency. Some of our greatest preachers testify to the mighty struggles they have undergone to overcome a passionate disposition. At times, and under severe provocation, they have almost wrecked their characters and lost their determination to try any longer to maintain their Christian standing, but principle has been strong and grace abounded and they have triumphed and held a place in the world most prominent and useful. And so Esther always triumphed by grace, and her home was becoming more and more the model home. She had heard her mother-in-law Eunice tell how her husband had always talked about having a grandson who was to go to college, and all that. It pleased her and she readily fell in with the plan as mothers generally do. Of course it was now Ethel instead of "Kon of the third generation." The babe was welcomed in the new home and given a parent's best care and love. But somehow it seems a trifle different for a boy to creep into a mother's arms; there is something, a melting of the soul, a stirring of the pulse, and an affection too deep for expression in words. She holds the little man-face close to her and knows that the inheritance of ages is his. He it is that will reach the supreme limits of humanity. She will love so much the daughter, and it must be that daughters are born, but the love of the mother for a son is so strong, holy, unique, for it is the boy that will become a great leader and do great deeds, and he has always justified the living of the mother. And so she wishes to sometime have that experience. Of course there are additional cares attached to the raising of a boy that are not with a girl, although the girl brings peculiar responsibilities. History and the testimony of great men show that the mother living with and for her boy is in an enormous field of influence as she gives her life wholly, almost, minute by minute and day by day. The heritage of culture cannot be paid for by getting a nurse or a teacher outside the home. There is not a single way of doing for the boy or girl equal to loving and daily companionship. Mothers, fathers, when your child is ten years of age, he will, as a rule, have received his standards and impressions which will be the background of all his later life.

These are the years of planting time. The best will be what you have planted. If you inspire your child you must be inspired. You can't fool him. If you win him you must be what you want him to be. You will create a man or woman to be the strong prop of years to come, or you will create a weakling. You shall pay the price. But oh, the silly mother and the weakling of a father. They just hope that he will get out of that third and fourth generation curse. It is my purpose to carry out my father's ideas and purpose, as it all appeals to my reason, and whether it is Ethel or the coming 'Kon', no matter how he will always take the "far look."

You and I had it up on old Markum, you remember.

"That dear old mountain!" exclaimed Esther. "Many visions it brings to our family. But listen, I spent two hours last evening getting Ethel to say "Please."

Now what is it that makes a child so stubborn and unwilling to do right? I can't see into it. But when she yielded, she just broke down and put her little hands about my neck and kissed me and said, 'I love you, I don't love you, muzzer.' It almost broke my heart, but I could not give up until she was obedient.

"O Esther, you were not at church last Sabbath, and I forgot to tell you that Pastor Burdick has resigned. I do not know all we do not day, but I suppose there are such. Many say that he preaches too deep for common folks and maybe he does, but there is something, if only one sentence, in the sermon that makes you sit up and take notice. It is a constant sermon. I wish he had visited more about the parish, but we can't expect everything of a pastor. But we'll have him back again sometime. He is going to De-
Ruyter, I hear. And by the way, the institute there is prospering. It was a great day for Seventh Day Baptists when Elder Campbell came to our people and went to work for better educational facilities, and now we have DeRuyter Institute. Alfred, too, is now growing. Kenyon and Allen are two great men and a hundred years after we may say the same.

Oh, how I wish I had had a college education. But if we prosper, our children shall have if I have to sell the last cow."

Better keep the cow to furnish the stables. Don't want to kill the goose that lays the eggs. But before we send them to college— them! when we've only one, doesn't that sound funny?—we must well indoctrinate them in Sabbath-keeping principles, and give them the foundation on which to build, so that when temptations come and ambitions increase and the world offers them inducements that mean a sacrifice of principle, they will not be swept off their feet. Many are lost to us off their feet. Many are lost to us, because the parents and teachers are apathetic. If the boy is not endowed with a religious temperament the child needs to be instructed in this respect. Many are lost who are not weak by nature, but the parents have not sufficiently impressed on their minds the sacredness of the Sabbath.

Beverage, who went to Alfred and then to the state university and left the Sabbath for a position as engineer with a big salary, and his folks are now so sad that they sent him back to Alfred. I know that the boy had little religious culture at home, no family prayers, no regular attendance at church, and in his early years he heard a great deal of criticism against our pastors and was told that our boys could hardly get a living and keep the Sabbath, and all that stuff. And yet Mr. Beverage, the father, is a good man and stands true to the Sabbath; but he lacked in tact and judgment with his boy, and now they are feeling bad over the boy's wasted success, and he wants to put his apostasy from the truth. I tell you that having sacrificed his principles for worldly gains he will grow weak on other points and his success will not be long, you mark my words.

