Bonds Win the War

And if they are forwarded to F. J. Hubbard, Treasurer of the American Sabbath Tract Society, to be held by him until the close of the war, they also will

Build the Denominational Building

that is so sorely needed, and without embarrassing the government and without working any hardship on Seventh Day Baptists. All agree that such a building is needed and that it is necessary if we are to grow as a denomination.

Put your shoulder to the wheel and if you want to buy bonds to assist in prosecuting the war turn them over to the treasurer with the understanding that they will not be used until the close of the war. Do it now.

War Savings Stamps

provide a very convenient means of contributing small sums in the same way. Buy War Saving Stamps. But do not forget to send them to the Building Fund.

Loyalty to your denomination goes hand in hand with patriotism to your country.

Buy War Saving Stamps

AN UNANSWERABLE ARGUMENT

We are often at a loss as to how to convince unbelievers that Christianity is true. We know from a blessed personal experience that it is true, and we long to prove it to our friends, but how do we do this in our great trouble. Here is an argument as simple as it is convincing, and every one can use it. When John was in prison, he doubted as to whether Jesus was the Messiah, and sent messengers to him, asking: "Art thou he that should come, or do we look for another?" The Lord simply told them to tell John of the good deeds he was doing: opening blind eyes, curing lame legs, cleansing lepers, etc.

And when John heard this he doubted no more. And if we are to grow as a denomination, it is needed and that it is necessary every one can use it.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session is to be held at Nortonville, Kansas, August 26-25, 1918
President—Frank J. Hubbard, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—Rev. F. S. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. A. S. Maxson, Milton, Wis.
Treasurer—William C. Whitford, Alfred, N. Y.
Recording Secretary—Rev. A. S. Maxson, Milton, Wis.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Masson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Rev. F. C. Crandall, Westerly, R. I.
Treasurer—W. H. Greenman, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Recording Secretary—Mrs. A. S. Masson, Milton Junction, Wis.
Treasurer—Frank Hill, Ashaway, R. I.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. Edgar D. Van Horn, Milton, Junction, Wis.
Recording Secretary—Miss Edith A. Greenman, Milton, Wis.
Treasurer—Alfred E. Whitford, Plainfield, N. J.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. A. S. Masson, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Miss Pauline S. Swenson, Milton, Wis.
Editor of Woman's Work—Sabbath Recorder—Mrs. A. S. Masson, Milton, Wis.
Secretary, Eastern Associations—Mrs. Edwin Shaw, Plainfield, N. J.
Secretary, Southwestern Association—Mrs. M. G. Childers, daß, N. Y.
Secretary, Central Association—Mrs. Edith Davis, Lebanonville, N. Y.
Secretary, Western Association—Mrs. Lucy A. Wells, Friendsville, Wis.
Secretary, Southwestern Association—Mrs. J. R. Mills, Hammond, la.
Secretary, Northwestern Association—Miss Phoebe S. Codd, Wabasha, Wis.
Secretary, Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

SABBATH BAPTIST HISTORICAL SOCIETY

President—John H. Babcock, Newark, N. J.
Recording Secretary—Rev. W. A. Vest, Nortonville, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

ANNUAL MEETING

President—Rev. G. W. C. Crandall, Westerly, R. I.
Recording Secretary—Rev. A. S. Maxson, Milton, Wis.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Crandall, Alfred, N. Y.
Recording Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Treasurer—S. H. Davis, Westerly, R. I.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Rev. G. W. C. Crandall, Alfred, N. Y.
Recording Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Treasurer—Rev. F. C. Crandall, Weston, N. Y.

EXECUTIVE COUNCIL

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Rev. F. C. Crandall, Westerly, R. I.
Treasurer—Rev. W. A. Vest, Nortonville, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem, Milton, and Alfred.

The Seven Day Baptist Education Society solicits gifts and bequests.

Conference Time

Will Soon Be Here

By the time this Record reaches its readers there will be but one week left before the week of conference. On Tuesday, August 20, the delegates from far and near will gather in Nortonville, Kan., for the important work entrusted to them by the churches and boards of the denomination. We hope there will be a large gathering, notwithstanding the unusual expense of traveling, and that the theme of the Master may guide in all the work.

Never before have world conditions demanded greater consecration and broader vision on the part of God's children. Never in our history as a people has the demand been so great for unfailing faith and far-reaching efforts, in common with all Christians, to relieve human suffering and to carry out the Master's teachings as to what must be regarded as service acceptable to him.

Let those who go and those who remain at home fervently pray that Christ may lead in every undertaking at Nortonville.

Shall It Be An L. S. K. Conference?

When a question arose as to the propriety of postponing the General Conference this year on account of the war, one reason given by a prominent lone Sabbath-keeper for not doing so was the fact that Nortonville is a convenient center for lone Sabbath-keepers to reach, and the hope was entertained that a large number would avail themselves of this opportunity.

It is fourteen years since Nortonville had a General Conference, and lone Sabbath-keepers near enough to go this year will have to wait at least that number of years for another opportunity as good. It would be well if all lone Sabbath-keepers in Kansas, Oklahoma, Nebraska, Missouri, Arkansas, Colorado, Texas, and other nearby States would make a special effort to meet once more with people of their own faith. Why not beat the record this year for a large attendance of the scattered ones to whom such a privilege comes only two or three times in a whole generation?

A Saloon Keeper Converted

The Christian Advocate tells of a Pennsylvania saloon keeper who went to visit his son in Camp Greene, N. C., in the bone-dry region of the South. When asked there how he liked the evidence of "I thank God that my boy is down here training. The sight of 30,000 young men enjoying themselves without drinking a drop has made me a prohibitionist. I am going home, close out my saloon, and get into some other business."

The sooner rum sellers look this question squarely in the face, make up their minds that prohibition is bound to come, and get into some other business, the better for them. And if the discouraged and the discouraged traffic after all the warnings they have had and finally have to lose heavily, they will have no one but themselves to blame. The prohibition States are now so numerous and of such large territory that even such evidence of the benefits of prohibition, that even saloon keepers are becoming converted and many in the trade are wisely seeking ways out, a way out.

Shall I Go to College?

The time for schools to open for the year will soon be at hand, and within a few weeks hundreds of young people will have to settle the question, "Shall I go to school or go to work?"

Although these strenuous times demand great numbers of workers, high government authorities advise boys and girls not to be in too great haste to leave school. Even in the army, the best educated, other things being equal, have superior opportunities for usefulness.

With many the first question will be, "Does it pay to go to college?" If financial considerations move you, let me assure the young friends that the matter of better pay furnishes the lowest motive for securing an education. Yet even in this respect...
THE SABBATH RECORDER

THE SABBATH RECORDER

The United States Commissioner of Education makes a clear case in favor of higher education. He says: "A man's productive ability is increased 100 per cent by a high school education, and 200 to 300 per cent by a college education." You can by this easily estimate the value of your school days as regards a successful business future. Must be put away. Then he who. Do you wish to become a man? Then look at these figures given by colleges. That a thorough college education of four years in your life.

There are many proposed "short cuts" to a useful life, but the best minds of our times are coming more and more to see that a thorough college education of four years is the only real short cut to a position where one can make the most of his abilities for good, and gain profit from the experience of the world's great men. In the words of one of America's educators,—

"To be at home in all lands and in all ages; to count nature a familiar acquaintance and art a familiar friend, to get a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all the walks of life; to lose yourself in common ends; to learn manners from students who are gentlemen; and form character under good instruction, this is the offer of the college for the best four years in your life.

Successful Competition

There is a kind of competition always going on between man and man which is often overlooked. Many a man is inclined to think he has not had a fair show and that the other fellow is working against him, causing his failure. He always seems to be the loser and the other fellow secures the best job or steps to the higher position. Instead of complaining that others have not tried, it would be far wiser to look for the fault in ourselves and be sure that we are doing no injustice to them. In most cases it is the personal equa-

Don't overlook the Religious Element

While we are thinking of the school competition this summer, let us not overlook the spiritual side of our nature and the part which Christian education should have in preparing us for the best things in life. Three things make and mark the man of power: a sound and active body, a keen and competent mind, and a clear and trustworthy conscience. Don't forget that more men fall from neglect of the conscience than from weakness of intellect. Seem therefore the healthful atmosphere created by Christian teachers. The spiritual life of the teacher has quite as much to do with forming right character in the student as the things he teaches. Christian ideals must be magnified in our schools if we are to have the education most essential for these times. Anti-Christian teaching—the training of intellect to the neglect of the soul—has wrought its fearful ruin in the future lives in our truly Christian schools.

The great questions concerning the school you are to enter should be, What can I learn there? and, What kind of man or woman will that school help me to become? Upon the answer depend largely your prospective and the value of your life as a citizen of the world.

Loyalty of the Jews Recognized in France

Among the changes for good being wrought by the war no one stands out more prominently than the change of sentiment in France toward the Hebrew people. During the days of the scandalous Dreyfus affair a few years ago everything went to show the bitter race hatred in that country. It went without saying then that the fact that Dreyfus was a Jew caused most of the trouble.

Today, however, the writings of prominent Frenchmen reveals a complete change of heart in that country toward the children of Abraham. Anti-Semitism is evidently a thing of the past in France, and Jews of other lands are being welcomed to the ranks of the army. Their loyalty and bravery are being applauded, and glorious tributes are appearing in French papers to the intrinsic worth of the Jewish people. Their part in the great struggle for human rights; their unselfish patriotism; their hopeful spirit of resignation—all these have combined to weld the hearts of Jews and Gentiles in France.

It would seem that the Almighty is using this war to forward the cause of his ancient, scattered people, and possibly to fulfill his promises to Israel.

