Fourth Liberty Loan

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

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

The Denominational Building

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

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

Buy Liberty Bonds
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session to be held at Nortonville, Kansas, August 20-24, 1918
President—Frank E. Whitford, Plainfield, N. J.
Recording Secretary—Rev. E. P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. A. Davis, North Liberty, Neb.
Treasurer—Rev. E. P. Saunders, Alfred, N. Y.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Moxon, Plainfield, N. J.
Vice-President—William S. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY
President—Corliss F. Randolph, Newark, N. J.
Recording Secretaries—A. F. Randolph, Plainfield, N. J.
Edward Shaw, Plainfield, N. J.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. Edwin Shaw, Plainfield, N. J.

BOARD OF FINANCE
President—Grant W. Davis, Milton, Wis.
Treasurer—Allan H. West, Milton, Wis.
Auditor—Dr. Albert S. Moxon, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD
President—Rev. Edgar D. Van Horn, Milton Junction, Wis.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Maylorie Burdick, Milton, Wis.
Treasurer—Miss Carrie Nelson, Milton, Wis.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—William L. Clarke, Ashaway, R. I.
Recording Secretary—Rev. Robert B. Riddle, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. A. B. Moxon, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Editor of Woman's Work—Sabbath Recorder—Mrs. A. E. Whitford, Milton, Wis.
Editorial Board—M. M. Brown, Mrs. C. J. Moxon, Mrs. A. B. Moxon, Mrs. A. H. Babcock, Milton, Wis.

THE TWENTIETH CENTURY ENDOWMENT FUND
President—Alfred W. Y.

SEVENTH DAY BAPTIST WEEKLY PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J., AUGUST 26, 1918

The First Conference Held in Nortonville

In 1832, the church at Nortonville, Kan., entertained its first Seventh Day-Baptist General Conference. At that time the house of worship stood two or three miles out of town, toward "Seventh Day Lane," where the church had its origin.

Owing to the lateness of the train, delegates did not arrive in time for a forenoon session, and Conference could not begin until four o'clock in the afternoon.

At this Conference Rev. Edwin Shaw—then a member of the faculty of Milton College—presided as vice president and made the opening address. The clerks were Rev. Lewis A. Platt and Arthur L. Titusworth. It may be interesting at this time to read some brief sayings of Brother Shaw in this address made twenty-six years ago:

"Our cause is indirectly aided by the discussions concerning the World's Fair and the Sunday observance and attempts to legislate in reference to the American Sabbath. Whatever agitates and stirs up the people to talk and think about the Sunday Sabbath and its observance, helps us to truth. For it is the great mass of people who are wholly ignorant of the question, and agitation, by bringing in knowledge and information, is always faithful in truth.

We live in a age where grave religious questions are being tested by careful, painstaking, conscientious and devout scholarship, and we have no reason to tremble over the outcome. We have no reason to tremble over the outcome. It is a comfort for us to observe that any new light which even the higher critics have brought to bear upon the Word of God does not invalidate in the least the grounds of our obligation to observe the Sabbath of the fourth commandment.

It is our duty to be broad in our lives and views. Do we wish to be strong, then we must be broad. The broader men and women are in their thoughts and views the stronger we become, the wider the scope of their influence.

It is our duty to keep the Sabbath better. There is an estimate of the obligation to keep the Sabbath depends largely upon our manner of observing it. If we are loose and careless in the way we keep the Sabbath, it changes us, it becomes indifferent to its obligations upon us.

We are convinced that we have the truth on our side, and the truth is always worth living for, worth working for, worth sacrificing, worth suffering for, and worth striving for, more and more.
of two hundred and sixteen from thirty-five churches, about seventy-five of whom were from places east of Chicago. Dr. George W. Post was the president and Rev. Earl P. Saunders and Rev. Wayland D. Wilcox served as clerks. This was the first Conference under the readjustment plan in which the main work was done by committees. As to the efficiency of the new plan, Dr. Lewis in an editorial said:

The unity of the program for the main sessions and its direct bearing on denominational work was a marked feature of anniversary week. The committees to which the various interests of the Conference were assigned this year, and the time given to them was an improvement on former Conferences. . . . The results of such committee work were highly satisfactory. The writer has never seen as good results from the work of committees as were attained at Nortonville.