"That ought to keep us in constant effort to make a real impression on our children while they are impressionable. 'Train up a child in the way he should go, and when he is old he will not depart from it.' Folks sneer at that and say, 'How about the Beverage boy and how about the minister's boy, did they not have training?' I say that if we but knew it, we'd see a screw loose somewhere in the home. Hardly ever fails. There may be an occasional exception but not many and even when such an exception occurs I believe something is wrong," said Walter Wells.

I want constantly—but tactfully and lovingly— to be a cradle and make our children dislike to weave it into the warp and woof of their character and faith that to us there is no truth as important as the Sabbath truth and that it ought to be important to all men. We are unfailingly to ourselves and our people if we lose sight of it in any way. The way we treat it in our homes, in our studies, and in our remarks in the community will settle for time and eternity the character of many lives. We must show too, that the exaltation of Christ as a Savior by us is equal to any Christian's activity, but that even that depends in a large degree upon the attitude men take concerning the Sabbath of the Lord Christ. This measures our spirituality to God's people and to the world today—and one that will remain—than thousands know of, from this very apostasy from God's holy Sabbath. Sabbath-loving as God intended, would have saved the world from all idolatry. It did save the world through Christ. The lawlessness of our day can be familiar when alone together. Of course if we were at a convention or public meeting, we'd Miss and Mrs. people. But lay off the shawl, Mrs. Phillips. Mother went to the meeting. That is one essential—promptness—is the, poor man's necessity. Insist upon it. Pay as you go, is the poor man's necessity. Your boy went to the store recently and had some little foolish things charged to his father. That leads to dishonesty. Never permit it. Your boy talks at the school yard loosely of marriage and of women. That is beyond his years. Get your boy the book, 'What a Boy Ought to Know.'" Mr. Phillips asked to read it. Put it on his head and he'll quickly devour it.

"Oh, I am afraid it is now too late," said Mrs. Phillips. "It may not be if you frankly and most earnestly lay this matter before your husband and demand that he unite with you in starting over, again in home government and example," replied the younger Mrs. Wells.

"No one better than a mother can teach her boy reverence for women. Live each day the life you love, with your husband, show the sacredness of married life before him, and occasionally have confidential talks with him about it. As to religion we do not have to talk very much. When we live
it truly it talks very loudly before children at home. Of course you do not come to our church so I am not informed as to your regularity in churchgoing but I am told that your husband hunts a good deal on your Sunday and sometimes the boy goes with him. That kills religious life if you keep Sunday and believe it, said Grandma Wells.

"I just don't believe in the sacredness of Sunday at all," replied Mrs. Phillips. "I have lived too long in your community to believe that any more. But what can I do if my husband will not open his eyes to the matter at all. He says his son's religion is good enough for him, but, dear me, I fear he has forgotten a great deal of that. What shall I do to discipline my son and make him obey me?"

"Has the boy learned that you seldom trust him now? That may be a factor which you have forgotten. The less you confide in and trust him the less worthy you are, as a mother, to be trusted, and the less likely to be obeyed. Don't notice everything. He should not feel that he is under constant surveillance. He's a boy. Have done a thing well? Praise him well for it and tell him he will be a great and good man. No matter how you may doubt it, never say, 'I did not expect much of you anyway.' You expect much of you anyway."

"Oh, I am so glad I came over to see your boy of late, for I was much interested in shaking down something he greatly wanted or gave up. He was surprised, but I let him be the most effective punishment he had received for that. Once he was impatient when he was in the mood for it, but not when he was angry or pouty. Be firm while you are kind. There is such a thing as a moral payment for a fault and it is as a rule much better. Do you ever slap the boy in the face? That is a sure way to make him resent your act. Ear-boxing is a manifest indication of great lack of self-control by the parent. If a father or mother can not control themselves, then there will be failure in controlling the boy. Keep your boy busy, not always at work but at play as well. And play with him if you have not to lose pie and cake and less time for things you want yourself. Companionship saves a child when punishment will not. Take interest in his plays. Talk about them. Get him to read to you something you may have read before this. You know he will enjoy listening as though you had never heard it. Ask him questions about it. Sing with him and pray with him. Oh, yes, you'll get very weary at times but you are sowing good seed for a great harvest. It will pay for all your care, much more than you ever imagine.

