Fourth Liberty Loan

In September the Government will offer us an opportunity to invest in Liberty Bonds of the Fourth Issue.

The purchase of Liberty Bonds does not imply a sacrifice, for they are the soundest security in the world today, and pay a high rate of interest, safety considered.

The Denominational Building offers us the opportunity of investing some of those Liberty Bonds in an undertaking that will give to posterity of this denomination the biggest returns in a general uplift. Buy Liberty Bonds to support YOUR Government. Give Liberty Bonds to support YOUR Denomination.

Mail your pledge to F. J. Hubbard, Treasurer, Plainfield, N. J.

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Buy Liberty Bonds

A MESSAGE FROM OTHER DAYS

It has always been our proud boast that, as a people, we have been true to the cause of human freedom. In order to be able to place a just estimate upon the importance to be attached to the action of a religious body like our Conference, for example, in the inauguration of a given policy, in the announcement of a neglected truth, in the denunciation of a flagrant wrong, the time and the state of public opinion must be taken into account. Seventh Day Baptists have always been in advance of their times in the utterance of moral convictions, in all questions in which a grievous wrong is to be redressed, in the policy of a liberal education, and in the spread of the Gospel of Jesus Christ over the face of the whole earth.

The greatest calamity that could befall us would be a return to an uncharitable criticism of methods. Above all, real progress in Christian work demands the utmost harmony in the different departments of our work. We have tasted some bitter fruit in the past. By the favor of God we have, I trust, risen to a higher plane of Christian living and Christian labor, and it behooves us to watch with jealous care over the sacred trust which the divine Master has committed to our keeping.

—From Address of William A. Rogers, President of Conference, 1883.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held at Lisbon, Ohio, August 25-29, 1918.

President—Rev. Frank J. Hubbard, Plainfield, N. J.
First Vice-President—William F. Skillman, Skillman, N. J.
Second Vice-President—Rev. Frank H. Buhl, Plainfield, N. J.
Recording Secretary—Rev. Alva Davis, North Little, Neb.
Treasurer—John A. Hubbard, Plainfield, N. J.

Gifts for all special items and interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(incorporated 1916)

President—Cyrus F. Randolph, Newark, N. J.
Recording Secretary—A. J. Tipton, Plainfield, N. J.
Assistant Recording Secretary—A. F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—J. S. Hubbard, Plainfield, N. J.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Rev. William D. Burdick, Jamesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.

BOARDS OF FINANCE

President—Grant W. Davis, Milton, Wis.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Marjorie Burdick, Milton, Wis.
Treasurer—Miss Carrie Nelson, Milton, Wis.

YOUNG PEOPLE’S EXECUTIVE BOARD

President—Rev. Edgar D. Van Horn, Milton, Wis.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Marjorie Burdick, Milton, Wis.
Treasurer—Mrs. W. D. Burdick, Milton, Wis.

THE BOARD OF TRACT SOCIETY

President—Mr. Ira R. Crandall, W. R. R., R. I.
Recording Secretary—Mr. Frank H. Buhl, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Message of the Tract Society

Thursday was the American Sabbath Tract Society’s day at Conference. Promptly at ten o’clock the president of Conference turned the meeting over to Corliss F. Randolph, president of the society, who had charge of the meetings from ten o’clock till twelve in the forenoon and from two to three in the afternoon. Messages from the president, corresponding secretary, treasurer, Sabbath evangelist, and manager of the publishing house occupied the first hour in the morning. That of the corresponding secretary has already appeared in the Recorder, August 26, p. 227, and the report of Field Evangelist William D. Burdick will be found in the same issue, p. 228.

In addition to their usual statements already published, Treasurer Frank J. Hubbard and Business Manager Lucius P. Burch each brought a brief message to Conference which we publish on another page. Please do not overlook them. Mr. Burch calls special attention to problems of the Tract Society and Mr. Hubbard tells something that may surprise you, but they are things you should know. Every line of his brief message is full of interest. If what he says is taken to heart by our readers and properly acted upon, we shall see far better results in next year’s report.

Your attention has been called before in these pages to the fact that the dead are doing more for the cause in financial matters than are the living. Our invested funds are mostly gifts from those who have gone on earth. Thus, the ends of these funds, this year, were $5,600.00, $2,350.00 more than was contributed by the churches. It must shock you to learn that nineteen of our churches did not give a cent toward the work of the board having in hand the Sabbath cause—the one thing that makes us a separate people. One out of four of the churches included in the Tract Society’s budget made no reply whatever to the budget call for help! Is this because they were not properly informed as to what was needed? It must be from some such cause, for we agree with the treasurer that such failure could not be if the people clearly understood the matter.

We are glad to note, however, that the churches are improving, and that the record for last year was better than in years before. And we are sure that a careful and prolonged consideration of Mr. Hubbard’s brief message would result in the best record next year ever made by our people.

Tract Society

In the open parliament of the Tract Society, questions regarding our literature—its contents, its appearance, the best method of distributing—were considered. Brother T. H. Horn spoke from his experience in the mission field. He thinks our literature should appeal to the whole man, not merely to the intellect. "We have practically conquered the intellect, but not the heart." He advocates the arguments to be Biblically sound. We are strong enough logically. Perhaps we fail to stir the feelings or reach the emotions. There is much more poetry in our literature, but if we could appeal to the imagination enough to move men’s hearts it might be better. If we fail to move the will we can not win converts. Let us strive not to be of the intellect, and move the heart, but also to gain the will of those who read our literature.”

Brother Eli Looft told his point was "Clothing the Truth." He made the point that all preaching will have the same difference. Three men may enter a business office; one unkempt and poorly clothed, another extravagantly dressed in the latest style, the third neatly and modestly at-
tired. In answer to the questions, Who are you? What do you represent? it takes the first a good while to explain that he is no tramp; the second requires five minutes of precious time to convince the office that he is not a dude; while the third man, dressed so as to make no unfavorable impression, gets at his business in a word or two and wins out.

"This illustrates in a way what I mean by clothes for our literature. The main point is to get our business into the minds of men. If our tracts and periodicals have a cheap look, if we use shoddy material, print in uninteresting type, and give them an uninteresting appearance, the chances are that they will be thrown aside at first sight and never gain a reading. We do not want our periodicals and tracts extravagantly dressed, or printed on too expensive stock; but we do want to see them modestly and neatly attired. They should be attractive enough at sight to make those into whose hands they fall desire to open and discover what is within."

Brother Hutchins thought attractiveness would aid greatly in the distribution of literature. "Subjects that arouse curiosity and lead one to wonder what can be inside are sure to be read," he said. ""The Ring,"" is a good illustration of what I mean. The distributor of literature will be greatly aided if he can show subjects on his printed matter that attract attention by arousing curiosity.

"Our people manifest too little interest in the distribution of literature. Instead of handing out our tracts, we shut them up in closets to lie in darkness, unread, until musky with age. We do not study them enough ourselves and are all too ignorant of their contents.

"Pastors could help matters by calling attention to our literature and to articles in the Recorder. In many cases they could use them in preparing sermons, and Sabbath-school teachers could study and teach our literature in their classes. Every church should have bulletin boards well filled with our tracts and placed in the entryway where they can easily be secured."

The afternoon of Tract Society day was given to addresses by Field Secretaries Willard D. Burdick and George B. Shaw.

That of Brother Burdick on his field work is given in condensed form on another page. We hope to have Brother Shaw's excellent address a little later.

We regret that the great mass of our people have to lose the valuable inspiration and uplift of these important meetings. No pen can give these. The personality of the speaker, the spirit of a good meeting, the strengthening influence given by sympathetic attentive hearers, can never be put on paper. The next thing to hearing a speaker in Conference is a good live report in our churches, given by pastors and laymen who had heard and who caught something of the spiritual upturn of the occasion. Much depends upon this being done, and we pray the church that had no representative in Conference who can make such a report.

Another good way to get help from Conference is to make a careful study of the message from the boards, in connection with the report of the Committee on Denominational Activities given in this Recorder.

This will enable you to see what disposition was made of the various reports and recommendations of the boards.

Some Important Conference Business

At the business meeting on Sunday morning a letter was read from the old missionary pastor of Nortonville, Rev. Samuel R. Wheeler, now of Boulder, Colo. Fifty years ago he began a faithful service of eighteen and one-half years in this (Nortonville) church, then called the Pardee Church. He was then thirty-four years of age, just in the prime of life, and our older readers will recall the self-sacrificing toil of this good front line missionary. In those early days, when the grasshopper scourage which threatened to ruin this society made life so hard here, no one could have foreseen the strong church of the present.

Now our dear Brother Wheeler, eighty-four years old, is waiting for his call to go over. Though weakened by the infirmities of age, he yet toils day by day for life's common needs. Thus surrounded, he was looking toward Conference as it convened in his old church, and sent a loving, fatherly message to the people for whose benefit he had given the best years of his life. Conference voted to send Brother Wheeler loving words of sympathy.

Another gracious deed of Conference was its action regarding our aged brother, William L. Clarke, president of the Missionary Society. For a full generation Brother Clarke has served this society, until now bowed down with age. Finally, at the age of many years it is exceedingly difficult for him to carry the burden, although his love is unabated and he would be glad to keep in active service if he could. In recognition of his many years of faithful service, the Conference, at the suggestion of the Nominating Committee, voted to recommend that Brother Clarke be made president emeritus.

The resolution follows:

In presenting our report on the officers of the Missionary Society, we take occasion to note the long, devoted service of the society's venerable president, Hon. William L. Clarke. For many years before his election to that office, he carried its burdens, and it is now a full generation since he became president in name as well as in fact. Indeed, the worth of his service of all those years, we record the grateful and loving appreciation of our people, and our united desire that in his declining years he may be made as light as possible.

In view, therefore, of these facts, and to the end that he may have the benefit of such advice and other reasonable service as the condition of his health will permit,

Our support for officers and board of managers of the Seventh Day Baptist Missionary Society are as follows: President, William L. Clarke, President, Clayton A. Burdick.

Some of the most important business came on the last afternoon of Conference. The Committee on Petitions had in hand the question of our relation to the Federal Council, which was brought before the body at the close and main messages received from several churches. This committee had several open sessions to which every one interested in the matter was invited. The president of Conference took particular pains to announce when these meetings would be, so that no one could feel excluded; and the sessions of the committee were held at times when other meetings could not interfere with a full attendance.

Through all these sessions the spirit of Christ prevailed. Both sides of the question were carefully considered, and in the end the truth was made known. Two new churches were admitted to Conference, and nine ministers received recognition, all of whom have come to us from other denominations. The next Conference will be held with the church at Battle Creek, Mich.

