Six Billion Dollars

Required for the
Fourth Liberty Loan

Four Million Men
in France or about to go

This is at the Rate of
Fifteen Hundred Dollars
Per Man "Over There"

Are You Fighting or Have You
Bought Bonds to the
UTMOST

If you send some of these Bonds to
The American Sabbath Tract Society,
they will be held until the close of the
war for the Denominational Building

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
consecrated 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.

—Rev. Ahva J. C. Bond.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at Battle Creek, Mich., 1919.
President—Rev. William L. Burbidge, Alfred, N. Y.,
Recording Secretary—Prof. J. Nelson Norwood, Sec.
Assistant, N. Y.; Rev. Edwin Shaw, Plaistow, N. H.
Corresponding Secretary—Rev. Edwin Shaw, Plaistow, N. H.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plaistow, N. H.,
Recording Secretary—Rev. William L. Burbidge, Plaistow, N. H.,
Treasurer—W. C. Hubbard, Plaistow, N. H.
Gifts for all Denominational Societies solicited.
Promises of all payments requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Established 1894)
President—Corliss F. Randolph, Newark, N. J.,
Recording Secretary—A. F. Randolph, Plaistow, N. H.,
Assistant Recording Secretary—A. F. Randolph, Plaistow, N. H.,
Corresponding Secretary—Rev. Edwin Shaw, Plaistow, N. H.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle James, Jamestown, N. Y.
Treasurer—W. H. Greenman, Milton Junction, N. Y.
Assistant Secretary—Asa Hubbard, Milton, N. Y.
Secretary—Rev. W. Y. Robinson, Milton, N. Y.
Stated meetings are held on the third First Day of every month, at 2 o'clock, in the First Day School, Oconomowoc, Wis.

BOARD OF FINANCE
President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Rev. Albert S. Eaton, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD
President—Rev. Edgar D. Van Horn, Milton Junction, Wis.
Recording Secretary—Miss Beatrice Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Mary Jane Burbidge, Millin, Wis.
Treasurer—Wm. Y. Robinson, Milton, N. Y.
Secretary—Miss Carrie Nelson, Trustee of United Society—Rev. William L. Burbidge, Alfred, N. Y.
Editor of Young People's Department—B. W. West, Campbell, N. Y.
Junior Superintendent—Mrs. W. B. Burbidge, Milton, N. Y.
Intermediate Superintendent—Carroll B. West, Campbells, N. Y.
Assistant Superintendent—Mrs. C. Hubbard, Milton, N. Y.

FIELD SECRETARIES

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT
President—Mrs. Ira B. Randol, Wessely, R. I.,
Recording Secretary—Mrs. Frank Hill, Ashaway, R. I.
Custodian—Mrs. Edwin Shaw, Plaistow, N. H.
Secretary—Southwestern Association—Mrs. J. R. Miller, Hammond, La.
Secretary—Northwestern Association—Miss Phoebe S. Con, Walling, Wis.
Secretary—Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. A. E. Whitford, Milton, Wis.
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Assistant Secretary—Mrs. E. H. Clees, Milton, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Plaistow, N. H.
SECRETARIES:
American Baptist Home Missionary Society—Mrs. C. Hubbard, Milton, Wis.
Baptist General Convention—Mrs. L. L. Babcock, Babbit Creek, Mich.
Baptist General Analyst—Miss Edith Davis, Dunellen, N. J.
Baptist General Association—Miss Lucy A. Wells, Dunellen, N. J.
Baptist General Association—Mrs. C. Hubbard, Milton, Wis.
Baptist General Association—Mrs. C. Hubbard, Milton, Wis.
Baptist General Association—Mrs. N. J. Miller, Hammond, La.
Baptist General Association—Miss Phoebe S. Con, Walling, Wis.
Baptist General Association—Mrs. N. O. Moore, Riverside, Cal.
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THE SEVENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.
For the joint benefit of Salem, Milton, and Alfred.
The Seventh Day Baptist Education Society solicits gifts and bequests.

The Sabbath Recorder

Bead because of the unprecedented transportation conditions, and the shortage of help in the publication offices, the Sabbath Recorder will be mailed, to subscribers, as soon as possible, and in reaching the subscriber. If your copy of the Sabbath Recorder does not reach you at 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.

Among a Right-thinking People

Sixteen Reasons why our churches should do more to place the Sabbath Recorder in every Seventh Day Baptist home, and there are just as many reasons why the members of every such home should be regular readers of this paper. These reasons need only to be stated in order to be appreciated, for there are reasons and more to every cause: (1) When the Recorder is received into every home and read by the members of the family, it connects home with our denominational life as nothing else can. If it is not welcomed to the home, then it is something that can take its place as a supporter and co-operative force in all our organized work. (2) It is a most important factor in the matter of denominational unity as regards all our missionary interests. How can our families and churches keep informed as to the needs of our various mission fields without the denominational paper? (3) Who can tell how much our church is able to help the Sabbath Recorder, for its very existence? It has always been a tower of strength in the support of our colleges, and these would suffer untold loss if the denominational paper should cease to exist. (4) As a people we are probably more indebted to the Sabbath Recorder for what we are today than to any other human agency.

We need not enumerate farther, for many readers will certainly think of the benefit the Recorder has brought to their homes, by way of spiritual food and comfort, inspiration and uplift of soul, help for pastors, and Sabbath reading for scattered families, for shut-ins and for pastorless churches.

It would seem that, if the members of our churches love the things for which Seventh Day Baptists stand, there would be a Sabbath Recorder drive all along the line, to place the paper in every home. It is a sad commentary on our loyalty when nearly or quite half the families in some churches have no Recorder, and when the other half do not seem to care enough about it to make systematic efforts to better matters.

The Ministry Succeeds

The prov.
The daylight of Christian common sense should illumine the whole question as to the true minister and his work. The ministerial office should not be regarded with any kind of superstition, as though there were a sort of magical power connected with it, or as though the minister had some dealing with the occult which gave him special prestige. A great and helpful service would be rendered to the ministry if public thinking would establish it firmly and durably in the realm of natural vocations essential to the highest welfare of the present world.

We have never approved the kind of thinking once prevalent among certain classes of Christians, but now, we are glad to say, fast dying out, that sets the minister apart as belonging to a peculiar class, a cult or sort of caste, which makes him different from people in general and gives him a special brand of holiness. This very thing has tended to make a chasm between the world's people and the ministers of the gospel. As for Seventh Day Baptist ministers, I know of one among them who does not prefer to be regarded as a Christian man among men.

Responsibility of Laymen The pastor may be devoted to his work, spiritual as to his inner life and practical as to his methods, and yet fail in his field of labor from lack of lay support. We do not speak here of financial support, important as that is, but we refer to support that comes from the inner loyalties of spirit on the part of his people. One of the most discouraging features of the religious life of the church today is the absence of hearty and thoroughly sympathetic relations—a real and genuine spiritual comradeship—between the pastor and the men of his church. The cold businesslike attitude of the laity which says as plainly as words can say it, "We pay the bills; you do the work," is killing many a church and robbing many a minister of the success to which his good qualities fairly entitle him.

The true pastor does not, as a rule, crave compliments or flattery. He does not desire ease or elegance in worldly surroundings. But he does long for, and greatly needs, the warm-hearted, personal friendship and co-operative sympathy of the men in his congregation.

There is a grand opportunity for the laymen of our churches right here. They can wonderfully increase the efficiency of their pastors by cultivating personal affection for them and by lovingly co-operating with them in their work. As a rule the pastor will do his part. We need have no fear about that. But he can not do all the work, and he can not go the whole distance in making friendships. There must be a mutual drawing together of pastor and people, if the work goes forward.

Starved Pastors Pastors may be Means Starved Churches starved in more senses than one. The starvation that comes from inadequate financial support goes farther than the merely physical hunger and humiliating poverty found in some parsonages. There is a soul hunger that must be satisfied in the pastor or the church is bound to suffer. Of the hunger for friendship and sympathetic co-operation we have already spoken. But we must not forget that many a failure to realize the full development of a minister's powers is due to his being starved for books and ideas. Weighed down by debt and crushed by the constant struggle to keep the wolf from his door, the pastor has no means with which to purchase the books and periodicals absolutely essential if he is to keep up with the times. The inevitable result from such a condition is a starved and deteriorated congregation.

There may be here and there a genius who can succeed in spite of poverty; but geniuses are few and far between, and the average man must have some equipment for mental improvement, especially in his earlier ministry, or he is doomed to a mediocre life, if not to absolute failure.

No church can expect the best results from the efforts of a minister who must battle against poverty until there is no courage or joy left in him. Unless God can bless downright stinginess, which comes very close to actual dishonesty in many cases, we must expect a curse to rest upon any church that "muzzles the ox that treadeth out the corn."

If good ministers are scarce and churches have to go pastorless, the fault does not lie entirely with the pulpit. Much of the blame rests on the pew, and matters can be no better until the pew ceases to starve the pulpit.

Related Conference Pictures A friend who attended the General Conference at Nortonville, Kan., placed in our hands several pictures caught in his kodak, but they did not reach us in time for the Conference editorials.

Nevertheless we have had prepared three cuts, chosen from the lot, which we give here. To many readers these pictures will recall the pleasant scenes and excellent meetings of those happy Conference days. That of the service flag presented by President Frank J. Hubbard, will bring to mind the scenes of that memorable night in which the enthusiasm of Conference reached its high-water mark.

The other two cuts, one picturing the back part of the tent and one end of the dining hall, and the other showing a great portion of the dining hall, can not fail to interest every one who enjoyed the meetings in the tent and the Nortonville hospitality in the hall. Passing from the dining hall through the large tent to the front, we found the church close at hand, ever open for rest and for the denominational exhibits. The Conference postoffice, too, was there. While life shall last memories of the Nortonville meetings will linger with those who were present, many of whom went away with renewed courage and brighter hopes for the future of our cause.

In the Darkness Of Deep Sorrow Within two or three days this week our hearts have been saddened by the news that heavy bereavements have come suddenly upon several families among Recorder readers.
The Journal-Telephone of Milton Junction, Wis., brought the sad news of the death of two sons of Dr. Lester C. Randolph, and wife, of Milton. Kenneth died of influenza at Cornell University where he had recently entered the Students' Army Corps, and Paul perished when the U. S. S. "Herman Frasch" went down on its way to France. The messages bringing the news reached Brother Randolph's home only a few hours apart.