"Well, I did not know there was so much to all this," said Mrs. Phillips. "It is a revelation to me. I am to blame more than my boy. There are a lot of good things about him and I have not told him so. You have whipped him and whipped him hard and under such a guise as he is worse than ever. Now I believe in whipping but not a great deal of it and then never in anger or resentment or manifested passion. Anger is a small species of insanity and, when insane, a parent is not fit to punish. You wait until you provoked and then apply the lash. That is dangerous. Real authority seldom comes from frequentwhippings. Once when Walter did wrong I asked him what he thought would be the most effective punishment he could have. He said - Do not tell him what you want him to choose it and he seemed to feel it just and gave me a kiss when it was over. But I have found that it is often well to deprive (in love and in a quiet way) the boy of something he greatly wants or prizes. Your boy was much interested in sliding down hill. Now when he disobeys you, and you have lovingly and in a subdued but firm tone of voice told him he was wrong, you just take his sled into your kitchen and let not him have it again that day and have no arguments or disputes about it. Reason with him when he is not having trouble and when he is in the mood for it, but not when he is angry or pouty. Be firm while you are kind.

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"When we get to be trusted again Jean and I are going to have the ink backs. Mother says. It's easier to stay trusted than to fall out and have to get back again!"

"That's so! I've got a package to be kept a week without opening. Do you suppose you can manage that? It is a treasure box, about which you must not say a word!"

Uncle Dick put a tin box in the boy's hands. It was a sort of despatch box, not more than six inches long, and what it might contain would be a question for one week.

"I'll bury it out in the ground under the tent" declared Richard.

"All right. Keep the treasure hidden there a week and then dig it up!"

It was a woods tent out under the great pines. The dead lower branches of the trees had been fashioned for the poles, and it was thatched with turf and leaves and limbs with fragrant needles. Richard could crawl in at a low doorway and inside was delightfully dark. When he got in there with the despatch box and a little shovel he was full of thrills.

"People aren't nearly so apt to hunt for..."
things right in the center!" he reasoned, stamping the earth back into place.

That was a long week to Richard. He went to the tent every day and played for a while at. throwing the treasure box. Richard never would have believed he could want to know anything as badly as he wanted to see the inside of that tin box! He imagined it held everything, from gold to letters. Once he almost made up his mind to dig it up and look in just a minute, but he went outside and trudged back and forth on the carpet of pine needles like a sentinel, and the impulse never came back so hard again.

One day he wrote a letter to Uncle Dick—wrote it with a pencil. If he had not had the ink to use it would not have mattered so much now; but to have used a bottle and then lost it for disobedience made Richard ashamed.

When the week was passed Richard took the little shovel and dug up the box in the center of the tent space. All at once he noticed it was locked! And he had no key! But just then Jean came running.

"Richard! I've got a key to something! I'm sure you know all about it!"

Without delay, they picked the key in the lock, and raised the tin lid. There were two small boxes right on top, one marked for Richard and one for Jean. And each one held a fountain pen!

There was a note from Uncle Dick, too, saying that mother would give them ink if the end of the week found the treasure box untouched!—The Churchman.

**Featured Article:**

**SABBATH SCHOOL**

**NEW LESTER CHARLES RANDOLPH, D. D., MILTON, WIS.**

**CONTRIBUTING EDITOR**

**IDEAL CONDUCT IN THE PRIMARY BIBLE SCHOOL**

*RUTH MARION CARPENTER*

(Read at the Allegany Bible School County Convention, held at Alfred, N. Y., May 28-29, 1918)

**ACCORDING to Webster, conduct means action. Then good conduct is an action directed in the right channels. How are we to get action and the right channels? Thinking you might like to visit me today, I will attempt to show you some good conduct and in contrast some poor conduct, and some of the causes and remedies.**

It is the Sabbath morning, a half hour before time for the Primary Bible School to assemble. We will enter the large, well-lighted assembly room where the superintendent is already on hand and everything in the room is in readiness. Little graduated chairs are in straight rows suitable in size to each age and class. In response to our exclamation, Miss Superintendent explains that little chairs to fit different lengths of legs are very important to good conduct because if little legs can not reach the floor, they begin to ache and then to wiggle and first we know there is an uncontrollable restlessness which breeds naughtiness. The little songbooks are all distributed, the blackboards clean with nice chalk near by.

"Miss Superintendent," you ask, "will you kindly explain what those bar hap screens are used for—that so similar in shape to large portable blackboards?"