Another important report is that of the Committee on Denominational Activities, which appears elsewhere in this paper. This committee, like the others, was very busy during the day, having to do with all annual reports and recommendations brought before that body. From this report you may get a fair idea of the proposed advance movements of Conference and all the general work to be done. Please keep it where you can refer to it as occasion requires. It contains matters too important to be laid aside and forgotten.

Since the names of all officers of Conference will appear on the inside page of the Recorder cover in due time, we only mention the principal officials here: president, Rev. William L. Burdick, Alfred, N. Y.; first vice president, Prof. Albert E. Whitford, Milton, Wis.; recording secretary, Professor J. Nelson Norwood, Alfred, N. Y.; corresponding secretary, Rev. Edwin Shaw, Plainfield, N. J.; treasurer, Rev. William C. Whitford, Alfred, N. Y.

The Committee on Obituaries reported the death of Rev. James F. Shaw, of Fouke, Ark., of Deacon B. Frank Tittsworth, Alfred, N. Y., and Deacon Sherman Crandall, of Independence, N. Y. Obituaries of all these officers will be given in the columns of the Sabbath Recorder. As to the incorporation of the Confer-
en, the committee having the matter in charge reported that the rush of work in Congress on account of the war has made it impossible to secure attention to this case. The committee is a permanent one and the first opportunity to secure the passage of this bill will be improved.

The report of the Historical Society showed that society to be $300.00 in debt for the valuable Saccbe library, and the hope was expressed that volunteers might come forward to meet this debt and furnish the society with needed funds. Those willing to aid in this matter may send their gifts to the president of the Historical Society, Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.

Denominational War Board Our readers will see by the report of the Committee on Denominational Activities that a new board, the Denominational War Board, has been appointed. This is a move in the right direction. Other denominational organizations have been forwarding to secretaries of war gifts for the relief of war sufferers. This is a step which we have not yet taken.

Our own people have been fairly generous as individuals, judging from the gifts sent through the editor for war-relief purposes. Several checks have come to hand which have been forwarded to Secretary Macfarland for use as designated by the donors. These gifts could have been sent through a denominational war board, if we had had one, and while the board would have given credit to the individual donors, the sum of all such gifts would show what the denomination is doing. As a denomination, the Seventh Day Baptist Church should make a fair showing in the matter of war work.

A Nation in Tears As our train was passing through the land, homeward bound from the great West, we came to a town where crowds were gathered to see many of their boys off to the war. The gigantic forms of that patriotic sight attracted our attention, and we looked upon a number of sad and anxious faces turned to a long line of boys filing toward the soldiers' cars in the rear. I never saw sadder faces people than those who made up that farewell gathering. The war has now come so close to our own hearts in free America that the most stolid must be moved to tears whenever these scenes come before our eyes. All day long until darkness covered the earth, as our train halted in town after town to take on groups of men for Camp Sherman, scenes of sorrow—sad-faced men and weeping women—reminded us that our entire nation is in tears. The weepeth sore in the night, and her tears are on her cheeks. In days of old the best nation on the globe had to "behold the tears of such as were oppressed," and the wise of those days said, "The thing that hath been, it is that which shall be: and that which is done is, that which shall be done: and there is no new thing under the sun." Time and again have nations been in tears. Israel was given "tears to drink in great measure," until her king in the depths of sorrow exclaimed, "My tears have been my meat day and night," and I water my couch with tears. Of his people he said, "Thou feedest them with the bread of tears."

In the midst of great distress Job said, "Mine eye poureth out tears unto God," and when I remember how graciously Jehovah brought forth of his love there comes a great comfort to my heart. The Psalmist understood that God took cognizance of his tears, and when his enemies threatened to swallow him up he, too, poured out his tears unto God, saying, "Put thou my tears into thy bottle: are they not in thy book?"

Can it be that the tears of a nation today, if poured out unto God, will be shed in vain? No. They shall sow in tears, and reap with Joy." When Job's tears were heard in Ramah, "Rachel weeping for her children," the Lord said, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, and they shall come again from the land of the enemy."

A nation in tears must be drawn toward Jehovah. How can it be otherwise? And the God of nations, whose hand is seen in all history and who knows the end to which he is bringing earth's children, must still be a refuge and strength in times of trouble. Though our hearts ache and tears flow, let us all lean upon his almighty arm, and trust him for the bright morn of a better day, when the "Lord God will wipe away tears off all faces." Be of good cheer; God's promises are sure, and a better day is coming. "Weeping may endure for a night, but joy cometh in the morning."

Important Message From the Board of Finance The important message from the Board of Finance on another page of this paper should receive careful consideration from pastors and people of all our churches. Lone Sabbath-keepers, too, should carefully note its contents. Brother Allen B. West, secretary of the board, has given there the data that should be kept before us through the war, and we forget. It should be put where we can turn to it every time we forget how much will be needed this year to keep our work going and bring the boards through without any debt.

It will be easy to provide for all the needs set forth in the budget if our people begin on time and keep up with quarterly payments. Everybody ought to be so encouraged that he can give a little more, not only because the good spirit of Conference, that he will take hold and do his part freely and joyfully. Think of it! Is an average of $4.12½ for each resident member too much to ask for all branches of our work? How easy it will be if our hearts are really in our Master's service.

Armed Training School. A telegram from Established at Milton President William C. Daland brings the information that a Students' Army Training School has been established by the Governor at Milton College, Milton, Wis. A nation-wide campaign is being conducted for this movement, in order that students from the high school may go on with their education, so essential for usefulness either in war or in peace, and at the same time be able to consider themselves as belonging to an important corps of the United States Army. Regular uniforms are furnished by the Government, and teachers are provided to give the training necessary for service.

In our next issue this matter will be fully explained by an article from Washington. Meantime those who think of enlisting at Milton can be getting ready. That school opens on September 19.

Uncle Sam is particularly anxious that his young men shall go on with their education and not leave school to join the army until it is absolutely necessary. Hence he has arranged for them to become a part of the army while in school. He knows how much he will need competent men for leaders in all lines of service, and so urges them to stay in school as long as they can. We hope every high school student will improve the opportunity so wisely offered him and prepare himself for the most patriotic service man is able to render.

REPORT OF COMMITTEE ON PETITIONS Your Committee on Petitions would respectfully report as follows:

Resolved: 1. That we recommend that the General Conference hold its annual session for 1910 with the Battle Creek Seventh Day Baptist Church.

2. That we recommend that at its request the White Cloud Seventh Day Baptist Church be received into membership in the General Conference.

3. That we recommend that at its request the Bangor Seventh Day Baptist Church be received into membership in the General Conference.

4. That we recommend that at the request of the Little Genesee Seventh Day Baptist Church through an ordination council held October 7, 1917, the General Conference recognize Paul Stanley Burdick as an accredited minister of the denomination.

5. That we recommend that at the request of the Attalla Seventh Day Baptist Church the General Conference recognize Verney A. Wilson, who was ordained by a duly called council September 16, 1916, as an accredited minister of the denomination.

6. That we recommend that at the request of the Battle Creek Seventh Day Baptist Church the General Conference recognize George C. Tenney as an accredited minister of the denomination.

7. That we recommend that L. J. Branch, M. A. Branch, W. F. Morse and John C. Branch, ministers of the White Cloud Seventh Day Baptist Church, be given recognition by this body as accredited ministers of the denomination.

8. That we recommend that Murrell C.
Pennell, a minister of the Bangor Seventh Day Baptist Church, given recognition by this body as an accredited minister of the denomination.

9. That we recommend that at the request of the Syracuse Seventh Day Baptist Church the General Conference recognize William Clayton as an accredited minister of the denomination.

In reference to the communications that the General Conference has made to this committee regarding our relation to the Federal Council of Churches of Christ in America, we would recommend:

1. That the Seventh Day Baptist General Conference continue its present relationship to the Federal Council of Churches of Christ in America. It is understood that this action is taken in accordance with the principle of the autonomy of the churches.

2. That we recommend the presenting of the following memorial to the Federal Council of Churches of Christ in America:

The Seventh Day Baptist General Conference assembled in annual session in Nanton, Kan., August 20-25, 1918, beg the privilege of placing before your body the following communication as embodying a statement of their principles relative to membership with your body.

1. There is in every appreciation of the cordiality always manifested upon the part of the Council toward our people and their desires as to the great principles of Christian co-operation and unity which called out the organization of the various evangelical churches for the purpose of securing united efforts in the repression of evil and the promotion of Christ’s kingdom on earth.

We are privileged and honored to be, as a people, identified with such a movement.

2. As our denominational name indicates, and as your members now well know, we are impelled by a conscientious regard for the teachings of the Scriptures to observe the seventh-day Sabbath. While we wish this fact always to be kept in mind by our friends and those of other persuasions, and ask to be left free and unhampered in the carrying out of our convictions, it is with no desire or purpose on the part of the denomination to obtrude our views on others, as we have long sought to be cables of membership in your Council. We shall endeavor to avoid making our position on this subject obvious to others except in so far as it may be a point of contention in the work or deliberations of your Council by any action.

3. We feel constrained at this point to record our unyielding opposition to any movement upon the part of your body to cast the body of Christians, to the aid of the civil power in maintaining the usages or institutions of the Christian church. We maintain that the church

REPORT OF COMMITTEE ON DENOMINATIONAL ACTIVITIES

Resolved, That we commend to Conference the following action in respect to recommendations contained in the Report of the Commission of the Executive Committee.

1. That paragraph 3 of the Report of the Committee on Denominational Activities, as found on p. 43 of the Year Book for 1912—the adoption of which created the Commission of the Executive Committee—be amended by striking out the last clause but one, which reads as follows:

...that the members of the commission be located as near together as possible and that the term of office of one class be made to expire each year, so that after the expiration of the respective terms of the first two classes, each class shall serve three years.

That the Commission of the Executive Committee be made as widely representative as possible; that the members be chosen this year in such a way that they shall be divided into three classes; and that the term of office of one class be made to expire each year, so that after the expiration of the respective terms of the first two classes, each class shall serve three years.

3. That the commission shall hold meetings at some central point, and at such time as will be most convenient for the members, for a deliberate and mature consideration of subjects of vital interest to the denomination, and that the Conference shall pay the necessary expenses of members of the commission in attending such meetings, in the same manner as members of congressional conventions, and that the Conference may also pay the expenses of members of the commission in attendance at meetings of the National, General and sectional conventions and at the annuual meeting of the Conference.

WHEREAS, Taking into consideration the fact that 60 per cent of the membership of the Boy Scouts of America are members of other denominations, and that 40 per cent are members of Seventh Day Baptist Churches and other denominations, and that the Boy Scouts of America, in common with churches, and further recognizing the remarkable service rendered by scouts in War Saving Stamps and Liberty Bond campaigns and in co-operation with the American Red Cross and the Y.M.C.A. and other war service agencies; be it

Resolved: 1. That we approve and endorse the work and program of the Boy Scouts of America and commend the organization on the same in every church of Seventh Day Baptists in America.

