BUY More BONDS

The purchase of Liberty Bonds does not imply a sacrifice, for they are the soundest security in the world to-day, and pay a high rate of interest, safety considered. Back up the "Boys Over There" and Buy Bonds of the

"FIGHTING FOURTH" LIBERTY LOAN

By mailing one or more of these Liberty Bonds to F. J. Hubbard, Treasurer, Plainfield, N. J., to be used after the war for the erection of the DENOMINATIONAL BUILDING you will be "Doing Your Bit" for the boys and for YOUR Denomination. Do it NOW for the sake of "The Boys" and those that come after us.

BUY LIBERTY BONDS

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A MESSAGE FROM THE PRESIDENT

After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have any opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people.

—Woodrow Wilson.
BECAUSE of the unprecedented transportation conditions, and the shortage of help in the publication offices, all periodicals will frequently be late in reaching the subscriber. If your copy of the Sabbath Recorder does not reach you the same time every week, please do not complain, as it is beyond our power to prevent it. Remember, we are all helping in some way to “win the war.” Until transportation conditions are improved delays are unavoidable.

We Are Now in The Battle Front We must not think of the battle front as being only that where the American boys are fighting in France. There is now a most important battle front right here in America. The Government assures us that “the Fourth Liberty Loan is the fighting loan.” We are now in the midst of one of the greatest drives of the war. For the first time in history, the American army in Europe, and defeat there means German victory.

What a disgraceful thing it would be, if, while the boys are giving their lives over there, the battle line in the homeland should fail because we are not willing to even lend some of our money to the Government in order to win! We can not think for one moment that there will be any failure in the home battlefront. American citizens will surely go over the top here in support of their boys over there.

We Like to See Fair Play While automobile owners have willingly reduced their use of gasoline about 90 per cent on Sundays in compliance with the wish of Uncle Sam; while laborers in shipyards have been putting in the most whole-souled service, until the output of tonnage in twelve months has beaten the record for the world; and while thousands of our boys are jeopardizing their lives on sea and land, the country has been astonished to learn of the disloyalty—if not actual dishonor—of the munition workers in Bridgeport, Conn., whose strike became a real obstruction to the war activities of the nation.

The munition workers were under as much obligation to abide by the rulings of the Federal Labor Board and to demonstrate their loyalty to the Government as were the other classes of men. and we were glad when the President took a hand to compel “lawless and faithless employees” to see to it that their agreements were something more than mere “scraps of paper.” It was only fair that these strikers should be compelled as they were by the President to immediately take up their work again or go into the class to be drafted for the army and be deprived of their jobs for one year.

We have long felt that our Government, was too lenient with those who, for selfish purposes or otherwise, deliberately set about to obstruct war plans and embarrass the Administration. And we feel that the munition strikers, just at this critical time, have come dangerously near placing themselves in the position of obstructionists.

Little Germans There are many small sections in this country where one who can understand only English finds himself among a people speaking a strange language, with whom it is impossible to hold conversation. I know of places where an American might as well be in Italy, or Greece, or Bulgaria, or Germany, so far as being able to converse with the people is concerned. These foreigners apparently have little intercourse with Americans. They speak their native language, and seem to cherish everything belonging to their native land. One who could speak broken English said, “We do love our Kaiser”—and that, too, after sixteen years of free life in America!

While many Germans are thoroughly loyal to the nation of their adoption, we are nevertheless learning in these war times that too many have only been dwelling here as loyal subjects of the Kaiser. Their bodies are here but their hearts are still in Germany. They would be more in harmony...
with their environments today if they could be set down in Prussia. These are the men who have been causing Uncle Sam a world of trouble for four years, instead of cultivating the American spirit, they have gone on for years stifling in their hearts everything American and cherishing everything German. Indeed, at every turn an observer, noting their ways of living and talking, could say of them, "Made in Germany." One of these men, a German pastor in North Dakota, has recently been sentenced to three years in prison. The judge in passing sentence said to him: "You have preached in America, prayed German, read German, sung German. Every thought of your mind and every emotion of your heart through all these years has been German. You have influenced others who have been under your ministry to do the same thing.

After all, the American people can blame themselves for some of this trouble, and we trust that recent revelations made under the pressure of war-time conditions, will result in active efforts to remedy the evil. Our country has opened wide its doors to peoples of all lands, We have urged them to come, and allowed them the privileges of citizens. We have given them land, positions in business, everything we ourselves could desire, and yet we have let them isolate and seemed to care little or nothing for what they were doing or what they were teaching. We have left them alone to print and to read German papers to ignore our language, and to cherish all too much the ideals of their fatherland. For years we have neither helped to cultivate in them the spirit of loyalty nor required respect for our flag. America has been too negligent.

Ten Years for Debs At the close of a fair trial, in which Eugene V. Debs was allowed the fullest freedom to plead his case and defend himself against the charge of violating the espionage law, Judge Westematter sentenced him to a term of ten years in the penitentiary. Probably no man ever set forth the ideals of socialism and its aims more clearly and with less bitterness than Mr. Debs did in his plea; but he has learned the lesson which others should learn in these war times, namely, that free speech in America does not mean that men are at liberty to jeopardize the nation in promoting an idealism that interferes with the army's work and encourages the enemy. Every loyal citizen will approve these words of the Court in imposing the sentence:

I do not regard the idealism of the defendant as expressed by himself as any higher, purer, nobler than the idealism of thousands of young men I have seen marching down the streets of Cleveland to defend our country. Any one who strikes the sword from the hand of the young men or causes another young man to refuse to do his duty when called to serve by their side or who obstructs the recruiting service does just as much injury and wrong to our country as if he were a soldier in the ranks of the German army.

Notes on Current Events We shall miss the efficient service of Rev. Charles Stelzle in the Strengthen America Campaign for prohibition. He has been the director of the Bureau of Relations with Churches and Religious Organizations, and the Bureau of Relations with Labor Organizations under the auspices of the American Red Cross. The Federal Council committee has, therefore, released Mr. Stelzle for that work.

One can but notice the rapidly reviving interest in Zionism among the Hebrew people since General Allenby's wonderful victory in Palestine. Many Jews who looked upon the movement with favor only as a charitable measure for relieving certain classes of their people from persecution have come of late to regard it in a much broader light. With enlarged vision they begin to see the great fundamental aim and possibilities of the movement in the light of prophecy, and so regard it as a "living, breathing, vitalizing force" destined to put the Jewish race on a basis of equality with other peoples in a nation of their own—and that, too, in the land of promise. Strong pleas are being made in the Jewish papers for an unequivocal and hearty acceptance of the offer, made by the Allies, to give Palestine back to the children of Abraham, Zionism is regarded, not as a matter of dual nationality, neither as a movement in which Hebrews are expected to forswear their allegiance to any country in which they may prefer to live; but rather as a move to enable those who desire to adopt their own language, to settle their own land, and to develop and live their own lives, to do so without being molested. It is, in short, a move to put the Hebrew nation on an equality with other nations.

A World's Sunday School Convention Pilgrims' organization has been perfected and is open for membership to all delegates who have attended any of the world's conventions, whether in London, St. Louis, Jerusalem, Rome, Washington, or Zurich. For members who attended these great meetings no dues or obligations are required. All registered pilgrims will receive the World's Sunday School "News." The headquarters is 216 Metropolitan Tower, New York City.

Here is what Secretary McAdoo says to all the school children in the United States: "Back of the trenches of France run our real-line trenches in America. In them every one of us is a soldier on duty. The Liberty Loan is a service in which every man, woman, and child may take part. Children may carry the creed of patriotism into their own homes. Because of this influence a church may help sell Liberty Bonds. I hereby appoint every child of school age in the United States a soldier of the Liberty Loan."

It has been many years since the people of this country have known so serious an epidemic of grief as faced them at the present time. More than 50,000 cases are reported in Massachusetts alone. The New England States, as yet, are most seriously affected, but it is pretty sure to prevail throughout the entire land. The people can help matters by heeding the advice of physicians and health commissioners to keep out of crowded places. The disease flourishes in crowds. This is why the authorities in many towns are closing schools and other places of public gathering. If every case of grip were to be quickly isolated, the disease could easily be checked. Mild cases are said to be as contagious as the more severe. The grip slogan of these days should be, "Do not sneeze or cough in public."

Our Government is taking great pains to make true patriots of all the children, so that there may be no doubt as to the loyalty of the next generation. In addition to the interesting articles on training children in which most careful suggestions to mothers are being made and which we have been giving our readers for several weeks, the United States Commissioner of Education is now offering several stories under the general heading, "Story Telling for Patriotism," one of which appears this week on Children's Page. These stories, by Carolyn Sherwin Bailey, are being called by "Uncle Sam" to many religious papers, with special request that they be published.

Two new books are recommended by the World Alliance for Promoting International Friendship through the Churches. "The Christian Man, the Church and the War," is one in which Robert E. Speer, chairman of the War-Time Commission of the Federal Council, presents a Christian's solution of the moral and religious issues raised by the war. It is written by Dr. Faunce, president of Brown University, in the other book mentioned above discusses the social, political and religious changes which the war is forcing upon us. Sixty cents sent to the Alliance, 105 E. 22d Street, for each book, will secure it postpaid.

In response to a cablegram from the General War-Time Commission held in Washington, D. C., in which the loyalty of the American churches was pledged, General Pershing sent this message: "Many thanks for your cable of congrat. We rely on the churches at home to keep the spirit of the people white-hot with patriotism and courage until victory is won."