Once More a Jewish Judge

We do not wonder that the Jewish Ex- er, and that the Jewish Ex- er, and that the Jewish Ex-

Results of Co-operation

Standing on the highest point of Boston, Mass., is the new headquarters of the Y. P. S. C. E. headquarters. Francis E. Clark made the dedicatory address. The building and ground cost more than $200,000, the result of co-operative work by one hundred thousand Endow-

R ailroad Rates to Conference

Those who can possibly do so should attend the General Conference at Nortonville, Kan., this year, notwithstanding the some-

Clerical fares to properly accredited ministers, holding clerical orders, are available from New England, New York, New Jersey, and generally from the East, to Chicago and St. Louis. Clerical rates are not granted west of Chicago and St. Louis. There are no clerical fares from Salem to St. Louis.

Clerical fares via Baltimore and Ohio Railroad are:

<table>
<thead>
<tr>
<th>Route</th>
<th>Coach</th>
<th>Pullman</th>
<th>3rd</th>
<th>2nd</th>
<th>1st</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York to St. Louis, Mo.</td>
<td>$17.12</td>
<td>$19.97</td>
<td>$21.77</td>
<td>$23.57</td>
<td>$25.37</td>
</tr>
<tr>
<td>Philadelphia to St. Louis, Mo.</td>
<td>$15.66</td>
<td>$18.28</td>
<td>$20.90</td>
<td>$22.62</td>
<td>$24.34</td>
</tr>
<tr>
<td>Washington to St. Louis, Mo.</td>
<td>$14.69</td>
<td>$17.13</td>
<td>$19.65</td>
<td>$21.17</td>
<td>$22.69</td>
</tr>
</tbody>
</table>

The clerical fares via Erie Railroad are:

<table>
<thead>
<tr>
<th>Route</th>
<th>Coach</th>
<th>3rd</th>
<th>2nd</th>
<th>1st</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York to Chicago, Ill.</td>
<td>$12.12</td>
<td>$14.69</td>
<td>$17.26</td>
<td>$19.83</td>
</tr>
<tr>
<td>New York to St. Louis, Mo.</td>
<td>$15.84</td>
<td>$18.41</td>
<td>$20.98</td>
<td>$23.55</td>
</tr>
<tr>
<td>Alford to St. Louis, Mo.</td>
<td>$12.00</td>
<td>$14.57</td>
<td>$17.14</td>
<td>$19.71</td>
</tr>
<tr>
<td>St. Louis to Nortonville</td>
<td>$11.33</td>
<td>$13.80</td>
<td>$16.27</td>
<td>$18.74</td>
</tr>
</tbody>
</table>
THE SABBATH RECORDER

SOUTHEASTERN ASSOCIATION
To Be Held at Lost Creek, Wyo., August 29—September 1, 1918

**Thursday Morning**
10:30 Opening Praise Service, led by Jesse D. Kennedy
10:40 Words of Greeting—Rev. Davis
10:50 Foreword—Charles A. F. Randolph, Moderator
11:00 Sermon—Rev. M. G. Stillman

**Afternoon**
2:00 Report of Delegates—Rev. G. H. F. Randolph
2:15 Fifteen-minute Messages from Associations and Societies
2:45 Report of Executive Committee and Treasurer

**Appointment of Standing Committees**

**Evening**
3:00 Conference Echoes—Rev. J. C. Bond, Leader

**Friday Morning**
10:00 Praise Service, led by Rev. W. L. Davis
10:15 Sabbath School Move—Roy F. Randolph, Leader
11:15 Sermon—Rev. A. G. Crofoot

**Afternoon**
2:00 Business—Rev. R. R. Thorngate
3:00 Sermon—Rev. R. R. Thorngate

**Sabbath Morning**
10:30 Morning Worship—Rev. M. G. Stillman, Pastor
Sermon—Rev. H. C. Van Horn

**Afternoon**
2:00 Treat and Missionary Interests—Secretary Edward shadower

**Evening**
5:00 Woman's Board Work—Mrs. M. G. Stillman, Leader

**Sunday Morning**
10:00 Reports of Committees and other Business
11:00 Sermon—Rev. E. F. Luhford

**Afternoon**
2:00 Y. P. S. C. U. Meeting, arranged by Emma Childress, Secretary
3:00 Education—President C. B. Clark, Leader

The purpose of the association in appointing the date of meeting early this year is to conform to the two-group idea and plan. Since the Northwestern Association has no session this year, the Southeastern follows the Conference, which takes its place in the former association.

All delegates and representatives of boards please note the appointment for Thursday afternoon. It is expected that you will use fifteen minutes in a real message from your association to us.

A new fellowship of interest is growing among the nations; more men are perceiving that they are their brothers' keepers in spite of themselves.

THE SABBATH RECORDER

MISSIONS

WORK THE FIELD
SECRETARY EDWIN SHAW

In Michigan

Rev. D. Burdett Coon and Loyal F. Hurley have closed the special series of meetings at White Cloud, Mich. Three people were baptized, two of whom were Sabbath school teachers. The attendance at the meetings was not large, but the interest was good all the time, and the spirit of service was excellent.

The evangelists continued their work at Kalkaska, Mich., with the plan of spending some time at Bangor, Mich., before time to go to the General Conference at Nortonville, Kan.

In Oklahoma

General missionary, Rev. T. J. Van Horn, has established a work for the summer about ten miles west of Gentry, Ark., just across the line into Oklahoma, in a neighborhood called "Beck's Prairie." Mrs. Van Horn is with him and they are living in a tent, camping out, near the schoolhouse, where the meetings are held. There are about three gospel services each week. They conduct a Bible school for the children, and others, afternoons, during the week, and give training and instruction in singing. Brother Van Horn has been going to this schoolhouse on Sundays occasionally for two or three years, and now he and Mrs. Van Horn are thus "spending their vacation" till time to go to the Conference at Nortonville.

SEMI-ANNUAL FINANCIAL REPORT OF THE CHINA MISSION
November 30, 1917, to May 31, 1918

Report of Receipts and Disbursements for 10 Days

**Dr.**
Balance on hand January 1, 1918 ............... 1,412 66

**Cr.**
Rents for tuition, etc., uniforms, books, etc...... 1,754 93

**Balance December 1, 1917** ............... 3,154 55

**Receipts for tuition, uniforms, books, etc.**

**Teachers' salaries** ........................................... 925 00
**Board** .................................................. 929 24
**Books, etc., for boarders** .................. 91 41
**Christmas treat** ........................................ 2 37
**Sundry repairs** ........................................ 2 17
**Printing catalogues, etc.** ................. 42 60
**Light** .................................................. 10 31
**Water** ................................................ 2 70
**Electric light bulbs** ......................... 8 19
**Athletic supplies** .................................. 20 90
**Bibles and books** .................................. 61 00
**Badges (these and the books for sale to boys)** .... 12 00

**Piling In land, site of old day-school house** .. 24 00

Rosa W. Palmberg,
Account with Girls' Boarding School and Day Schools

**Balance** ................................................ 2,091 24
**Receipts and tuition, uniforms, books, etc...**

**Balance on hand January 1, 1918** .............. 1,875 83

**Balance May 31, 1918** ....................... 3,458 37

Anna M. West.
Report of Grace High School

**Balance December 1, 1917** .................. 451 85

**Receipts for tuition, uniforms, books, etc.**

**Teachers' salaries** ........................................... 925 00
**Board** .................................................. 929 24
**Books, etc., for boarders** .................. 91 41
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**Piling In land, site of old day-school house** .. 24 00
men's thought turned to god

again and again in the world's history have the weaker battlegrounds of right out through the stronger battlegrounds of evil. the fact has simple explanation—god is on the side of right. so a group of slaves led by moses successfully defeats the great egyp-
tian monarch, and the lone monk luther, defending freedom of thought and the purity of the church, proves more power-
ful than the world-controlling roman hierarchy. as never before in the world's history, there is now an awed consciousness in the hearts of men that the nations are trembling under the footsteps of almighty god as he moves toward the accomplish-
ment of his purpose to bring in righteousness on the earth. that men's thought should be turned to god as the vital factor in world happenings is a war gain of immeasurable import.

this war is convincing the world at last that nations as well as individuals are sub-
ject to the moral law. that is a tremendous gain, for this truth has been greatly ob-
scured in the past. even in america, a prominent statesman could say that the ten commandments and the sermon on the mount have nothing to do with politics, yet this nation did not rise up in a whirl-
wind of moral protest. but germany's flagrantly immoral conduct has shocked the whole world into realizing that a na-
tion that does not obey the moral law is as dangerous to world civilization as a ruffian who scoffs at law is dangerous to a com-
munity.

a nation that breaks its pledged word is far more dangerous than a man who lies. it becomes in the structure of civilization a rotten piece of timber which may at any
tume cause a collapse of the entire build-
ing. integrity in social units, like steel in a skyscraper, must be without flaw if
wreckage is to be avoided. the thief who ignores the command, "thou shalt not
steal," is a menace to the community's life. a nation that ignores this command jeopard-
dizes world-civilization. a nation

the war is driving us to the international thinking that christ urged and that we have
turned to be narrow and selfish to adopt. he gave us the vocabulary for internationalism

"all men," "all nations," "all the world"—more than nineteen hundred years ago, but we have refused to think in these vast terms. if we had big crops of grain and fruit in america, we wasted them wantonly. india might be suffering from famine, but what business was that of ours? were we not "the elect" if we had the teachings of jesus which made us free and progressive, what did it matter to us that africa or china suffered under the burden of super-

stition? were we not sure of heaven? the internationalism which love could not in-
duce us to practice has been forced upon us by the iron hand of world war. the allied
nations are doing with their money and their food supplies today just that strange thing which the early christians in jeru-

salem did—holding all things in common, to be used for the common good.

new standards of international cooperation

this war-taught lesson of co-operation is not going to be forgotten when peace re-

turns. the tides which have carried food and money and clothes to belgium and france and armenia, are, please god, tides that shall never ebb but shall remain as standards of international action and missionary endeavor. through the provisions of the armistice, god is leading us out into the splendid internationalism which christ taught.

evidence of god's leadership through all the darkness of war is seen in the steady
world trend toward democracy and brother-

hood. russia stumblingly staggers toward these goals. england, war-harassed and humbled, is thinking new thoughts of jus-
tice concerning her dependencies, whose sons have bared their hearts to enemy guns in her defense. the whole world is cur-
rently studying the question of the rights of small nations and dependent colonies. the great armies where rich and poor, learned and ignorant, white and black and brown, march side by side in a new fellowship and sacrifice for a common cause, are go-
ing to send their men back to civil life with many class differences washed away in a common respect for a common manhood. the workingman's struggle for a life necessary to the winning of this war, is going to have his services revalued after the war is over, as is also the expert leader of industry whose capital and powers of
leadership have been placed for the common good exclusively at the command of the government. The mutual helpfulness of the different classes to each other, as well as their mutual dependence upon each other, is being made so visible in the war preparations of every nation that we are never again going to be able to forget that we are members of one. While men are learning democracy and brotherhood in the army, women at home are also learning it. Heirress and working woman labor side by side in Red Cross rooms or weep together over letters from the boys at the front. Through the very horrors of war seems to be hurling us forward the Christian leaders have been placed for the common good. Women are living deeper, more economically and wastefulness, the war is bringing a sudden check in time of peace. We never again going to be well as their mutual dependence upon each other. It is an inestimable gain, a great experiment in the Christian life, which is going to give us a vital type of religion, a religion so splendidly strong that it will not need to beg philosophy for a patronizing support.