A day or so before this reached us came the sad news of the death of Captain Arthur Cottrell, son of Rev. Ira Lee Cottrell, of Alfred University, had passed away.

Pursuant to correspondence from Herbert G. Whipple, the Treasurer was authorized to sign waiver of citation relating to the estate of Henrietta D. Babeock.

The Treasurer presented the report for the first quarter, duly audited, which was adopted.

By vote the Treasurer was authorized to borrow $20,000 to meet current bills.

Voted that the Treasurer be authorized to sign on behalf of the Board all citations, summons, or other process of the courts, including waiver of service, in order to facilitate their execution.

Voted that the Sabbath Recorder be referred to Secretary Shaw and Editor Gardiner for revision, and that this Society pay for such copies as they may recommend to be sent out free of expense to the recipients.

The Committee on Italian Mission reported the average attendance at New Era during September as 21 and New York 7, and 207 tracts distributed by Mr. Savaresi.

Report received and ordered placed on file.

This spirit of willingness to refrain from questionable amusements that tend to lead weaker brethren astray is commendable, and it might be cultivated with excellent results in many places outside the army camps.

Patriotism Through Conservation

This week we give on Children's Page one more of the stories furnished by our Government to promote patriotism among the children.

Ideals of thrift and conservation, if well implanted, will abide with the children and result in great future good. This may be one of the benefits coming to America from the war. The Government's message regarding the matter follows:

One of the greatest of the good impulses born of the present struggle is the ideal of thrift and conservation that it is bringing to the children of American homes. Without feeling the pinch of actual want, they are learning the useful game of making do with the little and the most of things. New values are being discovered, economy is no longer looked down upon, but is raised to the level of an art, and simple living is going to make healthier bodies and stronger minds for the children who will be the citizens of tomorrow's freedom.

Help the children, a story, to work out a plan of conservation that will fit their own lives. What will they do without, share, or put to a wider use in our crisis of today? The story of "The Birthday Cake" suggests food, and after the children have heard it, they may make their own application of the lesson in 'other home sacrifice.'

Our Weekly Sermon Brother Bond's Address

The address of Rev. Ahva J. C. Bond, delivered in the patriotic service at the General Conference, is given as the Weekly Sermon in this Recorder. It received hearty commendation from those who heard it, and the editor was urged to give it place in our paper as a timely and helpful message. The delay has been unavoidable.

The world now needs a great moral and spiritual movement carried through by men and women of faith and prayer. Everywhere Christians must come more fully under the guidance of the Holy Spirit that they may distribute his gifts and his principles to international affairs—World Alliance for International Friendship.
Voted that Secretary Shaw have permission to remove to his office in the Babcock Building all literature, maps and cases belonging to the Society in the pastor's study whenever all the expense incidental to the removal and reinstallation to be borne by the Society.

Secretary Shaw presented the following report, which was received and ordered placed on file.


The month of July and the first two weeks in August were largely spent in attending Board and other meetings in preparation of the Annual Reports of the two Societies for the General Conference, in correspondence connected with the work of the two Societies and the routine work of the office.

While in Rhode Island and Connecticut one Sabbath was spent with the people of the Second Wesserly Church at Bradford, where one sermon and a chalk-talk were given. Another Sabbath was spent with the church at Waterford, Conn., where two sermons and one chalk-talk were given, and a personal visit made to the home of the late brother, Rev. Andrew J. Potter, at Noank, Conn.

The last two weeks in August were given to the General Conference at Nortonville, Kan. Returning from Conference, a stop was made in West Virginia, and four days' session of the Secretary's station held with the church at Lost Creek, W. Va., were all attended; after which a visit was made at the Ritchie Church at Babcock Building, and at the Middle Island Church, situated between New Milton and Bancroft, W. Va.

A secretary, Miss Dorothy P. Hubbard, has been employed and is now on duty five days in the week at the office in the Babcock Building.

The traveling expenses for the three months, in visiting Rhode Island and Connecticut, in trips to New York City, in attending the General Conference and the Southeastern Association, with the side trips to Berea and New Milton, amount to $110.30, or $3.51 for each Board. There was at the office at the beginning of the quarter a supply of postage on hand sufficient for the expense for the quarter has been only $2.82; all of which is respectfully reported.

EDWIN SHAW.

Correspondence received from:

President Randolph, having appointed Secretary Shaw, Clarence W. Spicer and Frank J. Hubbard as the Committee on Nominations for the standing committees of the Board for the year, the committee presented the following report, which was adopted as follows:

Advisory Committee—Eade F. Randolph, Chairman, Amasa F. Randolph, Joseph A. Hubbard, Jesse G. Burdick, Franklin S. Wells, James L. Shaggs.

Supervisory Committee—John B. Cottrell, Chairman, Marcus L. Clawson, Clarence W. Spicer.

Committee on Italian Missions—Jesse G. Burdick, Chairman, Iesus F. Randolph, Irving A. Hunting.

Committee on Literature—William C. Hubbard, Chairman, Willard D. Burdick, Alexander V. Varis, James L. Shaggs, Jacob Bakker.

Joint Committee—Theodore L. Gardiner, Chairman, Henry M. Maxson, Orna S. Rogers, William M. Stillman, Frank J. Hubbard.

Committee on Sabbath School Publications—Edwin Shaw, Chairman, Harry W. Preston, George B. Shaw.

Committee on Files of Destructive Literature—Corliss F. Randolph, Chairman, Arthur J. Risbey.

Investment Committee—Frank J. Hubbard, Chairman, William M. Stillman, Henry M. Masson.

Auditing Committee—Charles P. Risbey, Chairman, Arthur J. Spicer, Otis B. Whitford.

Budget Committee—The Treasurer of the Society and the Chairmen of the standing committees.

The President of the Society and Board is by virtue of his office (ex officio) a member of all the standing committees.

Voted that we suspend the regular meeting of the Board for October 13, and that the Recording Secretary notify the members not present today of this action.

Minutes read and approved.

Board adjourned.

ARTHUR L. LITTSWORTH, Recording Secretary.

REPUBLIC AND PATRIOTISM
HOSEA W. ROOD

When the present war had come out in its fury—almost like a storm out of a clear sky, to use a well known expression—there was reason to believe that there would be no more war—the most of us were horrified. We asked how it could be so in this enlightened age of Christianity. Some went so far as to doubt the influence of the Christian religion upon humanity, and to ask if, after all, the Sermon on the Mount and the Golden Rule had not been a failure in leading mankind to the highest ideals. Many religious people, even leaders among them, did not feel able to answer directly the question. They said, that, as they were religiously bound to have faith in God, they hoped that good would in the end come out of this great struggle; that were it not for the best in some way God would not allow so terrible a conflict among nations—nominally, at least, Christian nations—to come to pass; that all we could do was to have faith in him who doth all things well, and wait.

IT IS DIFFERENT NOW

All this at first; but now, after more than four long years of fearful destructive combat, and the nation is taking a leading part, the preacher in almost every pulpit is positively proclaiming with all faith and hope that it is a righteous war waged for the good of humanity; that it is necessary for the overcoming of such wickedness as could be put down in no other way.

Bishop Quayle, of the Methodist Church, declares that so far as the German army is concerned it is not war at all, but the execution of a vast cold-blooded, premeditated scheme of wholesale murder, even worse than murder, without distinction of age or sex. He says, "Germany has slain and butchered more people in this war than all the heathen hordes since Nero"; and he, with nearly all the preachers, calls upon every man, woman and child to do everything possible to rid the world of such unrighteousness and thus make way for the rule of the gentle Prince of Peace. Such preachers have come to believe that what we are in the war, not in spite of what Christ taught but because of it; to defend the weak and helpless; to give even life itself, if need be, for the sake of suffering humanity; to fight for what is right and against that which is wrong. Our nation is not in this terrible struggle because of the weakness of Christianity but because of its sturdy and conscientious vigor.

THE BROTHERHOOD OF MAN

Christ taught not only the Fatherhood of God but the brotherhood of man. It is because of this great brotherhood that we sympathize with our Belgian brethren when their homes are desolated; all they had that was beautiful and sacred to them ruthlessly destroyed; their parents and grandparents shamefully maltreated—even shot down; their mothers, wives and sisters worse than murdered, and their little ones more than orphaned. It is because of all this that we have sent relief to them, and a great army of men to drive back the invader and deprive him of his power to tyrannize when and where it pleases him to do so. It is because of this world-wide spirit of brotherhood that a million and a half Americans are now somewhere in France doing everything possible for that distracted country all the way from Red Cross nursing and mothering orphans to shooting off big guns and going over the top in the trenches.

It is because of the brotherhood of man that the Christian world is reaching out a helping hand to the persecuted starving Armenians. It is because of the brotherhood of man that we here at home are buying Liberty Bonds and War Saving Stamps, giving to the Red Cross, the Y. M. C. A., and K. of C., and doing everything we can to drive back the great tidal wave of war and bring about a peace that will safeguard the rights of men and make every government of earth safe under which to live. It was not Christianity that forced this war upon us, but it does now demand that we defend its principles even on the battlefield.

PATRIOTISM IN RELIGIOUS CONVENTIONS

In the time of peacé great religious conferences and conventions found little or no time on their programs for any paper or talk upon patriotism. It was all religion, sometimes quite abstract, too, with documentations. Once I tried to get Richard McKay on the program for a message from the Grand Army to a west Wisconsin Methodist convention, at Eau Claire, but
the time, the moderator said, would be so taken up with necessary topics for discussion that there would be no time for a talk upon patriotism. I counted myself fortunate to obtain five minutes for such purpose at a State Baptist convention, at Janesville. I was especially favored with twelve minutes at a state Congregational convention at Fond du Lac. The object of this message was to suggest to the pastors there present the close relation of love of home and country to love of God, and to urge them on proper occasions to preach patriotic sermons.

There is now no need of sending such messages to pastors' meetings. They take time themselves to make manifest this relation. They make speeches there that fairly ring with love of country and the duty of sacrificing both money and time in the concrete Christianity that calls for service in this great struggle. I have now and then attended a general conference of the Seventh Day Baptists when not even a small edition of Old Glory was in sight, and no patriotic topic was on the prepared program. But at the last meeting of the kind in August—three sessions in the five days were essentially patriotic. There were twoousing patriotic sermons. Ringing resolutions were adopted—under a great service flag—pledging President Wilson unqualified support, along with singing America, The Star Spangled Banner, and Keep the Home Fires Burning. At one time some boys in khaki who were present were called to the platform, where one of them played the army bugle calls, and another sang Keep the Home Fires Burning. It goes without saying that there were tears. At that meeting particular stress was put upon the fact that religion and patriotism are very closely related.