A message from the senior chaplain on General Pershing's staff was brought to America by Secretary Macarland. It takes the ground that chaplains of the American forces have the most unprecedented opportunity for doing good ever offered in military history. They have the best manhood of our country to be helped and guided, and that, too, at a time when the minds of men are most receptive and ready to receive the truth.
Because the soldier is quick to detect any sham or hypocrisy in the life of his religious adviser, and yet is ready to respond heartily to the influence of the genuine and, the true; and because the religious tomorrow of our homeland is to be influenced largely by the soldiers of today, men of the ministry as chaplains."

The president's address was first-class; his official duties were performed in an ideal manner; the sermons and addresses were of the first order; the music was beyond criticism; but the real life and depth of Conference had their fullest expression in the work of the committee of which Pastor Davis of North Loup was chairman. To this committee were referred for consideration the many communications regarding our denomination relations to the Federal Council of the Churches of Christ in America.

Several open sessions of this committee were held, to which all were invited who were interested. The unmoved harmony of the committee work and the forbearance, courtesy, deference shown was admirable. Perfect freedom and frankness marked the discussions. But all exhibited a greater love for the cause we represent and love, than for personal opinions. A few remarks by President Davis of Alfred University cleared the fog away and let in much needed light. The result appears in the SABBATH RECORDER of September 9. It left nothing more to be asked. It met all demands. It was accepted as satisfactory, without an opposing vote. It was the final adjustment of the question. The many people of many minds became of one mind. This leaves us as a people in first-class condition as we turn our faces to the front, to meet the demands of the year's work that looms up before us.

Notice—L. S. K's and Others

The address of Mrs. Angeline Abbey, new field secretary for the Lone Sabbath Keepers' Association, is New Auburn, Minn., the same as it has been for nearly three years. Whatever the above mentioned Reasons writers have recently stated it as being elsewhere.

"Only the man who can afford to take risks has any business to look for an investment that will make him rich quickly."

Conference and a Side Trip

Rev. George W. Hills

A Conference Note

At the opening of the Conference this year there were "many men of many minds," and not a few women of many minds.

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A Note from the Desert

On our way home from Conference we stopped at Heber, Utah, to call upon a group of our friends. It was a source of great joy to meet and preach to them again, after about five years of separation. Although surrounded by a people of strange doctrines and superstitions, love for him who is "the way, the truth and the life," sustains their courage and makes the Holy Word dear to them.

Two families had moved away about 125 miles. These we also wished to see, though the railroad failed to reach them by 35 miles. But that big-hearted, resourceful man, L. L. Van Horn, planned a way to meet the emergencies. As a result, he and Mrs. Van Horn, and daughter, a Swiss chauffeur and your scribe undertook the journey by auto, over mountain and desert roads.

We found our way without difficulty until within 14 miles of our destination. None of the party had ever been beyond that point. The very careful directions of the map that had been over the road seemed to become sadly confused and vague in mind as we came to the edge of a very wide alkali desert, and the dusk of the approaching night made the various roads all look alike.

Of course we took the wrong road. This we followed until fully convinced of the fact. Then we retraced our way. We went a long way back and took another road—another wrong road. There were too many roads to choose from. Again we returned a long distance and took another wrong road. After 11 p.m. we decided to again turn round and go back over our trail. In turning, the front wheel of the auto went off from the road onto what appeared to be a firm ground and dropped into the hubs into an alkali bed.

With a full head of steam, and all we could lift and pull and push, we failed to regain the road. We tried again to no avail. On the fourth desperate attempt we made the rise and went on our backward way rejoicing, glad that all the wheels did not leave the road.

But at midnight we were still in the midst of troubles, with a tire off, mending a tube, by a "drill" in the dark. That was not by a ford of a stream, but by a Henry Ford's Ford, made in Detroit.

But that was not all nor the worst. On examination it was ascertained that the oil was nearly exhausted, the gasoline well nigh consumed and but little water remaining; our eyes, cheeks, nose, lips, and throats were burning in the fires of alkali dust; and wherever our clothes touched us seemed to be a spot of fire; we did not know where to the place where we wished to be.

Uncomfortable? Yes, and we did not wish to have our imaginations become too
active concerning the results of our close corners and calamities, and it was not a good place to borrow trouble. We had enough without borrowing. But we sincerely hoped we would not succeed in finding another wrong road.

We had seen no one for hours. A team of truck passed over the road; one in a week or ten days. Now you read smiles, but we didn't. We were having experiences not to be forgotten for some time to come.

In the midst of it all, the ladies of the party, "struck up" a gospel song, and we "joined in," man-fashion; and we really had "Songs in the Night" several of them.

We went miles back and took a road we had not used before. It was the right one, but we decided to follow it and give it a chance to lead us "somewhere," if we could keep the Ford going.

You may guess at our joy, and you will need to guess several times if you guess correctly, when, by and by, we came up over a swell in the desert, close to a copper mining camp about simultaneously with the train, the rain, three miles, at 7 a.m., for a 24-hour run for home. We have a much closer sympathy for the lone Sabbath-keepers of Utah since that call upon them.

The wanderings in the wilderness of the alkali desert have gone to the past, by nearly two weeks, and I am trying to get some comfort out of the old saying that "it might have been worse," though my throat is still very tender.

"WE OWE GOD A DEATH"

You know your debt;
And high or low or the rest of it,
Today, next year—well, the date is set.
And getting the same or the other side.
At the moment picked by an unknown Fate,
One query stands for the out-bound way—
And it isn't the date—It isn't the date.
When the bill comes and as the dusk grows gray,
Are you ready to pay?
You know the price
Fixed for your brief day in the sun;
And it isn't a burden, or sacrifice
That misses another and falls on one,
But an equal charge for the high and low,
For those at the crest and those at bay.
A price that knows no friend or foe.
But only this from the Game's array,
Are you ready to pay?

—Granite Ridge, in the Tribune.

To the reader in the large Seventh Day Baptist society, with weekly church services and constant social advantages, it will be difficult to realize the meaning of the meeting that was held that night at the home of Brother D. Green, to those who were present.

Some of them had not heard a sermon in years and were hungry for the gospel message.

After much visiting, asking and answering questions about Conference and friends in the east, it was decided to have a meeting with a sermon. I wish you could have heard those people sing in that meeting; it was "with the Spirit and with the understanding," and they are very fine singers.

Meeting began a few minutes before midnight and reached over into the next day, and they did not want the preacher to take notice of his watch. He must depart on the morrow, which made him think of Paul who preached until midnight.

Next day was Friday. We returned to Heber, where we spent the Sabbath with our people, then stopped over the night with Brother Charles Hurley's people and the same morning they took the rains, three miles, at 7 a.m., for a 24-hour run for home. We have a much closer sympathy for the lone Sabbath-keepers of Utah since that call upon them.

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—Granite Ridge, in the Tribune.
INDIAN SUMMER

Hill and valley, mount and stream,
In an atmosphere of dream;
Thicker shadows
Foaming boneset, dreaming, nods
And peace, be mul­

Wintergreen and bittersweet
As Gypsy growth of aftermath
Meditate on duty
Withered bracken by the wall;

Thinner shadows

Fox-grape clusters, frosted, fine,
Sturdy outlaws everywhere.

Thinner shadows

Thinner shadows

Hill and valley, mount and stream,
Lay their coral at, your feet;

By a

Fox-grape clusters, frosted, fine,
Sturdy outlaws everywhere.

Foaming boneset, dreaming, nods

By a

Fox-grape clusters, frosted, fine,
Sturdy outlaws everywhere.

By a

Thinner shadows

Musing on some olden dream;
Hill and valley, mount and stream,
Lay their coral at, your feet;

The question of tithing was given interesting consideration, and quite appropriately in this connection suggests a better way of supplying our treasuries with the needful means for the support of our pledges. Let us think about it. We are glad that some societies have had some study of missions. We had hoped to have, before this time, a regular course of study of missions arranged for the use of all of our societies. We believe all need it, and should be united in it. The suggestion was made that we study our China missions by re-reading the letters our missionaries there have written to the Recorder. A good idea! Other items of the annual budget were considered, especially the One Hundredth Anniversary Endowment Fund for our schools, the pledge to the Fouke (Ark.) School and for the work of Miss Jansz in Java.

Under discussion of the Ministerial Relief Fund the suggestion was made that an annual thank-offering be made for this fund. In the value of one day's work. How would Thanksgiving Day do for the date of this offering? We all enjoy the letters Dr. Beissie Sinclair writes of her work in Liu-oo, China, and we must surely raise $100 toward her support for another year to show, in a small way at least, that we appreciate the self-sacrifice she is making in the work to which she has given herself. No doubt she would say she much prefers our prayers, and we will remember to pray for her, and the other missionaries in China. You will soon have the pleasure of reading in the Recorder an account, by Mrs. T. J. Van Horn, of some of the touching incidents in connection with the needs of evangelistic work on the Arkansas field. We shall be glad to help the good work being done by Rev. and Mrs. Van Horn in that important territory.

Do you remember that at the beginning of this last year you had a feeling that the pledge of $900 to the Tract Society could not be met? It was raised, and we can do it again. Can we not? Surely we will try. On account of the war, greater exchange in China from Mexican gold is required; thus the salaries of Miss Susie Bur­dick and Miss Anna West, $840 instead of $600 will be needed. Miss West, who is at home on furlough this year, will not be paid full salary, but with traveling expenses we shall need to raise about $500 for her.