At the meeting Dr. Post was re-elected president much against his own wishes. But the readjustment plan had made such a successful beginning under his leadership that it seemed, unwise to change at that time, and Dr. Post yielded to the wishes of the people. Upon this matter Dr. Lewis wrote:

There was a unanimous feeling that "readjustment is of a local issue" that East, West, North and South disappear in connection with the presidency of Conference at this time.

The editor of today wonders if we have not reached a point where the new president, instead of being elected each year, may hold his office for a term of years. Is it not essential to have a president hold office several years as to have a permanent secretary?

At the time of this Conference an editorial in the Atchison Globe, long enough to fill nearly two Recorder pages and giving quite an accurate history of our people, began with the words:

If the Seventh Day Baptist creed could put as much kindness into people generally as it has into the delegates to the Seventh Day Baptist General Conference, which has been in session at Nortonville since last Wednesday, every one ought to join that church. The older men, especially the ministers, have the softness of speech and graciousness of manner that grow only out of peace and good will.

A week or so before that Conference the same paper published the following as part of an editorial:

Ever since we have lived in Atchison, nearly twenty-seven years, we have heard good reports of the Seventh Day people. They are Seventh Day Baptists and their denomination of Atchison County is known as "Seventh Day Lane," a long lane southwest of Atchison is lined with the farms of the Seventh Day Baptists. Theyiever go to law; they never quarrel; they are thrifty, industrious, clean, reputable. When they are spoken of, it is with respect. They believe Saturday is the true Sabbath. If this doctrine can do as much for other people as it has done for them, by all means let the world change its present Sunday.

We give here very briefly some of the points in President Post's address, made after a short review of our history:

We have need of faith and of practical common sense: wisdom and tact, divine wisdom and superhuman tact. We have need of shrewdness and conservatism.

But there are two kinds of conservatism—the one genuine, the other spurious. That conservatism which looks before it leaps, which is sure it is right, and then goes ahead, I glory in, and we have that kind among our people. But there is a perversion of material for the thin skin, self-satisfaction; which is opposed to any change, which is blind and prejudiced and bigoted; which puts its head under water and imagines that it is safe. Such conservatism is one of the most worthless assets which a man or a people can possess.

Some defects or imperfections to be remedied were mentioned, such as our failure to pull together as one people; lack of system; a growing desire for luxury; our young people leaving us, which is largely our own fault; the tendency to live beyond our means that is often the result of last year's system; local experiments to the detriment of old and time-tried lines of work; lack of concentration; lack of money.

Then followed recommendations as to the remedy for each of these imperfections, after which Dr. Lewis offered prayer for God's blessing and guidance in our efforts to solve the problems which confronted us as a people.

The name of Dr. Lewis reminds me of the changes that have come by the going home of many workers since the last Conference at Nortonville. The records show that death has claimed nearly a score of those who were there as visitors, to say nothing of the residents around that place. Among them are the following ministers:

—Rev. A. H. Lewis, Rev. E. B. Saunders, Rev. O. U. Whitford, Rev. L. A. Platts, Rev. George J. Crandall, and Rev. A. P. Carpenter; and the laymen, George B. Carpenter, David E. Trapp, John Hickox, Stephen Babcock, Ira J. Ordway, Dr. O. E. Burdick, Henry A. Chase, and others, all active men in the denomination, who, while they will never again join with us in making plans for the Master's work, have left us precious memories and the impenetrable influences of noble lives.

The Third Conference

These editorials are being prepared just before we leave for the third General Conference in Nortonville, and even now, from far and near the friends are starting for the annual convocation. When these lines leave the press this Conference, too, will be a thing of the past. The address of President Frank J. Hubbard and some of the reports furnished in advance have already been published, but for an account of the meetings our readers must wait another week.

AMERICAN SABBATH TRACT SOCIETY

ANNUAL STATEMENT

To the Seventh Day Baptist General Conference:

In submitting this Annual Statement the Board of Directors of the American Sabbath Tract Society wishes to render unto Almighty God reverent thanksgiving for the loving kindness and mercies which have been with us as a people during the year. Grateful acknowledgment is made for the loyal and hearty support which the denomination has given to the Tract Society, while carrying on the work committed to its care.