The church by this war has been stabbed awake. Her task is becoming clearer, to her vision in the light of its flames. Not creeds upon the lips, not the impressive church architecture, not stately music or eloquent preaching is her objective. Her work is to reorganize society and life on the principles taught by her Lord. The church's new vision of her mission in one of our chief war gains.—Stephen S. Easty, from the Continent by permission.

GET TO CONFERENCE ON TIME

As I understand it our Conference at Nortonville, Kan., begins Tuesday a.m. (what hour?) August 20, although the second page of the program cover has been carrying a different date.

It is important that we all be there at the opening session, to hear the president's address. And especially the L. S. K's should make an effort to be there early, as our L. S. K. program comes at 2 o'clock the same day. As many L. S. K's will doubtless come by motor, perhaps from 200 to 500 miles, there will be great danger that they may miss the program and not see any of the addresses. They carefully plan their trip in advance. It will be embarrassing to have an L. S. K's hour with the L. S. K's conspicuous by their absence. Be sure and get to Conference on time.

G. M. Cottrell, L. S. K.

We first cling to sin, and then sin clings to us.—G. Campbell Morgan.

A WILD ROSE

MARY ANDREWS

A beautiful rose, of deepest pink, With petals of pure gold,
'Tis a grand old plant, though wild it be, A blossom in a pasture old.

Far from the road where none ever go, Unless by chance it may be, Blooming alone where no one may know, With none its beauty to see.

But year after year, it grows and blooms, Increasing in beauty, too; If the whole world knew and gave it praise It could not do better.

And so may we, though known by few, With none to applaud or praise, Be steadfast, faithful, courageous, true, To the end of our earthly days.

MISS WEST ARRIVES HOME

All our readers will be glad to know that Miss Anna West has arrived in this country for her year of rest and visit with the home folks. She arrived in San Francisco July 17, and after spending a few days with relatives living near that city, is again on her way to join her mother and sister at Milton. She and her sister, Miss Mabel, who is coming from Salem, are hoping to meet in Chicago and go together to Milton—and to mother. They hope to reach Milton July 28, so when you read this, nothing preventing, they will have been enjoying their visit for some days. We hope that their year together may be one of great happiness.

NURSES NEEDED

The Government, through the Woman's Committee of the Council of Defense is sending out a call for 25,000 student nurses to enlist and work for the unorganized hospitals. These nurses may be released for work at the front. If you are thinking of taking a course in nursing a little later, it will be to your advantage to investigate this call now. If you know any young woman who wants to take up this work, urge her to do it now. The need is great.

The high school graduates will be given credit for a certain amount of work, and the period of training will be shortened. If you want to know more about this get in touch at once with your nearest Red Cross Branch or with the chairman of your local Council of Defense.

BEG YOUR PARDON

In some mysterious way the editor of this department juggled some poems and the names of the authors and as a consequence there appeared in the Recorder for July 15 a poem entitled "He is Nursing On You", with the author's name as Mary Andrews. The poem is perfectly all right, but Miss Andrews did not write it. Miss Andrews does write perfectly good poetry, though, and the one printed this week proves the truth of this statement. The author of the one printed July 15 is not known to the editor of this department. Neither is the poem printed this week the one that was juggled—that may appear later.

AN EXPLANATION

In the Recorder of July 15, on page 45, there is an article a part of which is concerning the funds used in the building of the Lieu-oo Hospital. While the statements made are true, there are other facts which are needed to place the credit where it really belongs. If I had known that the matter was to be made public I should have requested that all the facts be included. I hope that the readers will pardon the personal references which the explanation involves.

When I was about to start for China, Mr. William L. Clarke, the honored president of the Missionary Society and formerly my Sabbath-school teacher, learned that I had not yet completed paying for my medical-education. He insisted upon sending me a check and would not entertain the idea that I should later repay him. I knew that it was largely because of Mr. Clarke's great love for the mission work that he had done this thing, so I promised myself that I would pay it back out of the medical fund as I could year by year, just as I would have paid my debt.
found that materials had so advanced in price that it would be impossible to build for the sum at first estimated. The money had been raised at home and we were very loath to make a further appeal. For a time we did not know which way to turn. Finally I thought of a plan.

I knew her generosity to the work and so I was bold enough to ask her if she would ever others may do my obligation will stand until canceled by myself. It is only that this is a disguised plea for funds.

that time we did not know which way to turn. Finally I thought of a plan. I knew her generosity to the work and so I was bold enough to ask her if she would ever others may do my obligation will stand until canceled by myself. It is only that this is a disguised plea for funds.

We do not know when in the history of the world women shall struggle for political pre-emption? God forbid! But those fitted for real Christianity in the political field have won-heroes' honors, and their work and writings shall be potential in helping others. If all women, with Christianized earnestness and votes help in the defeat of King Alcohol, we think the defeat of Kaiser would follow.

We are proud of, or at least thankful for, the united Christian-temperance and missionary spirit of the women of the Seventh Day Baptist Denomination.

We know that very many would be far happier if they would only leave the ranks in which they are, and enter one of the open doors where many a worker shall perhaps earn a martyr's crown. When women do not fit such positions God prepares them for it. The Red Cross work is the grand example. Women did not know the idea of Red Cross work, in fact we know of no far-reaching lines of influence in which women can truly claim to have made possible the apple deal in the Garden of Eden, but we do know their ability and earnestness has helped much to overcome the terrible results of the fall.

The Swiss idea of concentrated charitable work, and the origin seventy-five years ago. It prospered until, twenty-five years ago, Miss Clara Barton reorganized the work into the Red Cross Society with the result that millions of workers and millions of dollars have been dedicated to the work of war relief.

Mrs. George W. Burdick
Treasurer of the Central Association

When we speak of women's work in the terms as understood at the present time we wonder where to begin. Aside from home and household duties, the sphere of woman's work has been for years expanding and enlarging until it can hardly be made of woman's realm of early employments with the present forms of labor in which she is engaged.

We do not know when in the history of the world women shall struggle for political pre-emption? God forbid! But those fitted for real Christianity in the political field have won-heroes' honors, and their work and writings shall be potential in helping others. If all women, with Christianized earnestness and votes help in the defeat of King Alcohol, we think the defeat of Kaiser would follow.

We are proud of, or at least thankful for, the united Christian-temperance and missionary spirit of the women of the Seventh Day Baptist Denomination.

DeRuyter, N. Y.

 WOMAN'S BOARD—TREASURER'S REPORT For Ending June 30, 1918

MRS. A. R. Whitford, Treasurer, Inconclusively.

The Woman's Executive Board

To cash on hand March 31, 1918 $ 783.77

Albion, Wis., Missionary and Benevolent Society:
Rev. R. W. Amos $ 5.00
Albion, Wis., Willing Workers: West $ 5.00
Miss Burdick's salary 10.00

Alfred, N. Y. Woman's Evangelistic Board:
Tract Society 5.00
Miss West's salary 10.00
Pouke School 5.00
Theological Seminary 5.00
Ministerial Relief Fund 10.00

Alfred Station, N. Y., Union In:
Tract Society 5.00
Missionary Society 7.87

To raise $ 139.00

Alfred Station, N. Y., Mrs. A. P. Hamilton
Mrs. Burdick $ 2.00
Board expenses 5.00

Dr. To cash on hand March 31, 1918

Rev. W. B. Evans, Ladies' Aid Society:
Dr. To cash on hand March 31, 1918

Miss West's salary 12.00

Brookline, Mass., Woman's Aid Society:
Miss Burdick's salary $ 10.00
Pouke School 5.00
Unappropriated 15.00

Boulder, Colo., Missionary Society:
Unappropriated 33.14

Bradford, R. I., S. B. H. Missionary Work:
Unappropriated 10.26

Dr. To cash on hand March 31, 1918

Rev. W. B. Evans, Education Society: $ 4.00
Dr. To cash on hand March 31, 1918

Rev. W. B. Evans, Ladies' Aid Society:
Unappropriated 72.07

Cowan, W. Va., L. S. K.:
Missionary Society debt 10.00
Pouke School 5.00
Unappropriated 27.36

Hammond, Conn., Woman's Missionary Society:
Unappropriated 29.35

Hartzville, W. Va., Ladies' Aid Society:
Unappropriated 16.00

 attn. Court, Ohio, Ladies' Aid Society:
Unappropriated 25.00

Leonardsville, N. Y., Woman's Beneficent Society:
Tract Society 15.00
Missionary Society 5.00
Unappropriated 26.00