This then is our pledge for the year:

| Salary of Miss Susie Burdick | $600 |
| Salary of Miss Anna West | $120 |
| Total | $720 |

Total

$720

All of the societies report on work done for the Red Cross, that organization that is doing so much to relieve the sufferings of our soldiers, and sailors, and for the help of the many who have been made destitute by the devastations of this indescribable war that holds the world in its grip.

There are few homes that are not touched by the effect of it. It was written on Mother's Day, May 12, by a strong young soldier in France that, in his opinion, those who show the greatest bravery in this war are the women, especially the mothers. The invisible sacrifice of hearts is greater than the visible sacrifice of bodies.

So let us "be strong, and of good courage." To do this we must try to defy fear and worry, and be examples worthy of Christians. How many times in God's word do we find the message, "Fear not." Read Psalm 47 for the "Fret not," and Matthew, chapter 6, for Jesus' words, "Take no anxious thought," and "Build a little fence of trust Around today: Fill the space with living work And there you will be seen. Look not through the sheltering bars Upon tomorrow: God will help the tear what comes Of joy or sorrow.

As our rallying-cry, no more appropriate word than "service" can be found by which we can place ourselves in the attitude to be used for the benefit of our fellows, for the glory of God, and for the ultimate winning of the world for the Saviour of men.

Let us hear from you directly, or through the pages of the SABBATH RECORDER. Lovingly yours in service. In behalf of the Woman's Board.

METTA P. BARCOCK,
Corresponding Secretary.
Milton, Wis., Sept. 19, 1918.

"We ... rejoice in hope of the glory of God" (Rom. 5: 2). The song in the heart of the saint is not merely the song of the heaven to which the saint is going, but the song of the coming triumph of God in the affairs of men and in this world. Amid all the suffering and sorrow and anguish of today, the man of faith bends and listens, and making of the music of the ultimate anthem is heard: "We ... rejoice in hope of the glory of God."—G. Campbell Morgan.
THE LAW OF GOD

The Ten Commandments, sometimes called the Decalogue, were given primarily to the Israelites through Moses the law-giver, but have universal application to all nations and peoples through all time; can never be revoked; are as immutable and unchangeable as God himself. Men and nations have sought to destroy them and make them of none effect by substituting other laws and rules of conduct, but always with disastrous results. Even the Christian Church has declared that we are no longer under the law, but under grace. We sing, "Free from the law, oh happy condition."

By the promulgation of this falacious doctrine, the majority find excuses for doing away with the Jewish Sabbath (as they call it) and substituting another day to be observed in commemoration of the resurrection of Christ. They have searched the Scriptures in vain for some passages in which they can prove that God has ever changed or repealed. On the contrary, it has remained with binding force through all the centuries.

The Sabbath was observed by the Jewish nation for more than three hundred years after the advent of Christ—up to the time of the Emperor Constantine, who, because he was a pagan and hated the Jews, instituted the observance of Sunday, the first day of the week. From that time on Sunday has been observed by the Christian as well as the Catholic Church. A few of the faithful believers in the perpetuity of the law of God and following the example of Christ and his disciples, remained true and steadfast.

Christ explicitly declared that he came not to destroy the law or the prophets, but to fulfill the law, that is, to render perfect obedience to it. Christ, in rebuking the Scribes and Pharisees for their formal observance of the law, told them that the mere outward, legal observance was not enough, but obedience must be actuated by real love for the right—must be a heart obedience. Christ's Sermon on the Mount gives us an insight into the virtues and motives by which we are to be governed, namely, poverty of spirit, meekness, hunger and thirst after righteousness, mercy, pureness of heart, love of peace, love of one's enemies, patience, persecution for righteousness' sake, in which we are free from the law: when we render perfect obedience to its mandates (as taught by Christ in this wonderful sermon), we are free from its penalty. The lawless and disobedient must ever be under the law, can never be free from it, or escape its penalty. St. Paul says, "Do we then make void the law through faith? God forbid: Yea, we establish the law." The Psalmist says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. . . . Moreover by them is thy servant warned: and in keeping of them there is great reward."  

TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kind and favorable, issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.

ARTICLE XVI

MRS. LENORA R. RANUS

ALLOW your child to have company and playmates as often as you can. When possible, have playmates near his own age. Naturally out of this social intercourse will spring valuable lessons in courtesy, generosity and patience. Always be fair in settling disputes among children. Do not favor your own child's story entirely, for though he may never have told an untruth there is always the possibility of a sliding from grace. Sometimes it is very difficult to get a correct account from excited children. If the quarrel is over a doll or a train of cars and you can not discover who is in the right, take away the toy, remarking quietly that if he breaks it, he can not play nicely with it they will have to do without it.

I do not think that there is a better opportunity than in play to teach lessons in honesty; play is so vital a part of child life and the child takes his play so seriously. In teaching a child to be honest in word and action the parents first must be honest in all their dealings with the child. Never make a promise that you can not keep, or that you do not intend to keep. For the same reason never threaten. "Son, if you do that again, I'll spank you," for if he does it again you will have to spank him or in a short time he will come to laugh at your authority.

Do not confuse the workings of an imaginative brain as evidence of untruthfulness, but enter into the spirit of the "make-believe." In the case of the little tot who says, "Muvver, I went out in the garden and I saw some Indians," enter into the spirit of the play and say, "Just make-believe Indians, dear, you mean?"

My little two-year-old daughter quite startled me one day by insisting she saw lions and tigers and great big elephants out in the yard. She was kneeling on a chair looking out, so I came at once to the window, not expecting to see a zoo in the yard. She said, "I don't know what there was to make her imagine such things. There was nothing at all in sight but grass and flowers, so after thinking it over for a second I said in reply, "Oh, yes, I see some monkeys, too—just make-believe, like yours." She looked up at me and laughed delightedly, and at once we were entered upon a new game.

Cheerful obedience is another lesson to be learned from play. A child should not cry or fuss when mother says, "Time to put up your toys," or "Come to me, dear, I want you to dress up." The average parents demand obedience, but usually exercise their authority only at such times as disobedience means inconvenience to the parents themselves. It is the teaching of constant obedience which requires the greatest patience and tact in all child-training. You can not let your vigilance flag for one moment nor can you allow an offense to pass unnoticed.

This brings up the question of punishment. I have said that children are naturally sociable. An effective form of punishment for most offenses, therefore, is isolation from the family, and no reinstating to favor until pardon has been asked and given. Make your punishment fit the offense. Children are so active that to make them sit still on a chair alone is a sufficient punishment for rudeness, whining and the like. The child who persists in touching things which are not his to touch can be punished by having his hands tied behind his back. I used this form of punishment "cure" successfully in breaking the nail-biting habit also.

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

A MESSAGE TO THE CHURCHES

GENERAL WAR-TIME COMMISSION

The General War-Time Commission of the Churches recognizes with grateful appreciation the varied, extensive and indispensable service which is being rendered to the American soldiers and sailors at home and overseas by those trusted auxiliary agencies of our churches, the Young Men's Christian Association and the Young Women's Christian Association.

With the cooperation of the United War Work Campaign, in which, at the request of President Wilson, these two organizations and other agencies at work for our Army and Navy have combined their efforts to secure during the week beginning November 11 the sum of $170,500,000 to cover their budget as approved by the War Department, and in view of the decision of the President with which all good citizens should loyally comply and in view of his clear statement that his request implies no surrender of integrity and independence on the part of any of the agencies involved to compromise their convictions or their work, and in view of the importance of providing what ever is necessary to promote the well-being of our soldiers and sailors, we urge upon all our churches the most earnest support of the effort to be made November 11-18 to provide the funds for the Young Men's Christian Association and the Young Women's Christian Association and the other agencies ministering to the comfort and welfare of the Army and Navy. We believe our churches should take the lead in all proper effort to make the proposed campaign an unqualified success.

Washington, D. C., Sept. 24, 1918.
MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Field worker T. J. Van Horn on his way to the Southwestern Association at Hammond, La., has been making several stops in Arkansas and Texas. He says in reference to his stop at Fouke, "had a strenuous time preaching, finally getting away from Sabbath eve to the following night. The school building at this place is a monument to the enterprise and pluck of Fouke Church."

At Eagle Lake, where he was when his letter was written, he had baptized a young man who has been living in a Sabbath-keeping family. He is a French lad, bright and earnest in his Christian intentions, Ernest De Shazo. He plans to make his membership in the church at Fouke.

A letter is at hand from a sister in northern Alabama, who greatly desires to see an organized church for Seventh Day Baptists established in that part of the country. She is especially interested in order that children in Sabbath-keeping families may have the privileges and benefits of Sabbath school and preaching services. What we need is financial support for many of the workers in the fields whitenizing into the harvest.

President Wilson is proclaiming, and giving demonstrations of the policy of open diplomacy and no secret agreements among nations. I think most of us are in sympathetic accord with such a policy, for at heart we believe in and like frankness and sincerity.

There is a tendency, even in religious work to be diplomatic, to the too much of policy, even to the loss of real sincerity. In my reading, I came upon the following recently: "We understand the clerical sycophant in a fashionable city pulpit, and we understand the class sometimes called 'clerical demagogues, who think more of the unemployed than the unconverted.' They are like the representatives of policy. Advanced thought, we hear, must not be annoyed by too obstinate conversatism, but the old-fashioned must at the same time be assured of unchanging fidelity to the faith of the past. It would have a sounder ring if we were enjoined to follow truth, refusing with that grand old monk in Hypatia to consider where the argument leads, if it be true, let it lead where it will, for it leads where God wills."

