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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

VITA NUOVA

Arthur Herman

Jerusalem, the magic of your name,
Beloved of faithful Israel through the years,
Has seared itself into my heart like flame,
And rent my soul apart in crimson tear.
At thought of all your dear, dumb agony,
And how they tore your children from your breast
These many centuries of contumely,
An unweaned exile band, sans peace, sans rest.

O ancient city of an ancient race,
Your share of sorrow you have proudly borne,
Forever yearning—dreaming dreams divine.
And lo! This is the hour to efface
The servile past, to greet a fairer door.
And you shall be, a new-born nation's shrine!
—From Maccabeus.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—W. H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominations.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Founded, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. F. Randolph, Plainfield, N. J.
Assist. Recording Secretary—Anna F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
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Gifts for all Denominations.

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

Another Opportunity to Do Your Bit for the Country and Church

Are we all reading the Liberty Bonds? Are we giving the most of our time and money, and advertisement is the only way to reach every circle of our friends over the country. We need all of the help we can get.

The plan suggested by the brother may not be the best for every church, even though some might find it the best one for them. In country churches where produce could be given as suggested, there might be little or no sale in the local community for the provisions brought in. But there is no reason why this method should not be used in many other ways, of turning their products into money, and if every family would devote a generous portion of its "eggs, butter, potatoes, grain, etc.," to God's cause and sell it for their thank offering the principle would be the same and the blessing would come.

The point lies not so much in the method of securing this offering—every church can plan that for itself; but the vital thing is,
THE SABBATH RECORDER

are our churches willing to unite in a practical Thanksgiving Day offering for our two boards? What say the churches? What say the pastors?

Why Not an All-Day Program? Our churches are usually helped by social gatherings in which all come together for a day or an evening of pleasant intercourse. The ties that bind are thus strengthened. Then why not make an all-day program for our thank offerings, with a picnic dinner at the church between the morning and afternoon meetings? Let the day be a kind of home-coming day. Give all non-resident members an opportunity to respond by letter and thank-offering gifts. Let all the home people join heartily and liberally in the movement, and see if we can not make the week after Thanksgiving a real time of rejoicing, because the people offered willingly for their Master's work.

The Missionary Board is in debt and has been so for months because the people have not given their share to make up the budget. The Tract Board, just the other day, ordered its treasurer to hire $1,200.00 to meet its bills. Come, friends, why not change these conditions for both boards by a liberal thank offering as suggested?

Will People Awake Before It is Too Late? A New York religious paper of wide circulation published the statement that one hundred and fifty public schools in the State of New Jersey alone had failed to open, owing to an unprecedented shortage of teachers. This condition is said to be due to the proximity of war industries which offer greater wages than are offered by the schools. Instructors find that they can earn more money making war material than they can by teaching, and unless the public is willing to do better by teachers the schools must suffer. There is only one way to prevent the utter breakdown of the schools, and that is to pay a living wage to the teachers.

What is true of the teachers is equally so of the men in the ministry. With the cost of living more than doubled, and salaries standing at the old figures of ten or fifteen years ago, many a pastor finds himself utterly unable to keep his family in decent clothes and supply his wife and children with sufficient food. And so far as his church is concerned, he can not see that those to whom he is giving the best energies of his life care for him, lives well or starves. To keep out of debt is almost impossible, even though he practices the strictest economy; and he knows that his church will not tolerate the minister's being in debt. He also knows that his people will soon tire of their pastor if he goes shabbily dressed.

Who can blame either the teacher or preacher, if, after years of desperate struggle, years of worry and burden-bearing for others, in which he can see no prospect of any move on the part of those he serves to pay him a living wage, he shall in sheer desperation accept some service where he can earn a decent living for himself and family?

This country can not afford to suffer either the school or the church to break down for want of teachers or preachers. But it begins to look as though these things would surely happen unless the schools and churches are willing to pay the teachers and servants what is sufficient to keep soul and body together. Let every reader get his last week's paper and read again Brother Claud Hill's article upon this matter. And then we would like to know what you think about it.

Teaching Patriotism Through Play Recognizing the tendencies of children to learn great principles through their play and by story-telling, the United States Bureau of Education and the National Kindergarten Association are sending out children's plays which promote patriotism and requesting their publication.

This week we give on Children's Page the second one of this short series. It comes under the general heading, "Teaching Patriotism Through Play," and this is what is said by way of introduction:

"Every child loves the toys that have to do with soldiering, loves to watch a parade and has an ideal of soldierhood in his heart as a form of patriotic service to be emulated and imitated. These instinctive interests of childhood are guideposts for us in education. Find out what your child likes to do and train him and then see how the interest can be used for the child's best development. The toy sword should be a symbol of defense of the right and of protection of the weak rather than just a playing-stick that stimulates rough annoyance. The toy soldier, like the soldier of this story, represent for little children the qualities that combine in the true soldier for patriotism."

Patriotism is by no means the only great principle which children learn through play and by story-telling. We all owe much to those who directed our sports and who told us stories in our childhood days. The quality of motherhood—whether good, bad, or indifferent—has been settled largely by the way little girls of a generation ago were taught to treat their dolls. If parents of today will make the most of this great principle, and give proper direction to their children's play and to the stories the little ones hear, the next generation will be the better for it. The things we learned in our childish plays and in the stories we heard in early years cling to us still, and nothing in our lives has had greater influence in making us what we are.

When Our Flag Is Dishonored Never can I see the Stars and Stripes used as a decoration for the saloon without feeling that the flag is being dishonored. It seems too much like using the emblem of the dearest and best thing in our nation to give a vestige of respectability to the devil's work in its worst form. We hear sometimes of using the livery of the church as a cloak in which to serve the evil one. Satan must be pleased when he sees his ruined business promoted by those who claim to be Christians. But I don't believe he can be any more so over the hypocrisy that disguises itself in church robes than he is over the incorruptibility of the American flag draped around a saloon bar, or spread over the front of a miserable drink shop.

Think of it! the flag that means so much to the world, the emblem of our Republic which the boys are carrying over the top even to their death to make the world free, is being used all over many States in the homeland to decorate dens of vice, the real business of which is to lure young manhood to their wiles.

How can our nation protect its enemy, the saloon, under the flag year after year, and accept revenue money from a business which it openly admits is jeopardizing its armies and unfitting its citizens for soldier life, without at the same time bringing a curse upon itself? It is up to the people of America now to shake off this demon. So long as the saloon can hide behind the flag and claim Government protection for its ruinous work, we can not blame the privileged malefactors for desecrating the Stars and Stripes.

Thank God, the nation is waking, and the time is near when Old Glory can not float over any saloon with the sanction of our Government.

We Shall Watch Many people suppose that the fall election will settle the fate of the prohibition amendment in the Empire State, and not a few think that victory for prohibition in that State will mean speedy victory in the United States.