Pouke School 15.00
Ministerial Relief Fund 15.00

Los Angeles, Cal., Church:
Unappropriated 6.84

Little Genesco, N. Y. Women's Auxiliary:
Unappropriated 20.00

Mrs. A. G. Milk, Missionary Society:
Unappropriated 15.00

Miss Burdick's salary 7.00

Marte James 10.00
Unappropriated 26.00

Little Genesco, N. Y. Sunshine Society:
Unappropriated 55.00

Little Genesco, N. Y. Sunshine Society:
Unappropriated 35.00

Little Genesco, Chica.:
Unappropriated 6.00

Long Beach, Cal., Sabbath School:
Janes 15.00
Long Beach, Cal., Lucy E. Pouke School 2.00

Mrs. A. G. Milk 2.50
Miss West's Aid Society 12.50
Marinbo, N. J., Mrs. A. G. Crofoot Unappropriated 2.00

Mrs. A. G. Milk, Ladies' Aid Society:
Unappropriated 30.00

Milton, Wis., Mrs. Mary E. Post: Chin. Mission 10.00
Milton, Wis., Mrs. Nattie West: Tract Work 3.00
Milton, Wis., Woman's Benevolent:
Tract Society 5.00
Missionary Society 5.00

Milton, Wis., Circle No. 3: 10.00
Milton College 7.50

Milton College 7.50

Milton, Wis., Circle No. 3: 10.00
Milton College 7.50

Milton College 7.50

Milton College 7.50

Milton College 7.50

Milton College 7.50
THE SABBATH RECORDER

Miss West's salary .................. 10 00
Missionary Society .................. 5 00
Milton Junction, Wis; Church; .................. 10 00
Milton Junction, Wis; Ladies' Aid Society .................. 5 00
Unappropriated .................. 20 00
New Ashburton, Wis; Missionary Society; .................. 10 00
Unappropriated .................. 5 00
Mrs. R. A. Stillwell, Tract Society .................. 20 00
Unappropriated .................. 1 00
Fouke School .................. 1 00
New York City, Woman's Auxiliary Society .................. 20 00
Unappropriated .................. 5 00
Nortonville, Kan; Woman's Missionary Society; .................. 20 00
Unappropriated .................. 5 00
North W. Va., Woman's Missionary Society; .................. 20 00
Providence, R. I; Mary Stillwell; Missionary Society; .................. 20 00
Providence, R. I; Marie Stillwell; Missionary Society; .................. 20 00
Milton College .................. 15 00
Unappropriated .................. 10 00
Fouke School .................. 10 00
Young People's Board .................. 5 00
Salem, W. Va; Ladies' Aid Society; .................. 50 00
Fouke School .................. 50 00
Ministerial Relief Fund; .................. 25 00
Shiloh, N. J; Ladies' Benevolent Society; .................. 75 00
Unappropriated .................. 25 00
Stonefort, Ill; Women's Church: .................. 18 00
Unappropriated .................. 18 00
Verona, N. Y; Ladies' Aid Society; .................. 20 00
Unappropriated .................. 15 00
Waterford, Conn; Church: .................. 15 00
Unappropriated .................. 15 00
Walworth, Wis; Ladies' Benevolent Society; .................. 15 00
Unappropriated .................. 15 00
Westerly, R. I; Women's Aid Society; .................. 15 00
Miss West's salary; .................. 10 00
West Elmore, N. Y; Ladies' Aid Society; .................. 10 00
Unappropriated .................. 10 00
Collection Central Association; .................. 10 00

26th Cent. Endowment Fund; .................. 38 00
P. E. Titusworth, Treas; Educational Society: .................. 38 00
Unappropriated .................. 38 00
T. P. Board .................. 38 00

Cash, June 30, 1918; .................. $1,492 78
$1,492.78

$3,044.04

Mrs. A. E. Whitford, Treasurer.

THE FAR LOOK, OR "KON OF SALEM"
REV. HERMAN D. CLARKE

Chapter XI
(Continued)

ALTER, I think Kon is a Christian, but somehow he does not learn the Bible as he should. I tried to get him to commit to memory a chapter, but he is so adverse to it. I asked him if he did not like to read the Bible and he said he did, but I fear he will not have it at his tongue's end and be able to quote it when needed," said the mother.

"I think there may be such a thing as too much 'Scriptural stuffin,'" Esther, answered Mr. Wells. "It may be good to have much of the Bible in the head, and though a child or youth may not have a conception of the nature of sin he may learn a lot of Scripture about sin and its consequences. I know, too, that there is an abundance of comprehensive material in the Bible for a boy or girl to learn; many stories that are fascinating and never grow old; so many Bible heroes to study about and a child worships heroes. Wise guidance leads a child to have a taste for more. Have you noticed how the boy is interested in Bible animals and such things?"

"Yes, I know, but I was taught at home that we ought to commit to memory all we possibly could," said his wife.

"And how much of it have you assimilated? You may exceed Esther, but so many mothers never talk to their children to find out what is in the Bible that they can teach with great interest to their children, and so fail to get them interested. I was so amused, though I did not show it, when Mrs. Williams over the hill recently showed how rusty she was in Bible stories and could not tell a single incident with positive correctness. She got Jonah all mixed up with Noah, and told how David slew the Philistines with the jaw bone. Children are no fools. Facts are to be known first, before being related to a child. Now I don't want my children to grow up to believe the Bible is a dry, uninteresting collection, out of date. And with the mother they have I have no fears along that line. Mothers have the most wonderful opportunities of creating in the children a great interest in God's word. I sat for hours and hours on father's or mother's lap listening with bated breath to Bible narratives. And I could have listened to the telling of them a thousand times.

"If you're for Thomas Richards. I have seen his mother use the Bible as a punishment. When he disobeyed she made him commit to memory ten verses of some part of the Bible."

"Well, he will just hate the Bible after that," said Mr. Wells.

"Another mistake in the home is to suppose that churchgoing can give the child the necessary knowledge of the Bible. It helps, but the home is the place for nine tenths of it. And with such a home, the mother wants to borrow the flatiron, I suppose!" remarked Mrs. Wells, laughing.

"Good morning, Susie. All well at your house?"

"Yes, thank you, Mrs. Wells. Kon said he had a rabbit he was taming and wanted me to come and see it sometime, and I thought now as good a time as any. Is he at home?"

"Yes, said Susie Mead, coloring a little.

"Dear, he is out in the orchard trying to tame a squirrel. You'll find him there," said Mr. Wells.

Susie skipped out quickly and saluted the boy with a "Hey-ho-hum—oh, what fun! Wicked boy, rabbit decy."

"Seems you are very poetical this morning, Sue. Studying prosody? Didn't know you were that far in the book. But look here. Come slowly. The rabbit and I are trying to coax him to come over and visit. What do you know about squirrels?"

"I know first, found out her intentions nor understood the consequence."

Another mistake, and tried it at his tongue's end. But there was not quite that."

"It is like a valley farmer who is too lazy to get above their bone."

Kon. "Her Children."

Children."

"Coax him to me, set no traps for him. I just slowly got around him and fed him and talked pretty to him and he accepted the invitation every soon. Animals can see what is in your eyes and know what your voice means."

"Let me pet the rabbit a little."

And she tried to get the little animal, but he quickly hopped round to the other side of Kon."

"Rather shy, Sue, you'll have to get at it gradually. I have great pity for these dear creatures, though they spoil many apple trees in winter and have a taste for garden truck. But they have no weapons to defend themselves against a hired hand."

And they can not run any long distance with speed. But you let the wolves kill hundreds of them a season and mean men and boys shoot them and they will up a constant scolding. I have not quite found out her intentions nor understood the language, but I will in time. It takes time to study languages. I suspect she has said tantalizingly, 'I'll get all your nuts and mushrooms for winter,' and she is welcome to them," said Kon. "Nuts for squirrels are bread, porridge, pie, cake, pork and beans, sugar, and potatoes and the promise of happy winter evenings. You can't fool a squirrel with the poisonous toadstools as men are sometimes fooled. Said this 'Tail-in-air' as he scolded—at least I inferred he did—'Eat toadstools or mushrooms; if they kill you you're foolish. If you live, they are victuals, drink and lodging!' Out in the woods I saw a stump littered over with scales from pine cones and a few nuts. That is some squirrel's workshop. He's been 'husking.' He says he is safe and happy up in a tree, but his relative the chipmunk prefers a hole in the ground. He has been so lazy about climbing that he is like a valley farmer who is too lazy to climb a hill. They can't get above their own ground. The ground squirrel only pretends to be a chipmunk. He isn't just a cousin. They are known to eat eggs and fruits, and I have heard that they even kill bluebirds. The scamps! I saw a cantankerous fellow mousing the paws of one of those pretenders once. Probably he is a descendant of some cannibal tribe of animals."

"Where did you find the rabbit, Kon? He seems tame."

"Coax him to me, set no traps for him. I just slowly got around him and fed him and talked pretty to him and he accepted the invitation every soon. Animals can see what is in your eyes and know what your voice means."

"Let me pet the rabbit a little."

And she tried to get the little animal, but he quickly hopped round to the other side of Kon."

"Rather shy, Sue, you'll have to get at it gradually. I have great pity for these dear creatures, though they spoil many apple trees in winter and have a taste for garden truck. But they have no weapons to defend themselves against a hired hand."

And they can not run any long distance with speed. But you let the wolves kill hundreds of them a season and mean men and boys shoot them and they will
multiply and fill the earth faster than foes can decrease their numbers. Old Molly Cottontail is a study. When she is bounding away, you just give a shrill whistle and see her stop and become a statue. If she is chased by some dogs and wild Indians of the American boy stamp and sees a pile of wood, she will use a dozen feet to the hop and fourteen hops to the second and you have lost her. The 'snowshoe rabbit' is also a study. Her big feet and fringes of stiff bristles enable her to skip in the vicinity they move on. She is a useful animal. A lynx can lie as flat as that. I am tanning. That's a coon skin cruel and unfair in the field. Its fur is the lightest, thickest, softest, and friendliest visit until he was near Babcock's Mills, as they called ready in the vicinity they move on. But if you

"No, Kon. What you going to make, a teacher?"