We all believe in toleration, that is, in Christian toleration. But there may be a peril in mistaking indifference for toleration. Coleridge, in his "Aids to Reflection," has this significant paragraph. "Toleration is a herb of spontaneous growth in the soil of indifference. And by this all religions may agree together. But that were not a natural union produced by the active heat of the spirit, but a confusion rather, arising from the want of it; not a knitting together, but a freezing together." Let us not compliment ourselves on our toleration in reference to a non-observance of the Sabbath, if that toleration grows out of indifference. There is a place for a sweet-spirited Christian charity, but not for indifference, in reference to convictions and conduct concerning the Sabbath.

The boys in the tank department of the Allied army have a slogan "treat 'em rough." That is the way to treat any sin, not always the sinner, but the sin, the evil, the wickedness; and it sometimes comes about that people cling so tenaciously to the sin, that in treating the sin roughly they likewise are treated. But the boys in France cannot be gentle and mild in their work. There are times when rough treatment is both necessary and desirable. The saloons are examples, for as Carlyle has written, "it is wonderful how long the rotten will hold together, if you don't handle it roughly."

LETTER FROM FOUKE, ARK.

READERS OF THE RECORDER:

There are three good, well-improved farms now on the market at this place that should be secured by our people. We need more farmers. The church and school need you. Real estate property is rapidly advancing in price. Either of these farms would be a good investment.

School will begin October 7. We still lack one teacher.

The finishing of the house had to be deferred on account of lack of funds; however, it will do very well and is a fine-looking structure.

The members of the society donated, at the last, labor to the amount of $200.00.

The intermediate class in the Christian Endeavor society with a little assistance is giving a series of entertainments for the purpose of procuring an organ for the school.

The 12-light chandelier sent from the Andover Church is quite satisfactory and attracts a good deal of notice.

The Juniors are raising money in various ways and are contemplating procuring a puppet for the preacher, at present an unknown quantity. However, Rev. T. J. Van Horn did spend one Sabbath here on his way to several points between here and Hammond, where he will arrive in time for the Southwestern Association.

We hope several of our people will open correspondence at once in regard to the farms mentioned above. The farming interest here is what will build up and save the church.

Please write at once.

C. C. VAN HORN,
Secretary School Board.

FOUKE, Ark.

WHAT IS THE BIBLE?

THE other day it was soberly proposed by an eminent writer to expurgate the Old Testament, and perhaps drop nine tenths of it altogether, keeping only the four Gospels and the story of God's love to sinful men. This critic seems to have forgotten that the Elaborate hour and the Winesap apple represent a new fruit grafted upon a wild root, and at the same time the critic has forgotten the Old Testament root and trunk, on which the new gospel clusters are fed. We want the diamond, but we also admire the luster associated in the Pentateuch, and the New Testament, and the Old Testament and the New. Strictly speaking, the Bible is not a book at all. It is a shelf of pamphlets, bound together by the printer's art. The authors of these pamphlets were kings, prime ministers, priests, prophets, shepherds, skilled writers, and scholars. It was written in three languages, the stern, simple Hebrew, the imperious and mingrel Aramaic, the rich and flexible Greek. Fifteen centuries separate the first chapter of Genesis from the last vision of John. During those centuries rude tribes became great nations, cities were founded and passed away, empires rose, declined, and fell. But the mother thought that runs through all minds and binds together all the centuries has to do with ethics and morals, and how God feels toward sinful men. Everything else man could find out for himself. God wrote on the rock pages, man can work out his own geography; God wrote on the star pages, man must achieve his own astronomy; there were healing medicines in the roots and the trees, man must find out his own oils and ferributes. But there was one thing that neither the heavens above nor the earth beneath could reveal, namely, how the heart of God felt toward man when he went out of the way. No thunderstorm can reveal God's heart to the publican and the prodigal. Inspiration, therefore, was not an invasion and submergence of man's intellect, but only an assistant thereto. In general, there are two sorts of teachers. There is the growing tutor, who coddles the student, and solves all the problems for the boy, and translates his Latin, and dries up the springs of initiative. This teacher is a crutch, and an invalid's chair, and the end is intellectual flabbyness and moral weakness. Mr. Thaddeus of the Thomas Arnold type, who throws the pupil upon his own resources, forces the youth to think, stimulates and draws out the faculties. This compels the youth to do his own thinking. The method is severe and the way long and hard, but it ends in a self-sufficing intellect, a youth in whom knowledge is incarnate, and who goes abroad competent to track every secret to its lair, a mind that eats up facts and books and knowledge as oxygen eats the iron spike. And that is the method that is illustrated in the Old Testament—instruction in the Pentateuch, man's assistance to man's conscience, and the revelation of God as merciful and gracious, while man is thrown upon his own resources as to geology, astronomy and history. The Old Testament is not a divine encyclopedia of universal knowledge; no, there is given to man that he can possibly find out for himself. Therefore the Old Testament is the Book of God. It gathers up the experiences of men of moral genius. Just as Moses swept the oil into one vessel and...
lighted it as a lamp in the dark night, so these beautiful experiences of the soul, looking Godward, were swept together in the Old Testament to be a light to man's feet and a lamp to his path.

Many a youth educated in the twentieth century college is disturbed by the story of a sun standing still and on iron ax that floated. They have closed the Old Testament because Jacob was a polygamist and Joshua butchered his enemies, because Abraham held slaves. How can God speak to men through Hebrew slave owners, and polygamists, and brigands? A great idea was given to Galileo in his telescope, despite the fact that Galileo denied his convictions and sinned grievously against his ideals. The Pilgrim Fathers were inspired with an idea of a true republic of God, based upon justice, and realizing individual liberty. Following their vision, the Pilgrim Fathers hired a ship, manned by sailors who were adventurers, soldiers of fortune, and even escaped criminals. Profane men lifted the sails; a criminal's hand, perhaps, guided the helm; an ex-brigand prepared the food; nevertheless, there was a divine light burning on the prow and an invincible figure walking the deck. Do you deny this republic because thieves, pirates and ex-convicts were hired by a captain who owned the Mayflower? The Old Testament is a ship sailing across the seas of the centuries, but a Divine Figure stands in the center, though the man who wafted about that Figure were slave owners, polygamists, cruel soldiers, cherishing many superstitions toward astronomy and natural philosophy. Ours is a world where white lies grow amidst the slough, and where diamonds are found in the midst of the geode. From decaying logs the snowdrops spring. And in the mind and heart of Jacob with his deceits and polygamy, of Joshua with the cruelty of his soldiers, there springs a new idea of the wickedness of sin and the blessedness of right. That new idea works back to men's minds, made harsh governments soft, made cold laws warm, and cruel rulers humane. It changed marriage from a frail thread to a holy sacrament. Spreading, the leaven slowly sweetened the whole lump of society. The inspired thing in the Old Testament is the moral element, with its new wonderful thought that God is merciful, gracious, slow to anger, full of compassion and of great mercy.—N. D. H., in Christian Work.

SALEM COLLEGE NOTES

Salem College opened its thirty-first year on Tuesday morning, September 17.

The very depressing international conditions which are working such hardships with all schools are felt at Salem but in a much higher degree than in many places. Enrollment on opening day was very encouraging—it has now reached over one hundred, and several more are to enter. Dr. Clark was in Washington on opening morning. In his absence Professor Karchooff took charge of chapel exercises, Rev. A. J. C. Bond conducting devotions. Dr. Clark was in Washington to consult concerning the S. A. T. C.

The college was passed by the educational department of the Students' Army Training Corps as a thoroughly accredited institution, but the fact that traveling is so inconvenient between Salem and other college institutions, raised the question of the expediency of joining us with another unit. A decision by the Department is looked for at any moment.

The faculty has met with some changes. Professor Orla Davis is at the head of the academic work and will act as athletic coach. Miss Abigail Rowley, a graduate of Denison College and a graduate student of Columbia, will teach college English, and Miss Nellie Saunders is at the head of the department of Domestic Science.

The student body is suffering the loss of many boys who are acting in the service of their country. The return of as many of the old students as were not affected by the draft is very gratifying, as is also the enthusiastic body of new recruits.

—Salem Express-Herald.

The day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with justice and kind faces; let cheerfulness abound with industry. Give us grace to go blithely on our business all this day, bring us to our resting-beds weary and content and undishonored and grant us in the end the gift of sleep.—R. L. Stewart.
or are we to accept them with gratitude and with a willingness to render unselfish service in return, to help promote better government, and make the community in which we live a better one? If our understanding of citizenship is such that we feel a personal responsibility to help make our community, state and national government more Christian, it is safe to say that we have a very good understanding of citizenship. And was there ever in the history of our country when it was more needful that there should be Christian citizenship than just now?

THE NEED OF CHRISTIAN CITIZENSHIP

Though there is still great need of Christian citizenship,—and there always will be in order to keep the source of our political life clean,—yet it is indeed encouraging to note some of the things that have been brought about in this country largely through the demand of its Christian citizens for honesty and decency. There have been always dishonest and unprincipled men,—and always will be, very likely,—but the things that were countenanced a few years ago, the things the government used to go unpunished. Graft, fraud, scheming, embezzlement of public funds, and so on, are no longer winked at. The saloon and other cesspools of iniquity are being eradicated. Christian citizenship has had a very large part in creating a public sentiment that our government shall be just as consistent in demanding the complete wiping out of the drink evil in this country.