And now we have no need to ask that an opportunity be given for some one to speak to the platform, where one of them played two army bugle calls, and another sang Keep the Home Fires Burning. At one time some boys in khaki who were present were called to the platform, where one of them played the army bugle calls, and another sang Keep the Home Fires Burning. It goes without saying that there were tears. At that meeting particular stress was put upon the fact that religion and patriotism are very closely related.

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The Sabbath Recorder

THE SABBATH RECORDER

“taste of the torture,” as Queen Elizabeth elegantly called it... There is the heading-block, which was used for the last time in 1746. That is possibly on the nearby plaque. I knelt on the platform and laid my head on the block, but the good-natured guide said I did it awkwardly, and that I ought to do it properly. So I was in the way...

The little cell in which Sir Walter Raleigh was incarcerated for twelve years is without a doubt the most visited cell in the world. Its visitors included John Dee, the magician, and Queen Elizabeth. The cell is now a museum, and the room where Raleigh was held is also a museum.

We were much interested in the proceedings—how could we fail to be when the subject was one that lies so near our hearts? We do rejoice to believe that the seat time to favor China is near, and that those who have the means, have also the heart to put their hands to the work. We understand the subscription at the end of the meeting amounted to upwards of ten thousand dollars, about March 27.

In the evening we attended the church at Clifton. The discourse was a missionary one; in the evening and after dinner the next Tuesday evening, in which the claims of China are to be represented by a friend of ours, a returned missionary. The speaker prophetically pointed out that that beloved field is not overlooked by the laborers. O that God would add to their number, how they need so many more to spread the gospel abroad.

April 3. We began to be attracted by the nobility in the land. We were much interested in the proceedings—how strangely has the bereavement overwhelmed me. Neither have I yet visited the spot where, she sleeps beside my darling brother and sister. Shall I sleep beside her, or make my grave in a foreign land? O Lord, thou knowest. They will be done.

The anticipation of the ordeal through which she must pass had not contributed to the restoration of her health. But when the time came, she was equal to the emergency, and went upon the table composedly, although having but little expectation of surviving the operation. In her journal she makes this record, after the return of sufficient strength to write:

September 12. I shall not die, but live to declare the works of the Lord, and to give witness for thee, 0 God, through the Christian Church. Amen.

After a sojourner of only nine months in the homeland, she, with her husband, embarked for the land of her adoption, February 25, 1859.

The minutes of the Board meeting were read by Mrs. A. E. Whitford, Treasurer, on Thursday, September 9, read by Mrs. A. E. Whitford, Treasurer, and the report for September. Receipts, $165.47; disbursements, $62.98. This report was adopted. The Treasurer's quarterly report was also given and adopted.

Mrs. J. H. Babcock, Corresponding Secretary, read the annual letter addressed to the women of the denomination, both in the women's work and the land Sabbath-keepers, and reported that these letters had been mailed to the Associational Secretaries. Mrs. Babcock read letters from Mrs. H. E. Saunders, Alfred, N.Y., and Miss Ida B. Coon, Little Genese, N.Y., and Miss Dorothy H. Johnson.

It was voted to ask Mrs. Edwin Shaw to represent the Board at the Twenty-sixth Annual Conference of the Foreign Mission Boards of Canada and the United States, to be held in Garden City, Long Island, N.Y., January 14-16, 1930.

Rev. W. D. Burdick was called upon and spoke, telling of his recent trip through South Dakota, Minnesota and northern Wisconsin. He visited all the land Sabbath-keepers in South Dakota, and visited New Auburn, Dodge Center and Minnesota, Minn., and Exeland and New Auburn, Wis. He spoke of his great interest in the work with the land Sabbath-keepers, and paid tribute to the loyalty of many workers on all these fields. He brought encouraging reports of the work of the women in the churches which he visited. He told of being a guest at a meeting of the Women's Society in New Auburn, Wis., and of a similar visit to the year to the Woman's Society of Waterford, Conn. The members of the Board were much interested in this talk, and an informal discussion followed.
Minutes were read, corrected and approved.

Adjourned to meet with Miss Cora Clarke, November 4, 1918.

MRS. A. B. WEST, President.

NANIE B. CROSBY, Secretary pro tem.

WOMAN'S BOARD—TREASURER'S REPORT

For three months ending September 30, 1918

Mrs. A. E. Whitford, Treasurer.

In accord with the Woman's Executive Board

To cash on hand June 30, 1918 .............................. $6,426.26

Adams, M., Warner St. Methodist Society

Sermon, Crofoot house ...................................... $20.00

Alfred Station, N. Y., Union Industrial Society

Tract Society .................................................. 3.15

Missions Society ............................................. 5.45

Albion, Wis., Quarterly Meeting:

Sermon, Crofoot home ......................................... 11.77

Amos, Ola, Church:

Unappropriated .................................................. 8.42

Collection S. E. Association:

19th Cent. Endowment Fund ................................. 7.00

Collection Eastern Association:

19th Cent. Endowment Fund ................................. 7.05

Collection Conference:

Tract Society Fund ........................................... 22.10

Dodge Center, Minn., Woman's Benevolent Society

Unappropriated .................................................. 32.20

Port Wayne, Ida, Mrs. W. H. Ingham:

Tract Society .................................................. 10.00

Board Expenses ................................................ 5.00

Miss Hurdy's salary ......................................... 5.00

Young People's Board .................................... 5.00

Home Dept., S. R. & D. ....................................... 15.00

Hartsville, N. Y., Ladies' Aid Society:

Unappropriated .................................................. 7.94

Grover, Colo., Mrs. Elizabeth J. Van Curen

Marie Jans ..................................................... 10.00

Milton, Wis., Woman's Missionary Society:

Miss Hurdy's salary ......................................... 10.00

Miss West's salary ........................................... 10.00

Ministerial Relief Fund ..................................... 10.00

Evans, Work in S. W. field ................................ 10.00

Board Expenses ................................................ 5.00

Sermons, Crofoot home ..................................... 2.00

Milton, Wis., Alberta Crandall:

Sermons, Crofoot home ..................................... 45.00

Milton, Wis., Central Society:

Missions Society ............................................. 5.00

Liberty Bond, Milton Col.

Tract Society .................................................. 50.00

Missionary Society .......................................... 10.00

Milton, Wis., Circle No. 3, Milton College:

Interest on note ............................................... 24.54

Milton, Wis., Church and Society:

Unappropriated ................................................ 27.45

Milton Junction, Wis., Church:

Miss West's salary ........................................... 10.00

Unappropriated ................................................ 10.00

Milton Junction, Wis., Woman's Missionary Society:

Sermons, Crofoot home ..................................... 5.00

Nortonville, Kan., Woman's Missionary Society:

Unappropriated ................................................ 25.00

Sermons, Crofoot home ..................................... 5.00

Unappropriated ................................................ 30.00

Providence, R. I., Mary A. Hillman:

Milton College Library ...................................... 10.00

Riverside, Cal., Unappropriated ............................. 21.00

Roanoke, Va., Mrs. C. H. Hagen

Unappropriated ................................................ 5.00

Shilo, N. J., Female Mite Society:

Tract Society .................................................. 22.14

Missionary Society .......................................... 23.15

Salemville, Pa., Woman's Society:

Unappropriated ................................................ 44.29

Vanmano, Pa., D. C., Miss Hazel Waldo

Unappropriated ................................................ 1.14

Westerly, R. I., "Ever Ready" S. C.

Screen, Crofoot home ...................................... 5.60

Or:

S. H. Davis, Tract, Woman's Missionary Society:

Miss Burdick's salary ....................................... 218.00

Miss West's salary ........................................... 100.00

Debt ............................................................ 100.00

Evans, work in S. W. field ................................ 15.00

F. J. Hubbard, Tract, Tract Society:

J. A. Hubbard, Tract, Memorial Board:

Missions Endowment Fund ................................. 26.00

Missions Relief Fund ........................................ 15.00

Cash on hand September 30, 1918 ............................. 194.41

$1,153.76

REPORT OF BATTLE CREEK LADIES' AID SOCIETY

Our society numbers thirty-five. About two-thirds of our members were present at a meeting held at the parsonage on Thursday afternoon, October 3. After the opening exercises and listening to reports from the various circles, of which there are four, we discussed ways and means for meeting our apportionment from the Woman's Board. Previously we depended largely upon a sale held in the Sanitarium parlor just before Christmas, but war conditions seem to make the holding of such a sale undurable this year, as most of the members are actively engaged in Red Cross and other activities related to the great crisis upon our country. The suggestion was made that we proceed to raise the same amount by direct pledges. This was adopted and acted upon at once. The sum of $61.50 was pledged by those present, and there is no doubt that the absent members will readily subscribe the needed amount. We thank God for the grace and spirit of giving, so that we come behind in no good gift. We are all busy women, and each one feels that her part is too small for mention, but the totals are gratifying and bear testimony to the fact that each one tries to do what she can.

ELSIE L. TENNEY, Secretary.

IN MEMORY OF MRS. LOUISA LAWTON WITTER

"As blooming flowers their fragrance still exhale, When fading petals drop upon the air, So human lives, when led by hand divine, A lingering sweetness leave and semblance bear."

So has been the life of this member of the Ladies' Benevolent Society of the First Verona Seventh Day Baptist Church, who has been removed by death; and while we greatly miss her loyal interest, her generous and fervent spirit, we would cherish her memory and strive to emuile her noble example.

In the beauty of life's morning, with the dew of youth still upon her brow, she chose the "better part," and trusted to the Master's hand the guidance of her future.

With principles of strength and right she guarded her home, and to her household ways looked well. With earnest, loving care she watched the bright unfolding of each infant mind that gathered in her home, and taught the ways of truth and virtue to those who now rise up and call her blessed. She loved the Sabbath truth and firmly stood wherever her surroundings.

But as years rolled on and blessings came, and joys and friends were rife in that ample home of hospitality, the hand of disease upon her fell heavily, and like an advancing foe that would not know defeat, shadowed her pathway. Not loving care nor human skill could stay its course, and life, with its utmost weariness, lingered until more than fourscore years had passed, when, her mission done, her life was ended, "she laid her down to rest." No nation's tears nor luring discords of earth's mournful dirge can break upon her slumbers—she's at rest.