2. That this Conference go on record as desiring to participate in this program by fostering the scout movement as a valuable supplementary contribution to the cause of Christian character training.

3. That the attention of every church in the United States should be brought to this great opportunity for service to our country and our boys by helping to develop the program of the Boy Scouts of America.

Steps having been taken in compliance with the instructions of Conference last year, we recommend that the request of the West Edmonston Seventh Day Baptist Church for the reinstatement of Rev. Leon D. Burdock as a Seventh Day Baptist minister be granted.

We recommend that this Conference, through its corresponding secretary in recognition of letters and documents from the National Home as soon as in Its judgment such action seems wise to do.

We recommend that the appointment of a War Board, and we recommend that Conference hearthly approve the continuance of the campaign to raise funds by security of means of mobilization, War Savings Stamps and Liberty Bonds, and that Conference re-emphasize the action taken one year ago authorizing the Tract Board to "proceed with the erection of a Denominational Home as soon as in its judgment it seems wise to do."

WHEREAS, The United States of America being engaged in war, we recognize the necessity of such action to prevent the dangers of immoral laxity and increase of juvenile crimes, incipient to war time conditions, and

WHEREAS, Accepting at all times the obligation of developing our boys along lines of civic and national responsibility and service, we recognize the necessity of boy conservation, character training, and citizenship training, in preparation for the reconstruction period subsequent to the war, and

We recommend to Conference the continuance of the present policy of holding annual sessions.

We approve the appointment of a Denominational War Board, and we recommend that Conference refer the matter of such appointment to the Commission of the Executive Committee.

We favor an effort supplementary to the
We recommend that Conference request the Commission of the Executive Committee to formulate and set before the denomination a new Forward Movement plan.

We commend the report of the Missionary Society and recommend the adoption of same by the General Conference.

We recommend that the Commission of the Executive Committee as soon as practicable prepare a statement, or letter, that may be supplied to our men in war service, to assist them in observing personal Sabbath privileges.

In view of the great truth that "The fear of God is the beginning of wisdom" and of the super-importance of a practical knowledge of the sacred Scriptures in the formation of character, we recommend that our Education Society encourage the maintenance of competent courses of instruction in the English Bible, embracing lines of doctrinal and ethical study.

We commend the spirit and work of the Sabbath School Board, and recommend the adoption of its report.

We recommend that Conference express its approval of the adoption of a graded course of study for our Sabbath schools, and request the Sabbath School Board to proceed with the investigation, and, if found feasible, the adoption and preparation of such a course during the ensuing Conference year.

We commend to the Sabbath School Board the adoption of the plan of sending a field worker from the board to the various associations for the purpose of stimulating Sabbath School work.

We commend the excellent work of the Woman's Board during the past year, and recommend the adoption of the report.

WHEREAS, Since we have not always complied with the action of our Council held in Chicago in 1890 and the action of Conference in 1906 relative to the examination and ordination of candidates for the gospel ministry, and the official recognition of ministers coming from other denominations to us; therefore,

RESOLVED, That we ask the Commission of the Executive Committee to prepare a manual on the ordination, recognition, and deposing of ministers and report at the next session of the General Conference.

We recommend that a vocational committee be appointed by this Conference, consisting of Mrs. Frank J. Hubbard, President George A. Main, and Rev. William D. Burt, whose duties shall be to revise the memorial and report their completed memorial to the commission.

That the commission be authorized to publish, with the concurrence of the Tract Society, the memorial at such time and in such manner as may be mutually agreed upon.

That we recommend that the Tract Society meet the expenses of such publication and distribution.

IMPORTANT MESSAGE FROM THE BOARD OF FINANCE

Those who have read the address of Frank J. Hubbard, president of the Northville Conference, printed in a recent issue of the Recorder, will have noticed in it a call for a greater program of service for our people. The propositions of President Hubbard were referred by the Conference to the Committee on Denominational Activities for consideration and report. After long and thorough consideration by this representative committee, the practical and far-reaching suggestions of the president were embodied in resolutions and as such were reported to Conference with the recommendation of the committee that they be adopted. After very careful consideration by Conference these resolutions were adopted. By these resolutions, the president elect of Conference is requested to visit the people of the denomination so far as his other duties will permit and thus acquaint himself with the people, their thoughts and their needs. That he may have the time for this visitation and not to interfere too much with his regular duties he is granted the privilege of employing a stenographer to assist him in his correspondence.

These resolutions provided also that the commission shall be elected by Conference and shall be representative of the different geographical interests as well as the interests of the different boards. This commission is asked to meet once or twice during the year to consider questions of vital importance to the denomination. The president elect of Conference is grandfather of the commission, so we have reason to hope for a greater Forward Movement and a great Conference at Battle Creek in 1910.

This will require a little more money from the people but our good Brother Tenney from Battle Creek tells us that if we but turn over a tenth of our incomes to the Lord, to whom it belongs, there would be no lack of means for this Forward Movement and the people would be greatly blessed. Why not take the Lord at his word?

The Board of Finance has gone over very carefully the needs of our denominational activities, and finds that for money exclusive of interest on invested funds, the sum required amounts to approximately $25,000.00. Working on this basis it has asked the churches to raise during the coming year not less than $4.12½ for each resident member of the Missionary Society, $1.50; Tract Society, $1.00; Theological Seminary, $0.20; Sabbath School Board, $0.12½; Young People's Board, $0.20; Woman's Board, $0.60; and General Conference, $0.50. These contributions naturally should be sent to the respective treasurers of these boards and societies, whose names and addresses are to be found on the covers of the Recorder.

Let the churches meet these obligations promptly in quarterly installments and come over the top with a good margin so that there shall be no lack of funds.

There are approximately 2,400 non-resident members of our churches who are not included in the apportionment given above. They should do their share with the rest. Many of these are Lone Sabbath Keepers. These should send their contributions to Mrs. Angeline Abbey, Dodge Center, "Minn. Mrs. Abbey was recently elected secretary of the Lone Sabbath Keepers' Association. As this association is pledged to raise $500.00 each for both the Tract and Missionary societies its members should either send their contributions to Mrs. Abbey or specify when they send them to the denominational treasurers that they are from Lone Sabbath Keepers so that the association may receive the credit.

The non-resident members living within the bounds of organized churches should not fail to bear their share of this apportionment by contributing to the local membership.

Let the church officers bring these matters promptly to the attention of the church and let us all vie with each other in doing our share and a little more.
MESSAGE OF THE BUSINESS MANAGER

Mr. President and Friends: In presenting this report of the Publishing House for 1918 we are not going to weary you with an array of figures, but are going to call your attention to some of the problems and aims, as seen by the business manager.

The official report of the Publishing House and the condition of the various publications will be found on pages 12, 13, 14, and 15 of the Tract Society Statement, which you have before you (see Record, p. 230). It is the aim of the present management to construct a business along the lines of the Methodist Book Concern and the Presbyterian Publishing Society. This looks to the handling of the denominational business primarily, with as much commercial business on the side as we are able to handle.

Denominational work is produced at cost, as shown by the approved Standard Cost Finding System, which is used in a more or less elaborate form by printing houses all over this country, and all roll of more than nine million dollars per year. The commercial business which we have handled for the past two years has shown a net profit; and the profit that has been obtained in this way has all been used to enlarge the business and makes the plant more efficient. We hope in this way to build up a business that is self-sustaining—a business with a reputation—and at the same time give the denomination the advantage of having its work done in its own plant, under denominational influence, and at a minimum cost. In the exhibit room will be found a chart showing the volume of business, the cost of stock and the amount paid for labor for the past eleven years. Those interested are invited to compare these figures.

The past year has probably seen the business of the Publishing House at its zenith under the present conditions, as it is not possible to produce more work in our present quarters and without enlarging our working force, and this does not seem practicable at the present location. We are handicapped for room, both for machinery and stock.

Also, the war is imposing more and more obstacles in the path of the printer. Paper stock is now limited to certain sizes and weights, but not limited as to price. The quality that is allowed is looked after almost as closely as is our sugar supply. Colored stock is now limited to six colors, whereas formerly we had twelve colors to choose from. If, for instance, the Recorder should appear in some other cover than the present color, you will know that green is one of the colors that is prohibited by the government.

All these restrictions will have the tendency to reduce the volume of business, and even if we can get the required help, and with the new draft order going into effect that is a very persistent obstacle.

We feel that, if we can overcome the growing difficulties that come from and because of this war and can keep our organization in working order, with a fair degree of loyal support from our friends, after this war is over we will be in a position to realize our dream, at least in some measure.

We would direct your special and prayerful attention to the problems and aims, as seen by the business manager.

All these restrictions will have the tendency to reduce the volume of business, and even if we can get the required help, and with the new draft order going into effect that is a very persistent obstacle.

HISTORICAL SOCIETY—PRESIDENT'S ADDRESS

CROLLIS F. RANDOLPH, LL. D.

Inasmuch as I find the greater part of what I had intended to say on this occasion already so much better expressed by a speaker of international reputation than is possible by any pages of mine, I have determined not to use his language rather than my own. That speaker is Dr. John Henry Jowett, who, until recently, was the pastor of the Fifth Avenue Presbyterian Church in New York City. He is now the minister of the Westminster Chapel, Buckingham Gate, London. The following extracts are taken from his first sermon upon entering his new field of labor, and may be found in a recent issue of the Christian Work.

Doctor Jowett says,

"I think there is nothing more fascinating than to be permitted to look behind the veil of some historic life and get a sight of secret springs. From infancy to old age we are all intensely interested in learning how things are done. The fascination of a life when it is lifted upon some shining exploit, and a procession of radiant achievement reveals its hidden dynamics. It is around questions of this kind that our interests gather: How to face his giant task triumphantly? In what secret strength was the martyr able to sing in the flames? By what hidden manna was the fearless mountainer able to scale the precipitous heights? What was their secret? In what school of valor was the lesson learned? These are the kind of questions which I think always rises intense curiosity and interest, and we all gather round when anybody pretends to try to read the second part, to answer the question, and to lead us into the realm of imagination, and to unfold the secrets of the victorious life.