But the forces of evil are always at work, and there can be no relaxing of vigilance on the part of the Christian citizens of our land. There are yet not a few men entrusted with the affairs of government who do not have a Christian conception of civic righteousness, and it is the duty of Christian citizens to make it their personal business to see to it that men of a high and proved Christian integrity are entrusted with the affairs of our community, county, state and nation rather than scheming and selfish politicians.

SOME SUGGESTED THOUGHTS

"America needs not only righteous citizenship, but Christian. It needs Christian sympathy and generosity and impulse to serve the weak."

"Christian citizenship claims the country for God. It is his. It should be ruled by him; that is, on principles laid down by him. Church and state should not be made separate, but the spirit of Jesus should dominate politics."

"In war, vessels at sea, wishing to conceal their hulls, emit great volumes of smoke. Evil powers have done this in our country to confuse great issues."

"Why should Christians take interest in politics?"

"What evils in our community need reformation?"

"How may we educate ourselves in duties of citizenship?"

DEDICATION OF CHRISTIAN ENDEAVOR SERVICE FLAG

On Sabbath evening, August 30, in the college chapel of the Battle Creek Sanitarium, occurred the dedication of our Christian Endeavor service flag. There were about seventy-five present to witness the unfurling of our flag, which we all love and revere. It brought back many remembrances of our ancestors serving Uncle Sam in the Army, Navy, or Red Cross work.

Our flag is a double service flag, which may be new to some, so I will describe it. The outer stripe is blue, the next is red, while the center (field) is white. The stars for the girls are in the upper part of the field and are red, while the stars for the boys are in the lower part of the field and are blue.

We had the following program:

Song Service

Roll Call (each member present answering)

Violin Solo—Mrs. Marian H. Hargis

At theclose of the service, "The Star Spangled Banner" during which Mr. Ivan Tappan unfurled the flag.

Scripture, Psalm 44—Miss Margarette Saunders

Naming of the Stars, and telling when each soldier enlisted and where he is now—Mr. Ivan Tappan

The following are those who have gone from this college to the service of God: Florence Green, 1917, Ambulance Corps, Italy; Corp., Chaldon Kinney, Sept., 1917, Camp Custer, Mich. See above.

But it soon developed that they did not go about with denominational horns to distinguish us from others. We are not supposed to be church politicians. We are not supposed to be poor, ignorant people who gore all who come, and there should be freedom of choice and practice among students, yet there must be studies and influences that make of the men and women students better Sabbath-keepers. All who come under the instruction of the college are to be made of the fact that we are not coerced or compelled to make our faith a matter of fashion. We are our own free will. But a denominational college, to be truly such, must furnish facilities for an intelligent study of the texts of our faith and have strong influences that way; if not, it is not what the parents demand and expect, and have a right to expect. That there is a church to which students can go and in which they do not fill the bill completely. Few sermons do they hear on the questions just now at issue. They say that they will, attend Sabbath schools and Christian Endeavor societies, but will not completely instill into their minds and bring home to the conscience many truths they very much need to understand more thoroughly. These faculties of the church have their places and they are very useful, but each college student needs a thorough study of the text of his faith, let it be Greek and Latin, or German and orthodoxy. That word orthodoxy may be stigmatized and sometimes used wrongly, but it is needed, for it means a man is not lacking in that equipment, then it is high time that he felt his way about with denominational horns to the parents demand and expect, and have a right to expect. That there is a church to which students can go and in which they do not fill the bill completely. Few sermons do they hear on the questions just now at issue. That they say that they will, attend Sabbath schools and Christian Endeavor societies, but will not completely instill into their minds and bring home to the conscience many truths they very much need to understand more thoroughly. These faculties of the church have their places and they are very useful, but each college student needs a thorough study of the text of his faith, let it be Greek and Latin, or German and orthodoxy. That word orthodoxy may be stigmatized and sometimes used wrongly, but it is needed, for it means a man is not lacking in that equipment, then it is high time that he felt his way about with denominational horns to the parents demand and expect, and have a right to expect. That there is a church to which students can go and in which they do not fill the bill completely. Few sermons do they hear on the questions just now at issue. That they say that they will, attend Sabbath schools and Christian Endeavor societies, but will not completely instill into their minds and bring home to the conscience many truths they very much need to understand more thoroughly. These faculties of the church have their places and they are very useful, but each college student needs a thorough study of the text of his faith, let it be Greek and Latin, or German and orthodoxy. That word orthodoxy may be stigmatized and sometimes used wrongly, but it is needed, for it means a man is not lacking in that equipment, then it is high time that he felt his way about with denominational horns to 
"What about the women in some of the colleges, Chicago for instance?" asked Ethel.

"I read a book recently that affirmed that the licences of these women are more limited than those of their male colleagues. Their systems of clubs and societies are not serviceable in developing a democratic spirit. Laughing, he said that one day he met a forlorn looking young man wandering about and asked, 'Are you looking for some one?' 'Looking for some one? I don't know anybody this side of the Mississippi River, they will not leave a young man to feel like that.'"

"What is your opinion of college fraternities?" asked Don of the professor.

"I remember that at Princeton once, fraternities were abolished as very harmful to undergraduates. At that fact they survive somewhat. At Yale they are still strong but are limited to the Sophomore and Junior years. They are pleasant to their members but they are not made up on any true basis of leadership, and in a measure they draw men away from the general life and do not strengthen them in it for good. The evils of fraternities are actually pernicious in many cases. I understand that at Michigan the fraternities numbered about one third of the student body; but in scholarship they are below the average. The fraternity being so pleasant it has a tendency to tempt to laziness, and the idea that the 'varisty captains are not fraternity men. They do not regard fraternity men even as leaders in college spirit and activities. Sometimes fraternities would much rather have it said of them that they had belonged to the Alpha-Delta than that they had graduated from or that university. At Michigan I hear that there are over thirty fraternities and eleven sororities with new chapters a year. They become quite sectional. There is the New York Club, the Keystone Club, the Rocky Mountain Club, with separate houses and dining rooms. They waste a vast amount of money on handsome houses and are only surpassed by the West's house which is on a par with many New York sororities."

"We have just graduated some at the same institution who said that for the non-fraternity student there is no social center. That is because they make it so. Beer drinking as in some large universities is only to be avoided."

"What has your experience been at Chicago with fraternities?"

"You have noticed that the farmers among us and in the country generally are very much interested in this educational problem as never before. When land was cheap they did not consider a high school or college an investment but little to the spirit of the place. Ann Arbor does manifest a vital tendency toward a general social life. Cornelius Van Norden is informed. But I do not intend by these references to undervalue the great opportunities of all these well endowed and equipped schools. They have one place, the superficiality of some Eastern men who call all that is in the Northwest and West 'wild and wooly' or of those in the West who describe the people of the East as 'lackadaisical and snobbish.'"

"Returning to the subject of fraternities," said Mr. Barber, "I heard one of our most prominent college educators, with the exception of seventy years of experience as a teacher in Seventh Day Baptists, say that 'whether fraternities in college serve as a blessing or a curse depends upon their character. It is the better secret assemblies that are uppermost in the young men's mind. It is the multiplication of these social assemblies in the large universities is the danger. There is a temptation to do wrong and form vicious habits.' I also heard him express himself on coeducation in this way: he said that 'coeducation, which is the large and the far superior of the sexes, has proven during the last generation to have been beneficial to both of them. How this would be if we had coeducation in university I am not so well informed.' That would seem to be greatly in its favor where the student body is large and the two sexes are in constant intercourse with the students; but in universities like Cornell and Yale and others like them, where student opinion seems to insist, perhaps the opposition might possibly be some question as to how far it might be permitted. The strange thing about it is that in so many cases male students in those universities have strongly opposed the admittance of women. I used to think that they were jealous of their honors, fearing the more excellent course women take."

"That might be like a man I heard on a train one day cursing the coming of women into so many trades and work and he said that women were taking men's places and working for much less wages. But yet I will say that if I were a father I would not object to my sons being operated on as women were making good in so many things because they did not burn out their brains with ammow or science."

"I was talking with a well known professor, who had said that a college student is always incessantly surrounded with the use of narcotics and drugs as so many traveling men and professional men do."

"With all due respect to all of you, I do not think that we have a real college life of the boys."

"The subject of athletics came up as a topic and again Mr. Barber quoted the college professor just referred to. "College athletics rely on the restrictions and rules of the college and their organizations are on the whole a physical and moral benefit to those engaged in them. They strengthen the body, give rest to the mind after hard study, promote camaraderie, and in some cases afford an interest in the success of their Alma Mater." Contests with other college teams are advisable for the students as an outlet for their powers and a lesson as to how they may better play their part."

"These talks were intended to help Kon and Don, and often Mr. Barber and Ethel brought up subjects with this in view and to keep in touch with the young men and influence them aright. Sometimes they invited in a teacher for the sake of his influence in matters affecting the college life of the boys."

(The National Advocate says: Sweden has a new form of prohibition. In several places a 'number of people who have not paid their taxes are prohibited from buying spirits.'"

THE SABBATH RECORDER

"Our Party"

Ann L. Holberton

[Though entangled by the toils of many years, our aged friend in Rhode Island has lost none of his zest for life, as will be seen by this little poem—Ed.]

What can a crippled mortal do
To help the cause that he's to win?
To quell the wrong that saddened souls
Now force upon a world undone,
With might these other men's rights,
To crush the nation 'neath its heel.
Triumph that sinful greed demands
With its yet unabated zeal.