In behalf of the Ladies' Benevolent Society,

MRS. CARRIE STARK,

MRS. IDA THAYER,

MRS. FLORA DAVIS,

Committee.

AMERICAN FLIER IN THRILLING BATTLE

[A friend in Washington, D. C., sends the following account, taken from one of the daily papers, that would interest Recorder readers, because Lieutenant Chamberlain is a great-grandson of the late Rev. Walter B. Gillette, his mother being a daughter of Dr. Tolen B. Gillette, late of Brooklyn, N. Y.—Ed.]

LONDON, August 31.—First Lieutenant Edmund C. Chamberlain, of San Antonio, Tex., a graduate of Princeton and the University of Texas, and an aviator attached to the United States marine corps, has received simultaneous recommendations for the Victoria Cross and the congressional medal of honor for an exploit in which he figured on July 28.

On that day over the British front Lieutenant Chamberlain took part in an aerial battle with twelve German machines. He destroyed five of them, damaged two others, and, sweeping earthward with a damaged plane, scattered a detachment of German soldiers.

After he landed he biffed three others into believing his compass was a bomb and captured one of them. He then carried a wounded French officer back to safety and finally refused to give his name to the British officer in command of aerial forces in that section of the front because of his fear of being reprimanded.

The story, which is one of the most thrilling chapters in the drama of the war, also has been cabled to America by the London office of the committee on information.

Lieutenant Chamberlain appeared at a British aviation camp on July 27 and informed the major in command that he had personal but not official permission to visit the camp. This is borne out by the young man's superior, who says that Lieutenant Chamberlain had asked permission to go up near the front during a furlough because he desired to get some more experience before resuming his work.

The British commander was in need of
aviators, and as there was a bombing squadron about to leave, told Lieutenant Chamberlain he could go along. On this flight the young American brought down one German airplane in flames and sent another whirling down out of control.

The next day came Lieutenant Chamberlain's wonderful exploit. He was one of a detachment of thirty aviators who went out over the battlefield through which the Germans were being driven by the Allies. As the thirty machines circled about over the fleeing Teutons they were attacked by an equal number of German machines. It was a hurricane battle from the first and almost at the inception of the combat the British lost three planes. In the tempest of machine gun bullets that roared at him by the enemy's anti-aircraft cannon.

As he made a wide sweep toward his destination he saw beneath him a column of German troops, and into it he poured a gust of machine gun bullets from the gun which had been jammed, but which he had succeeded in putting in action again. The Germans scattered and Lieutenant Chamberlain flew on an eighth of a mile and came to earth. He found that he could not carry off the equipment of his machine, so he took his compass and started across the fields. As he did so he encountered a patrol of three Germans. He shouted to them to surrender, waving the compass above his head like a bomb. Two of the enemy ran, but the third surrendered.

SAVES FRENCH OFFICER

The American started again for the British lines, but came upon a wounded French officer, whom he picked up and carried, driving his prisoner before him. He waded a brook under heavy fire and finally arrived within the British lines in safety with the French officer and the German prisoner. He then reported "ready for another game," and following the British airmen not to make any report of the affair and refused to give his name. The major was unable to keep the affair quiet, and the full details were made in a part of his official report of the day's fighting.

It was only the outburst of enthusiasm at the magnificent fighting and far-reaching success early last June of the Americans hurriedly thrown into the battle in the neighborhood of Chateau Thierry which showed how great had been the strain, how tense the nerves underneath the outer calm. It is a soul-stirring story—the story of that relatively small American force rushing forward at a very critical moment and turning the tide by throwing itself upon the enemy with irresistible dash and bravery. When the full account of the war comes to be written it will be shown, be it said that that action, in its psychological and strategic consequences, was among its determining events.—Otto H. Kahn.
"Take time for the upward look. Take time for the whispered prayer; Take time to seek the old, old Book. The comfort which lightens care."

Does this all mean that we are to be "goody-goody," long-faced young people? No, it means that we are to be just the opposite of this. To give God and Christ and religion the right place in our lives means that we will be better, brighter, happier young people. And it means that we will not only get more of happiness out of life but that we will be looking for chances to bring happiness into other lives. To give our time to Christ simply means that we shall have the right viewpoint and understanding of life; how to make the most of life.

OUR THOUGHT

Why are we often unwilling to give our time to Christ? Why should we give ourselves and our time to Christ while we are young? Why is it easy to find arguments to justify the misuse of time? Is that which is used in such a way as to bring no particular good to yourself or others, even though not viciously used, well spent?

A SPENT FORCE

Now and then it is suggested by some one or from some source that Christian Endeavor has outlived its usefulness, just because there happens to be a temporary lagging in interest on the part of some societies, just as there is bound to be now and then in any line of work where sustained effort is required. Not long ago some one wrote Dr. Francis E. Clark, asking him if Christian Endeavor is a "spent force," having heard it said that it was. In his reply Dr. Clark gives so many facts to the contrary that they are not only interesting, but most encouraging at this particular time to the friends of Christian Endeavor. Dr. Clark says:

That catchword "spent force" was started some years ago by a minister in a pessimistic mood, who applied it in his address to all church organizations, not only to Christian Endeavor, but to the Bible school and would advise the youth to give it up. It meant little at the time, except that the speaker was suffering from a fit of the blues, and all the years people are organized in. As for Christian Endeavor, it is twice as strong now as when that remark was first made. Consider these facts.

1. Our numbers are growing year by year. Single campaigns have added a million new members and ten thousand new societies in two years (not a net gain of these numbers, of course).
2. New and successful plans of work are constantly developed, suggested by the officers of the United Society at the biennial conventions, and often enlarged and improved by the state unions.
3. The state Christian Endeavor unions are better organized for greater efficiency each year, many of them having old secretaries who give their whole time to Christian Endeavor.
4. Intermediate and Junior Endeavor societies have been multiplied and improved.
5. The denominations, with one or two exceptions, are more and more cordial to Christian Endeavor, many having adopted the society as their only young people's organization.
6. In war service Christian Endeavor has found a great opportunity. Not only are nearly 200,000 Endeavorers serving in the colors; but in production and conservation, in Red Cross and Y. M. C. A. work, Endeavorers have been in the front ranks, receiving the commendation of President Wilson and many others in authority.
7. From foreign countries we learn that Christian Endeavor in spite of conditions has not been seriously checked, and in some, like Mexico, Brazil, and Norway, has actually taken on new life.

THE THEOLOGICAL SEMINARIES AFTER THE WAR

REV. FREDERICK LYNCH, D. D.

Reprinted from the "Christian Work," and sent out as a folder by the Theological Seminary Press.

In the findings of the Conference of Theological Schools which were printed in this column last week, three or four items deserve careful attention, and I should like to emphasize their importance in this week's letter, if I may.

The first finding deals with the closer relationship of the churches and the theological schools. It points out the duty of the churches to recruit men for the seminaries. I am glad the conference brought up this matter. It might well have addressed an encyclical to the churches reminding them of their great obligation at this point. The relation of the churches and seminaries should be much more intimate than it is at present. The churches should feel, not that the seminary is an independent organization which finds young men, educates them, and then sends them to the churches, but that the seminaries belong to them, and that they send up their boys to be educated in the institution they maintain for that purpose. Perhaps the seminaries have been remiss in this matter as well as the churches.

I am not sure that it would not be a good idea for each seminary to maintain an able man, a sort of vice-chancellor, to spend all his time going about among the churches keeping them in real and close touch with the school.

I think the average congregation would like to hear just how his ministers are trained—what is taught, and how it is taught. I think it would increase contributions to the school, help accomplish just what the conference asks for in its findings, and awaken an interest in the recruiting by the churches of bright young men for the university. The bright young man might possibly be in the congregation and belong to the church. By the churches should undertake the interesting of its boys in the ministry more than it does. We pastors might be more alive in this matter, too.

The Roman Catholic priesthood is almost entirely recruited by the priests, who pick out the bright boys in the parish, make them acolytes, and, when one shows ministerial promise, point him toward the priesthood. And why could not a church occasionally send up its best boy to the seminary as its student, providing a scholarship for him at its own expense?

Another finding makes something of the same appeal to the colleges and universities, asking their interest in boys intending to enter the ministry and asking them to direct his preparatory studies in that direction as they now direct the boy intending to enter the law school or medical school. The boy expecting to enter the medical school is advised to study biology in his senior year in college. The boy expecting to enter the law school is advised to specialize in constitutional and political history. Why should not the colleges advise the boys planning to go by the divinity school to study economics, psychology and philosophy?

But I think the conference did not emphasize the most important duty of the Christian college, namely, to put before its students the claims and opportunities of the ministry today. One of the best movements of recent days was the holding of a few conferences of college students where five or six of the ablest preachers met them and put before their own experiences and emphasized the opportunities the ministry offered for leadership. I attended one of these conferences three years ago and was greatly impressed with their value. I understand that they bore good fruit.

Now, as soon as this war closes, the world is going to enter upon a great period of reconstruction, religious reconstruction as well as industrial and international. Old things have passed away. All things have got to be made new. Never has the ministry offered such an opportunity for leadership since the days of the apostles as this period will offer; never has the ministry demanded able men—men who are statesmen and prophets; nowhere can the strong, eager, ambitious, noble boy find greater scope for leadership. These new opportunities should be presented in every college by our ablest ministers. I would advise the conference to undertake this task at once, sending up the ablest two or three of our best preachers and leaders for a day's conference with the boys in every college. Any minister would delight in such a task.

A third significant finding of the conference emphasizes the need of exercising great care in maintaining a high standard of qualifications for the ministry in view of the great problems and huge tasks that will confront the churches after the war. This is with caution. The minister of this approaching period of reconstruction should be a man of finest training, unusual qualities of leadership, broad vision, grasp of the great problems facing the Church. He should be the best educated man in the community. He should be big enough to see that the new world is going to demand a much wider service of the Church than has the order which is passing. He must be able to lead a Church that has got to save the social order, the industrial order, the international order, as well as the individual orders of these orders. This will call for big men, with the finest training that schools, colleges, seminaries, books, personal study and prayer can give.
Granny Blake was just putting her teakettle on her stove when she heard a knock at the door of her little house. When she opened it she saw Barbara who loved Granny Blake so much. They made such nice rag dolls as Granny, and she was always cheerful and smiling, even when she had hardly enough coals to make her kettle boil.