"Don't know yet, maybe I'll make a farmer, but I hardly am cut out for that. Still, I am interested in the business. I have taken so much comfort here on the old place. Maybe I'll not be ready in three or four years to go away from home. But we have a new college that appeals to father, though there are others nearer by. I thought I'd like to go to Alfred and then Milton. I may go a term or two to West Winfield Academy first," said Kon.

"I hate to have you go away. I do not suppose you were to send me off to school, though I'd like to so much. How can you meet your expenses?" asked Susie.

"Well, that is the stick. Father has not enough money but can help a little. But I'm strong and not afraid to work and can get something to do to pay my way, I think. Others have and I hope you do. But why do you hate to have me go? Have I not plagued you enough the past two years?"

"Kon, you are the only one in these parts that understands girls and has sense enough to treat them decently and politely."

"Oh, shaw, Sue, there are lots of young fellows here who are excellent and have great respect for your sex," said Kon, looking her in the face.

"Not as you do, Kon. And I have learned so much from you these two years. Life is getting interesting to me and if you did but know it, others are getting interested. A young man who keeps tabs on yourself and sense. Father said yesterday that if you could live in this neighborhood ten years longer, we'd have an academy here and a social circle that would make the town the envy of Brookfield and Winfield. And the Forks girls are crazy after you, Kon. They would climb up Markum every day if they knew you were there, and have some excuse for it. I'm a little jealous."

"You would climb up for me, Sue, if you thought I was there?" asked Kon soberly.

"Kon, you know that I am not as bold as that and as flirty. No, I would not, but it wouldn't hurt me. I care more with you all the same. Anyway we have been good friends and you have done much to help me. I shall hate to see you go. Would you ever write to me, Kon?"

"Well, I have not gone yet. Wait and see," said Kon.

"How do you manage to know so much about birds and animals and flowers and stars?" asked Susie.

"Oh, I read about them what I can and study them as well. I'm a star-gazer. Come over some clear evening and we will study the heavens. The heavens declare his glory, and the firmament showeth his handiwork. There are some fine things in the Bible about stars. I just wish there had been an astronomer and David also. Probably when he was a shepherd he spent many a night star-gazing. Come over. I have learned a lot in theory, though I have no telescope."

Sue went back home happy and sad. Why did she care so much for Kon and why did she act so frank and honest with him? What made her say what she did? Was it modest? Had she betrayed herself to his disgust? What would he think of her now? And she almost cried.

"First birds, then skunks, and now what next, Kon?" asked his mother as Susie went home.

"Stars, mother. What is more interesting than the stars? Star-gazing is sublime, it is ennobling, it tells of a wonderful Creator, doesn't it, mother?"

"Yes, dear boy, it does, and I am glad you star-gaze. But be careful about gazing on a woman until you have your college education."

"Yes, mother, I'll be careful, don't fear," replied Kon.

For some time Gen. Lew Wallace was inclined to be skeptical in religious matters, particularly concerning the divinity of Christ. He chanced to meet Colonel Ingersoll, the infidel. In the course of the conversation Ingersoll presented his views. Wallace listened and was much impressed, but finally remarked that he was not prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. For six years Wallace thought, studied and searched. At the end of that time Ben Hur 'was produced. After having told me the story I have just given, Wallace turned to me and said:

"The result of my long study was the absolute conviction that Jesus of Nazareth was not only a Christ, and the Christ, but he was also my Christ, my Savior and my Redeemer. That fact once settled in my own mind, I wrote 'Ben Hur.'"—Rev. Edward Johnson.
YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA. Contributing Editor

OUR PENS FOR CHRIST

MARY DAVIS

Christian Endeavor Topic for Sabbath Day, August 17, 1910

DAILY RECORDER

Sunday—A prophet's pen (1 Chron. 28: 19-21)
Monday—Paul's pleading pen (Phil.)
Tuesday—A seer's pen (Rev. 1: 1-3, 11, 19-20)
Wednesday—Another's pen (John 3: 14-19)
Thursday—A warning pen (Judg. 1: 10)
Friday—A poet's pen (Deut. 31: 22; 32: 1-7)

"The pen is mightier than the sword." Then may it not be mightier than some other things? For instance, can we not use it to very good advantage in spreading the news of Christianity and advancing the kingdom? If we are on the watch, there are very many things our pens can do for Christ.

Of course we can not all be Pauls. But we all appreciate his letters in the New Testament. Their sound counseling is just as good for the church and people today as it was then. When Paul felt that a church or a friend needed encouragement and strength, if he could see no person, he sent a letter full of wise counsel and appreciation for what had already been done. We can not measure the good done by these letters, nor do we know what great good might come from such letters now were we to turn our minds to writing them, when they are needed.

Another noticeable characteristic in Paul's letters is the praise he gave so generously for things well done. The Third Epistle of John is almost entirely commendation for Gaius and Demetrius. And many other similar passages may be found. We might lighten many other similar passages may be found. Who can estimate the value of these? When they came to the ears of the friends with whom they were read, there was no trouble in finding enough of interest to make good use of them. We all appreciate his letters in the New Testament, and these were used in this way also.

What letters might we write-for Christ? How can we serve Christ by writing to newspapers? What experience can we write for Christ? How may we use our pens to encourage others? How can a good printer of posters serve Christ? How do temperance and Christian pens write against intemperance? These are questions which we might consider as we think of our Christian pens.

THE MINISTRY OF LETTER-WRITING

Letter-writing has long served as a means of binding the ties of friendship. Not infrequently it has been one of the means by which we have kept in touch with the friends of our lives, whom we have long since separated by the changing circumstances of life. Only today received a letter a boyhood friend whom I have not seen a dozen times in more than twenty years. In boyhood and young manhood days we were often and much with each other, but as we grew to manhood life's paths led in different directions. For the past more than twenty years life's experiences have held little in common, yet the ties of love and friendship still hold and are renewed and strengthened by the exchange of letters now and then. Few are so lacking in the capacity for friendship that letters from friends are not appreciated. Often a letter that is written in the right sort of way encourages and brightens our lives very much when received. But how neglectful we are apt to be in the matter of writing letters of friendship and of encouragement and cheer. How often procrastination—intellectual laziness—rob others of the ministry of our pens. How frequently we feel the prompting to write a letter to those who know well enough was such a letter gladly received, and appreciated, yet that arch enemy of time and duty—procrastination—prompts us to wait till some more convenient time, and once more an opportunity to strengthen the ties of friendship is lost.

It is said of Rev. J. R. Miller, pastor, editor, and the writer of numerous devotional books, that he had a "genius for work and for friendship." And this "genius for friendship" was often expressed through letter-writing. The one who wrote the sketch of his life said of him: "Much of his pastoral work was done by letter-writing. He was an indefatigable letter-writer. It was his habit to send at least one letter a day, and to make the days of the week's work knows that church is interested and appreciated. In homes all over the land letters were sent. In homes all over the land letters from him are cherished possessions. "When he was pastor, he was accustomed to sit down on Sunday evening, after the day's work was done, and make a list of those of his people by whom a letter would be welcomed. The names of the sick, the bereaved, the joyful, the strugglers, of whom he had learned during the day, made the list quite long, but a sitting note was at once penned to each one.
“The passion for letter-writing continued to the last. One day in May last [1912], while unable to leave his chair, he dictated letters to a minister who was just celebrating the fiftieth anniversary of his pastorate, to a young man who was that day moving into his new home, to a sick friend, and to a man who had just been highly honored. His last letter, dictated when he could not leave his bed, was a message of appreciation to an associate. He was so feeble that he fell asleep several times before the letters was completed, but he would not give up.”

TRAINING LITTLE CHILDREN

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

ARTICLE XII

MRS. V. OMA GRACE OLIVER

PARENTS must not look down upon the child and consider his efforts, trials and sorrows petty; we must try to understand how sincerely they put all their hearts into their play and that the losses seen by us are of great moment to them. We must learn to share all their experiences with them if we would develop the fine feelings we wish them to have at maturity.

Children must not be shut off in one part of the house to remain aloof until a certain age, but ought to be a part of the family circle, sharing its joys, work and minor sorrows. I do not mean that children should be pushed before visitors, have all their meals made for them, or be kept up till their elders retire; but there are times and places when it is the children’s right and privilege really to be members of the family.

Even when they are very young, children can assume responsibility for certain light tasks about the house, and as their age and strength increase, more and more duties should be added. The great American idea has been to remove all responsibility from the child and to give him a care-free childhood. We would not take one second of joy away from any child, but I would make it a joy for him to feel that the home is his and that he, too, helps in the making of it by performing certain duties that need to be done for the comfort of all. The child of two can pick up toys, put away dishes and silver, help set the table, dust low furniture and run many errands upstairs and down, and he loves to feel that he is “mother’s helper.”

He brings his daddy’s slippers, He picks up baby’s toys, He shunts the door for grandma, Without a bit of noise.

On errands for his mother He sneaks up and she She vows she would not change him for all the boys in town.

(Song for A Little Child’s Day, by Emilie Poulsou and Eleanor Smith)

Then the child can help prepare for the great festival days, birthdays, Thanksgiving and Christmas, those joyous days which bring the family very close together, and we can let him share, not only in the preparation but in the joy of the day itself and here very early he gains a presentiment of the love and spirit of service that make home, and an ideal of the home that he will some day find.

As we would let the child share the labor at the festivals, so we must permit him to share the great family secrets and home joys. Let him know that he must never divulge anything that concerns only the family, and I believe a child properly trained will never tell his playmates what he is told is a family secret.

So we begin very early to train him to keep his word and the sanctity of the home. When he has been truly prepared he is ready to share with the mother and father that greatest family secret, the coming of the new baby, and this confidence will bind the little one closer than anything else to the very heart of the home.

Children are even more interested and ready and respond so sweetly and quickly to faith and trust that we often miss great happiness by not sharing our hopes and joys more freely with them.

If we keep the bond very close our home will become the greatest meeting place of all children and this love and companionship between parents and children will be like a powerful magnet whose attraction the children can not resist.