The fact is, the Republican nominee for governor is a man pledged to immediate ratification through the Legislature, and the Senate of the State has been relieved of some of the obstructionists who prevented reform work in the last session. And now, if the good work begun at the primaries can be completed at the November election, victory will be ours.

All eyes will be turned toward New York State on election day to see how extensively the women improve their opportunity as new voters. So far as we can judge, the women have the power now to turn the tide strongly in favor of the amendment. It will be a misfortune if, failing to register, the women allow this opportunity to down John Barleycorn to pass unimproved.

America's Fire Menace On October 5, all day long, the people of northern New Jersey had a practical demonstration of the fire menace which every now and then devastates some section of our country and its thoughtless disregard of war efficiency. The burning of the TNT munition plant at Morven, near Perth Amboy, with its fearful explosions at brief intervals during the night and throughout the day, with its frightful death roll and long list of wounded, with its thoughtless carelessness to the homeless, and with its destruction of war munitions so much needed in France today,
brings home to the American people with wonderful emphasis the fact that the fire front is a threat not only to the territory of France, but the lives of the soldiers, and seriously handicaps our armies.

It is estimated that unnecessary fires in America are equal to "hundreds of thousand tons of high explosives in the hands of the enemy, fighting against us." Every such fire as that in Morgan brings a financial menace to the business interests of the nation and seriously handicaps our armies.

The National Board of Underwriters assures us that no less than four and one-half million fires are reported throughout the year. Thus even in ordinary times fire becomes a menace to the best interests of the nation, and seriously handicaps our armies.

From Montdidier to Verdun and from Verdun to Belfort, in trenches front and rear, in rear camps, in field and evacuation hospitals, in the towns, in Alsace and in scores of devastated cities, it was a vivid story of suffering, cruelty, bravery and devotion. It was a story of high terms of its faithful chaplains, some of whom are retired soldiers who have volunteered for the work, and who willingly serve without rank, out of love for the Master and their fellow-men:

No experience of my life has been more deeply interesting or illuminating than the privilege I have had, as the guest of the French Government and war office, of service on the front with the brave soldiers who have been defending the liberties of France and of the civilized world for four long years.

From Montdidier to Verdun and from Verdun to Belfort, in trenches front and rear, in rear camps, in field and evacuation hospitals, in the towns, in Alsace and in scores of devastated cities, it was a vivid story of suffering, cruelty, bravery and devotion. It was a story of high terms of its faithful chaplains, some of whom are retired soldiers who have volunteered for the work, and who willingly serve without rank, out of love for the Master and their fellow-men:

The Federal Council's message was presented to the French Army, to ten generals of as many divisions, and to various head-quarters. It was always received in a devout spirit and in a way that showed deep appreciation of its meaning.

Here is given a little glimpse of Marshal Foch, showing something of his faith in the cause he serves:

Like our American forces, the French and Allied armies have in Marshal Foch, a man of deeply religious spirit and life. The evening I spent with him at supper at his headquarters, just as he was in the heat of his heaviest offensive, discussing the state of religion in France and America, is one of the treasured memories of my life. At a small table, people crowded around Marshal Foch expressed the earnest faith that the allied nations were following the ideals left to the world by Jesus, in conflict with a perverted religious spirit utterly opposed to Christian ideals. Simple, unaffected, gentle and struck with joy in spirit, Marshal Foch is the most absolute contrast to Hindenburg or Ludendorf that could be imagined, and the contrast which strikes the total difference between the spirit and method of the allied peoples and Germany.
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Whether we feel constrained to teach him that it is better for him to acquire wealth in some other way than robbery, or whether we feel that we ought to retain the goods to use for the benefit of the kingdom of God in some other way.

While it is easy to consent that the good bishop in the story of Les Miserables was representing the spirit of the Master when he suffered the robber to take the candlesticks which he treasured so highly, we can not imagine that he would have submitted without action if the robbers had attacked his sister. While Jesus told the disciples to put up the sword which he drew at the time of the arrest in the Garden of Gethsemane, and although he made no resistance to those who arrested and crucified him, it is a mistake to suppose that Jesus did not at all believe in resistance.

When after long attempts to bring the Pharisees to a sense of the folly of their position and the damage they were doing to the law by their traditions and the hollowness of their worship of the letter of the law and neglect of its spirit—when they continued unmoved or openly hostile, Jesus did not let them alone, but rebuked them in almoxa measured terms. "Woe unto you Scribes and Pharisees, hypocrites, who devour widows' homes, and for a pretense make long prayers," and for other words like these. With no amount of physical force could Jesus have been more hostile to the Pharisees.

Then, near the end of our Lord's ministry, when the wickedness of the Saducees was very evident in the profaning of the temple with traffic for the sake of private gains, to say nothing of the irreverence toward God in the interference with the worship, he took matters into his own hands and cleaned the temple from the contamination. Very likely we are to understand also that this act of Jesus was a protest against the damage to the people from an unfair monopoly: for the poor who came to worship and to offer doves in sacrifice were compelled to purchase here in the temple at the price that was asked. At all events we have a vivid illustration of Jesus' readiness to meet with force, intrenched iniquity. Humanly speaking, it was this deed of Jesus' which aroused vigorous enmity of the priests and resulted in his death only a few days later.

5. The modern preacher with the lesson of the war constantly in the minds of his hearers has a wonderful opportunity to present the preceding sinfulness of sin. And when he speaks of loyalty to our government and to the cause of humanity in general he has the chance to make clear the call for decision in the matter of righteousness and for God. He can speak of the judgment to come and men will listen.

The preacher has abundant chance also to teach concerning immortality and the life of the world to come. When so many are falling and so many are risking their lives, truly we stand in great need of the inspiration that comes from the knowledge that this giving up of life is not the end of all for the individual, and that when we accept the promise of eternal life from our Master that which we call death is a comparatively unimportant incident.

With all our losses it is easily possible to reach a moral gain beyond the havoc of war.

WHEN PREJUDICED

Prejudice, or pre-judgment, has little power for harm when all the facts that it is prejudging are fully faced. "When people once lay aside their prejudices, said some one recently, "they have little difficulty in getting together." True enough; but this remedy overlooks the fact that it is very difficult to get people, by sheer will power, to lay aside their prejudices. What we need rather to bear in mind is that when people get together they are likely to find that they have no prejudices left to lay aside. It is the getting together that dispels the prejudice; for when people come close enough to look each other in the face and see each one as he is, not as he was unfairly prejudiced to be, the bugbear of imaginative prejudice vanishes like all other ghosts. When we find ourselves feeling bitter or ironical thoughts toward any one, let us remember that this is sure evidence, not that he deserves this feeling, but that we need to know him better. If we are so situated that we can not know him better, then the least that we can do is to acknowledge the one sidedness of our view, and drop it for a fairer one. —Sunday School Times.
"O Church of God, thy heritage
Awaits thy conquering hand,
Look up, reach out, press on, nor fail
'Til work to understand;
The day of victory is nigh,
The call rings for the fight;
Thy great Commander bids thee take
This world for God and right."