Barbara still carried her basket, and she took a package of sugar and a freshly baked loaf of wheat and milk. "Here is a part of my birthday cake for you, dear Granny," Barbara said. "This is sugar for your tea, and mother made the flour into a loaf of bread for you to eat with it."

Then Barbara went home almost as happy as if she had won a large piece of frost-ed birthday cake. But when the day was almost over and it grew dark, Barbara began to wish that she could see the six pink lighted candles shining for her birthday. She went slowly in to supper, thinking of them. And, oh, what a surprise she found there!

In a rosy circle in the middle of the table shone six pink, lighted candles set in six pink rosebud holders. In the center of this birthday circle of lights was a bowl that held six beautiful pink roses from the garden and beside Barbara's plate was a parcel wrapped in tissue paper. When Barbara blew out the candles and opened the parcel she found a pink hair ribbon for a birthday present.

"What a beautiful birthday this has been, mother," Barbara said, "without a birthday cake!"

**A KIND-HEARTED MAN**

A story is told of Professor Leidy, the great naturalist, which shows how kind he was to animals of every sort. Once he collected half a dozen frogs for the purpose of studying their habits under different conditions. He shut these frogs up in a little box for a little while and presently, forgetting all about them, he left his home on some important errand.

When he was six blocks away Professor Leidy suddenly remembered the little captives that he had left behind him, and fearing that they might suffocate because of his neglect, he walked back the whole dis-
tance and put them into a more comfortable place.

This great naturalist, to whom a monument has been erected in Philadelphia, took pains not to cause suffering to any dumb animals. Surely we should all follow this example of the scientist, who was so kind-hearted in all his dealings with ani-

**AN EGG PROBLEM**

Two young girls and their brother were going to spend the day in the woods.

In the lunch-basket they had three boiled eggs—one for each; but just as they were about to set out, a young friend called; and they invited him to accompany them. The oldest girl said to her brother: "George, we must add to our lunch-basket, or there won't be enough." Whereupon George went out and got another egg, and put it in the basket, while his sisters procured cake, etc.

"Why, George, where did you get that egg?"

"Oh, out of the basket in the cellar," was the reply.

"But it was not cooked, and we can not use a raw egg. Which was the egg you put in last?"

But George could not tell; the eggs all looked just alike, so they felt them to see which was the warmest, but they were all equally cold, the boiled eggs having been cooked early in the day and taken to the cellar to cool. They then held them up to the light, and they thought one of the eggs was more transparent than the rest, but the difference did not seem to be so great as to make them quite sure as to which had been boiled and which was raw.

At last the vistor found out their dilemma, and at once said that he could easily tell. Taking an egg between his fingers and his thumb, he twirled it on the table, and it spun like a top. "That egg," said he, "has been boiled." Another was tried with the same result, and then he found one that he could not make spin. "That," said he "is the raw egg."—Exchange.

"Out of 22,000 operatives in four mills of Manchester, N. H., many of them for women born, just one left because of prohi-

**THE FAR LOOK, OR 'KON OF SALEM'**

*Rev. Herman D. Clarke*

Chapter XXI (Continued)

As Kon's vacation was drawing to a close and he was sitting by the window one day, he suddenly thought of his mother, "Mother, there goes Susie by the house. I must see her once before I go back, it will be wrong not to do so."

And without waiting for any reply he rushed out and called, "Susie, wait a moment, I want to see you."

She continued until she caught up with her and then she said:

"I have wanted a little visit with you, Susie, before I go back and have watched and watched you to see if I didn't have a chance to stop. I think I don't seem to be walking past in a hurry, so sit down on this rock with me a few minutes."

"But if father sees he will call me with no uncertain sound. You know, father is all out of sorts these days. But I appreciate your wish and will sit to hear what you have to say," she replied, almost choking.

"Calm down, Susie, let's talk soberly and frankly. You have blamed yourself and I have blamed myself, but it hurts me to have you blame yourself, for I know I was shortsighted and altogether to blame. I asked your forgive-

"But why should we not make the rest of our lives like this and feel hurt and sorrowful?"

"Have you been sorrowful while in college? Have you not been a most joyous student and had all sorts of pleasure? I do not blame you for that. I am trying to forget the past. But O, Kon, I just can't, we did have such good times together. It is blotted into my mind. But, oh, I do not blame you, I never shall," she said.

"That is noble in you, Susie, and I appreciate it so much. I heard that you wrote to me once, but I never received the letter."

"Is that so? I thought you must have, for the letter is returned 'undelivered.' What can it mean, do you suppose? I felt that you did not want to write to me after that, although you said when you went away that we could corre-

"I'll tell you what it may mean, and I am quite sure I am right. It means that your father destroyed the letter and it never went into the mail bag. And he will do the same again if you write to me from home. When you get to the city you may go next day and drop a note on me and let me know where you are and I'll surely write. Let's be friends now, good and true, and I am sure that I shall." Kon then told her of his year's college life and how he wished she might have the same privileges.

"Father says I shall go to Alfred next. I am not quite up in studies for a Freshman year, but he says I will make a better; and that I need not take a full college course, just an elective study or two and lots of music. They say I can play real well. Did you know that I have a piano?"

"Yes, I heard of it, and I wanted to hear you so
I well. 'The poor sinner, he'll never rise above
greatly superior to
get puffed up with the feeling that you are so
bers.

Tip-top, Kon. Lots different than when I entered here last spring. When I had both
cists clinched expecting some one for
horse' me every time I went to the posts.
That's all gone

"Earned lots of money this vacation?" Kon asked.

"Earned one hundred dollars, but I've just six
dollars in my pocket now after paying my
tills of last year. Father said I was too prodigal.
spent too much on girls, but that is not so
when we came here last year, and bought five
dollars, and I am a dollar ahead now. That's bet-
ter than even in the game of life," said George,
laughing.

"You and Alexandra Dumas are alike, only
you will never have his fame. He went to
Paris with twenty francs, and after making
millions of dollars and losing them, he died,
still having twenty francs, which he gave his
son as he was dying. What are you going to
do when you finish college, George?" asked Kon.

"Don't know, but there's one thing I'm sure
of. I want to go home and get a job of something wonderful and say, 'Good-by
father, so-long, dad, I'm gone.'"

"You might as well stay on the farm, dreamer. No better place than that for every
college graduate. The farms need us much
more than the professions and the arts. I'm thinking.
Farming is not overcrowded and there's plenty of
medicine are.

"How about the ministry?" asked George.

"You'll not worry over that, boy; you're never
serious enough for that. But the ministry needs
some of us. Don't you know that the great
to try the ministry with all its financial disadvantages?

"Say, Kon," remarked another Junior, "what
show is there for a man with conscience, and
brains enough for the ministry? I think we'll most
everything else go up as times change, but
the poor minister knows better than to
deceive himself about that. He'll still get just
$400 or $800 a year and a rickety old
plow, and a bottom of last year's bonnet from the
sisters for his wife and a pair of
of shoes for his daughter that Miss Grundy
bought. Deliver me from that prospect. But of
those that have the advantages, the poor
decidedly are a sorry lot. That is, he will keep him alive and
give him a sight of the good times he will have
a million years from now."

That might be even better than a million a
year here and a feature to see good times gener-
ations since," remarked Kon.

"Oh, well, I recognize that, Kon. I'm not
discounting all God's promises to those who
sacrifice so much for his truth; but after all, it
is not natural for a fellow to dream of a wife
and children and pleasant home and enough
to save them from suffering and a time or two
to spare to send the kids to college? Is it the
will of the Lord that churches shall keep their
people in their pockets half starving them
and forbidding them to lay up a thousand dol-
ars for old age and sickness of their dear ones
that are not exactly in line with divine purposes.
Now, there is our old Presbyterian pastor living in our town. He was
married before he was five years old and
he could not sing as he used to and play ten-
nis with the young people, and yet he could
probably go to college 若tines over than his
successor and was a sound man and in good
health. But he had to go. He had been get-
ting on till he had a few dollars in the bank and
educated a wife that was not too, well, a sweet
woman, and he had not a dollar laid up for
his old age. Don't you think he's in a fix? I say that his congregation has murdered
him, and he is fast going down in health and
ambition, as he will not ask aid from his Board
and they do not really know his situation. His
daughters have been robbed of the college educa-
tion that they expected to get, and his wife is
on her death-bed. Oh, yes, the Lord provides,
for the neighbors take something occasionally,
but, say, man, is that what a fellow faces when
he is at death's door?"

"Say, Kon, you have a mission," said the
Juniors department.

"What is it, please? I've long wanted to
take the question of a life work," replied Kon.

"Tell him that his congregation has murdered
reformers, and that we'll have to be
opposed to all forms of church and state." answered the fellow-student.

College opened with new students as usual
and the loss of a few old ones other than gradu-
tuates. A few of the students who were
over just after a convention had been held at
Clarkburg of so-called reformers, who had
assumed to consider the question of other
more stringent Sunday laws. Don had attended
the closing session. They had voted to petition the
Legislature to do away with the
quite stringent laws to protect and save the
"laboring man's only rest day." Sunday, of course.

"Didn't you see the way they conducted the
proceedings of the convention. "Was your
father in favor of such laws?"

"Yes, but with proper exemption laws in fa-
vor of Seventh Day Baptists and Adventists," replied Don.

"Don't you know that Seventh Day Baptists
and Adventists would be the only ones to be ar-
rested under such laws? It has usually been
that way. Your Sunday folks would not
be able to come to church, and the persecution would all be on us," said Kon.

"I don't see how that would be," replied Don.

"What the Seventh Day Baptists and Adventists are seeking such laws is because of the light that has
come to the thinking people through our tracts
about the Ten Commandments and the
Bible Sabbath. They can't withstand our
arguments, so they resort to civil law to bol-
ster their position. If you will only help us,
they can't force us as the Baptist and
compel others than us to obey that law it will
happen as the Tower City Topic, up in North Dakota, said to us.

"How was that?" asked Don.