"Oh, yes, after our general exercises each class goes to its respective corner and swings a screen across, making a little classroom. The screen does not eliminate the voices of the other classes but it greatly confines the attention of the pupils. The screens are very inexpensive and any man handy with tools can make them."

Our attention is next attracted to the neatly dusted and orderly music.

"This morning I opened them."

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"Oh, yes, after our general exercises each class goes to its respective corner and swings a screen across, making a little classroom. The screen does not eliminate the voices of the other classes but it greatly confines the attention of the pupils. The screens are very inexpensive and any man handy with tools can make them."

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"Many of the ideas noted in this paper were suggested by the reading of several prominent Bible-school authorities."

**THE SABBATH RECORDER**
the time the school should come to order, the whole room is excited and the bell calling for order rings unheeded many times. After a sharp rebuke and a shake or two by the superintendent and a teacher, this group separates and the children go to their respective places in a sulky or peevish mood. Is this an ideal beginning for the study of the sacred word?

I  No imagination we will look in on another opening program. The room is ready as before but the children come flocking in from a romp on the street. As they tire each little face turns expectantly to their respective places in a sulky or two by the teachers are on hand with their minds in view. Perfect harmony between the superintendent and her teachers as to the ends in view, and much earnest prayer are also necessary.

As the children pass in orderly groups to their separate classes Miss Superintendent suggests that we visit Miss Potter's class of boys and girls, averaging 9 to 11 years in age. Just as we reach her corner every little head is bowed in silent prayer, followed by a touching appeal by Miss Potter for her Lord's blessing on the children. Miss Potter's method of opening her class study may not be suitable for all classes; each teacher must use her own judgment according to the kind of children she is dealing with, but we can deny that it is an ideal way to secure calm and receptive minds.

These little pupils of Miss Potter are not angels. There is Billy with his pockets full of mysterious objects; Susie wholly conscious of her smashing big pink sash; Jimmie wiggling for a chance to tell Arthur about his new Indian suit and Annie sulking because she can't go to the party tomorrow. To be sure, Miss Potter notices all these signs of uneasiness and rallied her forces accordingly.

"Jimmie, would you like to sit beside me, this morning? I will want your help soon." Jimmie straightens instantly with a new light in his eye. Oh, to be Miss Potter's choice of an aide-de-camp instead of having to sit by her later as a punishment! All thoughts of the Indian suit vanish.

"Annie, dear, may I borrow your pretty watch by which you keep time for little children and something about it." Not only Jimmie and Annie are interested and eager but so are all the rest, in anticipation. Miss Potter begins to tell the story very simply with no lesson helps or notes to detract from her telling or interrupt her eye-to-eye teaching. For a long time every eye is on her but a little later Miss Potter notices that Willie is looking out of the window in an absent way.

"Willie, can you tell me who made Annie's watch?"

"Sure, the watchmaker."

"Does it always go just right, Annie?"

"No, sometimes it runs too slow."

"Susie, what would you advise Annie to do with it?"

"Take it back to the maker to be fixed."

"Frank, who makes little boys and girls?"

"God."

"Do little boys and girls always go just right?"

"No."

"Who can fix them and make them right again?"

"God."

Miss Potter then spends a little time telling the children how a watch needs winding each day to run right and how little children need to be started right each day by the heavenly Father through prayer. The object lesson and timely questions not only catch Willie's lagging attention but fasten the lesson in all their minds for future need and prevent the awakening mischief.

The story is of the rich young ruler and Miss Potter shows how he was a good man but needed to be 'started right by God, his Maker,' toward being a Christian. As she draws near the close of the story Miss Potter notices that Billy's hands are in his pockets with those mysterious objects and is even letting some fishhooks drop out.

"Billy, I am ready for your help now. Will you give each child a pencil and a sheet of this paper?" Every one's attention is revived. Children love to do things and if there is nothing to do for Miss Potter, they will find fishhooks or jackknives.

When each child is supplied with paper and pencil Miss Potter turns to the blackboard, and while talking to the children she sketches very one by one. Miss Potter shows how he was a good man but needed to be 'started right by God, his Maker,' toward being a Christian. As she draws near the close of the story Miss Potter notices that Billy's hands are in his pockets with those mysterious objects and is even letting some fishhooks drop out.

Each nut had been opened, the treats extracted, and a "very secret recipe" for unselfishness inserted, and the nuts pasted together again. This secret recipe was Ephesians 4:32. Here was another thing to "keep at home" and to hold interest away from little boys' pockets and dainty maids' dress-up bows.