Though partial loss of mortal power
Forbids much else might do,
The soul that still its strength retains
Can ever to our cause be true.
Wrong can never be the right,
For blessings on our soldiers there,
Our God will surely recognize
As part of what we fain would share.

Dear country, where our fathers died
For liberty, ours to defend,
The source of every worthy aim,
On which all future joys depend,
No sacrifice must be too great.
That prize to save, its due to quell;
The call is now, we can wait,
What'er our state or where we dwell.
The conflict may be long and fierce
While bitter foes the stronger be;
Yet but our valor shall not cease.
With firm resolve to dare and do,
Strength in our purpose, staunch and bold,
The wrong to conquer by the right.
With all our might and power untold
Blameless we'll stand in Heaven's sight.

Home News

North Loof, N.B.—Six of our young people of this week either to attend school or go to Bible classes.
Don't you think our pastor's salary should be increased? He is getting now the same salary that was paid seven or eight years ago.
Because there are so few men singers left it has been decided not to sing anthems, but only such songs as can be sung by the congregation.
Recently Mr. and Mrs. Timon Swensen, of Viborg, and Mrs. Young, of Greeley County, were received into membership in the church.—The Loyalist.

"To every such unsatisfied soul the whisper comes: 'Do not be discouraged; the thing you seek is nearer you than you think; lo! it is within your own self.'
THE FLAG BEARER
CAROLYN SHERWIN BAILEY

The primary class had a very beautiful American flag and some child was going to carry it from the schoolroom across the park and into the town hall on-the holiday. All the primary children would march after the flag and they were going to sing "America" and "The Star Spangled Banner." It would be a wonderful day and each child wanted to carry the flag. No one sat down as flag-bearer, but their teacher had said the week before, "It will be the child who loves his country the most who will carry the Stars and Stripes. Try and do something for your country during the week." So the children had been very busy ever since and they thought the teacher would show how they loved their country.

Marjory had been knitting for the soldiers. Her grandmother had given her a pair of yellow needles and a ball of soft gray yarn and had started a scarf. But the stitches would drop and there was still enough snow for sliding on the back of Marjory's horse. Her knitting was not much farther along at the end of the week than on Monday.

"I will show how much I love my country," Hubert said, and he asked his mother to sew the gilt buttons from his great-grandfather's soldier coat that hung in the attic on his reeker. Then he showed the bright buttons to all the other children and they thought that Hubert looked very fine indeed.

"I shall wear them when I carry the flag next week," Hubert told them.

But the children thought that, perhaps, Roger would be chosen as flag-bearer because he bought such a large flag with the money in his bank and put it up on the flagpole in his front yard. Roger's father helped him raise the flag on a rope so that he could pull it down at night, but once the Stars and Stripes were flying Roger forgot all about them. His flag stayed out in the wind and sleet and its bright colors faded and the stripes were torn.

After all, the children decided, it would be Edward who would carry the flag. Edward had a dog named Trusty and he decided to train him to be a Red Cross dog. He put a white band with a red cross on it around Trusty's neck and his teacher gave him to a little express wagon to carry bundles. Trusty had never worn a harness in his life, or been fastened to anything. He tried to get away from the wagon, but Edward strapped the harness more tightly. The straps hurt Trusty and it hurt his feelings to be made to drag the cart, but Edward drove him to and from the drug store and the grocery and the butcher's, carrying the parcels that Edward had always brought alone before.

The other children, too, all tried to do unusual things to win themselves the place of flag-bearer. They played their drums in the street and made soldier caps and wooden swords and drilled. The little girls dressed up and played army nurse with their doll's. The boys bought toy soldiers and horses at the toy shop. There was a great deal of noise everywhere.

Then it was the holiday, and everyone was greatly excited over what was going to happen. Whoever had a red ribbon, or a blue necktie, or a red, white and blue badge felt very proud indeed to wear it. Every child seemed as still as a mouse as the teacher spoke to them.

"Marjory showed me five rows that she had knitted for a soldier when I went to her house a few days ago," she said. "I wonder how many rows she has finished now?"

"Only five," Marjory said softly.

Hubert touched the buttons on his reeker and sat up very straight in his place.

"I am wearing my great-grandfather's soldier buttons," he said.

"That ought to make you feel as brave as he was, when he earned the right to wear them in battle," the teacher said, and Hubert suddenly thought that gilt buttons had not been made into a soldier at all. The other children began to think, too, as they looked up at the Stars and Stripes waiting at the end of the room. Edward remembered how the harness hurt Trusty, and the boy with the drum remembered how he had awakened the baby from her nap. Roger thought of his torn flag, flapping in the wind on the top of the flagpole. No one said anything until the teacher looked at the end of the class and smiled, and said:

"Well, Peter."

Peter smiled back and tried to cover up the holes in his jacket sleeves and tucked his old shoes under the seat. Peter's father had gone to war and there were his mother and the two babies and his grandfather, who was blind, at home.

"What have you been doing all the week, Peter?" the teacher asked.

"Tending the babies so that mother could go to the factory and sew the soldiers' uniforms," Peter said. "And leading grand-father out for a walk when it was a sunny day."

"Peter's got a little flag hanging out of the window," one of the children said, "and he's so-careful of it. He takes it in every night and puts it out again in the morning."

"He saluted the flag and took off his hat to it when the parade went by the other day," said another child. Every one loved merry, raged Peter, who could play so gaily when he had time for a game.

Just then they heard the band outside. It was playing "The Red, White, and Blue," the music to which the children were to march with the flag.

"Who shall be our flag-bearer?" the teacher asked.

The children knew now. They were quite sure.

"Peter!" they said.

So Peter carried the Stars and Stripes across the park and into the town hall, with all the primary children marching like soldiers behind. The wind blew it around him like a cloak to cover up the holes in his jacket sleeves and his old shoes. Wherever he looked he could see the colors; the sky was as blue as the field in the flag, a few snow stars lay on the ground and the first robin redbreast sang on a branch over his head. And the children following Peter knew what the colors told them to do for their country—to be brave and good and true at home.

"No matter what his attitude towards eschatological beliefs, no one is ready for Christ's return to whom He is not Savior, Lord and Life, and in whom His Spirit is not in sanctifying control."

THE PROGRESS OF TRUTH
MARY E. POST

When God created man in Eden we read that he came down in the garden and talked with Adam and Eve. Having created them perfect as human beings it would seem as though he intended to communicate with them from time to time. But after their fall that plan was impossible; so from that time until Abraham the race degenerated, at least so far as knowledge of salvation was concerned.

But Abraham having come to believe in Jehovah as the one God, the Creator, and having imparted that truth to his descendants, God chose them from all the nations, to show them a way of salvation, and, through them, all the world. This he proceeded to do, after having shown them his power and greatness when he brought them up out of Egypt.

This instruction was given in much the same way as that by which all children learn—by pictures and by certain actions; or, we might say, by kindergarten methods. So we see in the various offerings, feasts, etc., some truth portrayed.

The Israelites may not have understood the meaning of all these types but when John the Baptist said he was to be the forerunner to and to hold the Lamb of God, that taketh away the sins of the world," he was referring to and explaining one of those types, in order that they, as well as we, could better understand the meaning of Christ's life and death.

The burnt offerings, like the sacrifice of Abel, tell of acceptance; the peace offerings, of peace through the death of another. The laver was made of mirrors, and represents a mirror—the Word—by which we are cleansed and made to see ourselves as God sees us.

The prophets, both by example and by historical incidents, taught truth in this way also. St. Augustine says—

"The New is in the Old contained, The Old is by the New explained."

When Christ, in the fulness of time, came to earth, truth became greatly illuminated. John the Baptist says of himself that he was "the voice of one crying in the wilderness. Make ye ready the way of the Lord, make his paths straight..." and there went out unto him all the country of Judea,
and all they of Jerusalem; and, they were baptized of him in the river Jordan.

So the disciples were, doubtless, already in the way when called to be fishes of men.

Christ, by his command, casts out unclean spirits, disease and demons. He heals the leper, and tells him to show himself to the priest. In this case, this rite has a symbolic meaning. Two birds, alive and clean, were to be presented for the leper.

One bird was to be killed in an earthen vessel, over running water, and then the live bird was dipped in the blood of the first bird and let loose in the open field, with the blood on its wings. Christ feeds the five thousand men, and tells his disciples, and they pass it on to their companions as they sit in ranks, by hundreds, and by fifties. He takes them up the Mount of Transfiguration, with one who had never died and one resurrected, that they might get a glimpse of the future, and see the need of his death. He meets Barimamas, who is in the highway along which he is going, but blind, and shows the disciples that it is by faith they can be made to see.

He tells them of the great tribulation to come and bids them watch for the coming of their Lord. Yet, after all of these things, when crucified and arose, they did not understand until the descent of the Holy Spirit. Then they were transformed men, no longer blind. Then they were ready to be fishes of men.

God is patient and merciful, he knows how hard it is for us to understand, so sends us a message from heaven that we may know the conclusion or outcome of life.

And I saw thrones, and they sat upon them, and judgment was given unto them: and they lived and reigned with Christ a thousand years (Rev. 20: 4).

Blessed and holy is he that hath part in the first resurrection: ... and the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Christ a thousand years (Rev. 20: 6).

And they went up over the breadth of the earth, and compassed the camp of the saints about as an eagle envieth a nest (Rev. 20: 9).

I am the Alpha and Omega, the beginning and the end. He that overcometh shall inherit them that are the first resurrection, and the nations shall serve them for ever and ever (Rev. 22: 13).