"It is a very glorious thing for us to know that as we go along our unaccompanied road there are footprints on the path. Pilgrims have gone our way before us, and warriors have been fighting our struggle before we engaged in it. Those of you who know the Pilgrim's Progress and have read the second part, will remember that Christiana and her children and the friend who accompanied them were continually stopping at relics and tokens and suggesting to John Bunyan that they stop a little and reflect on the noble past, and most notable triumphs. Let us walk down our renowned highroads, drenched with sibling blood, and say, 'Here is your father's blood. What are you going to do?' Down these famous highroads, go, where liberty was won, won in darkness, won in pain, and oftentimes in seething disaster. And if I have, as I know I have, American friends on this morning, whether they are civilians or among the fighting forces of that great nation, I would give similar counsel. I would call their attention to the old road—bear an Englishman say it—tread the old road, to Boston, Lexington and Concord. You are surprised to hear an Englishman say that, but even Englishmen may learn something from their mistakes. I have trodden the road with Englishmen. I have gone along that most eventful road, and I have stood and read all the tablets recording the famous doings by which your fathers won their liberties with their blood. And when I got to the little
of hundreds more in immolation. Thus standing by the graves of our sacred ancestry, and in the shadow of the Cross, with courageous hearts, with firm, level tread, with strong right arms, and trusting in Jehovah God and in His Son—the Lord of the Sabbath, let us press the common cause of humanity, and that for which we as Seventh Day Baptists stand, both, to their ultimate, successful issue.

THE FIELD WORK OF THE TRACT SOCIETY

REV. WILLARD D. BURDICK

The work that I have been doing under the Tract Society has been principally along three lines:

(1) Visiting lone Sabbath-keepers. Among these were some who had never seen other Seventh Day Baptists; others who have not seen those of their faith for many years, and still others who have never been visited by a Seventh Day Sabbath minister. I trust that something of encouragement was given to those who were hungry for denominational news; and that children were helped by the visit of a Seventh Day Baptist minister in their home as was I when a boy by the visits of such men as Elders James Bailey and Elder Uter.

(2) Evangelistic work. For three summers I was with the tent in the Northwest, either as evangelist or one in the quartet. Inasmuch as few irreligious people attend our church services we should go to them with the Gospel message and Sabbath truth, and the tent is an effective way in which to reach outsiders. Evangelist D. Burdett Coon and I feel that our tent should be in use each season.

(3) Sabbath institutes. During this time I have conducted a score or more of Sabbath institutes, besides having given many Sabbath sermons. Perhaps seventy-five persons have assisted in these institutes. At our round-table discussions I endeavor to get the voice of the people concerning denominational interests, as well as to give information.

After these years in field work I see larger possibilities in it for our people along the lines indicated, than I did at first. It should be an important factor in encouraging and helping the lone Sabbath-

REPORT OF THE TREASURER OF THE AMERICAN SABBATH TRACT SOCIETY

The figures of the treasurer's report are before you in the completed possible detail, and if you will take them home and study them, you will find they will tell some very interesting things. They will tell, for instance, just how much your church or your community gave to this work, or, if you are a Lone Sabbath Keeper, they will tell just how much you gave— and they will tell you also what it was given for and how it was spent.

You know our method of raising money is to let the individual give just what he pleases and if that happens to be enough to carry on the work, well and good, but if it happens not to be enough, then we either go in debt, or curtail the work. If there is any other alternative, it has not yet been discovered, unless it is to both curtail the work and go in debt.

Seventh Day Baptists are individualists in the extreme—they like to do the things that appeal to them and like to give where their interest is aroused, and I have long felt that the reason any of our work lacked an adequate support was solely because it was not clearly and definitely placed before our people so that they clearly understood it.

While, as I have said, our contributions are entirely voluntary to all our work, nevertheless there is a sort of estimate or apportionment, which the various churches are supposed to meet—which apportionment is made by the Board of Finance on a basis of the membership of the church.

It is quite true on any one, or a few moment's reflection, that some of the smaller churches can not possibly meet such an apportionment if they are to provide an adequate support for their pastors, and so we start off the year with a full knowledge that under our present system our budget is bound to be curtailed and our work must be cut somewhere to meet it, or else, as I said at the start, go in debt.

Of course this condition will be changed some time, but it seems to be the present plan.

The budget of the Tract Society last year was $12,651.00, and of this amount $5,605.00 was expected to be contributed through the churches; $1,200.00 from collections and that, the Woman's Board, and $5,600.00 as income from invested funds.

The Board of Finance apportioned this amount of $5,605.00 among sixty-eight churches, and you will be interested to know that forty-nine of these churches contributed something and that nineteen failed to make any response.

In other words, one out of every four churches made no reply whatever to the request for funds to carry on this important work.

Of the forty-nine churches responding:

1. 13 met or exceeded their apportionment.
2. 9 gave over 75 per cent of their apportionment.
3. 5 gave 50 to 75 per cent of their apportionment.
4. 9 gave less than 50 per cent of their apportionment.
5. 5 gave 25 per cent or less of their apportionment.
6. 3 gave 10 per cent or less of their apportionment.

The total amount apportioned was $5,605.00. The total amount paid in by the churches was in other words, $2,355.00, or 40 per cent of the total.

The Woman's Board met their apportionment and the lone Sabbath people responded nobly, so that the net amount of contributions was $6,420.00 or only $1,300.00 less than Society expected would be raised from these sources.

Then you will be interested to know that the Denominational Building Fund is making steady progress, and now totals $3,877.00 paid in, besides some pledges.

The returns for the general work of the Tract Society are so much better than in other years it forms a most encouraging record, and I believe the time is not far distant when the people will support this work to the limit of every dollar asked for it.

NOTICE

The regular annual meeting of the Seventh Day Baptist Education Society will be held at the "Gothic", Alfred, N. Y., Sunday, September 15, 1918, at 7:30 p. m.

REV. WILLIAM C. WILDFORD, President.

PROF. FRANK L. GREENE, Secretary.
MISSIONS

MONTHLY STATEMENT

S. H. Davis, Treasurer.

The Seventh Day Baptist Missionary Society

Bal. on hand August 1, 1918 ................................ 2,077 14
Women's Executive Board, Deposit 100 00
Collection, annual meeting Minn. and Wis. 2 85
Thomas Treanor, Lieu-o Hospital 5 00
Thomas Treanor, Charlie Janes 2 85
Plainfield Church ........................................... 41 87
Syracuse Church ............................................. 44 44
Young People's Board, Dr. Palmberg's home 25 00
W. H. Tassell .................................................. 13 43
Young People's Board, Green, Iowa 80 00
Mrs. John Williams, Java Mission 50 00
Returns of check, adv., Rev. S. S. Powell 20 00
Income Permanent Funds .................................. 700 00
Washington Trust Co., inst. on checking acct. 4 91

Total ........................................................... 3,054 27

Section C.

Rev. S. S. Powell, trav. exp. for July ........................................ 20 00
Mrs. J. W. Crofoot, sal. for August ........................................ 50 00
Rev. D. Burdick, Coon, sal. and trav. exp. for July .......................... 45 50
Rev. Geo. L. Babcock, trav. exp. April-June ................................. 65 75
Dr. Ocker, at Hochburg, Germany sal. 20 00
Rev. J. K. Kovats, July sal. ........................................... 30 00
James E. Burdick, July sal, Italian Miss. 22 50
Rev. Luther A. Wing, July sal. ........................................... 31 50
Rev. C. P. Van Horn, July sal. ........................................... 41 27
Anna M. West, July sal. ..................................................................... 1 25
Edwin S. Babcock, exp. July, sal. etc. ........................................... 71 02
Rev. L. M. Spencer, Aug. sal. ................................................. 17 90
Marie Janes, at Sundsvall ......................................................... 30 00
The Utter Co., printing postcards .............................................. 50 00
Mrs. B. D. Coon, on Conference trav. exp. .................................. 35 00
T. J. Van Horn, on Conference exp. ........................................... 15 00
China draft, Miss West's trav. exp. ............................................ 215 00
Treasurer's expenses ....................................................... 20 00

Total ........................................................... 910 53

Bal. on hand Sept. 1, 1918 ................................................. 2,143 14

Total ........................................................... 3,054 27

Bills payable in Sept., about .............................................. 3,200 00
Notes outstanding Sept. 1, 1918 .............................................. 8,00 00

S. H. Davis, Treasurer.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

SEVENTY-SIXTH ANNUAL REPORT OF THE BOARD OF MANAGERS

(Concluded)

Home Missions

The work of the Missionary Society in the homeland is classified as follows: (1) Evangelistic; (2) General field work; (3) Missionary pastors; (4) Pastorless churches; (5) Work among foreigners. The reports are arranged under these headings.

1. EVANGELISTIC

Rev. D. B. Coon has continued his work as special evangelist for the Missionary Society throughout the year. He has offered his resignation as a pastor of the church at Ashaway, September 1, 1918.

The following brief statistical summary of the work of Brother Coon indicates an activity in this work that is highly commendable and gratifying.

Weeks of labor .................................................... 59
Average congregations ........................................... 35
Professing conversion ........................................... 71
Baptisms ......................................................... 22
Added to membership ........................................... 22
Pages of tracts distributed ..................................... 2,410
Money received on field for Society ......................... $220.60

During July and August, 1917, Brother Coon worked with the Sabbath evangelist, Rev. Willard D. Burdick, of the Tract Society, and three other singers, with a tent in Michigan. The success of the work of the summer culminated in three Sabbath-keeping cities, with a membership of over 130. These churches are making application this year for membership in the Seventh Day Baptist General Conference.

During the autumn and early winter, Brother Coon made missionary visitation trips all through northern Wisconsin, encouraging and establishing lone Sabbath-keepers, and building up the churches at Exeland, New Auburn, and Grand Marsh, Wis. He has been active, untiring, and successful.

2. GENERAL FIELD WORK

Pacific Coast.—This work is in charge of Rev. George W. Hill, as also pastor of the church at Los Angeles, Cal. Practically all of his efforts have been spent in the city of Los Angeles. He made a trip up along the coast during the summer for a month visiting lone Sabbath-keepers. It is a large and difficult field. The Long Beach Church has ceased to exist, due to re­movals of all its members. The Los Angeles Church has had four additions during the year.

The Colorado Field.—This work is in charge of Rev. Luther A. Wing, who is also pastor of the church at Boulder, Colo. Brother Wing made one trip down to the Cosmos Church at Elkhart, Kan., but most of his effort has been with the local church at Boulder. He reports a fine spirit in the church, with an outlook for larger growth and power.

The Southwest Field.—This field now consists of the State of Arkansas and the edges of all the surrounding States. Rev. Theodore J. Van Horn is the general missionary, being also the pastor of the church at Jacksonville, Ark. Brother Van Horn has been active, uniting, and successful.

Aside from the local work at Gentry he has during the year taken care of the interests at Belzoni and Beck's Prairie, Okla., Crowley's Ridge and Little Prairie, Ark., and Mountain Tenn.

Central Association.—For two years Rev. R. R. Thorngate was in charge of the general field work in the Central Association, being also the pastor of the church at Scott, N. Y. The first of May of this year he became pastor of the church at Salemville, Pa. At the present time the churches of the Central Association are well equipped with pastors, and there is a greater need for a general field worker in the Western or Southwestern Association.