Jimmie was unusually wiggly one Sabbath. The next week-end Miss Potter telephoned him to ask if he had a book of Bible stories and if he would bring it the next day and tell one of the stories, any one he might choose. What was the result? Why Jimmie sat quietly and patiently waiting until Miss Potter should tell him that his hands busy holding the precious book, while fishhooks and jackknives were forgotten. Miss Potter was careful to call for his story toward the close of the period.
THE SABBATH RECORDER

June 25—Mark 1: 21-24. The Sabbath Humane and Beneficent
June 28—Isa. 58. Blessings in Sabbath-keeping
June 29—Lesson Text, The Purpose of the Sabbath
(For Lesson Notes see Helping Hand)

THE SABBATH RECORDER

OUR WEEKLY SERMON

LIGHT IN THE DARKNESS
EDITOR GARDINER

The day breaketh, Genesis 32: 26. And now men see not the bright light that is in the clouds. Job 37: 21.

It was night by the brook Jabbok, and Jacob was in trouble. Worryment of mind, weariness of the body, distressing fears regarding the approaching hosts of Esau, anxiety for the welfare and safety of his family, engrossed well-nigh crushed him. No refreshing slumber that weary man; no ministering angels to gladden his dreams; nothing in sight save the mysterious messenger of Jehovah, with whom he strove, and the overshadowing darkness of that unhappy hour. Like that other child of God, who was in the deepest afflictions, and cursed the day of his birth when bereft of property, sons, daughters, and his own health, this one also failed to "see the bright light in the clouds," failed for the moment to grasp the comforting and inspiring thought that there has some wise purpose even in life's afflictions, and that the troubles and discouragements of life — those things that seem to be overwhelming misfortunes—are oftentimes doing wonders for men in a way they little think, and so paving a heavenly way to victory and a crown.

Jacob was in his "Wilderness way" — a way that must be traversed by every child of God ere Canaan can be reached. This struggle was great, but no greater than that borne by thousands. His night was dark indeed, but it worked wonders for him, and he had all reason to praise the Lord for that struggle.

This was not the first, nor will it be the last, instance where the "light affliction" of a moment has proved the turning point in a man's history. It was this struggle that changed Jacob's name and gave character to his whole after life. This scene in the life of Jacob reminds us that the one who is called to struggle with trouble and discouragement may be enabled by God's grace to secure a greater blessing in the end than he who has everything his own way and all earthly comforts. Indeed, the dross of the human heart is never purged away by ease and prosperity. The diamond gains all its luster by the grinding of the lapidary, and so it is only through the "grinding" that men's earthy natures are removed. Only by the wise use of God's crucible can man come forth as "gold tried in the fire," and perfected for the heavenly kingdom.

Face to face in these times with all the sorrow and sacrifice entailed by the terrible world war; with our most prized institutions threatened, and our homes saddened as one after another of our boys answers his country's call to face all this, let us remember that, under God, every trouble, discouragement, or bereavement even, if rightly met and heroically borne, will work for our everlasting good.

Furthermore, in every dark hour of life, many of those things which we fear are going to overwhelm us will all disappear or prove advantages in the end. Jacob worried himself nearly sick lest his approaching brother should destroy him; and yet when all was just close up, he was found to be his brother's bondsman. Jacob, with the Lord for that struggle, was enabled to "be of good cheer," and to face all this, actual and prospective, with the sure promise of ultimate success.

Thus "the light in the cloud" which Jacob had failed to see, and thus had had all that woe and confusion, still further, if troubles do actually press as sometimes they will, and almost overwhelm, let us not forget that night's deepest gloom is often just before the "day breaketh." Poor Jacob must have been all ready to give up the struggle, when that strange messenger thrust out his joint and crippled him; but, in perfect accord with these comforting truths, just at that most critical moment the "morning star trembled in a brightening heaven," the gates of the east began to swing open, "the day breaketh."