So from these beginnings the home tie will be so strengthened that we need never fear that the allurements of the world can draw our children from us, but can rest assured that they will always return to the “center of deep repose.”

ON THE LIPS OR IN THE HEART

“EFFIE CARSON has the most beautiful voice,” said Wilma Lee. “Why, she can sing way up high—almost as high as Miss Cross. And Miss Cross says if Effie will take lessons and practice hard she will, maybe, be a great singer some day. Wouldn’t that be lovely? But Blossom Carson, Effie’s sister, can’t sing a bit. Why, she goes even the simple little songs we sing in school! Isn’t it funny that there’s such a difference between two sisters?”

“That isn’t the only difference,” and Fred, Wilma’s big brother, “I worked for Mrs. Carson last week and I saw a lot of both girls. Effie was asleep when I went there in the morning. She came downstairs late and was cross because she had to get a cold breakfast. Then she went to the piano to practice a song while Blossom washed the dishes. When her mother called her to come and help with the work, she was so vexed that she shut the piano with a bang, and moved it over the kitchen stool. Then when good-natured little Blossom began to hum a tune as she worked, Effie said, ’Blossom Carson, do stop that. It makes me tired to hear you sing so flat.’ If you can’t sing, for pity’s sake don’t try!’ I declare, I wanted to shake that girl! If Blossom had given her a short answer, I couldn’t have blamed her. But she just stopped singing and said, ’I suppose it does sound horrid to you, Effie, ’cause you can sing so beautifully. But I don’t sing to sing, you know—I just sing because I am so happy I have to do something.’ I thought that would make Effie ashamed of herself. But she just snapped out, ’Do something else, then. I can’t stand it to hear a noise like that,’ and went on slamming the dishes down on the table.”

“Now,” went on Fred, “Effie may make pretty sounds, but that’s all there is to it. There isn’t any music in her heart as far as I can judge. But Blossom can make all the mistakes she pleases, for all I care, for she starts a song in my soul every time I’m around where she is.”

What a way to quote Wilma, “That sounds just like preaching.”

“Does it?” said Fred, laughing. “Well, you’ll have to own that I had a pretty good text”—The King’s Builder.

WHITTIER’S “IN SCHOOL DAYS”

In visiting the birthplace of Whittier at Haverhill, I saw upon the wall sampler made by the heroine of that sweetest of all poems of child life: “In School Days.” The family by whom it had been treasured for so many years thought that it would be an appropriate addition to our large collection of heirlooms in this house.

A friend and myself walked from the homestead up the beautiful country road to the site of the schoolhouse famous by the poet. We called the house, too, Whittier’s. We went to call for this child that he might walk to school with her, no doubt preferring the company of a little girl to that of an average boy, whose native robustness would be likely to be distressing to one of his poetic temperament.

By the way, it is said that the boy Whittier instead of doing his sums in school, would be writing verses on his slate.

A niece and grandniece of the little heroine showed us many things and a beautiful piece of needlework she had made. She also spoke of the friendship which existed between her family and Whittier’s. She showed us a cane the poet had sent her father when he became aged and in need of such. We were also shown an original poem Whittier had written for his old friend and neighbor. Many visitors often visit this little house and are most heartily welcomed. In front of the house was a beautiful large tree called the Whittier tree, under which the poet and his little sweetheart were wont to play.

We continued our walk to the site of the schoolhouse. Had we not been directed thither, we could have found the place by the abundant growth of sumac and black-

CHILDREN’S PAGE

PRACTICAL PEG

“I’m ‘traid that I might starve some day;

The price of food’s so high.

Meat, fish, and soap, and vegetables

Are very dear. I must go without and

Go along in the garden.

Smiles practical Miss Peg.

To shunt this little one I should so

I’ll always have an egg.”

—Lippincott's.

THE SABBATH RECORDER
Conversational II

Mr. Truman. [Returning from work.] Mary, I have just passed by the tent and I noticed many people gathering. I suppose they will have a large crowd tonight as people are so curious.

Mrs. Truman. I suppose it will be difficult for me to get a comfortable seat. I must hurry up now. Have you heard what denomination those preachers belong to?

Mr. Truman. I hear they are Seventh Day Baptists and are going to hold these meetings for several weeks. Perhaps they will soon preach against Sunday observance. Pastor Richards, I hope, is thoroughly acquainted with the Sabbath question so that he can prevent his flock following them.

Mrs. Truman. I have read of Seventh Day Adventists but not of Seventh Day Baptists. I suppose they are some who have left Seventh Day Adventists. We have a religious encyclopaedia here and we will see what it says about Seventh Day Baptists. If their teachings are the same as the Adventists' I will not go, as I have bought several books from Seventh Day Adventist canvassers and do not believe in their doctrines. Look it up, John, before I go.

Mr. Truman. There is an article here on Seventh Day Baptists.

Mrs. Truman. Will you read something of their origin?

Mr. Truman. It says: "The Seventh Day Baptists assumed their present denominational form as 'Sabbatarian Baptists', in England during the English Reformation. Their distinctive doctrines were first preached by John the Baptist, Christ, not as a Jew, but as Christ, set the example for all his followers. Sabbath-keeping, as obedience to God's law, and baptism, as the symbol of a new life, after repentance, are fundamental facts in the history of the New Testament Christianity. In these facts the Seventh Day Baptists find warrant for their denominational existence. On those points they claim to be identical with the New Testament Church."

Mrs. Truman. When was the first church organized in the United States?

Mr. Truman. I read here, in 1671, at Newport, R.I.

Mrs. Truman. Then they were a few hundred years before Seventh Day Adventists. I shall go and hear them.

Mr. Truman. Do not remain late.

Conversational III

Mr. Truman. [Returning from meeting] I am glad to find you reading and awaiting me. We had an excellent meeting. I never heard our pastor preach after this fashion. The preacher gave Biblical proofs from the scriptures. I must confess, husband, that I feel happy. I could have listened longer.

Mrs. Truman. I am glad that you enjoyed the meeting, but do not frequent there for you will be setting a bad example to the members of the church, and our pastor will be quite displeased. He came to me today at work quite excited over the tent and said he hoped that none of his people would get unsettled by the doctrines.

Mrs. Truman. Did you tell him I intended to go tonight?

Mr. Truman. Yes and he hoped you would not go again. He intends to preach against their doctrines later on.

Mrs. Truman. That would not be manifesting a good spirit. If they are preaching truth it will do the district good. People want truth and not tradition.

Mr. Truman. Mary, it seems you are quite interested in this effort.

Mrs. Truman. Yes, am I know told you that there was some joy I was thirsty after and tonight I felt real happy. When the preacher gave the invitation to come forward for prayers I felt impressed to go, but I did not want to cause any unpleasantness. Our next-door neighbor, Mrs. Jones, went forward.

Mr. Truman. But what was the subject that stirred you so?

Mrs. Truman. It was Remorse and Repentance. The preacher quoted many texts in support of his words. He said that repentance means godly sorrow for sin and turning away from it. At the conclusion of the service tracts were distributed. One is in my Bible. I will not go again, however, until next week.

Mr. Truman. Ah, yes, you can go then. [Aside] By then your interest will have decreased.

Conversational IV

Mr. Truman. Husband, the tent meetings have been going on eight nights, and I hear the attendance is so great that there is no seating accommodation at the appointed hour. The preachers have been visiting in the district today all who are interested in their meetings. They called in at Mrs. Jones as she has been visiting every night. She seems happy and is publishing the good things she has heard at the meetings. I want to go to meeting after dinner. Mr. Truman. If you continue going to those meetings you may be caught as Mrs. Jones was. I spoke with her a few days ago, and she talked like a religious fanatic. Her husband, I hear, is leaning that way also, for he is a regular visitor. I suppose they will soon catch him.

Mrs. Truman. Mrs. Jones is a converted woman now for she does not quarrel as she used to, but is singing all the day and goes about her work with such comfort. This take to be a sign of conversion. Yes, her husband visits the tent and there is a change in him also, for he no longer visits the saloon. Although they were members of our church for years, I never observed such a change before.

Mrs. Truman. I know you will defend them for you are in sympathy with the meetings. What is the subject tonight?

Mrs. Truman. The subject will be "Following Jesus." I know it will be interesting to me since I have heard of the evangelist.

Mrs. Truman. I suppose he will tell you tonight that we are not following Jesus unless we go forward for prayers at his tent.

Mrs. Truman. Husband, it is getting late so I must hasten in order to get a seat. I shall try to remember some of the sermon for you. Sorry you will not go. Good night.

Conversational V

Mrs. Truman. [Returning from meeting] I am glad to find you still awake.

Mr. Truman. I felt sleepy, but would not retire without you. Why did you remain so late?

Mrs. Truman. The meeting was so interesting that I could not leave before it was over. The preacher in a forceful manner showed what it is to be a follower of Christ. He spoke about the conduct of the rich young man who came to Jesus seeking for eternal life, and was unwilling to pay the price. He worshiped wealth and could not make the sacrifice. The preacher said many are just like the young man, unwilling to make the sacrifice. They are lovers of pleasure and wealth and not lovers...
of righteousness. Following Christ involves sacrifice. We must be obedient to follow where he leads. I wished you were there to hear some of the good things. I have some other news to break to you.

Mr. Truman. What is that now? I hope you have not made yourself ridiculous at the meeting tonight.

Mrs. Truman. I have found at last the joy I longed for. Husband, I could not resist the pleadings of the Holy Spirit any longer and when the invitation was given I went forward and made an entire surrender to Jesus' love. Please the Lord. By his grace I mean to be a true follower. Whatever may be my course I have asked my precious Savior to help me bear it and I know he will carry me through.

Mr. Truman. [Excitedly] This step of yours will cause me to lose the respect of them not, for I am quite true to Jesus' love. Please the Lord.

Mrs. Truman. I am happy in Jesus' love. Praise God, and she followed them.