3. MISSIONARY PASTORATES

The Missionary Society tries to encourage small churches by making financial contributions towards the support of a pastor. In some instances the church is able to do but little in addition, and the pastor has to look elsewhere for a considerable share of his maintenance. The Missionary Society can not accept the responsibility for the meagerness of the salaries of these loyal, self-sacrificing men. It simply makes its contribution from the funds at its disposal, asking only that the pastor make brief quarterly reports to the society. During the past year the missionary pas­torates have been as follows, arranged alphabetically by the name of the church:

Cartwright, at New Auburn, Wis.—Early in the autumn of 1917, John T. Babcock, who had been pastor of the Cartwright Church about two years, announced his resigne­ment, to take effect January 1, 1918. The church then called Rev. Herbert L. Cot­trell, of Berlin, N. Y., who accepted, to begin his work May 1. Pastor Babcock then continued his work till the arrival of Brother Cottrell. In March, the church called Brother Babcock to ordination to the gospel ministry, the service being in charge of the pastors of the churches of Dodge Center, Minn., and Milton Junction and Grand Marsh, Wis. He has recently accepted a call to the church at Jackson Center, Ohio. Pastor Cottrell has commenced his work with promising outlook for the future.

Exeland, at Exeland, Wis.—This church was without a pastor till April 1, 1918 and engaged Charles W. Thorngate, licensed preacher of the New England (Neb.) Church, to move from Exeland from March, Wis., and took up the work as pastor. Evangelist D. Burdett Coon spent several weeks with the church and community in the autumn of 1917.

Fouke, at Fouke, Ark.—During the summer, 1917, after Pastor C. H. Siedhoff had completed his work in the school, Rev. S. S. Powell was given a vacation by the church at Hammond, his support from the church being continued as before, and he spent nearly three months with the people at Fouke. October 1, Fred J. Babcock took up the work as pastor in connection with the principalship of the school, continuing the work till June 1.

Grand Marsh (Rock House Prairie), at Grand Marsh, Wis.—The work at Grand Marsh has been in charge of Rev. W. D. Tickner, whose address is Adams, Wis. Though few in numbers the people here are loyal and faithful.

Hammond, at Hammond, La.—The work here is being directed and encouraged by
Rev. S. S. Powell. During the summer months many of the members are in locations farther north, and Pastor Powell, with the consent and approval of the church and the Missionary Society, does work in other places. Harveysville, near Alfred Station, N. Y.—Student-pastor E. Lee Burdick continued his efforts with the church at Harveysville for the first quarter, July-September, 1917, going then as a graduate student in history at Syracuse University. The rest of the year, Student-pastor Warder T. F. Randolph has been in charge of the work. Hebron Center, postoffice Coudersport, R. F. D., Pa.—Rev. Byron E. Fisk has been the pastor of this church for two or three years. While the two Hebron churches were both being served by one man, the Missionary Society made an annual appropriation of $200.00. For a time an appropriation at the rate of $120.00 has been made to the Hebron Center Church alone, but this ceased January 1, 1918.

Marboro, postoffice Bridgeston, R. F. D., N. J.—The Marlboro Church, being under the regular supervision of E. Hutchins and, since July 1, 1917, that of Rev. A. G. Crofoot, voted not to ask help from the Missionary Society, but to become self-supporting. Hence the apportionment at the rate of $100.00 a year ceased January 1, 1918.

New Athens, at New Auburn, Minn.—Mrs. Angeline Abbey has been the pastor of the New Auburn Church during the year. She was on leave of absence three months, January-March, attending the Chicago Training School.

Ritchie, postoffice Berea, W. Va.—Rev. G. H. F. Randolph has been for two years the pastor of the church at Berea. Considering the fact that he manages and works quite a farm, his reports show a large amount of religious work done for the church.

Salemville, at Salemville, Pa.—For several years the Salemville Church has not been receiving any financial help from the Missionary Society. The pastor, Rev. Jerome S. Kagarike, practically supported himself. He and the church came to feel that they ought to have a pastor who could give most of his time to the work, and Rev. Royal R. Thorngate was called, the church making application for an appropriation of $100.00 for the first year to help in the moving expenses, expecting to be self-supporting thereafter.

Syracuse, at Syracuse, N. Y.—Pastor's address, 100 Cornings Avenue.—Rev. William Clayton has been the pastor of the Syracuse Church during the year. The church is few in number, but brave and faithful in spirit.

West Edmeston, at West Edmeston, N. Y.—The work at West Edmeston has been in charge of Rev. Leon D. Burdick as pastor. He has also been teaching school and preaching for the Baptist church at West Edmeston a part of the year.

4. PASTORLESS CHURCHES

In the Eastern Association the small pastorless churches are as follows: First Westerly, or Dunn's Corners, R. I. where no services have been held. Only a very few members are left. Second Westerly, at Bradford, R. I. Here a faithful few maintain several activities of the church, Sabbath Evangelist Willard Burdick spent a week on this field during the winter and held a Sabbath institute. Waterford, Conn. This church keeps up its regular Sabbath and other services. The aged and beloved pastor lives at Noank, Conn., but is too feeble to leave his home. The church continues the support as in former years. The secretary has spent four Sabbaths during the year with this church, and Rev. Samuel H. Davis, treasurer of the society, visits the church to conduct the service of the Lord's Supper. Cumberland, Manchester, N. C. There are only a very few members of this church. The amount of $35.00 was raised and expended in putting a new roof on the church building.

In the Central Association the Scott Church, near Homer, N. Y. is now without a pastor. Preston, Otsego, and Laplaen churches are practically extinct.

In the Western Association. First Hebron, near Coudersport, Pa., has continued to keep up the regular services of the church through local leadership. Portville, N. Y., has been without a pastor. Rev. P. Kenyon, of Shinglehouse, Pa. Scio, N. Y., has been without services. Andover, N. Y., maintained preaching services part of last year through a Baptist clergyman.

Hornell, N. Y., has no services, the building being rented to the Christian Scientists. Blissake, Pa., is extinct as a church. Sabbath school and occasional preaching services are held at Petrolia, near Wells, N. Y. There is great need in the Western Association of a general field missionary. In the Southeastern Association, Middle Island, W. Va., has maintained the usual services of the church through local leadership. Royal Oak, W. Va., has occasional preaching and visiting from Rev. M. G. Stillman, of Lost Creek.

In the Northwestern Association. The Rock River Church, near Milton Junction, Wis., has become extinct, the building being sold and removed. A few lone Sabbath-keepers are all that remain of the Berlin and Coloma (Wis.) churches. Farnam, Neb., has been helped by visits from the pastor of the church at North Loup, Neb. The Cosmos Church at Elkhart, Kan., maintains occasional services through local leadership, and has been visited a few days by Rev. L. A. Wing, of Boulder. During the year the building of the extinct Long Branch Church, Neb., was sold and the proceeds put into the permanent funds of the Tract Society. Southampton Church, near Edmore, was without services most of the year.

In the Southwestern Association. The pastorless churches and groups of Sabbath-keepers of this association are under the pastoral care of Rev. T. J. Van Horn, with headquarters at Gentry, Ark.

5. WORK AMONG FOREIGNERS

New York City and New Era, N. J. Rev. Antonio Savarese has continued his service every Sabbath forenoon at some point in New York City, and at New Era every Sabbath afternoon. The meetings in New York are held in the homes of his friends and acquaintances, with an attendance of from six to ten people on the average. This work is largely of a personal nature. At New Era the attendance is an average of about twenty-five people. His service is followed by a Sabbath school conducted in English by workers from the Piscataway Church at New Market, and the value of permanent results for the Sabbath among these people the outlook is discouraging. But the work has the local support and confidence of our own people at New Market. The Missionary Society has been to a small expense in repairs on the little chapel where the services are held.

Among the Hungarians in Chicago. This work has been carried on as heretofore by Rev. J. J. Kovats. The interest which he had started near his home in South Chicago seems to have died out almost entirely, and he has been looking for new places at various other places. The secretary has been unable to determine just the nature and value of these efforts. And he has recommended to the two boards which have been supporting the work that, unless Brother Kovats can be secured, the active supervision of members of the Chicago Seventh Day Baptist Church, and thus have a local counsel and backing among our own people, the appropriations for this work shall cease December 31, 1918.

THE FORWARD MOVEMENT

At the annual meeting of the Seventh Day Baptist General Conference in 1915, held at Milton, Wis., a resolution was adopted which established what was called a Forward Movement. The resolution set forth the purpose of the movement, outlined a three-year program, with definite goals to be attained, and requested the Missionary Society to review the situation of the Sabbath School Board and the Young People's Board to undertake the aggressive movement of the movement.

During the past year these three organizations have united in preparing and distributing literature to the churches, Sabbath schools, and young people's societies of the denomination.

To ascertain something of the results of this movement the Missionary Society sent a blank to each church the last of June seeking information on the following ten topics: (1) Evangelistic effort; (2) Sabbath Rally Day; (3) Additions to churches; (4) Denominational library; (5) Per cent of denominational apportionment paid by the churches to the Missionary and Tract societies; (6) Young men deciding for the gospel ministry; (7) The family altar; (8) New subscriptions to the Sabbath Recorder; (9) Special classes in Bible study, missionary study, Sabbath literature study, and cottage prayer meetings; (10) The matter of tithing.