The Statement for last year contained an "outlook program" of twelve parts, as follows:

1—A continuation of the work of the Sabbath evangelist, preaching and teaching, visiting the sick, distribution of literature, Sabbath institutes, etc.

2—An increased paid circulation of the Sabbath Recorder. Gifts to pay for subscriptions to be sent to worthy poor, libraries and reading rooms, those wishing to become acquainted with the denomination, etc.

3—A denominational Publishing House, up-to-date in equipment and management, in vital sympathy with the people and receiving a united loyal support.

4—A building to be owned by the denomination, to be the home of the publishing interests of the people, a file of denominational literature, a headquarters for denominational records, a shop for the manufacture of literature, and a home for its interests.

5—Publication and distribution in tract and booklet form of literature proclaiming the obligations, privileges, and value of the Sabbath of Jesus Christ.

6—Preparing and providing of programs for Sabbath Rally Day, the third Sabbath in May of each year.

7—A library of denominational literature in every church.

8—Securing representatives, as seems wise from time to time, to conferences, meetings, legislative halls, etc., where matters of interest to the denomination are being considered.

9—A firm stand against civil legislation to support religious interests.

10—A continuance of historical research in the preparation of denominational literature.

11—A continuance of the plan now on trial of a joint secretariaship with the Missionary Society.

12—A larger spirit of sacrifice, a loving spirit of unity and fellowship, and the purpose to stand by the cause "to the very end."

The review of the work of the board for the year will take the form of this program, and will be considered under these twelve headings.

SABBATH EVANGELISTIC FIELD WORK

Our Sabbath evangelist, Rev. Willard D. Burdick, completed his work along the same general lines as the year before, until April 1, 1918, when his resignation took effect and he became pastor of the Piscataway Seventh Day Baptist Church at New Market, N. J. His report for these nine months is as follows:

Report of Willard D. Burdick to the American Sabbath Tract Society for the nine months beginning July 1, 1917.
Dear Brethren:

I began the year as your field representative by assisting in tent meetings in Michigan during July and August. The evangelical party was the Rev. D. Burkett of Windsor, an evangelist, and a male quartet, consisting of J. H. Lippincott, Willard D. Burdick, C. H. Siedhoff, and D. N. Inglis. J. S. Nelson sang in the place of Mr. Siedhoff the first two weeks.

The nine months' plan of using the nine months of different committees; spoke on the Sabbath question at White Cloud, Battle Creek, Marlboro, and New Market, and conducted Sabbath institutes at Verona, DeRuyter, Hopkinton City, Rockville, Ashaway, Bradford, Westerly, Waterford, Berlin, and Jackson Center; distributed 1820 copies of tracts, about 24,880 pages. Amount of expenses chargeable to the Tract Society for this time, $164.87.

Because of the desire to have at home more of the time I began joint work with the Pisgah-Tower Church and the Tract Society April 1, and am to spend nine months of the year with the church and three months in field work for the Tract Society.

During the period of my field work I have had the cordial and hearty support of the Tract Society, of our churches, and lone Sabbath-keepers.

I am certain that the denomination favors the field work the society is doing, and that the people will morally and financially support the society in its present plan of using pastors of churches for their field representatives for a part of the year.

Respectfully submitted,

Willard D. Burdick.

New Market, N. J., August 1, 1918.

To continue this field work the board has entered into an arrangement with Rev. Willard D. Burdick and the church of which he is the pastor by which Brother Burdick is to spend three months each year, in two or three different periods, working on the field under the direction of, and supported by, the Tract Board. Similar arrangements have been made with Rev. George B. Shaw and the First Seventh Day Baptist Church of New York City, N. Y.

The Sabbath Recorder

Chief among the agencies employed by the Tract Society for the promotion of the Sabbath is the weekly magazine, the Sabbath Recorder. Many subscriptions have been made to secure paid subscribers, and with considerable success. But about as
were loyal to the Recorder, its influence for good would probably be doubled.