"It said that 'an exchange' (it's usually an
exclusion) that a farmer drove over to the county attorney's
home and demanded the arrest of a neighbor's
son who was violating the
exemptions from a law that was not
properly exempted before.
The little fellow was who was
skipped the creek for his wife's use in cook-
ing, and yet bought a $60 harness for his
son that he was so proud of, and paid $10 for a
Scottie collie. He went to the town fair and
paid the expenses of some of his neighbors who were
judges on stock, but that man's subscrip-
tions to the church was just $5.
They paid
$40 a year to the minister, who rented a house
and ten acres of land, and paid his rent from
what was left. And the farmer would
whine, 'I am $300 in debt now and can't pos-
sibly raise my subscription when the officers come to
ask me to go for a con-
ference or the like.' But he was a good
horter in prayer meeting? Just fine. I expect
it was as in the story of one of our generation.told at
the 'Convention meet-
ges.' Was he good
and
only
'was pas-
See how it works?" and Kon nodded his chum, who was slightly sensitive over the
thing.

"Don, you ask your father if he would think,
in case it was the Baptists who were to have
some exemptions from a law opposite to their
beliefs—if he would think exception and excep-
tion laws were equal rights according to our
national constitution," said Mr. Barber.

"I'll do it," said Don. "I don't see any
justice in such laws myself, and I don't believe father does. He says Baptists have always demanded equal rights for all and for a Bible-proof of all dogmas. 'The Bible and the Bible alone the rule of faith and practice.'

"Exactly, Don. And will he give Bible and Bible only for Sunday observance? He can't do it in the Old Testament. I'll give you free room rent and board and tuition until you graduate if he'll produce it from the Bible," said Mr. Barber.

"Do you mean that?" asked Don. "I would not ask them anyway, but I'll get you the Scripture for it when I come next time and repeat to father your offer."

"All right, Don, don't forget it. And also tell Evelyn to have her hand on his arguments," put in Kon. "By the way, Don, leaving that controversy, the Hazel and I'll get Evelyn, if they don't "mitten us", and let's go to the lecture next Thursday evening by Professor Sturgess on Eden after Agreed?"

"Agreed, old boy," replied Don.

"And after the lecture all of you come here for reports and a candy pull," said Ethel.

(To be continued)

NOT TIME ENOUGH
ANGELINE PRENTICE ABBEY

There was not time enough, Lord, in the week,
To do my task and yours, and so
I did mine own,
And yours was left undone.
My money, too, was short this month;
I only gave a little change
Into the treasury,
I did not have enough to buy the things
My wife and daughter asked,
And so, of course, I could not give away
What first belonged to them.
When all their needs I have supplied
I'll make it up to you.
You say there was a soul, last Sabbath eve,
Who missed me at the church;
Who said he always had been helped
By words which he had said.
He failed the next day's test
Which needed moral fiber?
If I had not gone with my wife
To that concert on Thursday,
I might have finished up my work
And been at church next night.
That ball game, too, the other day,
The new book read last week,
Of course took up all my time;
But one must have some pride.
Some recreation 'mid the toil
And drudgery to home.
You say the Lord needs every one
To help in saving men;
If every one did his part
The world would not be saved?
That when at church we meet and pray
Our re-creation comes,
The Spirit's power comes from on high
And fits us for the task.
I know I always have been helped,
Made stronger through the week.
To cling to right, and shun the wrong.
You say I should plan first each day
What I can do for God?
The Morning Watch is just for this,
And keeps us strong.
That I should first count out God's tithe
And live upon the rest.
That many people are half
That I receive, and give
Their time and more with joyful heart.
If wife and daughter felt this way
Too would not be difficult.
You ask that I should teach them this
If I have power to refuse.
You do not know their selfish hearts,
How Christless is our home!
You say, use your persuasive eloquence
As I do at the bar.
That if I go about the task with hope and
Faith and love,
And earnest prayer, I shall succeed,
And life will be transformed
For every inmate of our home,
And Christ's cause far advanced?
Oh, I am so lean in my soul,
I first must be renewed.
Yes, I will pray more pestily,
And I'll be at the church.
And times I feel and daughter, too,
If I can but persuade the rest.
I know we need Christ in our home
To help us every day.
The evil to resist, and then
To save our souls for Heaven.

OUR FLAG

No matter what happens to you, no matter who makes you who abuses you, never look at another flag, never let a night pass but you pray God to bless that flag. Remember, boy, that behind officers and government, and people even, there is the country itself; your country, and that you belong to her as you belong to your own mother. Stand by her, boy, as you would stand by your mother.—Edward Everett Hale.

There is no way but for Christian people to rise to the largeness of the task. The necessity of the nation and of the world during the war, and for a period after the war, requires that every citizen shall offer himself and his resources as unreservedly as the soldiers in the field. Ministers must teach the people to live for the sake of and the kingdom of God during these fateful days.—Federal Council.

SEVENTH DAY BAPTISTS AND THE NEW WORLD-ORDER

REV. ANUY A. C. BOND
Address at the "Patriotic Service" in the General Conference, Nortonville, Kan., 1918.

It has been said repeatedly that henceforth and for some time to come everything will be dated from the Great War. We are, of course, no less dependent because the war affects us all so vitally as it enters every home with some urgent demand, and pulls the heartstrings of millions who bid loved ones good-by. And this will be a different world as a result of the present conflict. Our homes will be different. Many of the boys will not come back. Some have already made the supreme sacrifice. Those who do come back will be changed; and we who stay at home can not go through the experiences of these tremendous times and remain what we were before. Our social relations will be greatly altered, and our economic life will have undergone a reconstruction. Surely in all these ways and many more the Great War is fixing an important date for all time.

It is not my purpose to dilate upon these evident changes, or to draw conclusions for the future from facts so patent to every observer. While I would not disregard these obvious changes, nor fail to appreciate their significance for the future, I desire to bring into purview other forces, because I believe history repeats itself, and that history repeats itself, Cause and effect follow each other; but history is progressive. There are always new elements entering in, and therefore advanced results are being worked out in ways of history. I maintain that the new order whose existence will be dated from the Great War has its roots in the new learning of the last fifty years preceding the outbreak of the present conflict. Modern science has given us a new universe. We owe a great debt to natural science which has immeasurably enlarged, but has unified our world, and has given us instead of a capricious, a trustworthy universe. Science has made it possible to postulate the truth, both inspiring and reassuring, that God is a God of law; for a God of law can be trusted, while a god of caprice can not. It is true there are men restricted in religious experience and confined in their thinking who have arrogated to science a place of dominance to which common sense can not agree. But common sense is not so uncommon but that men are able to take care of an error so obviously inconsistent. Science should be made a servant of religion. We may accept its conclusions in regard to the methods and processes in this universe of ours, but its limitations bar it from determining ultimate causes or final results of the real situation. Science may tell us how God has worked, but not how God must work. It teaches us not the uniformity of law, but the universality of law. Science has taught us that God works according to law, but not all, nor in the important elements entering into the law of God are discoverable to science. By the help of science, however, religion has been redeemed from fetishism and has become a life of trust in a living God, which would be a universal religion. The earlier fears of orthodoxy, which persist even in some minds, were that God would be driven out of the world if we came to understand in any measure the unscrupulous power of Rome, but it fails to trace the silent forces which lead up to that hour, has not reckoned with the great spiritual forces always at work in the world.

It is not my object to sight a parallel between the Protestant Reformation and the present world situation. In spite of the hearty welcome which does not believe that history repeats itself, Cause and effect follow each other; but history is progressive. There are always new elements entering in, and therefore advanced results are being worked out in ways of history. I maintain that the new order whose existence will be dated from the Great War has its roots in the new learning of the last fifty years preceding the outbreak of the present conflict. Modern science has given us a new universe. We owe a great debt to natural science which has immeasurably enlarged, but has unified our world, and has given us instead of a capricious, a trustworthy universe. Science has made it possible to postulate the truth, both inspiring and reassuring, that God is a God of law; for a God of law can be trusted, while a god of caprice can not. It is true there are men restricted in religious experience and confined in their thinking who have arrogated to science a place of dominance to which common sense can not agree. But common sense is not so uncommon but that men are able to take care of an error so obviously inconsistent. Science should be made a servant of religion. We may accept its conclusions in regard to the methods and processes in this universe of ours, but its limitations bar it from determining ultimate causes or final results of the real situation. Science may tell us how God has worked, but not how God must work. It teaches us not the uniformity of law, but the universality of law. Science has taught us that God works according to law, but not all, nor in the important elements entering into the law of God are discoverable to science. By the help of science, however, religion has been redeemed from fetishism and has become a life of trust in a living God, which would be a universal religion. The earlier fears of orthodoxy, which persist even in some minds, were that God would be driven out of the world if we came to understand in any measure the unscrupulous power of Rome, but it fails to trace the silent forces which lead up to that hour, has not reckoned with the great spiritual forces always at work in the world.

THE SABBATH RECORDER

THE SABBATH RECORDER
how he orders and sustains the universe. Such fears were based upon the false notion that only the mysterious is of God. We have seen him only in the gaps which we could not bridge in our thinking. Such conceptions put a premium on ignorance. As knowledge increases and these gaps become smaller and fewer our God of magic is taken from us. Today God is brought nearer in every discussion of the working of law, for it constitutes a fresh revelation of God's way with men, and a new insight into his character. We shall never be able in this world to fathom the mystery of divine being, but we can follow along in the right direction. Jesus has never to be made the supreme revelation of God, but knowledge and reason, scientifically acquired and applied, support faith and foster an ethical religion.

Another important influence in the new world-order is the new light which the Bible is shedding abroad in the world, and the new power it is bringing to bear upon the life of men and nations. The Renaissance and the Reformation made the Book generally accessible. It put it into the hands of the people, and in the language the people could understand. But it was overlaid with the traditions of centuries of ignorance and superstition, fostered by the Roman church and often by designing popes. Due to an awakened interest in Bible study, and to a devout application of the literary and historical method, the discoveries which had gathered about the Sacred Scriptures are being removed, and there is breaking forth from the old Bible a new light, even the face of the Man of Galilee, the Savior of mankind. Jesus once said to the Pharisees, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life." The folly of the Pharisees was repeated by the Protestant churches during the centuries immediately following the Reformation. The Reformation of Luther was a great triumph of truth and freedom in that the church broke the chains of an unscrupulous power. But the new church made the mistake of the boy who fell out of bed, it went to sleep, and the place it got in at. All sorts of fantastic interpretations were put upon the Scriptures, and every variant conception of meaning gave rise to a new denomination. Every passage was considered of equal value with every other in directing worship and in determining conduct. Like the Pharisees of old men searched the Scriptures with diligence, but without finding Christ therein. Some years ago a certain minister argued the case of retaliation in a particular instance, bringing to bear the Bible which says, "An eye for eye, and a tooth for a tooth." If we accept the theory of a dead-level, verbal inspiration, formerly held by Protestants, there is no way to meet his argument. We may quote to him the words of the Master in Matthew 5:39. But for him that is simply a matter of two passages which do not seem to agree. One is just as authoritative as the other, and if we would justify our position, all we have to do is to look up another passage that will support Deuteronomy 19:21. And no doubt it can be found. With such a conception of the Bible one may search the Scriptures until he is able to argue the matter, or to a fare-you well, and fail to find Christ. Many read their Bibles today with a new interest, and its truths are emancipating their lives, and regenerating society. We search the Scriptures because they testify of Christ, and through that study we are brought to him, and find in him our life.