―Beatie Estelle Harvey.

FROM THE LIFE AND LETTERS OF
MRS. LUCY CLARKE CARPENTER
Prepared at the request of the Woman's Board, by Mrs. Adelaide Brown, of Brookfield, N. Y.

CHAPTER I
EARLY LIFE OF MRS. CARPENTER AND FIRST ELEVEN YEARS IN CHINA

Picture to yourself an old red farmhouse among the hills, a comfortable hospital, a happy home, complete with father, mother, boys and girls, and the sunshine of love over all. To such a home, children, and music was a conspicuous element in the home life, different members of the family singing the four parts, with violin and bass viol accompaniment.

In this home, with these fortunate surroundings Lucy developed into beautiful maidenhood. Her natural gift of poetry developed at an early age, and she composed a poem of hers printed in 1833. At the age of fifteen she was led into baptismal waters by Elder Eli S. Bailey, October 27, 1846, and united with the NewNorth Church, which was the original Second Brookfield Church. She began to teach in her fifteenth year, and a natural love of children endeared her to her pupils, giving her success in following this profession until she was enabled to enter Cazenovia Seminary where she spent several years, after which she entered the Linia Institute, where on graduating, in 1837, she was offered the position of preceptress.

Solomon Carpenter, a student at Hamilton, N. Y., being led by the Spirit to meet with his brethren, joined with them in worship at the old North church, the nearest church of his faith. Here he made the acquaintance of Lucy Clarke, the author of some articles in the Protestant Sentinel (the denominational paper at that time), which had attracted his attention. This acquaintance culminated in their marriage, which took place on September 3, 1837. They went at once to DeRuyter, where they established a home, and both taught in DeRuyter Institute during the next four years. They afterwards taught two years in Westerly, R. I., moving from that place to Shiloh, N. J., where Mr. Carpenter was ordained and settled as pastor. Here as elsewhere Mrs. Carpenter's strength of mind and character was strongly felt.

It was while they were pleasantly located at Shiloh, that the subject of foreign missions, already one of great importance in Mrs. Carpenter's view, began to engross the attention. Soon the question of personal duty began to be considered. From the regions of the rising sun, a cry, ever growing clearer, "Come over and help us," came to her soul at length with the authoritative tones of more than a hundred years ago, Lucy Murphy Clarke was born, June 25, 1811, in Brookfield, in central New York, to David and Lydia Frink Clarke. The musical ability of the father was inherited by the talk of China, some of Jerusalem, and I surmise some may think of other places.

September 18, 1845.

There is one subject that perhaps should not be considered, as you may hear it from some other source and feel troubled about it. You know our people have been talking about fitting out a mission to Abyssinia or some other part of Eastern Africa, and for want of better material, they have mentioned sending us. Nothing is at present decided, so of course we are not appointed. But in case we should be, do you think we should dare to refuse, unless some providential interference should show us we ought not to accept? You know the subject is not of foreign mission is not new to our thoughts, and the time has been when we felt almost a desire, perhaps too much of a desire, to be engaged in the work. Those days are past—and I think now our feelings partake more of the nature of silent submission to the will of God, whether it is to go or stay. We have enjoyed the blessings of life and society in no small degree, and shall we still cling to them, as if we had a right to say, "I will not make the sacrifice?" Whatever shall be the decision, we feel confidence in our heavenly Father, that he will not suffer us to be guilty of wrong. The future we can not read. For the present let us be thankful for all and enjoy, and I assure you, my dear sister, that in my case this is a great deal.

January 27, 1846.

The Missionary Board has put over the decision of the question whether to send us, until June, and I expect, unless something should make it seem otherwise, to spend the intervening time (after March first) with you at

home. I am very thankful to father for those few lines he wrote, yet I was sorry to find that he still considered us destined to Africa. The board will not be likely to send anyone there until more is known about the country. We have but little idea what they will do with us. Some
October 3, 1846.

We have not heard yet from the ship and now how to account for its long delay. Of course we shall not expect to go under a month after we are informed of its arrival. You have heard, I suppose, that Mr. Wardner is to go with us. I hope it does father and mother as much good to hear of it as it did us. Everybody seems rejoiced that we are to have our party and all are pleased with Mr. Wardner. I think they will like his lady as well when they shall know her.

October 9, 1846.

I can not yet give up the hope that brother Truman is well. Yet, should we wish it? Do you recollect that passage, "Weep not for him that dies, but weep for him that goes away, for he shall return no more, nor see his native country." Yet neither would I have you weep for him. This is not to say, and our eternal destiny is so near that it becomes us to look forward to the final day of account and rewards. I suppose Mr. Wardner is married before now, as Elder Hull wrote he was to be so soon. Oh, I am so thankful that we ever went to Alfred, for I am confident that if we had not gone, Mr. Wardner would not have come this way and would not have been appointed to go. But I am pleased with him as soon as ever I saw him and all seem to think he is just the man to go with us. We received a letter the other day stating that his destination was expected in daily which would be likely to sail next month and that we must hold ourselves in readiness to receive him at any moment after the first of November.

On January 5, 1847, the ship Houqua bore the first missionaries sent by the Seventh Day Baptists to foreign lands,—Solomon and Lucy Carpenter, with their associates, Nathan and Olive Wardner. Though many regrets were occasioned by the decision which she had made, the parting from loved ones was a severe trial. To a sister who intended to see her off on the ship but was prevented she wrote: "I was glad there were no home faces to say good-by to at the last." Later in her journal, she said on the seventeenth day out, she wrote: "Busy preparing letters as there will soon be an opportunity to send them back. But when will they be read by the dear ones at home? O my mother, can it be that while long months separate us?" What loved mother's face she never saw again.

God kept the good ship, though often becalmed, and after one hundred twelve days Hongkong was reached, though they remained four days there that they might secure a house to go to from the ship.

Below are extracts from lines entitled, "Farewell to the Ship Houqua," written by Mrs. Carpenter.

Hongkong Harbor, April 20, 1847.

Now fare thee well, spread thy white wings and haste, noble ship, to thy home in the north; But thou wilt awaken fond memories There of the loved one, long so far and far away. They will hasten to meet thee who trustingly cast Dear treasures with thee on the ocean's breast; And some they will welcome with unaccustomed smile. While others, alas! have no homeward track. And there will be pictured at memory's beck A sad, fond scene on thy crowded deck, When they who met will meet upon earth no more. And parted whose partings will be o'er— The sighs that were breathed with hope's best smile, And tears whence the rainbow gleamed so fearfully. And parted whose partings will be o'er—

To the prospering breath of the unseen given, Steered only by eyes that are fixed on heaven.