Early in the year a list of these ques-
tions was printed in the Sabbath Recorder, and the attention of church clerks was called to the matter. The blanks were sent to 71 churches, including two in China, one in England, and one in South America. August 1 replies had been received from 38 churches, or 53 per cent. It is to be regretted that eight of the largest churches, two in each of the Eastern, Central, Western and Northwestern associations are among those that have failed to send in reports. On the general law of averages, however, it is fair to conclude that the figures below would be much changed by further returns. On the showing of this 53 per cent of the churches we have the following: 1. Special evangelistic efforts were made in 8 of the 38 churches, or 21 per cent. 2. Sabbath Rally Day was observed in 33 of the 38 churches, or 86 per cent. 3. Twenty-six of the 38 churches have had additions of from 1 to 21, or 68 per cent. 4. In the 38 churches there are 7 denominational libraries, 18 per cent. 5. In the matter of paying the denominational apportionments to the Tract and Missionary societies; 33 per cent paid the full amount or more to the Missionary Society and 28 per cent paid the full amount or more to the Tract Society; 55 per cent of the churches paid 75 per cent or more to the Missionary Society and 45 per cent paid 75 per cent or more to the Tract Society; 65 per cent of the churches paid 50 per cent or more of the apportionment to the Missionary Society and 50 per cent of the churches paid 50 per cent of the apportionment or more to the Tract Society; 76 per cent of the churches paid something to both societies, ranging from 10 per cent to 100 per cent and more of the apportionments. 6. Only one church reports a young man deciding for the gospel ministry, and that is Dodge Center, Minn. 7. In regard to family altars. Marlboro reports the family altar 30 per cent of the homes. A report of about 75 per cent comes from five churches, Gentry, Ritchie, Exeland, Second Westerly, and Grand Marsh. Six churches report about 50 per cent; five churches report from 25 to 35 per cent; five report from 5 to 20 per cent; one church reports no family altars; nine reports say, "I don't know," and six reports are blank. 8. In regard to new subscriptions to the Sabbath Recorder. Thirteen churches report none. Fifteen report new subscriptions ranging from 1 to 24. Four reports say, "I don't know," and six are blank. 9. In reference to classes for Bible study, mission study, Sabbath literature study, or cottage prayer meeting. Of the 38 churches reporting, 24 did have one or more of these special lines of work, more of the cottage prayer meeting type than of any other; thirteen churches had none; one reported, "I don't know"; one church (Fouke, Ark.) had all four lines of special work. 10. In the per cent of tithers. Two churches, Chicago and Fouke, report 50 per cent; three churches, Cosmo, Richburg, and Walworth report about 33 per cent; four report 20 to 27 per cent; eight report 10 to 17 per cent; five report 5 per cent; four report "very few"; three report none; three report "I don't know"; six reports are blank. These statistics may be of very little value in estimating the worth of the Forward Movement. It is doubtfulwise to set goals with arbitrary figures for all churches to be very differently situated. But the principle of the Forward Movement has yet to be proven to us. And it is sincerely hoped that the General Conference will take steps to set before the denomination for the years in the immediate future a yet larger and better program or united effort, in a still greater "forward movement." 11. Conclusion. The missionary enterprise for Seventh Day Baptists never had a more inviting outlook in the field of opportunity and of service than it has today. The appeal to go forth and forward is all-impelling when the needs are seen and considered and understood. This does not mean that, because in some way there comes to us the knowledge of unoccupied fields in South India, or West Africa, or East Argentina, or North Montana, we are under obligations straightway to send missionaries to these places. We already have fairly well established centers, both in foreign lands and at home; and these are like short sections of a battle line, sections which we have taken over as part of the work, to hold fast and to push forward. Even as individuals as we are banded together for missionary work we do not live unto ourselves alone, but Christ in co-operation in the service of saving the world is both a privilege and a duty. Looking to the future, we have interests for which we alone are responsible in Shanghai and Lieu-oo—medical, educational and evangelistic. We own property in these places as a basis of permanency. It should be our policy to support loyally and generously this enterprise as our part of the Great Commission of our Master to China. But for a people of our limited numbers this work has reached the maximum of expense, and should depend upon itself for the means of enlargement and continued growth. We have no property interests in British Guiana, Java, and Holland. In these places we are urged on by the personality of consecrated men and women in whom we have confidence, to whom we send financial help because of what they may do. Should these workers pass away we should be in doubt and uncertainty as to what course to pursue. Should we not take steps to secure property as a basis for our work in Java and British Guiana, with the fixed policy of establishing permanent interests, so that, while workers may come and workers may go, the work shall go on forever. We are indeed not a large people in numbers; but we are large enough to have permanent footholds, working centers, at least in Java, Africa, South America, and East India. At home, here in the United States, even as across the seas, we cannot expect to enter every door of opportunity. The doors are too many, and we are too few in numbers. It is for us rather to choose wisely, and then to labor earnestly and faithfully. It is foly to spend time and money on fields that are barren and desert, simply because in years gone by they were used to be fruitful. But the universal message of our Master prompts us to go forth as well as near; and we have workers scattered from ocean to ocean, and from the Lakes to the Gulf. This sometimes makes rather large expenses for traveling for so few people, but the largeness of our mission would be wholly incompatible with a policy that, for the sake of saving in traveling, would confine all our home forces geographically into a single State or section of the country. The smallness of our numbers can not restrain or imprison the largeness of our missionary aspirations even geographically. What we must avoid is the waste of disjointed and unrelated effort. What we must seek for is correlated, co-ordinated, unified organizations of our forces—how far they may be removed geographically from one another. We do not have the means to support many general-field missionaries. We must therefore prayerfully decide what churches are in greatest need, and where our help will be of the greatest good and send it thither. We are, because we are few in numbers, constantly facing the problem of uniting in enthusiastic loyal team work as a people. Some of us have traveled, and we have seen the need of missionaries in Madagascar, Persia, Mexico, Porto Rico, and we are eager to start something in these places. Others have read books or magazines and are deeply interested in India or Madagascar, and those are places that appeal to them. Still others feel a great interest in Indians or Africans or Mexicans, and it is to these people that missionaries should go. Work in large cities appeals to others. Frontier conditions touch the hearts of others. And so we find it hard to make "sacrifice hits" and play the game together, along lines that may not be exactly in line with our own choosing. It is for this very purpose, however, that we are banded together in an organized way. At the foot of the Cross, on our knees, let us learn to let go our own special desires and plans, if need be, in favor of any which may be of our own choosing.
BIBLE CHARACTERS

MARY DAVIS

Christian Endeavor Topic for Sabbath Day, September 21, 1918

DAILY READINGS

Sunday—Greatheart, Barnabas (Acts 9:26-30)
Monday—Simon’s Ambition (Acts 8:5-12, 22-24)
Tuesday—Joseph’s magnanimity (Gen. 43:24-34)
Wednesday—Moses’ discouragement (Exod. 4:10-20)
Thursday—A child’s faith (2 Kings 5:1-10)
Friday—Eliza’s vision (2 Kings 6:8-24)
Sabbath Day—Topic, Lessons from Bible characters (Heb. 11:32-40, 12:1)

The Bible is so full of lessons for us that it is difficult to choose those which are most important. They are all invaluable to us. There were so many good, staunch men from whose faith and goodness we can learn, and also many whose lives teach us, by their mistakes, what we must avoid.

Of course, Jesus was the greatest teacher. His life is our perfect example. But there are others, too, who teach us splendid lessons.

If we begin with the creation, we have the story of Adam and Eve in the Garden of Eden, with the lesson of obedience. Then there is something to learn in the story of Cain and Abel. Here it is the lack of honesty and brotherly love on the part of Cain, and on the part of Abel just the opposite. There is also a lesson in the story of two other brothers, Jacob and Esau. Both practiced deceit, and Esau disregarded the things of lasting importance, caring more for the comforts of the physical man.

Noah had explicit faith in God, and when commanded to build the ark attended diligently to his duty, despite the taunts of his friends. And his faith was rewarded. Enoch was another whose faith was very strong. And did it not meet the reward deserved?

Perhaps no other man showed greater faith and obedience to God’s will than did Abraham when he made ready to sacrifice his son Isaac. He did not complain, nor hesitate, except to pray that he might see his duty clearly. Other men made great sacrifices, however, and were always rewarded by God.

"Daniel purposed in his heart that he would not defile himself." He held tenaciously to all that he believed to be right. He was temperate and wise in his eating, he continued in his own religion and knew no God but his own. For all this he was severely punished at times by his captors, but in every instance he was protected by divine power, so that no harm came to him.

Gehazi, Elisha’s servant, loved money and sometimes forgot his honor in obtaining it. He was a grasper, and received his punishment by becoming a leper. “All graspers are moral lepers.” There is another lesson on graft in the story on Ananias and Sapphira. They tried to serve two masters, with the result that their love for money overcame their love for their real Master. They also received their due punishment.

Elijah was a good man, and a sincere and earnest prophet of God, but he was harsh. He demanded too much of the people. His policy was more of force than love. The long drought did not strengthen the love and faith of the people. He was too severe. His lesson was not the one the apostle John taught, which was love, the greatest thing on earth.

Job’s life teaches patience. If ever a man was tried, that one was Job, yet he kept his faith. Could we do that under such trying conditions? He lost his material possessions, and experienced terrible physical suffering, but his love for God only increased. He knew that “whom the Lord loveth he chasteneth.”

Lot’s mistake demonstrates to us the folly of seeking great material gain. He made money, no doubt, and friends of the kind money brings, but he forgot God. To use a common expression, he “played with fire,” and had it not been for Abraham’s love for his nephew, he would have perished in the burning city along with his wicked companions.

When one thinks of this topic, there seems to be no end to the lessons to be found. Moses, Samuel, David, Peter, Paul, and all the other good men whom I have not mentioned, left by their living so many lessons that we can have no excuse for not knowing how to live. Their influence has been carried through all these years, and now makes a difference in the lives of present-day Christians. Do we live so that we will leave such an influence to exert its power over coming generations?

What lesson do you find in the story of Naaman? (2 Kings 5:1-10)

What can we learn from the life of Joseph?

Does the story of Nehemiah teach us anything?

What is your favorite Bible character? What lesson have you learned from this person?

Are such lessons important? Why?

AFTER CONFERENCE

REV. GEORGE M. COTTRELL

Brother Tenney’s talk, emphasizing our need of studying the Word of God, of prayer and tithing, seemed to meet with a hearty response.

Brother Tenney, won’t you plan to give us some Bible studies at the next Conference if the Program Committee will give you the chance?

As to prayer, we not only need more of it, but everybody else would be improved by it. There has even seemed to be a notable lack of it individually and nationally in connection with the present world tragedy. We did have days of fasting and prayer during our Civil War; but it looks now as though we were depending on our superior man power.

The tithing duty seems to be coming in to its own. Many of our people not only believe in, but are practicing tithing, or doing still better. Now let us make it universal and so wholly get rid of the sacker class of which there are still many among us. The Government is pretty thoroughly spotting its unpatriotic slackers and disloyal citizens, and so taxes them that one can hardly escape doing his duty. Let us do no less for the cause of Christ than we are compelled to do as civilians. Many fail to catch this new spirit of our times because they do not attend Conference. Let us seek this benefit by going to Conference next year.

Conference in 1910 will be held at Battle Creek, Mich. This will be good news to many. The very announcement is an inspiration. Here is our new and fast-growing church rich in promise of future developments, with two more churches in the State just received into our denomination. Father Tenney says we should be prepared to care for, 500 delegates. Will you be one?

L. S. K’s had a good program at Conference, a dozen of those present, with one absent, raised a special contribution at the meeting to some cause for our various causes, as each directed his own gift to. Timon Swenson, of South Dakota, was elected assistant, and Mrs. Angeline Abbey, New Auburn, Minn., field secretary of the L. S. K’s; $100.00 is allowed for her salary, and it is trust she will be allowed printing and postage, the same as all the others are allowed. Her present work is already so meagerly paid that no less should be considered.

Advertise. I think we should give greater publicity to our annual Conference, both for sake of securing attendance, and to advertise our faith. There should be generous notices in the local and vicinity papers before Conference and daily reports of the meeting during Conference. Our Adventist brethren are making a great deal of this method. Can not our Battle Creek friends look out for this next year?