**THE DENOMINATIONAL PUBLISHING HOUSE**

Following is the report of the business manager, Mr. Lucas P. Burch:

To the Board of Directors of the American Sabbath Tract Society:

In presenting this our third annual report, for the year ending June 30, 1918, we have not added to our report of last year. The status of all the publications is very much the same as last year. Some of them show a slightly larger deficit, while others remain nearly the same. It must be borne in mind that the circulation of the Recorder has advanced in the past year, and is still advancing. The actual increase in the cost of producing the same work this year over last year is nearly 20 per cent. You will therefore see that to keep the cost of the publications anywhere near what they have it becomes necessary to make some changes or practice economies in some form. We have done all we could in the past to take advantage in paper and material that we were able to get, and in this way do what we could to meet the ever rising tide of costs. How well we have succeeded the appended statement of the publications done for the Union.

The **Sabbath Recorder**—There are still many names on the Recorder mailing list that will have to be removed if some means is not found whereby the indebtedness to this magazine can be liquidated. Since the last Conference the Publishing House has sent out notices and letters to every one on the delinquent list, in many cases appealing to the pastors of the various churches for information in regard to the subscriber, but generally without much result. There is now due from subscribers the sum of $640.28. The total cost of publication was $8,002.74; difference between cost and income for the year was $3,826.11; and the number of subscribers is 1488, a loss of 54 in the past year.

The **Sabbath Visitor**—This publication shows a slight reduction in the actual cost and in the excess cost over income. The excess this year is 6 cents per copy, $608.37 last year. The total number of subscribers is 958 against 1072 last year.

The **Helping Hand**—Here, also, the accounts have come more nearly balancing than they did in 1917, due to a slightly increased collection. The actual cost of the publication shows an increase of about $46.00. The difference between cost and receipts amounts to $161.92, while there is a falling off of 133 papers distributed. This publication still continues to overrun 64 pages, which helps to increase the cost. We favor some method of publication and the Junior Quarterly uniform in size each issue, and in this manner helping to hold the costs down as much as possible. At the best they are bound to increase in the present unsettled conditions of the publishing house.

The **Junior Quarterly**—Last year we had but three issues in the report, which does not compare well with the present four issues. The deficit on four quarters is $182.48, while for three issues of last year the deficit was $86.10. There are 872 subscribers, against 1008 last year.

The other publications of the board have been very limited, consisting of the reprinting of some tracts that had become exhausted.

The **Year Book**—Last year at Conference, the Publishing House proposed to issue the Year Book by January or before, but in this we were mistaken. The Book is to be ready by the next year. We must have the copy promptly and in a condition not to require changes in the proof. Some of the copy which did not come from the recording secretary of the General Conference. The work of the Book is so late that it was not possible to get the book through as suggested. We think there are very few that really conceive of the amount of work entailed in the composition and printing of this report. The book this year consisted of 384 pages—32 pages more than ever before—which materially added to the cost of its publication. There were 26 sixteen-page forms to print, of which 32 pages were tabular, and required special handling. There was sent out with the 1917 Year Book a total of 534 hours. This does not include any clerical work that was necessary or the proof reading, which required numberless hours besides.

At the quarterly meeting of the churches in southern Wisconsin, at Milton, in January, one session was devoted to a discussion of the Tract Board. George C. Tenney and Rev. A. J. C. Bonk attended these meetings at the request of the Tract Board. Mr. Frank J. Hubbard, who as president, was making a trip in the interest of the General Conference, also attended the meetings as a representative of the Tract Board. Through the pages of the **Sabbath Recorder** the chairman of the committee has kept the matter before the minds and hearts of the people.

At the present time a little over $25,000 has been generated, which over $21,000 has been paid for the building. The first $500.00 is invested in a bond and mortgage at 6 per cent. About $1,600.00 is in the form of U. S. Liberty Bonds, and a small amount is in the savings bank.

**PUBLICATION AND DISTRIBUTION OF DENOMINATIONAL LITERATURE**

Only one new tract has been issued during the year, a card printed on both sides called "Why We Are Seventh Day Baptists." Several new editions—of tracts already published—have been made, among them "Bible Readings on the Sabbath," and "Love's Thou Me?" The distribution has gone on in the usual way, through special workers on the field, by volunteer workers, and by postoffice to lists of names and addresses, and in answer to requests for literature on the Sabbath question. The following is the report of the Canadian Branch Office.