And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it (Rev. 21: 24).

THAT WOULD NOT BE A SOLDIER'S WIFE

All honor to the boys at the front or who may go to the front in defense of human liberties! No words can exaggerate the heroism and self-sacrifice of those boys in khaki or blue. But while our eyes are steadfastly fixed on the western front or on Italy and Russia and the transport service and aerial exploits of our soldiers, we should not forget the brave wives and mothers and loved ones at home, who are keeping the home fires burning.

The other day a modest young woman, about twenty years of age, came to her desk as usual to take up her duties as stenographer. She came as usual, and yet not as usual for her cheeks were uncommonly pale and her smile was not as spontaneous as ordinarily. At once her employer noticed that something was wrong and inquired if she was ill. No, not ill. It was "nothing else but sorrow of the heart." She told her employer that her husband was reported "missing" on the army casualty list. She was a bride of only six months; her husband had enlisted in the service of his country just prior to their marriage and had gone to help make the world safe for democracy. The bride is earning her livelihood as a stenographer in the office of a business man in this city. When the employer learned the cause of the pale cheeks and troubled manner of her faithful helper she immediately told her to go home and take the day off, but with the spirit of a heroine she straightened up and said, "No! that would not be a soldier's wife." Such evidences of American bravery by the wives and mothers and loved ones of our soldiers and sailors in these awful days remind us of the decree of King David: "As his part is to goeth down to battle, so shall his part be that tarrieth by the stuff; they shall part alike."—Lewis E. Carter, in Christian Advocate.

"What should be done with shoes when they become thoroughly wet?" asks The Soldier's Catechism, which replies: "Fill them with dry oats, bran or sand and dry in the shade, never over a fire."

"No gift however small is too small to receive the fullest commendation of Jesus if it is the whole-hearted response to his high command, 'Give.'"
**SEVENTH DAY BAPTISTS**

*VERNEY A. WILSON*

It is true that the Seventh Day Baptist Denomination is small in numbers when compared with the other denominations. It is true also that Seventh Day Baptists are often called a very "odd"—or "peculiar" kind of people. This of course is because we keep the Bible Sabbath and, in this, differ from the majority.

Now it means something to be a Seventh Day Baptist. It means that we are standing for something that the world is trampling under foot (not destroying). It means that we are going to be given the "cold shoulder" by others or, in many instances, have others turn their backs on us. But is it true that such things are discouraging and make us wish we were of some other denomination? Nay, Nay, I say. It should be encouraging to us to think that we are standing for the right thing to carry our cross and follow our Master. I can truly say that I am glad indeed that I am a Seventh Day Baptist.

**WHY I AM A SEVENTH DAY BAPTIST**

I am not a Seventh Day Baptist just for the sake of being that name, neither am I for the mere reason that I was "raised up" such (Matthew 2:23). I was "raised up" by Seventh Day Baptist parents. I am a Seventh Day Baptist because the people of this faith hold to the blessed truths of the Bible. Yes, they hold to a truth that is weightier than the traditions of men. They hold to a truth the world can not put down; that Satan with all his powers can not crush. Seventh Day Baptists are in possession of something that stands out as a city that is built on a hill, which can not be hid. Yes, this blessed truth will stand and shine as a star in the sky when this old world is passing away, because God himself is back of it all. This is the reason why I am a Seventh Day Baptist.

**DOES IT PAY TO KEEP THE SABBATH?**

This question is frequently asked. It is possible that we might obtain some better earthly positions if we did not keep the Seventh Day Sabbath. But which is more esteemed by God—a high and godly position gained by trampling the Sabbath truth underfoot, or true obedience to Him?

There was once a minister who had a Seventh Day Baptist father who was also a preacher. The father asked the son one day why he did not keep the Bible Sabbath. The son replied that he could do no work for God by keeping Sunday than by keeping the Sabbath. Can any man do more for God through disobedience than he can through obedience to Him? God forbid.

We can firmly say that it does pay to know God's commandments (Matthew 5:19), even though we should not, in so doing, be possessed of as much of this world's goods as we would like. We know that in keeping God's commandments there is pleasure by happiness with him, even in this world, and, after this, the great reward of everlasting life beyond, with Jesus and all who love his appearing.

**AID FOR RUSSIA**

The announcement of the American Red Cross plan for sending a supply ship to Russia to relieve conditions affecting the civilian population—the relief to be administered under the direction of the Red Cross commission to that country—has been followed by news of arrangements which have been perfected for the rendering of assistance to wounded Czechoslovak soldiers at Vladivostok, in the form of hospital supplies, medical personnel and cash funds to meet emergency demands. This may be the beginning of a work which in due time will assume immense proportions. It may mark the dawn of a new day in the Russian struggle for liberty and stability.

How to extend aid that would reach its object in Russia has been as much of a problem for the humanitarian as the general Russian situation has been for the statesmen of the Allied nations, since the cataclysm of the present war was inaugurated. Conditions suddenly were precipitated which practically brought to a standstill the relief work that had been inaugurated. In the meantime the relief requirements have grown critical. There is a double reason for rejoicing in contemplating the resumption of relief activities on the scale indicated.

In the first place the reopening of the Red Cross field of "endeavor to relieve suffering and distress where there is dire need of help from without. In the second place it helps to pave the way for the emancipation of the Russians from an extraneous domination which has no objective except their exploitation in the interest of the very ideas which they, as a nation, want to make obsolete. And in this second connection the light brightens for the re-establishment of that national relationship and that coordination of effort, which will hasten the final defeat of autocracy and bring lasting peace on Liberty's terms.

When President Wilson declared that we want to stand by Russia as we have stood by France, he spoke for the country—and for every agency which exists within the country. The American Red Cross has played, and is playing, a tremendously big part in the unparalleled world drama which has its principal setting in France. Contemplating that great work—the succor of the wounded, the feeding of starving women and children, the clothing and housekeeping of the refugees, the strengthening of the French fighting morale and the morale of the people behind the army, the exalting through deeds of mercy of a spirit that never will surrender—contemplating all this, what visions are not the possibilities lying in the great country of the north which stretches into the far east!

If this be Opportunity's knock it finds the American Red Cross awake. However extensive the work that looms ahead, there is abundance of money to finance it and men and women to perform the needed service. Through the generosity of the American people, and the anxious willingness of the American spirit, the Red Cross will do its full part of the task.

**RED CROSS BULLETIN**

"If labor is true to its ideals," says Mr. Emmanuel Shinwell, Scottish secretary of the British Seafarers' Union, "it must take a firm stand on the liquor question. There can be no half measure; the evil must be made for prohibition." And he declared that a vote in Scotland, now, would carry for prohibition.

"The religion that costs us nothing is worth just as much as it costs."
establish one, that is the Lord's Supper, and he did submit to another, baptism; one of these is repeated from time to time, the other is administered but once. Jesus did not organize a church, he left no form of service except the brief Lord's Prayer. The Sabbath as an institution existed when he came to earth. The Sabbath was during the days of seven days, the last or seventh day being a Sabbath, existed among many nations, and was the same among them. With God's chosen people, the Hebrews, the sacredness and holiness of the Sabbath were more clearly and better observed than among the heathen nations. In fact I do not suppose that among the heathen nations the Sabbath was observed as a Sabbath, but the cycle of the week was known, and coincided with the Hebrew week, showing a common origin. This institution Jesus found existing when he came and he recognized and accepted. And his attitude towards it, is found in his attitude towards the prophets of which the Sabbath is a part. He says, "I came not to destroy the law and the prophets; I came not to destroy, but to fulfill." That is, his attitude was not that of a revolutionist. His mission was not that of destruction and delay but construction, even to completion. He did not come to discard the Sabbath, but to interpret it. It was not his uproot the Sabbath, even transplant it, but to prune it and cultivate it. He recognized the Sabbath as an institution. He did it by observing it, more than by explicit commands, "Thou shalt keep the Sabbath." It was part of his life. Luke says, "And as his custom was, he went up into the synagogue on the Sabbath day, and stood up to read." The observing of the Sabbath was a part of his life. People who were trying to find errors and mistakes in his conduct accused him of not observing the Sabbath as they felt it should be observed, but they never brought against him the charge that he was trying to annul or abolish the Sabbath. This is indirect evidence but of the strongest kind, people who were watching constantly for some cause of accusation against Jesus. They did charge that he and his disciples did not observe the Sabbath according to the law, but they never claimed that he was trying to do away with the Sabbath. Had Jesus in his teaching even suggested that the Sabbath was merely a temporary institution, a type or symbol, the need of which was to pass away with him, why, these people would have so eagerly caught it up, as a charge for punishment recognized and observed the Sabbath, and if we would follow in his footsteps as he has bidden us do, and prove our love to him by doing his will, we too will recognize the Sabbath as a divine institution and do our best to observe it.