Underlying all that I have thus far set forth as forces making for a new world-order is the theory of evolution. I can make but a brief reference to this important factor in the present world conditions. Like the discoveries of physical science, and the findings of the higher criticism, the theory of evolution at first proved disconcerting, and seemed about to destroy faith. Today its devotees claim less for evolution, while the church has accepted a rational interpretation of the theory to the enrichment of the life of faith. The Christian believes in evolution not as an unfolding simply, but as an unfolding. Environment, therefore, makes its contribution to the development of both physical and of the race. And our environment includes the physical universe, and the unseen but boundless realm of the spiritual.

I have been able to indicate, merely, certain theories that have affected the thought of the last several decades, and have brought us up to a new period in the world's progress. With it have come new problems, and if I read the signs of the times aright, new opportunities for the Christian church. To me the times are by no means wholly disheartening. This deadly war, the most awful nightmare, that ever disquieted the dream of mankind, will pass. The night through which we are passing is not without its star of promise. The day will dawn. Out of the darkness the church will come with a new sense of the meaning of Calvary, with a new conception of vicarious suffering, and with a brighter hope of immortality. Were it not for seeming to belittle a calamity so colossal, I would designate the war as only a symptom of a world illness which is working out its worst suffering in its passing. Were it not that I might seem to regard war as a normal condition in the progress of the race, I would speak of it as the world's growing pains. War is not normal. It is not a necessity in the development of the superman. War is a blight and a curse, a threat to human life, and a denial of Christianity. It is an evil which must be banished from the earth and driven back to Hades where it belongs. Today America is giving her sons in a war against war. It is the business of the church to support the cause in every possible way, but to see to it, also, that the fruits of our sacrifice shall not be lost in an aftermath of spiritual depression and of practical atheism.

God is not responsible for this war. Men are responsible: malicious and evil-minded men. And men Christ-led and Spirit-filled. God does not bring about war in order that he may accomplish his purposes thereby. The forces that will forever banish war from the earth, and bring in the kingdom of Christ are spiritual, but they must be man-mediated. In an address delivered in Cincinnati last December Robert E. Speer said, "You say the church could have prevented this war. So could chloroform have prevented it, if it had been administered to the right person." But we continue, "neither chloroform nor Christianity are self-administrative." There is the point. The church must become the instrument of divine grace, the channel through which shall flow divine power. The church is becoming awake to this fact. And I repeat here, the new learning, a re-discovered Bible, and modern theology all contribute to the vitalizing of Christianity. The church will yet arise to the supreme opportunity not only to meet successfully the new world-order, but to mold it. You have been already that I do not agree with the pre-millennialists. I do not believe that the war was made in heaven and staged on the earth as a part of the program of God for the universe. God, the Father of our Lord and Savior Jesus Christ, is not going to adopt the methods of Kaiser and by physical means destroy mankind, or any portion of it, in order to work out his will. It is not his will that any should perish. Many will be destroyed through failure to meet the conditions of salvation. But these conditions are spiritual. God's kingdom is spiritual, and his method is love. He has not abandoned his own plan for the world. The man who preaches the destruction, by fire or sword or by any other physical force, of this world of ours, as a part of the program of Heaven, is not the man who is to restore the church; he is not the man to work forth the race which is not in keeping with the character of God as revealed in Jesus Christ.

I trust I have made clear my belief concerning the present world-situation, both as to the spiritual elements entering into it, and as to their implications for the future. I believe that there are new tasks awaiting the church; tasks great with possibility for the race. Tasks urgent and heavy, but for which God, as in every time of crisis, has been preparing his people. We say Germany has been forty years preparing for this war. For a longer period than that God has been preparing his church to meet the crisis, and to carry the race forward toward the goal of peace and righteousness, and the Kingdom of Heaven. Now, what is the place of the Seventh Day Baptist denomination in this new world-order? And when we speak of a new world-order we mean nothing static or final. The present is but the legitimate fruitage of all the past, the pregnant promise for the future. The Seventh Day church is taking to itself the task of rigid self-examination. For four years this process has been going on for the purpose of determining why the church did not prevent this war. One result of this study has been the pretty general conclusion that the church must become more united. Many are working for church union, and...
Jesus our Master and Lord. The one truth that separates us from other Christian bodies is the Sabbath. The question of our place, therefore, and of our right to exist apart from other communions, depends upon whether or not God needs the church to fulfill its mission in the world. For unlike many doctrines about which members of the same communion may differ without serious difficulties in practice, the observer of the Seventh-day Sabbath faces once a week the practical demand for separateness. We believe the church needs the Sabbath, and that that need is being demonstrated. Those who speak of the failure of Christianity today, refer to a Christianity without a Sabbath; certainly without the Sabbath, and such was not the religion of Jesus with which his disciples were commissioned to conquer the world. The Sabbath was lost when Christianity was captured by the world, and Sabbath-keeping, conscientiously followed today, is a part of that apostasy which has threatened us with a defunct Christianity and a defeated church. The church that shall vitalize humanity and redeem the world must be a Sabbath-keeping church. Is that too much to say? Confronted by the present collapse of civilization, I dare not trust in this dark hour of the world any religion, however elaborate or refined, other than the faith lived and taught by Jesus of Nazareth.

The life of the Master can not be rightly understood, or his religion appreciated apart from his spiritual heritage. Jesus was born a Jew; his religion could have given him birth. It was by no arbitrary selection or mere accident that Jesus was born of that race whose life history and whose ideals in song and story and sermon make up the contents of the Old Testament Scriptures. The centuries behind him were centuries of discipline in the faith and religion revealed in the Old Testament.

No institution of the Hebrew religion had more disciplinary influence or more fruitful life-building results than the Sabbath. The monotheistic faith of the Jews taught the transcendence of God who created the heavens and the earth. That same faith that taught his transcendence taught also his imminence. It revealed his loving active interest in man in that he created not only a physical earth, beautiful and good, but a spiritual world, in which the stars slided singing down their shining way", God created a Sabbath for rest and spiritual refreshment. We do not stop here to discuss the question of criticism involved in the early chapters of Genesis. Underneath the meaning of the world, in which the truth is cast and held for the blessing of man is the great truth itself, back of which mortal can not go: In the beginning God; and God created the heavens and the earth,—and the Sabbath-keeping was taught in the first creation story as recorded in our Bible. That God created the heavens and the earth, and the Sabbath was a fundamental fact of the Hebrew religion. In this faith Jesus was born, and of it he said that not one jot or title shall pass till all is fulfilled. If the roots of the Sabbath reach back into this ancient Scripture it is well grounded. And if Jesus said it can not pass away till the earth passes, then in our Sabbath-keeping we do well to have the Master as our guide.

As we come to the Ten Commandments we find the same principle will hold. The question whether the Ten Commandments were written by the finger of God on tables of stone, or whether they necessarily be answered in the affirmative. Apart from the incidents connected with the giving of the law as recorded in Scripture; the stone slake, the smoke and fire and thunder, there remains Jesus the highest hopes of the prophecy found: in the twentieth chapter of Exodus, but they formed the foundation of religion and ethics for the Hebrew race, and men of Christian faith believe it was of these that Jesus spoke when he said, "I came not to destroy the law."

At the heart and center of this moral code is this commandment: "Remember the Sabbath day to keep it holy." The seventh day is the Sabbath of the Lord thy God. It is a day of rest for Christians need but to hold consistently to the plain teachings of the word of God.

In the later history of Israel the sins condemned by the prophets were not ceremonial or civil, but asking to multiply sacrifices, but to do good to others and to walk humbly before God. The prophets who in-life and teaching approached the Gospel standard, taught that Sabbath-keeping was necessary to right living. They cried, "He that breaks the Sabbath is asking for the broken arm", they said, "I came not to destroy the prophets," and in that declaration sealed forever for himself and for his disciples the truths taught by these worthy men of God.

Among the lessons of the Babylonian exile was the lesson of Sabbath observance. The discipline of those exile years with the teachings of the prophets ringing in their ears and lodged in their hearts, brought the Hebrew race up to the birth of Jesus free from the old-Sabbathism.

Briefly I have outlined the place of the Sabbath in the teachings of the Old Testament, which was Jesus' only Bible. In it he was taught as a child and from it he received inspiration and instruction. In the Old Testament the Hebrew race upon its teachings his faith was founded. It has been said that Jesus taught nothing new; only new conceptions. In the birth of Jesus the highest hopes of the prophets were fulfilled. He was born in a Jewish home, and therefore in a Sabbath-keeping home; in a Seventh-day Sabbath home. A home that gathered up into its life all that was best in the traditions of the race, and where the Scriptures were read and revered. I have said this was no accident. The Hebrew race, in spite of its mistakes and weakness, had in it the elements that went into his own life and furnished the basis for his teaching. We find him doing just what we would expect of one born in a Sabbath-keeping home. He refined, enlarging, and correcting the conceptions of truth found in the Old Testament, he rejected only that which the new Way found worthless, and by his life and teaching gave a new meaning to all that had permanent worth.

The Jews, who by ceremonial washings had washed all the color out of their re-
DEATHS

SMITH.—Mrs. Emma Lanphere Smith, wife of John Hathaway Smith, died at the old Lanphere homestead in Phenix, R. I., on September 14, 1918.

Mrs. Smith was the daughter of the late Thomas P. Lanphere, a leading business man of Phenix, R. I., who died twenty years ago. She survived by her husband, a brother, Edwin T. Lanphere, four nieces and five nephews—Thomas P., Harold, Mrs. Mary L., Mrs. Oliver D. Edwards, Mrs. Lydia W. Bassett, and Miss M. Alice Lanphere, all of Providence, John H. Lanphere of Washington, D. C., Mrs. Alfred Masury and Robert E. Lanphere, of New York.