Tis past, thou wilt, shelter the land whose shores are fixed. Thou hast been a bright link in the lengthened chain That bound us with dear ones beyond the main. That link is severed, but love guards well the wires that thril to its wakening spell. Nor fears, with a whole broad world between. The cankering rust; but go, we have hope to bear. And parted whose partings will be o'er—

And parted whose partings will be o'er—

To the prospering breath of the unseen given,

Steered only by eyes that are fixed on heaven.

Peace to thee! O wanderer, God's blessing be with thee still And ours, dear Houqua. Farewell, farewell.

At Hongkong Mrs. Carpenter and Mrs. Wardner remained some time while Mr. Carpenter and Mr. Wardner went farther north to select a place in which to locate the new mission. After weary waiting, days of uncertainty and anxiety for the absent ones, the summons came, and on July 7 the ladies again embarked and after a perilous voyage in which they encountered a fierce typhoon, the ship being driven over high bridges from three to five feet wide, and no rails on either side; on along the steep banks where a single misstep would be sure to give us a good ducking if not entirely drowning us, through cotton fields and rice fields, half the time they were covered over by warping bars, washing tubs, etc., scenes which no civilized horse would think of without taking fright. Away we go over ditches and pounded bricks... we should say the horses are made for the roads, for they can adapt themselves to them. And we are glad it is so, for we find great benefit from this new exercise.

In a letter dated January 6, 1858, after Mr. and Mrs. Wardner returned to his country, Mrs. Carpenter refers to the "strange loneliness of our late life. No doubt this discipline has been a healthful one, although, like most medicines, unpalatable; but be we thankful; so let us be thankful for all. Indeed we have been ample and happy, and truly feel that the last two years of our missionary life have been our best. It has seemed as if our kind heavenly Father had stopped to regard us with special favor in our lonely pursuit. Yes, and we do rejoice, while we feel ourselves more and more drawn to the people of our adoption. The Lord has done great things for us, whereof we are glad. Of their first daughter, she writes: "Never can we forget her baptismal season, her calm, sweet manner in passing through a rite which she had never seen administered. She rose from the water with the same unruffled face. She was named Anna at her request, and soon after her baptism we commenced having female prayer meetings. At our first interview, while still kneeling, her (future) daughter, a girl fourteen years old, broke out in prayer, and on her, Have you also learned to pray? How is it that you unite with us? Don't you worship idols? Without replyng to my questions, she lifted up her hands, and raising her eyes upward said, 'The Savior Jesus is my
Lord. After her baptism she was named Lydia, having like her mother no Chinese name.*

In February, 1856, Mr. and Mrs. Wardner returned to America, and Mrs. Carpenter was left the sole representative woman of the denomination in China. On January 5, 1857, she writes: "This is the tenth anniversary of our sailing from New York—a long, weary time. What has it brought to us? What have we done for the heathen?" In a letter to a sister she wrote: "Tell mother, a few nights since, I was awakened from a sound sleep by something like her voice calling me, as she used to, when a child. Not audibly, perhaps, but still it was like her living voice, in every day life, and I could not sleep for a long time for constantly dwelling upon the well-known sound. It was as if she was in the lonely deep, yes, afar, from our dear home. But still she told to the silent, and I heard her voice, and I knew she was a wakened from a sound sleep, and it was as if she was in the lonely deep, yes, afar, from our dear home."

Mrs. Carpenter's health began to give way, and on September 25, 1858, she, with her husband, embarked for the debilitating climate of Shanghai, Mrs. Carpenter and her two little girls already mentioned, and also their tailor, Chau Chung-lau, a Chinese convert. During the voyage she wrote: "Sabbath afar on the lonely deep, yes, afar from our dear little flock, and we can only in spirit attendant to enjoy Sabbath communion with them. Yet we feel that duty has taken us from them, and the more so as we realize more and more how much these poor scattered tabernacles needed a recruit. But are these hopes to be realized to us and are we indeed leaving China to return no more again?"

Again she writes: "Oh, that will be joy-ful when we arrive at home! I now feel that we need new strength to fit us for the temptations incident to a mixing with the world again."

After a hundred days of sailing they landed in England on March 6, 1859.

*An officers' restaurant has been opened at the American Army Headquarters, in London, by the American Red Cross, and has been placed in charge of a committee of American and English women.—Red Cross Bulletin.

**THE SABBATH RECORDER**

**PANGOENGSEN**

**MARIE JANsz**

[This report concerning the work that is being done in Java by Marie Janisz and others did not reach America in time to be printed in the annual report.] Recounts a definite knowledge of the location of these two Seventh Day Baptist missions. A study of the map in connection with the report will add to our interest in this work. We are expecting that Mr. Theodore G. Davis will visit those two missions early in 1858.

You can reach Pangoengsen or Gambong Waloh in two ways: coming from Batavia (Weltwreden), you can go along the north via Tjirebon, or along the south via Jogia, and in the same way coming from Soerabaja. Sometimes the boats stop at Batavia, and sometimes at Soerabaja. From Jogia you can go via Magelang to Temangoeng. This is the place where I had a committee, a church and a school for girls. During the voyage she wrote: "Sabbath afar on the lonely deep, yes, afar from our dear little flock, and we can only in spirit attend to enjoy Sabbath communion with them. Yet we feel that duty has taken us from them, and the more so as we realize more and more how much these poor scattered tabernacles needed a recruit. But are these hopes to be realized to us or are we indeed leaving China to return no more again?"

"Again she writes: "Oh, that will be joy-ful when we arrive at home! I now feel that we need new strength to fit us for the temptations incident to a mixing with the world again."

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*(To be continued)*
AN EXPLANATION

It was with considerable satisfaction that early in May of the present year the editor of the Young People’s department received the assurance from Rev. T. L. M. Spencer, of Georgetown, British Guiana, South America, that he would write the Christian Endeavor topic material for the fourth quarter. So that when the time arrived that the copy was due, but failed to appear, it was with a good deal of disappointment that other material had to be substituted at the last moment. But Brother Spencer had done his part. He had carefully prepared the material for the month of October and mailed it early enough so that under normal conditions it would have come to hand in time. But these are war times, and no doubt the delay was due to the congested condition of transportation in general. The editor of the department regrets that the Endeavorers should thus be deprived of Brother Spencer’s interesting thoughts on the topics from week to week.

THE CROSS IN LATIN AMERICA

REV. T. L. M. SPENCER

Christian Endeavor Topic for Sabbath Day, October 26, 1919

DAILY READINGS


Latin America is a vast territory with great opportunities for missionary work. The power of the Cross has reached the lives of many, but yet there are great walls of ignorance and superstition to be demolished.

Roman Catholicism, the prevailing religion, has failed to give the uplift to the people. Many Evangelical societies are at work in the republics, and the Holy Spirit is breaking up the stony places.