The work of the Canadian Branch Office has been seriously handicapped during the year by the difficulty in getting material from the Publishing House. Embargoes on freight have been continuous, and part of the time it has been impossible to get the material through even by express. But Brother Seeley has been faithful in his task, and the output for the year of Sabbath literature going to all parts of Canada, Newfoundland, and the West Indies, has been by the hundreds of thousands of pages. He is constantly securing lists of new names and addresses, and sends out by postoffice these messages of divine truth.

This is a work of seed-sowing, almost wholly. The cultivation and care falls to others; and the harvest is the Lord's.

In this connection reference may also be made to the assistance given by the Tract Society to Rev. T. W. Richardson, of Lorain, Ohio; Rev. T. L. Spen- cer, of Georgetown, British Guiana; and Rev. G. Velthuyzen, of Amsterdam, Holland, in publishing and distributing the
I am thankful to God for another opportunity of presenting this report.

The work of Sabbath reform has been carried forward during the year in preaching, visiting, Bible studies and the publication of the Gospel Herald. I have had many interesting visits and the supply of tracts sent has been of great service to me. I always keep my pockets full of supply so that I can distribute readily. I think the new Gospel tracts fine. They are just to the point. The Sabbath tract, "Her Wedding King," by Mrs. T. J. Van Horn, presents the truth in an interesting and brief form which is fully appreciated here.

We greatly appreciate the help given in supplying us with tracts and an appropriation for the Gospel Herald.

Sabbath Rally was observed on the day appointed by the board. On the Sunday night after, a special program consisting of songs and recitations was given by the Sabbath school, emphasizing the Sabbath truth.

My statistical report for the year is: sermons, 124; prayer meetings, 94; talks, 55; visits, 139; pages of literature, 3,140; printed 100 Gospel Heralds; Bible readings, 18; Missionary letters, 38; Sabbath converts, 3.

I am sorry that more has not been accomplished, but we have done our best.

Calls are still coming from many places for literature on the Sabbath truth.

We have had many difficulties during the year, but in them all we have felt the divine help.

Brethren, pray for us. May the blessing of our heavenly Father attend your deliberations.

Yours in the good work,

T. L. M. SPENCER.

From Rev. G. Velthuysen:

"As to De Boedschapper, we are working in the same line as last year. In editing we have an excellent help in Brother Vroegoopt. My daughter was not able to do what she did before, because her help is much needed in the household at this time when it is so very difficult to obtain what is needed. Brother Taekema is more a type of a scholar than a practical man; and the great majority of our readers are very plain people, who do not like elaborate and subtle articles.

"By the constant and faithful work of the Tract Board, the number of subscribers of De Boedschapper is gradually growing. At present we have about 400 subscribers. The fee is only one guider. Otherwise it would not be possible regularly to introduce our literature as Seventh Day Baptists into the families, as De Boedschapper remains an outstanding exponent of our principles. But we try to treat at the same time other actual and vital questions. It is always a great reason for joy to us if we may keep our subscribers, after they have become well acquainted with our principles.

It is no easy task for Brother Munk to canvass, day by day, and I think the best way for him is to work in different parts of the country; but of course it is not agreeable for him not to stay with his family, as it is nearly impossible to move with a large family at the present time in Holland."

The Tract Society has continued its assistance, jointly with the Missionary Society, in working among the Italians in New York City and in the same way among the Hungarians in Chicago.

For this work see the report of the Missionary Society. The Pacific Coast Association has been given help financially in meeting the travelling expenses of a representative in making visits among the lone Sabbath-keepers in that association.

Dr. Ewing S. Maxson, of Syracuse, has been aided in securing suitable literature for distribution among the Hebrews of that city. The treasurer has forwarded to Miss Mary Janz, of Java, all funds sent to him for that purpose. Much valuable information concerning the work of the society can easily be obtained by a careful study of the reports of the business manager of the Publishing House and of the treasurer of the society, and of the suggested budget for next year, all of which are found in this annual statement.