Mr. Truman. The meetings are getting better every night. Tonight we listened to a wonderful sermon on Baptism, and the subject was made so clear from the Bible that I decided to be baptized.

Mr. Truman. Baptized! You have been already baptized.

Mrs. Truman. No, I never was.

Mr. Truman. Your mother had you baptized when you were an infant in the Methodist Church. Surely you are not going to bring disgrace on your mother's religion.

Mrs. Truman. I hold great love for my mother and should be sorry to grieve her, but she knew no better when she had me baptized. Her teacher taught her to do so, and she followed them.

Mr. Truman. But the Bible supports the baptism of children.

Mrs. Truman. Please tell me where you find that.

Mr. Truman. Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Mrs. Truman. But there is no connection between this text and baptism. Jesus took little children in his arms, but he never used a drop of water on them.

Mr. Truman. It is true that there is no direct command for baptizing children. The practice, however, is of very ancient origin.

Mrs. Truman. It is also true that the practice is old, but this does not make it true. The sign of the cross made on the forehead of the child in connection with the sprinkling, as practiced by some churches, is also very ancient.

Mr. Truman. The Bible speaks about several households that were baptized; therefore children must have been baptized.

Mrs. Truman. Please name those households?

Mr. Truman. They were the households of Cornelius, of Lydia, of the jailer, and of Stephanas. Old people are not easily converted, therefore in all probability there were infants in those households.

Mrs. Truman. Let us look at this from the Bible standpoint, and not from what we think. If children were in those families, surely they were old enough to believe. For the apostles never would have baptized children who could not believe. Faith and repentance are necessary for baptism, and infants are incapable of manifesting such. Acts 16: 34 says that the Philippian jailer brought the apostles into his house, "set meat before them, and rejoiced, believing in God with all his house."

Mr. Truman. Sometimes ago I read in a theological compend that "Baptism is a substitute for circumcision."

Mrs. Truman. These theologians are leading people away from the plain "Thus saith the Lord." The circumcision of the Old Testament was typical of sanctification. Then circumcision was administered only to boys. Do you think baptism was intended for boys only?

Mr. Truman. I know you will try to prove your point.

Mrs. Truman. No, husband, I am simply giving you Bible facts.

Mr. Truman. I am sorry that these preachers came to our village. I hope they will soon leave.

Mrs. Truman. The evangelist showed from the Bible that the only mode of baptism is by immersion. Sprinkling will not do. I thank God for bringing these preachers here.

Mr. Truman. Where do you find baptism by immersion?

Mrs. Truman. All the instances of baptism in the Bible were by immersion. Let us look at the baptism of our Lord as recorded in Matthew 3: 16: "And Jesus, when he was baptized, went up straightway out of the water." Again in Acts 8: 38 is recorded the baptism of the eunuch—"And he commanded the chariot to stand still: and they [Philip and the eunuch] went down both into the water, both Philip and the eunuch; and he baptized him." Of John's baptism we read:—"And John was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized" (John 3: 23). This showed that this place was convenient for immersion.

Mr. Truman. But, Mary, any form can do. We need not be so particular in little things.

Mrs. Truman. No, baptism is a very important ordinance of the church of God. It represents a burial, death, and resurrection. The apostle says, "Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 3-4). Sprinkling a little water on the head could never represent a burial. The word "baptism" which means to dip, to dip under, is used many times in the New Testament to express baptism. The word "rasiun" means to sprinkle, but is never used to express baptism.

Mr. Truman. I am perfectly satisfied with my baptism. I will not bring reproach on my parents by accepting this new doctrine.

Mrs. Truman. John, I am sure you would not say these things if you had heard the evangelists. He made the truth so clear that you would have been convinced. However, I have a tract which I got after the service. It is on Baptism, written by Rev. A. E. Main, and published by the American Sabbath Truth Society. Please study it in your spare moments. The subject tomorrow night will be "The Law of God: Is it bringing in this dispensation?"

(To be continued)

THE BRAVE AT HOME

The maid who binds her warrior's sash,
With smile that well her pain subdues,
The while beneath her drooping lase,
One starry test the drop hangs and trembles,
Though heaven alone records the tear,
And fame shall never know her story,
Her heart has shed a drop as dear
As e'er bedewed the field of glory.

The wife who girds her husband's sword,
Mid little ones who weep or wonder,
And bravely speaks the cheering word,
What though her heart be rent asunder,
Doomed nightly in her dreams to hear
The bolts of death around her rattle,
Hath shed as sacred blood as e'er
Was poured upon the field of battle.

The mother who conceals her grief
While to her breast her son she presses,
Then breathes the word as of far brief,
Kissing the patriot brow she blesses,
With no one but her secret near,
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on Freedom's field of honor—
Thomas Buchanan Read.

God wants the best of nations to be better still; perhaps He is waiting for some of them to discover their own faults and get rid of them.
OUR WEEKLY SERMON

THE DRAWING POWER OF CHRIST

REV. ALONZO G. CROFOOT

Text: And I, if I be lifted up from the earth, will draw all men unto myself. John 12:32.

These are the words of Jesus near the close of his public ministry. They contain one of the most important of his teachings. They refer primarily to his being lifted up on the cross. There is no fact of history more firmly established than that he was lifted up, that he did die on Calvary. His drawing power began before his lifting and has continued with increasing force to the present time.

Men are drawn to him by his teachings. He taught them as one having authority. His manner of presenting truth was such as to interest people. When they began to lose interest in his direct teachings, then he taught them by stories or parables. These parables were taken from nature or life and were so clothed as to set people thinking for themselves. This was the design of Jesus, to get people to think for themselves.

Jesus himself taught that "greater love hath no man than this, that a man lay down his life for his friends." This is our highest conception of human love. We can conceive of a father willing to sacrifice himself to save a son or daughter; of a mother willing to lay down her life for her babe. When we come to laying down our lives for those who have no natural claim upon us, it is altogether a different thing. Jesus has shown us the height of his love by laying down his life for his enemies. He left the companionship of his Father and holy angels to come down to earth and associate with vile men and sinning women, in order to help them and save them. He went about doing good.

Drummond was right in thinking that love was the greatest thing in the world. The greatest thing in Jesus' life was love, and so it ought to be in the greatest thing in your life and in mine. We are taught by the apostle John that we ought to lay down our lives for the brethren. When we have, and manifest, this love then we have a drawing power. One of the elements of power by which Jesus drew men to himself is the life and example of those who love him. He says: "By this shall all men know that ye are my disciples, if ye have love one to another."

We have this love because we have received it from him. Our life has been touched and thrilled by coming into contact with his life. He is like a great magnet drawing everything to itself. As a nail or needle is magnetized by coming into contact with a magnet, so lives which come in contact with Jesus' light and life to everything in the natural world and holds the planets in their orbits, so Jesus gives light and life to all men who listen to his words and give heed to his teachings.

How is Jesus drawing men to himself now? In much the same way as he did when here in the flesh. His being lifted up on the cross and giving his life there for the sins of the world was the culminating act of his life. It proved the love he had for the world and it also proved the Father's love. It is the love, sympathy and desire to help men that is the drawing power. Men are attracted by a love so supreme, so unselfish. Jesus himself taught that "greater love hath no man than this, that a man lay down his life for his friends." This is our highest conception of human love. We can conceive of a father willing to sacrifice himself to save a son or daughter; of a mother willing to lay down her life for her babe. When we come to laying down our lives for those who have no natural claim upon us, it is altogether a different thing. Jesus has shown us the height of his love by laying down his life for his enemies. He left the companionship of his Father and holy angels to come down to earth and associate with vile men and sinning women, in order to help them and save them. He went about doing good.

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THE LAST DAY IN THE PARSONAGE

THE minister sat alone in his study. He was oppressed with a sense of weariness and heartache. It was his last day in the quiet parsonage where he had spent ten busy, happy years.

How fast the time had flown! It seemed but yesterday that he had put up those pictures on the walls, arranged the books in the cases, placed the old clock on the mantel, started the home fires burning and welcomed his family to this cozy nook among the maples, away from the noise and glare of the big city. And not the hour had come when he must turn back upon it all, and erect an altar and set up his tent amid unfamiliar scenes and a strange people.

He had worked during the years of his pastorate, with keen relish. He had given his best to the church without stint or complaint. He had tried to make full proof of his ministry. If he could not be brilliant and compelling in his preaching, he had endeavored to render himself a faithful and useful service. And now with flagging strength and nerves unstrung he must face the pitiful tragedy of removal.

He was a home-lover. The parsonage for ten years had been all he loved best on earth. Its walls had echoed the laughter and songs of his children. Every room had been dedicated to the twin spirits of happiness and love. The altar fires had always been kept glowing and the home atmosphere sweetened by the incense of prayer. The closet with its seclusion and calm was a consecrated spot where moments were spent too sacred for words, wrestling with the angel of promise and prayer.

Out on the sunlit lawns the children had frolicked. They had climbed the tall maples and looked out from their fronded perches with elfin smiles and eerie chatters. Every tree was dear to him. The birds had freely built their nests in the high pines and firs for their tiny tenements with rapturous gushes of song. Even the summer winds that whispered among the dancing leaves and toyed with the fluttering woodland atmosphere, conformed weird messages of welcome and cheer. Afar on the sky-line lofty hills notched the horizon, and down in a nearby valley, a rippling river flowed singing to the sea. From his study window the minister had often watched the setting sun sinking behind the dark line of wooded slopes, or viewed the angry clouds swiftly marshaling their hosts into menacing battalions of storm.

His thoughts went out to his people. He had grown to love them. They were earnest and responsive. He knew he had friends among them as staunch and loyal as ever held up a pastor's hand. There were few homes in the parish where he had not been a welcome guest at some joyous function, or where he had not tried to cheer some trembling soul on its way to the cross or the grave. But now the end had come, and the bitterness of it all was too keen for words.