Argentina, the second largest republic of South America, has an area of 2,000,000 square miles, a territory twelve times larger than Great Britain, and five times as large as France, with a population of about seven million. Freedom of religious worship is permitted, but Roman Catholicism is the religion of the state. Of the Romanism of Latin America a writer says: “We find here the very lowest and most degraded form of Romanism that can be conceived. Some European and American Roman Catholics who go there will not recognize it as their religion, but prefer to attend the Protestant churches.”

Peru was once a country of intolerance to Protestantism but since 1914 religious freedom is permitted.

In Bolivia and Peru there are at least three and a half million Quicha Indians and upwards of a million half-casts who speak the Quicha language. Missions are working great changes among the people. The British and Foreign Bible Society and the American Bible Society have done translations of certain books of the New Testament in their own language.

In Latin America the people look to their spiritual leaders for example and when this is bad they turn away in disgust from religion. This condition has led many to drift into skepticism. There is work for earnest soldiers of the Cross in this field.

Seventh Day Baptists have a definite work in the “neglected Continent” at Georgetown, British Guiana. Five years ago a little mission church was organized and nearly four years ago a little missionary paper, the Gospel Herald, was first published. There is a great work before us in the field. A church building is needed. The missionary is pleading for help. What can you do, dear Endeavorers, to assist in this needy field? The doors of opportunity are thrown open. Shall you not do your best to hold up the hand of your missionary?

A CLUSTER OF QUOTATIONS

We will spoil our chance to help in the social reorganization of the Mexicans unless we understand that what they want is to make the best kind of Mexicans and not a poor imitation of New York or Kansas.—Mary Austin.

There are about a hundred Christian Endeavor societies in Brazil doing good work in connection with the churches. Dr. F. E. Clark.

The failure of the Huguenot Protestants through treachery to get a foothold in Brazil determined the religious destiny of that country for at least three centuries. Our acts today may be equally important.—Dr. Tucker.

QUESTIONS

What work is my church doing in Latin America?

What claims has a missionary work in Latin America upon us?

WEAK POINTS

[The following article was prepared by Rev. T. L. M. Spencer in his treatment of the Christian Endeavor topic, “Weak Points in Our Society to be Strengthened,” for Sabbath Day, October 12. Even though his copy did not arrive in time for use in connection with the topic, the weak points, five in number, are well worth one reading as so many at another time. So far as appears, it appears at this time.—Ed. Y. P. W.]

The life of the Christian Endeavor society depends on the interest the officers and members manifest in it. The officers should make plans for its success and also strengthen its weak points. Many societies have been strengthened because the weak points were not discovered and strengthened.

Some of the weak points that ruin a society are these:

1. Lack of study of the topic. Often members come to the Christian Endeavor meeting with the excuse “I have not had time to prepare.” This causes the interest to wane and spoils a meeting which might have been full of enjoyment and enthusiasm. When members can participate freely in the topic, visitors are encouraged to become members and the spiritual thermometer rises. This weak point can be strengthened by members devoting a little spare time to the study of the topic.

2. Irregular attendance. Many societies are greatly embarrassed in their usefulness by this weak point. It is most discouraging to the leader of the meeting to find members regularly absent. It ruins his zeal and weakens the influence of the society.

3. The lack of proper leadership. Proper leadership is essential to success in any enterprise. Without this, ruin is inevitable. The activities of the church of God call also for proper leadership. The Christian Endeavor society can never accomplish any good work without a proper leader who can and will do his work. He should know how to plan and work his plan. He should be able to set the members to work and prepare programs for the meetings that would make them interesting. To strengthen this weak point an experienced Endeavorer should be chosen.

4. Worldliness. This is a weak point that creeps into the society and ruins it. It commences by members first absenteeing themselves from the meeting to attend some social and gradually the love of pleasure takes possession of them and kills their interest and enthusiasm for the society. Many useful lives are ruined for this weak point. Lives that should have developed into efficient workers for the cause of God have drifted out on the tide of worldliness and then severed their ties with the Christian society.

This weak point can be strengthened by prayer and earnest work for those who are drifting away. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John 2:15-16).

5. Lack of consecration. Many would be able to accomplish good work in the Christian Endeavor society if they were consecrated to do God’s will. In many instances young people join the society without deep consideration on its object and never make any great progress in usefulness. The life is not given up to God This weak point can be strengthened by the help and encouragement of the leader. Endeavorers can do a great work when consecrated.
YOUNG PEOPLE'S RALLY AT
VERONA, N. Y.

ZILLA M. THAYER

The idea of holding a Christian Endeavor rally originated with the pastors at the close of the New Jersey Central Association. Through the efforts of Pastors Simpson and the associated young people, plans were made to produce such an event. Each society was to furnish special music, an essay for some topic relating to young people's work, and a speaker for the missionary speaking contest. Pastor Simpson was to be leader of the music, Rev. J. H. Harley, leader of devotions, Rev. Jesse Hutchins, to report young people's work at Conference, and Rev. Clyde Ehret, to deliver an address.

Because of school and the Government's request for conserving gasoline, many were unable to attend. However, on September 15, we were glad to welcome four young people from DeRuyter, exclusive of Pastor Hurley, four delegates from Brookfield, including Pastor Hutchins, together with Mr. and Mrs. Allie Burdick and daughter Tina, of Alfred Station.


Between the hours of four and six, a "denominational" social was enjoyed, at the parsonage. No two from the same society were to walk together to the parsonage. Couples were formed by getting pastors and churches together, for a denominational spell-down. The pastor's family had arranged a photographic display of our pastors and leaders given to the one having the greatest number correct. Each society originated a certain stunt, in a given time, Brookfield's being a Christian Endeavor song, DeRuyter's a "catch," and Verona's a literary program (7) composed of a declamation from mother goose, a "story," and a Christian Endeavor song. The young people then adjourned to the church, where an appetizing supper was served in the basement, to about seventy people.

The evening session opened with the Young People's Rally Song, recently published in the Recorder, Scripture was read by Edna Van Horn, Mrs. Marion Howard Hargis, Elven H. Clark, Clark Siedhoff; recording secretary, Miss Ethlyn Davis; corresponding secretary, Mrs. Ruby C. Balcock; treasurer (note this), David M. Bottoms. All of the above can be reached at Battle Creek.

The Intermediate superintendent is Mrs. Cora Ogden, of Salem, W. Va. The Junior superintendent is Mrs. W. D. Burdick, of Dunellen, N. J. Rev. R. R. Thorngate, of Salemville, Pa., still holds his big interest in our efforts by consenting to remain in the editor's chair and boost the Young People's department. Dr. William Lins, address of the day, represents us as a trustee on the board of the United Society.