In the second place, I call your attention to the time when Jesus observed the Sabbath. It was the seventh day of the week. It is not my purpose today to notice that the Sabbath idea of rest has no meaning when applied to the beginning of a series of days. My purpose is to show that Jesus, who is our professed pattern, the pattern of every Christian's life, Jesus kept the seventh day of the week. And in all his teaching as recorded in the four gospels there is nothing that can even in the remotest way suggest that after his death his disciples were to observe any other day in place of the seventh. In the New Testament that indicates that they did. We are sometimes pointed to the statement that after the crucifixion of Jesus his disciples were met together on the first day of the week, and were told that it was in honor of his resurrection and there was a change made then. How could it be, when they did not yet believe that he had risen? But this discussion is foreign to my purpose. Jesus as a Sabbath-keeper observed the Sabbath as a day of reflection, and his example is sufficient for me. His life is as powerful a motive force to me as his word, and when it comes to Sabbath-keeping his example should be a law unto us. If you ask me then why I keep the seventh day of the week as the Sabbath my answer is, Jesus Christ whom I try to serve, whose example I endeavor to follow, who loves me, and whom I love, Jesus Christ by his life of purity and righteousness and good-naturedly interpreting the Ten Commandments, the law of God, in the spirit, as well as the letter, Jesus Christ kept the seventh day of the week. He who interpreting the law of murder showed that murder would exist in the same degree, doubtless he interpreted the Sabbath as being only the seventh day of the week. He who interpreting the law of adultery showed that adultery could exist in the heart, he by his example interpreted the Sabbath as being only the seventh day of the week. Jesus kept the seventh day; he who is in the spirit of him, the great fulfiller, the completer, the interpreter of the law of God, with all the fullness of liberty and freedom of the Spirit which were his, he by his example said that the seventh day is the Sabbath. You may talk to me all you like about the order of the days of the week being lost in the early history of the world, you may spin fine arguments about some theory that among the very ancient Hebrews the Sabbath was a changing festival, the exception that shall prove the rule, that all about false mistakes or obscurity in the week since the time of Christ, and I know what day of the week was kept by Jesus, the everlasting Son of the everlasting Father. Jesus in his humanity, in his life as a pattern for his brethren, Jesus kept the seventh day of the week. You may take the standpoint of the evolutionist, that the Sabbath was, under God's providence, a growth; that like the other element in the law of nature was revealed slowly, and taking its form in the minds of men during the ages, as they learned by experience and the sense of justice and other virtues little by little developed, until these eternal principles were codified and the law of nature as we now have the law of Moses; I say you may take this standpoint, but as for me I am quite content amid the confusion and uncertainty of such speculations to come "back to Jesus" for my interpretation of these laws; no other day in place of a growth; that like the other element in the law of nature was revealed slowly, and taking its form in the minds of men during the ages, as they learned by experience and the sense of justice and other virtues little by little developed, until these eternal principles were codified and the law of nature as we now have the law of Moses; I say you may take this standpoint, but as for me I am quite content amid the confusion and uncertainty of such speculations to come "back to Jesus" for my interpretation of these laws; no other day is repeated from time to time, the other is administered but once. Jesus did not organize a church, he left no form of service except the brief Lord's Prayer. The Sabbath as an institution existed when he came to earth. The Sabbath was during the days of seven days, the last or seventh day being a Sabbath, existed among many nations, and was the same among them. With God's chosen people, the Hebrews, the sacredness and holiness of the Sabbath were more clearly and better observed than among the heathen nations. In fact I do not suppose that among the heathen nations the Sabbath was observed as a Sabbath, but the cycle of the week was known, and coincided with the Hebrew week, showing a common origin. This institution Jesus found existing when he came and he recognized and accepted. And his attitude towards it, is found in his attitude towards the prophets of which the Sabbath is a part. He says, "I came not to destroy the law and the prophets; I came not to destroy, but to fulfill." That is, his attitude was not that of a revolutionist. His mission was not that of destruction and delay but construction, even to completion. He did not come to discard the Sabbath, but to interpret it. It was not his uproot the Sabbath, even transplant it, but to prune it and cultivate it. He recognized the Sabbath as an institution. He did it by observing it, more than by explicit commands, "Thou shalt keep the Sabbath." It was part of his life. Luke says, "And as his custom was, he went up into the synagogue on the Sabbath day, and stood up to read." The observing of the Sabbath was a part of his life. People who were trying to find errors and mistakes in his conduct accused him of not observing the Sabbath as they felt it should be observed, but they never brought against him the charge that he was trying to annul or abolish the Sabbath. This is indirect evidence but of the strongest kind, people who were watching constantly for some cause of accusation against Jesus. 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theme today, Jesus, the Sabbath-keeper, we see that by his example, the Sabbath was not abolished and that he kept the seventh day of the week. His example is my authority, my inspiration, for being a Seventh-day Sabbath-keeper. But again let us notice how Jesus kept the Sabbath. "And they went into Capernaun; and straightway on the sabbath day he entered into the synagogue, and taught." (Mark 1: 21).

And when the sabbath day was come, he began to teach in the synagogue" (Mark 6: 2).

"And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." (Luke 4: 16).

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go." (Luke 14: 1 et seq.). This was a healing in the synagogue.

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"They brought to the Pharisees him that was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes." (John 9: 13). The story begins, "And as Jesus passed by, he saw a man that was blind from his birth." And then follows the giving of sight to him who was born blind. Here we have a healing on the Sabbath on the public street. Here is one of the typical cases of the healing of Jesus on the Sabbath Day, in which he was criticised by the Pharisees for breaking the rules of the specific Sabbath regulations. In the synagogue while at worship, in a private house, and on the public highway as he was passing by.

And then again, Jesus did acts of necessity, to meet the needs of the time. As his disciples walked through the fields one Sabbath they picked the heads of wheat and rubbing them in their hands to remove the chaff ate the wheat, for they were hungry. And when the onlookers took occasion to chide Jesus for this action of his disciples, he gave very clearly his attitude towards such conduct. He said, "I have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar, the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." Later when his actions were being critically watched, for some infringement of the Sabbath regulations he said, "Is it lawful to do good on the Sabbath days, or to do evil? To save life or to kill?" And the clear inference of the incident is that it is lawful to do good, to save life. And he gives this illustration, "When the sabbath came round, he went into the synagogue and taught. And a man was there which had the spirit of an unclean devil, and he cried with a loud voice, saying, "Ephphata: that is, be opened." And Jesus answered and rebuked him, saying, "Hush, and come out of him." And the devil answered and said, "I acknowledge thee, Jesus Christ; thou art the Son of God." And Jesus stricken blind,

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PRESIDENT WILSON ON EDUCATION

I am pleased to know that despite the unwise burdens imposed upon our people by the war they have paid with their schools and other agencies of education nearly at their normal efficiency. That this should be continued throughout the war and that, so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I therefore urge that the people continue to give more time to schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions that are being brought by the war, that the nation may be strengthened as it can only be through the right education of all its people.

WOODROW WILSON.

A memorial with more than 700 signatures has been forwarded to the officials and governing bodies of the University of Oxford and its several colleges, asking them to "insure that the influence of the university as a place of religion and learning" shall be used in favor of temperance and against drunkenness. Of the signers to this memorial 56 are graduates of Oxford.

National Advocate.

When the crown prince went for Paris
Along the Somme, along the Marne,
Where's a river flowed.
He'd learn to love you, yes.
Marked clear with German paint,
But he found out when he got there
That the road that Oise now Aisne's,

"So much love, so much life,—strong,
healthy, rich, exulting, and abounding life.

DEATHS

DAVIS—Hiram Davis was born near the village, of Shiloh, N. J., July 11, 1858, and departed this life in Shiloh, June 11, 1918, thus lacking only one month of being 70 years old. He was the son of Charles H. and Margaret Marryott Davis, and the youngest of the family. He was married to Anna M. Davis, January 29, 1889, who died in January, 1918. It had been their desire to celebrate their fiftieth anniversary. To them three children were born, one only of whom remains, Carrie E., 32 years. They lived with Charles E. Davis. Much of the time since the death of his husband has been spent in the home with her parents.

Mr. Davis was baptized by the late Rev. Walter Strait, the youngest of the family and only a few people are now living who recall the days in which the Davis made their home.

Mr. Davis was deeply interested in church and denominational affairs. Funeral services were held in the home, conducted by his pastor, who used as texts Psalms 23: 4.

COLLER—Helen Ardoette Gardiner Coller was born at Nile, Allegany Co., N. Y., August 17, 1882.

She was educated at Alfred University and Milton (Wis.) College and for several years was a school teacher in New York and Wisconsin.

She was married August 26, 1905, to Dr. Jasper W. Coller, and they located and retiring disposition, and was always happy in serving others. She was highly respected and loved by every one, and her loss will be mourned by a large circle of relatives and friends.

She was baptized and united with the Seventh Day Baptist Church at Nile, N. Y., at the age of seventeen.

She is survived by her mother, Mrs. Almira.
SPECIAL NOTICES

Contributions to the work of Miss Marie Janze in Java will be gladly received and sent to her quarterly by the American Sabbath Trust Society.

The address of all Seventh Day Baptist missionaries in China is West Gen, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yorketown Room, 2nd floor of V. M. C. A. Building, 223 Montgomery St. Preaching at 2.30 p.m. Bible school at 4 p.m. Weekly prayer meeting at 8 p.m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Claypo, pastor, 1100 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a.m. Preaching at 11.30 a.m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 513, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p.m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 4th Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 180 W. 4th Street.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 4 p.m. Senior Christian Endeavor, evening before the Sabbath, 7:30. Cottage prayer meeting Thursday night, Church building, corner Fifth Street and Park Avenue. Rev. E. J. Seccatore, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:35 p.m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2nd floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 108 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a.m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 2 p.m., at Manningham Hall, Canonsbury Lane, Fallowfield, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tillingham Park, N. Friends and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

There is but one good fortune to the earnest man. This is opportunity; and sooner or later, opportunity will come to him who can make use of it.—David Starr Jordan.
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