Mrs. Smith was a pioneer among women entering the journalistic field. For more than twenty years she was the Pawtuxet Valley correspondent of the Providence Journal and for a much longer period, was a contributor of special articles to that newspaper. She was also a contributor to various New York and New England newspapers. She was a charter member of the New England Women's Press Association, and a member of the Professional Woman's League, with headquarters at New York, the Legal American Penwomen, with headquarters at Washington, D. C., of the Old Short Story Club, an organization composed entirely of professional women, and the American Dialect Society.

While Mrs. Smith had not written for many years, she continued to feel a deep interest in newspaper work.

Though she lived far from any Sabbath-keeping church, she always kept the Sabbath for the Lord and loved the church of her father to the end.

Funeral services were held at the home on September 24, and the burial was on September 25.

Pope.—Mrs. Isabella Randolph Pope, daughter of Phineas and Sarah D. Fitz Randolph, was born at Plainfield, April 23, 1840, and died in Plainfield, October 30, 1918.

She was the widow of the late David S. Pope. When eighteen years of age she was baptized and joined the Seventh Day Baptist church, at Plainfield, of which she remained a faithful member till the time of her death. She was the last of a family of seven children, two brothers having died during the past year. She leaves one son, Elias R. Pope, of Newark, N. J.

Mrs. Pope was a woman refined and cultured, mind, poetic in temperament, quiet and gentle in disposition, a devout Christian and a woman of prayer. It was in his eighties, who died July 18, 1914, had lived long together, in rather quiet retirement, and the separation of a few years has now ended in the eternal and unending.

Funeral services were held on Monday, October 5, and burial was at Hillside Cemetery.

Hemphill.—Harry Hemphill, son of Walter B. Hemphill, of Hebron, Pa., died at Alfred, N. Y., October 1, 1918.

Harry entered college on September 26 and on October 1 was inducted into the Students' Army Training Corps at Alfred University though suffering at that time from pneumonia, which grew rapidly worse and died with pneumonia three days later.

Harry's fine Christian character and splendid patriotic spirit made him a favorite with all who knew him. He was anxious to get into the active service of his country at the first opportunity and for some time was ambitious for a college education.

His funeral services at Alfred were attended by his brother, who was of the Seventh Day Baptist Church, and his body was removed to Coudersport for burial.

His death adds another gold star to the service flag of Alfred University, and takes us from one of our denominational homes and churches a promising and capable young man.

Wentzel.—Henry Wentzel was born in Fremont, Mich., August 21, 1888, where he lived and grew to manhood. Several weeks ago he was taken ill and gradually grew worse in spite of the heroic efforts of the physician, until on Wednesday, September 25, 1918, he passed away of dropsy of the chest, aged 30 years and 1 month.

In 1904, with his brother Jacob, both of them single men, they purchased a large farm in its wild condition in What Cheer, Mich., where they began at once to make improvements, and where they lived as homesteaders.

November 5, 1914, Mr. Wentzel was united in marriage to Miss Bertha Belcher, of White Cloud, and to this union one son was born.

Henry was an industrious man and respected by all who knew him. Early in life he became a Christian and was faithful to his convictions. He was a member of the Seventh Day Baptist Church of White Cloud. He leaves to hold him in memory, a wife and little son, an aged father and mother, two brothers and one sister besides a large number of more distant relatives.

The funeral services were conducted on Friday, September 27, at 11 o'clock in the afternoon. Elder J. J. Branch officiated, assisted by Dr. J. C. Branch. The remains were laid to rest in Prospect Hill Cemetery.

Greene.—Andrew J. Greene was born December 15, 1832, and died at his home in Adams Center, N. Y., October 18, 1918.

He was the son of Joseph and Clarissa (White) Greene, and was born in the town of Adams. In the community he spent his entire life. At his death he was in his eighty-sixth year, and he was a man of unusual physical strength. He retained all his physical faculties as they have been lost. For some time he was, for some reason, he was not really a strong man. He lost his sight when he was for only a day, and then not so strongly alarming. He was a day on which he did not
wak—just the way he had often wished he might go.

For sixty-eight years he had been a member of the Seventh Day Adventists. With his departure, it seems as though a part of the church's foundation had gone. He was a man who always endeavored to be a good friend in his esteem by his friends and neighbors. To his pastor he was more than a friend, he was a father. As he lived, he was nearer to our heavenly Father that he was spared so long and in such a well-observed manner, and most thankful that he lived well the way he was given him. On March 14, 1895, he was married to Mary Louise Hull, who died October 6, 1899. On April 21, 1919, he married to Eressa V. Greene. He leaves to mourn his loss a wife, two children, Mrs. J. G. Wear, Watertown, and Mrs. Janie Buckingham, of Bosier, Colo., and three grandchildren.

Funeral services were held at his home, conducted by his pastor, and he was laid to rest in the Union Cemetery.

Mr. Messer was at the home of his son, W. F. Messer, Mt. Hope, Ala., on September 14, 1918. A. C. Messer departed this life at the age of 67 years, 9 months, and 4 days.

Alfred Columbus Messer was united in marriage to Miss Nannie C. Stockton in 1871. To this happy union were born ten children. Mr. Messer died October 6, 1899, where there are eight children left to mourn their great loss. Iva, Nora, and Eddie C. having died in childhood. At his death, his wife occupied an 11-acre tract in Hope, Ala., on September 13. The services were held at his home, conducted by his pastor, and he was laid to rest in the Farina Cemetery.

The services were conducted by the pastor, Sunday afternoon, October 6, assisted by a former pastor of the church, Rev. D. D. Seager, who read the text, and the body was laid at rest in the Farina Cemetery. 

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The services were conducted by the pastor, Sunday afternoon, October 6, assisted by a former pastor of the church, Rev. D. D. Seager, who read the text, and the body was laid at rest in the Farina Cemetery.

Miss Ellen Wright was born in the town of Adams, N. Y., and died Aug. 14, 1918.

She was a member of the Seventh Day Baptist Church and was united with Mr. George and Della Kellogg Wright. Most of her life was spent in Adams Center. At an early age she joined the Seventh Day Baptist Church and lived by so holy a life that her sickness was very active in all its branches. She was a member of the Christian Endeavor, the Sabbath school, and the Women's Aid. At the time of her death she was a member of the Home Department of the Sabbath school. For the last twelve years she was a great sufferer from rheumatism, and for the last three years practically helpless, and her suffering was intense. Through most all her affliction she was cared for in the home of A. C. Whipple, of Adams, where all we done that tender hands could do.

Short services were held both at her home and at the Adams Center Union Cemetery, where she was laid to rest.

Mr. Messer accepted Christ as his Saviour at the home of his father. As he grew to manhood, he was more than a friend, he was a father. As he lived, he was nearer to our heavenly Father that he was spared so long and in such a well-observed manner, and most thankful that he lived well the way he was given him. On March 14, 1895, he was married to Mary Louise Hull, who died October 6, 1899. On April 21, 1919, he married to Eressa V. Greene. He leaves to mourn his loss a wife, two children, Mrs. J. G. Wear, Watertown, and Mrs. Janie Buckingham, of Bosier, Colo., and three grandchildren.

Funeral services were held at his home, conducted by his pastor, and he was laid to rest in the Union Cemetery.
THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie James in Japan, 100 Scrip from the Philippines, 100 and 100 Scrip quarterly by the American Sabbath Trust Society.

P. J. Brown, Treasurer, Plainfield, N. J.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., requested that a vote of the Church be held during the winter season at the Yokeford Room, 507 floor of the Y. M. C. A. Building, 234 Mont- gomery Street, Syracuse, N. Y., at 3 p. m., for the election of a Sunday School Committee. A cordial invitation is extended to all. Rev. William Clayton, pastor, 110 West Genesee St., Syracuse. Room, 42d Street.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 65th Street and Alvarado. Visitors are always welcome. Rev. Geo. H. Shaw, Pastor, 65 Elliott Ave., Yorlers, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washing- ton Square, South. The Sabbath school meets at 10:45 a. m. Preaching service at 1:15 p. m. A coral- der welcome is extended to all visitors. Rev. J. B. Shaw, Pastor. Rev. Geo. H. Shaw, Pastor.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 65th Street and Alvarado. Visitors are always welcome. Rev. Geo. H. Shaw, Pastor, 65 Elliott Ave., Yorlers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular services at 10 a.m. and 6 p.m. in the Seventh Day Baptists' Church, 14th and Clark Streets, N. E. cor. State and Randolph Streets, at 3 o'clock p. m. Visitors are most cordially invited.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 65th Street and Alvarado. Visitors are always welcome. Rev. Geo. H. Shaw, Pastor, 65 Elliott Ave., Yorlers, N. Y.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sabbath Church, at 1 a.m. A cordial and hearty welcome is extended to every one. Rev. Christian Endeavor, evening before the Sabbath, 7-30. Cottage preachers are engaged to preach once a month, for one year, corner Fifth Street and Park Avenue. Rev. R. J. Sev- erance, pastor.

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The Fourth Seventh Day Baptist Church held its regular meeting at 1 p.m., in the American Church, 25th Street and 7th Avenue. Rev. W. J. Elliott, pastor. The Worke of God is on every hand, and all are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida's health resorts, are cordially in- vited to attend the Sabbath school services which are held during the winter season at the several houses of members.
LIBERTY BONDS

The Denominational Building

The Sabbath Recorder

BELLIGERENT controversies do not help to the union of the Church any more than they help in the reconciliation of a family difficulty. Such contentions give support to a side. That will always be so. There will be adherents as, in a hot family controversy, some neighbors usually take sides, but that does not help toward reconciling the family difference. The strength of a side does not help toward union in the Church. Quarreling with one’s religious neighbors on matters of doctrine from the pulpit or through the press or in social conversations is not conducive to peace. Friendly, fair and courteous discussion and conference help in every case. Religion is not unlike other fields which need the elements of reconciliation. Worldly men recognize this and advise accordingly. When Christian men do not know how to observe this it becomes a condition that strikes at the fundamentals of Christianity, to which the Church has too long been indifferent. We must learn to be frank, fair and courteous and do it so constantly and earnestly that our desires shall bring forth a fruit which shall be the unquestioned evidences of our sincerity. The union of the Church of Christ will come as sure as trees bud and flowers bloom. We must be eager to help that growth.


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A. S. Bostic, Postmaster General.