Our board is still to have the counsel and co-operating interest of the following associations, secretary: Eastern, Miss Edna Burdick, of Battle Creek; central, Miss Zilla Thayer, of Battle Creek; Western, Miss Mabel E. Jordan, Niles, N. Y.; Western, Miss Marjorie Burdick, Milton, Wis. (society in churches east of Mississippi River); Miss Marcia Rood, North Loup, Neb. (those west of the Mississippi); Southeastern, Miss Frankie Lowther, Salem, W. Va.; Southwestern, Miss Neta Scouen, Fouke, Ark.; Pacific Coast, Miss Zilla Thayer, of Battle Creek; Miss Ethlyn Davis, of Dunellen, N. J. The next annual meeting is to be held at Alma, Cal.

Later on we shall give you the names of the superintendents of the various departments who are all active interest workers in our denomination. We shall endeavor to put and keep before you the aims and plans of the board. I have not at hand the budget nor the formulated goal for this year. As soon as we can secure them they will be put in print. One thing please, give us, as a real service, prompt replies. Don't try to give us the hackneyed excuse that you were too busy. So, too, we are busy, extremely busy. But we consented to give a little, or more time out of a crowded life to promote practical Christianity among our young people. Every one of the board is pushed to the limit, yet we are sure we are going to find real joy in our service for Christ and the Church.

The call is sounded; the game is begun; we are in it to win. As a unit let us courageously, unitedly, faithfully pray, plan, push, and make this the victory year in Christian Endeavor.

Faithfully yours.

HENRY N. JORDAN,
President.

The Sanitarium,
Battle Creek, Mich.

A CHALLENGE TO AMERICAN WOMEN

T. T. F. PUBLICITY REPRESENTATIVE

"Women of the United States are not doing all they can in the matter of using cereal substitutes, judging from my observations and reports that come to me from over the country," says Ida C. B. Allen, national author for the United States, representing the Federal Food Administration, now on a speaking tour. "From points as widely separated as Michigan and Vermont I learn that flours of grains other than wheat are being fed to chickens or hogs and not baked into bread as Mr. Hoover contemplates. If you cannot make good bread with the substitutes you owe it to yourself, your country and our Allies to buy your bread, for the baker must use the substitutes which are now on a speaking tour. "As a wife, a mother, an American woman, I speak to you. Don't plead milk is higher, the cost of men's wages is higher, the cost of everything is higher, but it is not as high as the composition of the substitute you owe. You are doing something wrong if you use substitutes for bread. Let us do the right thing, let us do the patriotic thing, and let us stay in our own country and do our full part."

With this in mind, Ida C. B. Allen sent this appeal to our readers:

"Women of the United States: You have reports of cloes Later on we shall show the figures of the United States. We shall have the appalling figure of 500 millions of pounds of flour wasted, enough to supply bread to an army of 25,000,000 men for almost a year. This waste operates to increase the cost of mill feeds, which is one of the most important items in the price of our bread. Let us do better. Let us take the challenge of Mrs. Hoover and Mrs. Allen. Let us do the right thing and stay in our own country and do our full part."
THE FAR LOOK, OR "KON OF SALEM"

CHAPTER XI

A STHE school days passed the students became quite well acquainted with each other. There had been several social events that brought them together, and the most of them began to feel like one family. In some of the games of the faculty joined, and Freshmen up to Seniors, had a comradeship that would shame many a college fraternity. There was no disunity between classes, and their rivalry was seen only in an athletic game of ball or debating contest.

Kan had returned from home and he kept his parents well informed as to all that transpired at Salem. He was regular in attendance at church, and was an active member of the Y. M. C. A. as well as the Christian Endeavor Society. Once he had gone home with his roommate to spend Sabbath and Sunday and had listened to Don’s father on Sunday morning and evening, returning to Salem on the early train Monday morning. It was while at church at Clarksburg that he was introduced to Evelyn Troy and her mother, for not as yet had he had opportunity in College to have met them.

"Well, where is the harm in the thing itself," asked the student.

"That is a very good question. We believe it a vital matter, for I am not informed, though I am a professed disciple of Christ, given the Holy Spirit. If we have to look into the question, how do you think that keeping the Seventh Day, as our Lord taught, is anything but a matter of vital importance? It is so decisive of vital issues."

"But let me ask you this: are you and your people interested in the break of nature...?"

"Then, I ask you this: are you and your people interested in the break of nature...?"

"But, I say unto you, that keen attention to any of those questions is not made prominent."

"Why, as a matter of fact, I don't know what to say about that..."
"Recreation! Give me the definition of recreation. After you have danced two hours or four, do you feel, re-created, refreshed? What is the result of headlight the next morning? How many young men feel the next day? How many are able to do better study right after such "recreation"? Is it a benefit of recreation. This insolent freedom does not permit them to cool, is allowed in public 'society' gatherings, and yet I am convinced that young men, like all other people, do not react to these immoral contacts, and are ashamed of themselves when they get home. Of course, I talk of 'society' they have to keep up, and allow, dancing as a period of recreation or in any way seem to condone it among students in the city. Given him a chance to fulfill his natural inclinations and humanly and saving as the farthest thing from my expectations, and the best supporters of many legitimate and socially correct and socially safe habits and leisure activities approved by men and women of real worth."

This ended the dance question among students that year.

Kön's Freshman year came to an end and though he had not planned to go home the first chance, he could not stand it any longer, and set without writing that he was coming home the day after school closed. While teaching, Leonardville in the town that had six or seven large meetings, where he knew that his father and mother would be, Kon had commenced and great was the surprise as he walked in the room with his seat with his parents. Of course there could be no demonstration at home, the forbidden religious service save handshaking, but at the close there was a general greeting from all.

Passing the question Kon's father asked if his truck was there.

"No, I thought I could do without a truck for this trip; just packed what I could into my grip. My! but it is good to be home once more.

"Are you both well and how is grandma? How are the horses and the stock and the plan for the summer's work?" he eagerly asked.

"Everything is coming along. However, I felt sure you would be and have been happy during the week. Reckoned you'd not even wait for the end of the semester," said his father.

"Grandpa, what do you think of the supper that Sahbath evening and every once in a while you connect with Salem appropriate for Sahbath conversation and the spirit of animation.

"One year of college life cannot be described, at times it seemed long to us off here on the farm. Yet we found some things that were not even interesting but seemed to me to have made your lycemey work more prominent than necessary."

"That is as good or better than anyone single study, grandma. It does not however interfere with his schooling. The President Lilford said that lycemey work in college is of the first importance. It trains the student in parliamentary rules, familiarizes him with doing his part in pub-
CHILDREN’S PAGE

THE TRAVELS OF THE LITTLE TOY SOLDIER
CAROLYN SHERWIN BAILEY

He was the largest and the best dressed and the bravest looking of all the toy soldiers in the toy shop. Some of the toy soldiers were made of paper and these tore easily if they even tried to drill. Some of the toy soldiers were made of tin and these bent if they had an encounter. But this toy soldier, who stood head and shoulders above the others, was made of wood. He had once been part of a great pine tree that stood in the forest, and his heart was as brave and true as the heart of the tree.