Vision. Besides one good sermon on Vision, there seemed to be many that touched on this theme. Our sky pilots should use the telescope and sweep the earth and sky and give us broad plans on which to work and grow; and all the workers, each in his sphere, should use the microscope and thoroughly master details, and do perfect work in gathering in the harvest. Then may we not expect the coming two years to yield up their fruit? Let us, and we all come up to the next Conference with joy and rejoicing, bringing our sheaves with us

TOPEKA, Kan., September 1, 1918.
trust you. He thinks you mean to throw it, and when you hold the apple back, you really tell him a lie. By and by he will learn that he can not trust you, and then he will not do what you tell him to do. You ought never to lie to a dog.'

This seemed funny to the boys at first, but they all liked the doctor, and so they stopped wondering. In time he became so well-trained that he would do anything his young masters told him to do, if only he could understand what they meant.

Best of all, he liked to bring things out of the water, and he had learned that he could try to carry his young friends so surely that if one of them had a motion towards the water, in Bob would go, certain that he could find there something that must be brought to land.

One afternoon, the boys went down to the shore of the pond to play. While Mark and Fred were amusing themselves, little Charlie went over to a big rock that reached out into deep water. All at once there was a splash and a scream, and Charlie was gone. He had slipped from the rock.

The other boys ran, crying, towards him, and Mark lay down on his back to reach out as far as he could, but Charlie was nowhere to be seen. In their fear both boys screamed as loud as they could. A second later Bob came tearing out of the bushes, barking as if he knew something was wrong, and was trying to say: "What's the matter. What do you want me to do?"

Both boys had the same thought at the time. Bob could do what they could not. Each made the motion of throwing something into the water, and each cried, "In, Bob! Go fetch it!"

With a great splash Bob leaped clear of the rock and began to swim in a circle. He had not made even one turn when Charlie's head came up close at hand. The dog did not have to be told what to do. He knew that he was the right person, so he hastened his teeth in Charlie's collar, and in half a minute had him in shallow water, where the boys could drag him out.

That evening when the doctor had come down from Charlie's room, he had said that he would be all right in the morning, and the boys had told him again how quickly and how well Bob had acted, the doctor patted the dog's curly head tenderly, and, turning to Mark, said: "Now, do you see, my lad, you told me never to lie to a dog?"—The Watchman.
not here today. But I am wandering. I was about to add that kissing is like the temperance question. Some prudish men are total abstainers, some women are moderate drinkers, and some people are dead drunk all the time. The ancient Jews was the worst drunken knisser the world knew. He kissed his wife, his daughter, his mother and father and brother and all his neighbors and the 'sinner within thy gates. I knew a man who kept kissing a woman in self-defense. He said he did it to keep her from singing.

"But, as I said, I am wandering. However, I did not take a text. There is much to say today in honor of our beloved Kon. But instead of our saying it, let me propose that each of us while a letter to him and have his mother tick the letters in his grip to read on his journey. He's not coming here to see me up. Oh, wipe that tear off, Kon, before we pass it off in sympathy. Now I am going to ask the band to play 'The Dixie,' and then will we all sing 'America,' accompanied by the band, and we have with us, by invitation, Alanson Babcock, the noted outdoor singer of the valley, who will favor us with his Washington piece so popular. Then will follow Doc Bassett with 'I Wandered Today to the Hill, Maggie,' and several other interesting features, and then I am going to ask Kon to recite that pretty poem by Rev. L. C. Rogers, 'Sweet Unadilla,' while we gape up and down this pretty valley. (Mrs. Wells was crying and Grandpa Wells was holding his head in his hands.)

All Kon parts were willingly taken, and soon Kon stepped out on the project rock as they all gathered about on that and other rocks, and said, "Before I leave this poem, I want to tell you that the author was pastor of our church, and that, as many of you know, he often heard the band and Grandpa Wells was singing."

Kon, the art of this old Projector, showing the valley and villages beyond. I have heard Grandpa Wells tell us, today, of the vision he had here years ago, the far look he took, and today a part fulfillment of that vision, the coming college career of his grandson, Kon, the younger. Please accept, Kon, this painting in token of the love and esteem of your many, many friends and God be with you 'till we meet again.'

This was an occasion long to be remembered by Kon. And the verdict of the valley was this: "The Mountain of Vision, the Old Markum!"

After many handshakes and good-byes, they all scattered, the band playing as it drove off "The Git A Left,"

Ah, these things bring such joy, and to some such pain. Sue just went home with a broken heart. Kon tried to talk her on the way home, but too many were near and she was too tired to speak calmly. At the end she said, weeping, "Good-bye, Kon, I don't blame you. I was at fault, but I could not help it—I just could not say 'H. Forgive me.'"

"Oh, don't say that, Sue. I am to blame and it pains me deeply. I can never forgive myself. Of I hope you can forgive me. Good-bye." And they parted forever. (To be continued)

**OUR WEEKLY SERMON**

**MOBILIZING FOR A WORLD CRISIS**

REV. AHVA J. C. BOND

Delivered during Young People's Hour at Conference

Already our young people are being mobilized for a world crisis. The crisis is upon us and the Government is entering our homes and schools and churches and is claiming our young men in order to meet it. The Government is not only taking our young men from their ordinary vocations, but it determines what kind of training they shall receive to prepare them for the service required. This mobilization includes the young women also. While sojourning in New York last spring I observed that conductorettes were receiving the street car fares. And in a patriotic demonstration in Salem recently, conspicuous among the paraders was a number of farmergirls. How many of our girls have learned to knit, and can, and conserve, in order to be able to render a practical service in this crisis. And we have just closed a drive for student nurses, with an urgent call for volunteers for this necessary service.

Our young people are being mobilized. And the duty of the church would seem to be to accept the program as it is presented, stiffen the character of her young people who are devoting themselves to the common cause, and strengthen the morale of those already mobilized for a crisis sufficiently grave to give us all concern, and great enough to tax all our powers.

But the crisis which we now face, and which we are trying to meet with religious devotion, will precipitate another, fraught with greater difficulties, and to be followed by profounder consequences. The issues will be more complex and the forces more subtle in the after-the-war situation. And out of these the present generation of young people must bring a new Christian civilization. It is too early to predict just what the new conditions following the war will be, or what will be the specific demands upon those who are left to take up the new duties. The changes of the war, the new human relationships which it will require, the different modes of working and thinking, can not be foretold. General Haygood of the United States Army said in France, "We shall stay here until the allies win the war. Then we shall go back, empty-handed, unless, perhaps, we take back our dead." As territory or property or any material possession is concerned. But there is something which our victorious armies will bring back. "Freedom?" Yes. "Liberty?" Yes. "Peace?" Thank God, yes. But let us not forget also the new responsibilities for world conditions which will then rest upon us. In entering this war, we have not only pledged ourselves to stay in the fight till it's over over there. But upon us will rest new obligations and new duties when it is over. Just because we cannot now determine the specific character of the service to be rendered, the duty is the more urgent to prepare to meet whatever comes with brave hearts, clear heads, and strong bodies. Our Government is taking the young men who are physically fit and is mobilizing them for work which calls for mass movements and concert of action. There are by-products of such training that will be serviceable in reconstruction days, but the primary principles of war preparation are not the same as those required for the rehabilitation of the world, and the building up of the kingdom of righteousness.

I am not sure but that the proposed military training in our colleges will be a better equipment of our young men for the pursuits of peace than our system of athletics has been. That system of athletics cannot be considered perfect as a means of physical training by which the majority of the students get their exercise on the bleachers, or by yelling themselves hoarse on the side lines. And even those who participate in the same, which is fostered by many modern colleges do not receive a normal physical development. Certain muscles are over-developed while others are never brought into action. A weak heart and a swelled head are prevailing diseases among successful athletes. Military training makes for democracy also, while modern school athletics does not.

But when credit has been given for all the gains for peaceful times that will...
accrue to our young men in time of war, there will be more that will attach itself to our lives that will have to be shaken off. Society must not only be organized on a peace basis, following the strenuous and whole-hearted giving of ourselves to the prosecution of the war. But the close of the present conflict will furnish the world’s opportunity to break the fetters of tradition and of custom that have bound it in the past, and to bring in the new order, even the brotherhood of man. It was wise and timely advice that Lloyd George gave to a deputation that came to see him regarding the status of labor after the war:

"Don’t always be thinking of getting back to where you were before the war. Get a really new world.

"I firmly believe that what is known as the after-the-war settlement will direct the destinies of all classes for generations to come. I believe the settlement after the war will succeed in proportion to its audacity. The reader we are to cut away from the past, the better we are likely to succeed. Think out new ways, new methods, of dealing with old problems.

"I hope no class will be harking back to pre-war conditions. If every class insists on doing that, then God help this country. Get a new world.

While we can foresee what the conditions will be, of these three things we may be certain: (1) They will be different; (2) They will be important; and (3) They will be urgent.

Conditions will be different. They can not be the same as now. They must not be what they were before. If conditions are to be better following the Great War, then people must be "Stronger". Perhaps, "Wiser". That depends upon what you mean. But, better. Here there can be no question or doubt. We must be less self-centered, and more faithful in our service for others. We must be governed by the Golden Rule, and not by the rule of gold.

During the Red Cross drive last spring there was conspicuous in all the thoroughfares of New York the words of President Wilson, "Give till it hurts." As I was coming down Broadway one day meditating upon the matter, I ran into another Red Cross poster. This one advertised a ball at the Waldorf-Astoria, where for five dollars you could see "a million dollars' worth of gowns and twenty million dollars' worth of jewelry." And the five dollars which you gave for this privilege would go to the Red Cross. Such was the method of the vanity-fed, useless members of New York's high society to support a cause for which we had been asked to make a sacrifice.

The other day I was in a barber shop in Salem, waiting for my turn. The subject of conversation was the recent arrest of a young man for speeding through town in his automobile. They were "condemning" the one who reported him to the authorities, and one man gave proud testimony to this sentiment, and in these words, "I'm not going to report on any one as long as he doesn't hurt anything of mine." I call that selfishness, unadulterated and damnable. And these two incidents serve to illustrate some of the changes that must be brought about. As long as there are people who are content to express their interest in the saving of life and the alleviation of human suffering by exhibiting to the public, at a price, their rich jewelry and their expensive but not too abundant clothing, that long is the world unsafe, not only for democracy but democracy itself is impotent.

As long as the barber shops of the country, the centers of male gossip, echo such selfish sentiment as was the case in the one to which I have referred, that long will unbrotherliness prosper and selfishness be at a premium.

The war is giving us a different world. It is giving us the opportunity to make a better world. If it is to be a better world, we must be better and bigger; more unselfish, truer to the ideals of Jesus.