He shrank from facing strangers with his tired brain and aching nerves. He knew he needed rest after a whirlwind campaign in which more than one hundred members had been added to the church. He knew that another field would mean whipp ing his already depleted powers into fictitious activity in order to meet the demands of a new situation. Besides, he shrank from the injustice of limping into a new parish with impaired vigor and depressed spirits.

But what else could he do? There were repair shops for worn-out rigs and autos; the jaded horse could be turned into the pasture to rest and recuperate; the worn-out soldier was pensioned and retired; the broken-down railway employee was cared for by his company, but there was nothing for the worn-out soldier of the cross to do but summon whatever reserves of strength he could command and keep going as long as outraged nature would consent to dole out the waning physical capital.

Last night the minister had dreamed of the sea. He was born and reared near its breezy sand dunes. For years he had been soothed to slumber by the murmur of its breaking waves. Next to his mother's荔枝 he loved the sound of the sea. He had felt the sea tonic in its rippling breezes and been fascinated by its mighty strength and vastness. Today, like Xenophon's homesick Greeks, his soul cried out for a sight of the sea, for the music of its waves and tides, for the song of its hurrying winds and for the sight of breakers and flying foam. But he knew it was only a dream, and he was now facing depressing realities. There were mouths to feed and money to earn. Rest and travel meant outlay, and outlay was impossible without income.

So the minister passed into the olive groves and wrestled for a bitter hour, in his own Gethsemane. The old clock—a family heirloom—ticked softly and sympathetically from a near-by mantel. "Christ in the Garden" looked down at him from the wall. A robin tinkled its vesper song outside the study window. The fragrance of blossoms drifted in from a clump of wild apple trees that poked themselves in the brilliant garb of spring. Outside the sun had set and hills and woods were mellowed with the tint of dying day. The minister stepped out into the gathering shadows and slowly walked down the old, familiar path to the church building. As he caught sight of the tall tower, broad gables and pleasant portico of the building where he had done his best for ten years, a great surge of feeling swept over him. His soul was buoyantly quoted: "I love thy church, O God, Her walls before thee stand Dear as the apple of thine eye" He entered the silent vestibule and moved sadly down the dim aisles. The fading light threw into clear, fascinating relief the sacred symbols on the stained-glass windows. Raphael's cherubs looked down smiling from the chancel. He stood once more, and for the last time, in the pulpit and gazed out over the silent, unpeopled room. How still it was! The hush of twilight was over all, and with the stillness came a rush of memories.

The present faded and he was back once more at the glad opening of his pastorate. He recalled the thronged church, the eager attention of the congregation and the solemn responses of the senior deaconesses. The faces of the two venerable cup-bearers to the King, and their loyalty and sympathy continually refreshed him, but their graves were now green on the hillside and the minister missed their wise counsel and unstinted brotherly love.

The faces of hosts of friends rose up and smiled at him from the silent pew. Stalwart young men—his Bible class,
There was a briar growing in a ditch, and there came along a gardener with his spade. As he dug around it and lifted it out, the briar said to itself: "What's he doing that for? Does he not know that I give gladly and prodigally, and that this briar has given itself to me-and that I can never fail the sum total of my good will?"

"It's my life," he replied. "And my life is the ha:nd of God's best earthly gift, equals zero. Along with slatternly thinking, this briar has given itself to me."

"But the gardener took it into the garden and planted it amid his flowers, while the briar said: "What a mistake he has made! Planting an old briar like myself among such rose-trees as these!"

"But the gardener came once more; and, with his keen-edged knife, made a slit in the briar, and "budded" it with a rose, and, by and by, when summer came, lovely roses were blooming on that old briar. Then the gardener said: "Your briar has given itself to me-and to that which I put in you.

"Just so can God cause the most glorious of roses to grow out of such poor, dried sticks as we all are.-The Sermonizer.

Eager, bright-eyed children, mothers in Israel, men prominent in business and the professions, seemed gathered to cheer him there would again come the joy of service and ingatherings.

So the minister faced the future, girded for other tasks and left the issue with the Lord.—J. Alexander Ford, in the Standard.

"We are often indebted to our imagination for three fourths of our importance."
The SABBATH RECORDER

THE MARRIAGES

VAN HORN-BAILEY.—Near Lost Creek, July 2, 1918, by the Rev. M. G. Stillman, W. Burl Van Horn and Miss Hannah Florence Bailey.

DEATHS

THUR.—Mary Katharine McFarland was born near Rome, Iowa, January 7, 1845, the only child of James and Rosamah McLaughlin McFarland. She died at the home of her son E. J. B. McFarland, North Loup, Neb., July 11, 1918.

In May 1904, she was married to M. B. C. True, of Solon, Iowa, who was born from the farm on a farm south of Tecumseh, but attended high school in Manhattan, Kansas, and was later made an honorary alumnus of that institution. In earlier years Mrs. True joined a Unitarian church, but there was no church in that faith where she has later lived, she has always allied herself and worked with other denominations, especially interested in civic and educational organizations.

She was the mother of six children: Mrs. Jessie Babcock, of North Loup; Charles S., who died in infancy; Larry R., who died in young manhood; Miss Sybil True; and Mrs. burning, who was born in Greenfield, Iowa. She was married in the month of February, 1909; and died at the age of 90 years, 9 months, and 9 days.

Funeral services were held in the Seventh Day Baptist church, Sabbath afternoon, July 13, 1918, conducted by Rev. A. L. Davis. Interment was made in the village cemetery.

A. L. D.

GREENE.—At her home in Alfred, N. Y., July 9, 1918. Mrs. Arville Arville Greene, aged 95 years, 9 months and 10 days. Mrs. Greene was the oldest of eight children born to Jared and Sarah Potter Greene, her parents. She was born in April, 1823, in Alfred, N. Y. February 18, 1843 she was united in marriage with Russell W. Greene. This union lasted over forty-five years, till the death of Mr. Greene, in Scott, N. Y., April 20, 1897. To them were born four children, Lois and Egbert, both living; also Ralph, who died two years ago last May; and a son who died when six months old.

She was a member of the Church of Christ and was a member till called home, a period of over eighty years. Though she gave herself to her

and leader in his day, and the daughter assisted him in all his activities.

She was a sister of Rev. Oscar Babcock, president of the colony that settled the North Loup country, organizer and first pastor of the Seventh Day Baptist Church of North Loup, and of Mrs. E. J. B. McFarland, both old settlers, prominent in the church and men prominent in the organization of the county and the building up and development of this part of the State.

She was married at Dakota, Wis., September 28, 1859, to Henry A. Chase, later a volunteer veteran of the Civil War, prominent in church and civil life, who died at this place in November, 1913. This union was born one daughter, Mrs. E. B. Black, lives in Minneapolice and leaves also three grandchildren, Mrs. Georgia Green, of Farina, Ill., Mrs. Lora Fisher and Henry Black, of North Loup, and four great-grandchildren.

When a small girl she moved with her father's family to Dakota, Wis., where she resided for many years; then moved with her husband to Minnesota where they lived one winter, later residing in Brookfield, Mo., for thirteen years. In October, 1897, the family moved to North Loup where she continued to reside until the time of her death.

In early life she was converted and joined the Seventh Day Baptist Church, of which she remains a consistent member and worker. Mrs. Chase was the last surviving member of her generation of a family of great energy in church, civic and educational activities. Her loss will be felt and mourned by the community and the church, as well as by her immediate family and friends.

Farewell services were held from the Seventh Day Baptist Church, Thursday afternoon, June 20, 1918, conducted by Rev. A. L. Davis. Interment was made in the village cemetery.

A. L. D.

CHASE.—Delia Babcock Chase was born in Peru, Cattaraugus County, N. Y., January 9, 1838, and died at the home of her son-in-law, W. B. Black, in North Loup, Neb., June 18, 1918, at the age of 80 years, 5 months and 9 days.

She was a member of the Church of God, of Rev. George C. Babcock and Alma Brown Babcock. Her father was the organizer and for many years pastor of the Church of God, of Denmark, Iowa, and similarly of the Seventh Day Baptist Church of Brookfield, Mo. He was a successful teacher

Go through the gospels, follow that incomparable life, and see how the Christ was always surrounded by need and suffering and sorrow. When it was reported that the sick could be healed, the blind came grooping out to put themselves in his way, and the lame hobbled into the road along which he was most likely to pass, and those who were too weak and ill to walk were carried into his presence; and grief drew him as the magnet to the road along which he was most likely to our door or find their way to our office or spend his days among the derelicts of the Master is not there; the human derelict ever drifts into their harrowing and sad-hearted. No poor broken heartache and sympathy of his mighty heart. Break ing beneath the waves ever cries. Stillman, Capt. Th., Stukey, Capt. F., Sweet, Capt. A., Saunders, Capt. H., Osborn, Lt. J., Jones, Capt. W., Clarke, Lt. W., Clarke, Capt. F., Clarke, Capt. P., Clarke, Capt. B., Clarke, Capt. L., Clarke, Capt. E., Clarke, Capt. H., Clarke, Capt. J., Clarke, Capt. A., Clarke, Capt. C., Clarke, Capt. J., Clarke, Capt. E., Clarke, Capt. R., Clarke, Capt. D.

Van Horn-Bailey.—Near Lost Creek, July 2, 1918, by the Rev. M. G. Stillman, W. Burl Van Horn and Miss Hannah Florence Bailey.
Bonds Win the War

And if they are forwarded to F. J. Hubbard, Treasurer of the American Sabbath Tract Society, to be held by him until the close of the war, they also will

Build the Denominational Building

that is so sorely needed, and without embarrassing the government and without working any hardship on Seventh Day Baptists. All agree that such a building is needed and that it is necessary if we are to grow as a denomination.

Put your shoulder to the wheel and if you want to buy bonds to assist in prosecuting the war turn them over to the treasurer with the understanding that they will not be used until the close of the war. Do it now.

War Savings Stamps

provide a very convenient means of contributing small sums in the same way. Buy War Saving Stamps. But do not forget to send them to the Building Fund.

Loyalty to your denomination goes hand in hand with patriotism to your country.

Buy War Savings Stamps