His trousers were painted green with yellow stripes and his jacket was painted with gold buttons. He wore a painted blue cap upon the side of his head with a band that went under his chin, and he carried a wooden gun in one arm. He could stand alone, for his wooden legs were glued to a block of wood, and his eyes were black and shining and his mouth was painted in a smile.

When the Toy Soldier went from the toy shop to live in Gregory’s house the little boy thought that he had never seen such a fine soldier in his life. He made him captain of all the soldiers, ninepins and guard scrap basket. He made him a fine soldier in his life. He made him captain of all the soldiers, ninepins and guard scrap basket.

"Then, one day, James, coward, who lived next door, and so time," his father said.

"Yes, he’s mine," Gregory said.

"May I play with him?" James asked.

"No, I said he was my Toy Soldier," Gregory said.

"Then I’ll take him," James said.

"I won’t let you," Gregory said.

Then the two little boys began pulling the Toy Soldier to see which could get him away from the other, and the Toy Soldier did not like it at all. He was fond of a good battle, but not of a quarrel. He decided that he would not stay in a house where there was a quarrelsome boy, and so he tumbled out of a window that was close by and fell, down to the street below.

The Toy Soldier had not lain long on the sidewalk when Harold passed by and picked him up.

"I wanted a Toy Soldier and here is the finest one I ever saw," Harold said, and he slipped the soldier inside his coat and started on, for he was going to school. The Toy Soldier lay close to Harold’s watch that was tick, tick, ticking the time away, but Harold loitered and at last he stopped to play a game of marbles with another little boy whom he met. "I don’t care if I am late for school," he said.

"Oh!" thought the Toy Soldier, and as the two little boys played he dropped out from under Harold’s coat and into the gutter. When Harold reached school, late, the Toy Soldier was gone.

Joe found the Toy Soldier in the gutter and ran home with him to his mother.

"I have a Toy Soldier!" he said.

"How brave he looks," said Joe’s mother.

All the rest of the day the Toy Soldier went about with Joe and listened to whatever he said and watched what he did.

"I can’t go to the grocer’s; I’m afraid of his dog."

"Can’t put in that nail. I am afraid that the hammer will slip and hit my finger." This was what the Toy Soldier heard. Then it was Joe’s bedtime and the Toy Soldier went upstairs with him to bed, but Joe cried all the way.

"I’m afraid of the dark!" he said.

When Joe was asleep the Toy Soldier slipped out of his hand and fell into a scrap basket. He knew very well that he couldn’t stay with a child who was a coward.

No one saw the Toy Soldier when the basket was emptied in the morning. He went with the scraps into a huge bag and then into a wagon, and then into a factory where men sorted the cloth to make it into paper. One of these men found the Toy Soldier and took him home to his little boy, who was lame and had to stay alone all day.

"Has it been a good day, John?" his father asked.

"Oh, yes!" laughed John as he hugged the Toy Soldier.

"You have my supper ready just in time," his father said watching the soup boiling in the shining pot on the stove.

"And I cleaned a little and set the table," John said.
JESUS REQUIRES CONFESSION AND LOYALTY

Text: If any man would come after me, let him deny himself, and take up his cross, and follow me. Mark 8:34.

We are in danger of supposing that this saying of Jesus was quite applicable to his disciples, but is not applicable to us. It does not surprise us that Peter was required to deny himself, take up his cross and follow Jesus, but we feel that it is too much to expect of Smith and Jones today.

But this is one of God's timeless truths. It is independent of century, place or circumstance. It is elemental and eternal. It is not true because Jesus said it; he said it because he had discovered that it was true. If any man will come after me. Where was he going? Not merely to Jerusalem to be the feast of the Passover. Millions were preparing for that, and the one who had no thought of the goal of life at which he aimed. He was going to complete self-realization, to moral wholeness, to perfect spiritual manhood, to the largest and fullest life, peace and blessedness, and at the same time to the greatest usefulness and service.

If we should undertake to state the laws that underlie this saying we should write something like this:

1. Spiritual life and blessedness are attained by putting one's lower self, his appetites and carnal desires, in the background, and his higher self, his appreciation of truth, duty and altruism, in the foreground.

Each of us is conscious of his own dual motives. One set impel him toward selfishness, brutality, baseness. They must be suppressed. The other set drive him toward high duty, unwarded service and noble sacrifice. These are the godlike, the godlike. He should be developed and encouraged. It is for us as rational beings, who aim at the best in character, to resolutely adopt them and follow their leadings. The godlike must be given the right of way.

In this sense Jesus desired Jesus to the sacrifice of himself in Jerusalem, while the old selfishness found voice in Simon Peter's, 'Be it far from thee, Lord.' Such a suggestion from even a friend and disciple was satanic.

2. Spiritual wholeness is attained by putting one's selfish interests, pleasure, safety, life, in the background, and the interests of others in the foreground.

Nature has been leading all her creatures along that path which opens at last to spiritual life, and the nearer they have approached that goal the higher they are in the scale. The lowest forms, even the amoeba or the slipper animalcule, are not wholly independent of their neighbors. Nature requires that before they can reproduce they must associate with the neighbor and lose their identity for the larger interests of their offspring. Not to do so it to die.

The coral polyp shares all it gets of nourishment and sustenance with the whole colony. Its vital fluids flow into neighbor and cell till the individual self is lost in the life of the mud-wasp fills her storehouse with paralyzed spiders for her young which she never sees. Still higher, the bird not only denies herself food in order that she may feed her young, but herons have been known to carry live fishes to the wilderness to feed a blind member of the flock. The sentinel crown subordinates his own interests to the safety of the flock while they feed. Still higher, but we do not need to mention them here, when attacked arrange themselves in a circle, with the cows and calves in the center, the other of safety, and the bulls on the circumference, the place of danger. Still higher, humanity has not only here and there the developing of the godlike, but countless millions of obscure heroes who as parents, deny themselves luxuries and comforts in order to educate their own children, and still more millions who live in poverty in order that they may endow educational institutions for training youth as yet unborn, and send missionaries to lands where inhabitants they have never seen.

The nobler the man the larger his sacrifice, and the wider the circle for whom he makes it. A savage still make sacrifice for his wife and children, for his clan, a tribesman for his tribe, a patriot for his country, but only a Christ or a Christian for his enemy.

3. Take up your cross. The third law would read: Spiritual wholeness is attained.
not by shirking duty and dodging difficulties, but by meeting, accepting and bearing them. To Jesus this meant at that time suffering the death on the instrument of Roman execution, but it means generally enduring the evils incident to our duty, work or life.

There are four attitudes one may take towards crosses.

1. He may curse them. Many a man wastes so much time and energy in complaining at his hard luck, his difficulties, obstacles, misfortunes and troubles that he has not enough left to master them. He becomes a chronic whiner, a pessimist.