The conditions following the war will be important because they will be so far-reaching. Never in the history of the world has the whole race of men been so unanimously involved in anything as it is now in this Great War. It would seem the last struggle is on between democracy and between privilege and brotherhood. These ideals and interests have opposed each other on many a former battle field, but never before has the whole world been brought into the struggle. Therefore, the crisis which is to be met when the Teutonic menace has been removed, demands wisdom and courage of the highest type, but requires above everything else, instinctive knowledge of the purpose of God, and consecrated devotion to the peculiar interests of humanity.

And urgent will be the after-the-war crisis because of what Lloyd George calls the molten state of society when peace shall have been declared. Trends will be given to life that will lead far into the future. Social forms will be speedily fixed that will determine the lines of human relationships perhaps for generations. The problems which must be solved cannot wait. They must be met speedily, and dealt with faithfully, and with rare comprehension.

But I must hasten. What shall I say to our young people who must face this new situation, so important and urgent? How shall they prepare to meet it?

I want to say two things; and after that, a third. The first thing of the two is, This is an individual problem, a question of personal attitude and character. The social world, and of the charitableness of our young people. They must be ready in the community, to cut away the useless things, and to bring in the new order, even the brotherhood of man, The readier we are to cut away the useless things, and to bring in the new order, the better.

As I was leaving New York's high society shop the other day, a former social director was calling to me, "We shall prepare to meet the crisis of the future, the future needs men and women. It needs men who stand four-square, conspicuous, if you please, for their personal integrity, for their love of righteousness, and for their sincere devotion to the common good. It needs women who seek not to exploit their physical charms, but who through generous and devoted service in some sphere of human need, develop that womanly grace which is her crowning personal charm. Let each one, therefore, look well to the ordering of his own life, that he may bring to whatever situation awaits him, a character, full and rounded, fit to tackle any job that needs doing.

My second thought is this, We are coming upon a time when there is scarcely any limit to the influence that may radiate from a strong personality. A practical psychologist is coming to us in an appreciation of the pervasive influence of personality. We may be emerging from conception of the cosmos which would make of it a machine to grind all of humanity's aspirations and hopes into an impersonal spiritual mass. But there is being removed barriers, also, that hitherto have hindered the personal relationships which would make widely effective our ideals and purposes.

National lines are being crossed in a common purpose, racial barriers are being lifted, and every man, woman, and youth of every land are being called upon to do his or her bit. I will faintly hear the distant sound of music, and it seems to me that the music is mighty and sweet, and not to be kept away from the ears of the young by any barriers of any kind.

The value of personality in the new world conditions which are now in the making, and the influence of personal character upon the problems that will appear, help us not only to feel our own responsibility, and to see our opportunity, but they show us the starting place in our preparation to meet the crisis which must come. And this brings me to my last thought. The mobilization of our young people for a world crisis such as can be met only by the cooperation of men and women of strong character, and of the charitableness of the community, must be brought about under one leadership: Jesus. He hardly seems appropriate to associate a military term with that gentle Name. But by whatever figure or language you seek to express it, I wish I might be able to speak in a language that could be understood, and to proclaim in a voice that could be heard above the noise of this war. The only way to heal the ills of humanity, and to bring in the reign of righteousness and peace, is by a self-surrender to Jesus Christ, and by the consecration of the life thus cleansed and strengthened, to the service of God's other children.

Are man-made tracks being obliterated? Turn your face heavenward; there are always the stars. No paroxysms of earth can ever shake the facts of God. The fact of Christ and his salvation and his glorious redemptive work in time, nothing can affect. In this time of perplexity and strain clinch your attachment to Jesus Christ, until you can say with the poet:

"If Jesus Christ is man—
And the man—
Then of all mankind I will cleave to him,
And to him will I cleave always.

"If Jesus Christ is God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, the air."
and greeted. This of itself is a pleasant feature of a General Conference of Seventh Day Baptist churches.

There were many in our society here who had longings as to the success of the Conference, fearing that owing to increased rates on the railroads but few would come. This difficulty was overcome in a measure by automobile travel. Sixty-nine delegates came from the North Long-Point Church, in Nebraska, all but two of whom traveled in this way. Instead of disappointment, the local church had an agreeable surprise.

A notable feature of the Conference was the promptness with which the entire program was carried out. So much for having a good presiding officer. Mr. Hubbard was an exceptionally fine one.

Another remarkable feature was the sweetness and harmony with which all the work was done. No discordant element was injected into it or was noticeable in the least; nothing to mar the spiritual uplift of the meetings. To the local church the Conference was a great inspiration. Indeed it will long be remembered and cherished as one bright spot in the history of our church. We are glad we had the Seventeenth Baptist Convention on our hands. A writer will never be able to meet with another Conference. May the inspiration felt at this one, by those in attendance, be carried to all our churches and become a blessing to our entire denomination.

J. Howard Tittsworth.

Nortonville, Kan.,
August 26, 1918.

ANNUAL MEETING

The Annual Meeting of the members of the American Sabbath Tract Society for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 15, 1918, at 2 o'clock p.m.

Corliss F. Randolph, President,
Arthur L. Tittsworth, Recording Secretary.

Next Board meeting will follow above Annual Meeting.
NEW YORK CITY, N. Y.

Clippman, Lieut. Charles C.

NILK, N. Y.

Burck, W. H., Capt.

Canfield, Paul C.

Crosby, Geo.

Whitford, Lieut. W. G.

Bethel, Conn.

Babcock, Albert

Babcock, Earl

Balcomb, Geo. J.

Barker, Lieut. Frank M.

Brannon, Eliy L.

Davis, Frank L.

Goodrich, Marold

Henderson, Geo.

Hurley, Eino C.

Larkin, Maxon, Ollie

Paulson, W. A.

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Larkin. George

Pierce, Hurley, Elno C.

Hemphill, Davis, Frank L.

National Kindergarten Association, New York, N. Y.

ARTICLES XV

BY MRS. LENORE R. RANUS

EVERY ONE knows that a normal child has an active mind, but many parents do nothing to strengthen or train this vital part of their child's life, leaving all mental development to the teachers in the schools. Those parents are indeed fortunate who have kindergartens in their town or city, for the kindergarten gives systematic mental training to children as early as the fourth year.

The easiest way to teach a child to think is through play. The mother can begin to sing Mother Goose rhymes to the mere infant in arms. As the child grows he recognizes the tunes. Later, he will ask for his favorite songs or rhymes and then begin to sing or recite himself. Up to this point the mother has accomplished three things: strengthened the memory, cultured an ear for music and the ability to carry a simple tune, and enlarged the child's vocabulary.

Be sure to use only the best grammatical when talking to a baby. Talk baby is funny for the grown-ups for a while, but the difficulty the child faces in overcoming this is tremendous.

As the child grows older a story hour should become a part of each day. This is really a lesson in language. The mother should begin with the finger plays when the child is eight or nine months old, such as "This is the church and this is the steeple," "Put away your counting lesson." "The thumb is one; the pointer, two; the middle finger, three; ring finger, four; little finger, five, and that is all you see." "What the child imitates he begins to understand." That is the great purpose of the finger plays.

As the child grows older other stories can be added about two years of age. A normal child, from about two years of age onwards, loves the stories of "The Three Bears," "The Three Pigs," "Little Half Chicken," "Little Red Hen," and other similar tales.

"Gibber stories to children, especially to very young children, avoid the element of fear. Children love best the stories they have heard before. A good rule is to let the child choose his own story. Mother can introduce a new story when she deems best. Another good plan is to have the child tell mother a story sometimes, as this will aid self-expression and be a lesson in language.

To encourage counting, make use of the play spirit again. In bouncing a ball, repeat the old-time jingle, "One, two, buckle my shoe." You will be surprised at how quickly the little ones will begin to count. Again, in building blocks, make a game of counting by saying, "Give mother one, two, three blocks," etc.

It is unwise to teach a child under three numbers higher than ten. They are well started if they are able to count as high as this correctly.

To develop the power of concentration, without which no human being can be successful in life, there must be a certain amount of directed play each day. Children given this in kindergarten, and the mother can also give it to them in the home. When mother sews, the opportunity to direct play is at once afforded by having the child sit close by and sew a piece of loose-woven cloth, such as canvas or scrap. The child's needle should be chosen for the purpose and tied securely to a heavy thread. When the child shows evidences of fatigue the work should be laid aside for another day.

Large bobbins, wooden, kindergarten cubes and spheres, 1 inch in size, with a hole through the center to string on shoe-laces, are also fine for a lesson in concentration.

This occupation should be permitted only when mother is close by to watch and help.

(Kindergarten materials can be secured either from E. Steiger & Co., 49 Murray Street, N. Y., or from Milton Bradley Co., Springfield, Mass.)

For a child of three or older, kindergarten sewing cards which are perforated and to be worked in colored worsteds, are interesting and instructive. An economical way to procure such cards is for the father or mother to cut squares or oblongs out of cardboard, tightly trace an apple, ball, or some other object on one of the pieces and then perforate the outlines every half inch, making the holes as large as the head of a pin. These outlines can then be sewed by the child in bright colors, working up and down in the holes. Be sure the outlines of the object to be sewed are large, small objects are too trying for young hands and eyes.

ARMY CORPS FOR ALFRED UNIVERSITY

Arrangements have been made with the War Department whereby Alfred University will maintain during the coming year a Student's Army Training Corps. This will enable young men who come under the new draft law to attend college or either of the state schools and at the same time receive military training and instruction designed to fit them for special military service.

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President Davis is at Plattsburg this week making final arrangements.—Alfred Sun.

ANNUAL MEETING

The Annual Meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of any other proper business, will be held in the Pawcatuck Seventh Day Baptist church, in Westerly, R. 1., Wednesday, September 18, 1918, at 9.30 a. m.

William L. Clarke, President.

A. S. Babcock, Recording Secretary.
THE SABBATH RECORDER

BANNER-Canfield.—At the home of the bride's mother, Mrs. Eva Canfield, of Friendship, N. Y., on high noon, Tuesday, August 20, 1918, by Rev. J. W. Sanborn, Professor George B. Balch, of Portsmouth, Ohio, and Miss Melva Canfield, of Friendship, N. Y.

LOOFBORO.—Mrs. Annie M. Loofboro, daughter of Mr. and Mrs. William Davis, was born in Warren County, Ohio, August 22, 1863, she was united in marriage September 20, 1883, to Mr. Harry T. Loofboro, of Friendship, N. Y., where they lived until 1897, when they moved to the home of Rev. John Welton, in the town of Minerva, N. Y., and in 1900 they moved to the home of Rev. John Welton, in the town of Minerva, N. Y., and in 1900 they moved to Milton, Wis., where they have since resided. Mr. Loofboro died in 1906, and Mrs. Loofboro died August 22, in the absence of the present Recorder, Plainfield, N. J.

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