But my aim today is not so much to point out the light in the clouds that indicates a speedy return of the day of prosperity, as to show that day-star of hope and Christian comfort, which will...
enable us to bear cheerfully and nobly whatever the present holds for us, and which will inspire with the assurance that "all things work together for good to them that love God." I emphasize the phrase "to them that love God," for I am sure that only such will be likely to bear life's trials in a spirit and manner that will develop a higher life and nobler manhood. I know that at first thought it is hard to see any daybreak for me; yet, every pathway is hedged in, or any bright light in the clouds that are black with trouble and grief. I recognize that disasters have fallen into the paths of many a man, who has closed in with them in combat more fierce and overwhelming in results than was that night struggle of Jacob, and who has never yet been able to see the brightening dawn. Everything has seemed adverse; no sympathy and no ray of hope, until he has wondered if there were any guiding hand in the death that bereaves us. To most men and women self is everything. Their whole life is a room furnished with looking-glasses, presenting to them in all direction, and at every glance, incomparable reflections and multiplication of their own petty selves. With boundless self-importance, as though the world was made for them, and everybody was looking at them and thinking of them, they make themselves, their own selves, the whole.—Farrar.

All the sea outside a ship can not do it damage till the water enters and fills the hold.

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TO GO TO CONFERENCE

Why?

Why give up a comfortable vacation, possibly, and take a hard jaunt and spend a week in meetings when "the minister can do it"?

Because

the Seventh Day Baptist Denomination needs your presence and your counsel and your loving, helpful influence. There is a real service in attending Conference and SERVICE is the only thing that justifies your existence.

GO TO CONFERENCE

PLAN TO GO TO CONFERENCE

Why?

To get for good to them that love him, then life's discouragements will not crush us, but only lift us higher. O that men might "see the bright light that is in the clouds!" Then, indeed, would they be borne up on wings of faith till no flood of earth could overwhelm, and undermine the rays of that heavenly "light," know full well that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" when "the day breaketh," and the blessing is given.

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DEATHS

Woo—Jesse A. Wood, son of Joseph M. and Eliza Wood, was born in Albion, Wis., April 7, 1899, and died at the home of Lewis Palmer in the town of Albion, May 28, 1918. He was the third child in a family of six children, and was preceded to the better land by his mother, a sister, and his brother, and was preceded to the better land by his mother, a sister, and his brother, and was preceded to the better land by his mother, a sister, and his brother.

Jesse was as he has been familiarly called by his friends, "one of an exceedingly gentle and quiet disposition. He had no fault to find with other people, and it was a principle of his life not to speak ill of others. His gentleness and kindness made him so many friends among all classes and his loss will be mourned by a large circle of friends. His effort the past few months to resist his special temptation was a joy and comfort to all who knew and loved him. To speak wisely may not always be easy, but to speak ill requires only silence."

Funeral services were held at the home of his sister, Mrs. Harrison, by Pastor C. S. Sayre, and interment was made in the Evergreen Cemetery.

DAVIS—William Joseph Davis was born at Lith-  
field, N. Y., February 8, 1836, and died at  
his home in Los Angeles, Cal., May 21, 1918,  
following a surgical operation.  
He was the only child of Joseph and Caroline  
Ball Davis. A large fraction of his life was  
spent at New Market, N. J. He first came to  
California in 1863, but returned to New Market  
a few years later. He crossed the continent sev-  
eral times, but permanently located in California  
in 1903.  
In a great revival conducted in New Market,  
N. J., by that period of evangelism, Hugh-  
man Mr. Davis became a Christian and united  
with the Seventh Day Baptist Church of that  
place. His membership was transferred to River-  
side, Cal., where it was held at the time of  
his death.  
For a long term of years he had been a great  
sufferer, though he seldom referred to his physi-  
ical condition. He was a kind neighbor, an af-  
fec tionate husband and father, a man of high  
ideals, few words, much careful thinking, quiet  
ways, and a keen sense of honor.  
His union there are four children,—Mrs. Fred  
Davis, of Ocean Park, Cal.; Mrs. William D. Ackerman,  
of Riverbank, Cal.; Miss Frances Davis, who is  
with her mother, and Edison Davis, a civil en-  
gineer in the employ of the government on  
special construction work.  
He was called away before his work here was  
completed, and a keen sense of honor  
was the last to be shared.  
All subscriptions will be discontinued one  
year after date to which payment is made un-  
less expressly renewed.  
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expiration, unless order to the contrary is  
made.  
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for publication, should be addressed to the  
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If you sometimes find that you must live  
from hand to mouth, recollect that you  
are not the first child of God who has had  
his manna every morning, nor the first of  
God's servants to have bread and fish in the  
morning, and bread and fish in the evening,  
with nothing to lay to the morrow.—  
C. H. Spurgeon.

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By an agricultural implement manufacturer,  
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positions, but those desiring employment for  
the summer months will be welcome. Men  
wanting to keep the Sabbath will find an  
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Sabbath Tract Society, Plainfield, N. J.
“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.