2. He may try to dodge them. But every road in life is full of difficulties and obstacles that one who tries to dodge them all never gets anywhere. Some people think they have said the last word when they tell us that there are difficulties ahead. But no worthy man ever turned back on a right road because of difficulties. The road to character and worth is through difficulties and over obstructions. If one could find a way free from hindrances he would be foolish to take it, because he would never call out the best in him, the dormant possibilities would never be realized. The man who should succeed in dodging all hard work, difficulties and obstacles would succeed only in producing something less than zero. He would be a minus quantity when the process was complete.

3. He may lie down on his crosses and cling to them. He may make a fetish of them, fashion images of them in gold, set them on diamonds and wear them as charms about the neck, set them upon the tops of church spires, carve them in marble or weave them of flowers for cemeteries. That is the thought in a popular picture that represents a shipwrecked girl cast upon a rock and clinging to a cross. It has been set to music in a favorite hymn, one of whose verses runs, "Simply to thy cross I cling." While on our difficulties or grow sentimental about them, he may lie down on his crosses and be apt to bring Peter and Magdalene into a dear companionship and sympathy, and, unless he has changed since he went away, he would redound to the Father's confidence and fellowship through his worship.

4. He may take them up, lay them upon his shoulder and march away with them, the master of them. No man ever met a difficulty and mastered it that he was not stronger than he had been. North American Indians had a saying that the strength of the dead man's arm entered the arm of his slayer. A cross successfully borne is transformed into a glory. Soon after the Confederate war a Southern lady, a member of one of the aristocratic families of Kentucky, whose father and brothers had fought on the Confederate side, felt that she should open a school for negroes. At once her cross of social ostracism stood in her path. Her family pleaded with her to give up the idea. They threatened to disown her. But she took up the cross, opened the school and today she is probably the best loved woman in the Southern States. Those who opposed now applaud. She holds the highest office in the gift of the women of a great Christian communion.

What is your cross? Hard, perservering work, when the flesh calls for ease? Dread of criticism, fear of what people will say about you if you attempt to actualize your ideal? Shrinking from notoriety? Fear that you will fail and be laughed at? Fear that you will be misunderstood and your good motives impugned if you undertake to right wrongs? What stands between you and a life of real growth? What hinders your progress? What is your cross? Take it up and bear it away. Do not suffer it to stop you or to deflect you in the way to life. Oh, the stirrings in us at our best moments, the glimpses and intimations of what we may be if we do our best! Oh, the sadness of the spectacle of so many of us creeping in life's timid, petty pace to our graves, having realized so little of the divine possibilities in us, having stifled the voice of God which has struggled in our souls for expression!

"If any man." He was speaking of you and me. Do not let us lie down on our crosses, cling to our difficulties or grow sentimental about them. Do not suffer it to stop you or to deflect you in the way to life. Oh, the stirrings in us at our best moments, the glimpses and intimations of what we may be if we do our best! Oh, the sadness of the spectacle of so many of us creeping in life's timid, petty pace to our graves, having realized so little of the divine possibilities in us, having stifled the voice of God which has struggled in our souls for expression!

NEVER IS ONE WORTHY TO MARRIAGE UNTIL HE HAS GROWN A MAN, SAYS A WISE OLD FATHER.
DEATHS

BEE—Mrs. Emily Virginia Bee was born at Rockford, near Lost Creek, Ill., January 21, 1845, and died at Lost Creek, September 15, 1918, aged 73 years and 6 months.

BEE was the youngest of the fourteen children of Isaac Swisher. Her mother was born during George Washington's administration, in 1795, and the statement was quite true. If she had read the paper before the new Quarter was printed she would probably have noticed that what was really true in June would sound untrue in October. So if you will kindly take your pen and write just over that first line. “For six months from January 1, 1918, to June 30, 1918,” I think it will read truthfully.

Please forgive the mistake.

Your friend,

Mrs. T. J. Van Horn.

Gentry, Ark., Oct. 6, 1918.

Sabbath School: Lesson IV—October 26, 1918

ISAAC AND REBEKAH. GEN. 24.

Golden Text.—“Let not kindness and truth forsake thee: So shalt thou find favor and good understanding in the sight of God and man.”

Prov. 3: 3-4.

DAILY READINGS


Oct. 22—Eph. 5: 22-33. Duty of Husbands and Wives

Oct. 23—1 Cor. 7: 10-17. Divine Regulation of Marriage


(For Lesson Notes see Helping Hand)

It is commonly known that moths very much dislike the odor of ink in old newspapers. Several thicknesses of old newspapers firmly glued together may be made into the form of a bag and the garment placed inside. After the ends and all joints are firmly sealed with glue, the bag is absolutely moth and dust proof, and your protection against moths has cost practically nothing.—Uncle Sam.

Whatever makes men good Christians, makes them good citizens.—Daniel Webster.
THE SABBATH RECORDER

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SPECIAL NOTICES

Contributions to the work of Miss Marie Janus in Java will be gladly received and are solicited quarterly by the American Sabbath Union at 904 W. Madison St., Chicago, Ill. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yorkville Room, 3rd floor of Y. M. C. A. Building, 334 Montague St., Syracuse, N. Y., at 3 p. m. Weekly prayer meeting at 8 o'clock in the Boarding School church on the 3rd floor of the Boarding School church at 4 p. m. Weekly prayer meeting at 8 o'clock on Friday evening at the home of the pastor. The Brooklyn section of the church holds regular preaching services each Sabbath in the Unity Temple, E. 54th St. and Madison Ave. The School and Institute are always open for the time being. All communications for publication should be addressed to the Brooklyn Section of The Sabbath Recorder. Advertising rates furnished on request.

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For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash in advance with copies to accompany each advertisement.

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THE SABBATH VISITOR

New Jersey's victories for local prohibition, so commendably won this year under her new law, have been lost by a court decision nullifying such elections because no voting opportunity was afforded to soldiers.

—National Advocate.

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The church that can meet the demands of this
new day must be the church of ministry in the
name of Christ. Seventh Day Baptists, seeing
the wider field and hearing the world call must,
as loyal observers of the Sabbath, co-operate with all
followers of Jesus in serving the world. And if
the Sabbath is needed to prepare the church for its
world task, and to provide the weekly mountain-
top experience of transfiguration that will keep it
fit, then Sabbath-keeping Christians have a twofold
duty. They must keep this matter before the churches
of other faiths with whom they co-operate in Chris-
tian service; and they must demonstrate by their con-
secrated devotion to the larger service the spir-
itual value of the Sabbath. We do well to remem-
ber that the Pharisees were Sabbath-keepers, and
to avoid their narrowness in the conception and
use of the day. Rather let us follow Jesus in a world
service for which the Sabbath can better fit us.

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Rev. Ahva J. C. Bond