SAABBATH RALLY DAY

The Tract Board this year as usual prepared, printed and distributed suggestive programs for the observance of the third Sabbath in May as Sabbath Rally Day. The Sabbath School Board, the Young People's Board, the Woman's Board and two pastors gave valuable help in the preparation of the copy, and the boards, by means of circular letters and articles in the Sabbath Recorder, promoted an interest in the observance of this denominational anniversary. The board feels that this is a good work, and plans its continuance.

From all available sources of information it is evident that Sabbath Rally Day was celebrated this year more generally than ever before.

DENOMINATIONAL LIBRARIES

Little interest seems to be taken on the part of the people in establishing a library of denominational literature in each church or parsonage. The offer of the Tract Board still holds good to send free copies of all future publications to any church that will make arrangements for taking proper care of this literature. The board will also try to provide, so far as possible, back numbers of its publications to any church that will gather up in its own locality all such material possible, make a careful list of the same, and then send a definite request for additional sets when they are completed.

The board also plans to supply its representatives with books and periodicals for personal study of these same questions.

It is the purpose of the Tract Board to keep in close, sympathetic touch with the great religious movements of the times, not to accept and adopt, but to understand them, and thus know how to meet and to treat them. To this end it has the policy of sending its representatives to attend meetings where people are gathered together to discuss and to promote great social, moral and religious movements. The board also plans to supply its representatives with books and periodicals for personal study of these same questions.

It is a fact that very often our young people come face to face with modern movements in religious and theological fields, and are disturbed by them. And it is a sad comment on ourselves that all too often they get no real sympathetic help from their elders, who have been wont to leave these matters as they appeared to them years ago, and are not prepared to give intelligent assistance, while the young people with mistaken notions
wander away and are lost to us and our cause.

While it is the policy of the board to give its representatives every advantage to keep in touch with these great movements, yet there is little that can be reported. Sabbath Evangelist Willard D. Burdick and the secretary attended one meeting in New York City, a gathering of missionary and missionary society officers and workers, and Editor Gardiner in April attended four meetings in New York City held under the auspices of the National Committee on the Churches and the Moral Aims of the War. But the representatives have been so occupied with their own work, that too little attention has been given to this important feature of the work of the board.

CIVIL LEGISLATION FOR RELIGIOUS INTERESTS

Civil legislation in favor of Sunday as a Sabbath, very likely because of war conditions, has almost ceased to be aggressive, and has been put on the defensive, most of the efforts of the workers now being spent against proposed legislation to give more liberty to business and to amusements on Sunday.

The Tract Board has not known of any instance where it seemed called on to guard the principle for which it unequivocally stands, that is, opposition to state or national legislation in support of distinctly religious matters.

The board did, however, take quick and decided effect in action in reference to a proposed law in New Jersey, which at first provided for the holding of registration and primary elections on the Sabbath. A record of what was done by the board can be found in the Sabbath Recorder of January 21, p. 57, second column; February 11, p. 104, second column; February 25, p. 241, second column, and p. 242, first column, all of 1918.

RESEARCH WORK

The research work in church history as related to the Sabbath, begun three years ago, has been carried on during the past year without the aid of a special worker. This work, under the best of conditions, must, of necessity, proceed slowly. The period receiving special attention is that of the first three centuries of the present era.

Much new material has been made available already, and more becomes available constantly, partly through the discovery of sources hitherto unknown, as in the case of Mithraism, where the epoch-making work of Professor Cumont has placed all students of the early history of Christianity under lasting obligations to him; and partly through the research and new analyses of old material, as for example, Miss Harrison's "Propolemata to the Study of Greek Religion," which is recasting the whole field of Greek philosophy as related to early Christianity. Numerous other works continually issue from the press, that tend to throw light on organization and actions from new angles, and the effort of the research work has been to keep fairly abreast of this literature until the historical ground under consideration is more accurately surveyed and satisfactorily mapped.

JOINT CORRESPONDING SECRETARY

The plan of a joint corresponding secretary for the Tract and Missionary societies has been contended for by N. J.; Preble, Tully, Syracuse. The board has pursued the policy of considering his work as belonging to the denomination as a whole, trying to represent both societies every day and all the time, whether at home, in the office or out upon the field. He has not had time to keep a record of the number of letters received and sent out, or of sermons and addresses and calls made, or anything of that sort, except in a very general way. For this kind of work he needs clerical help. As the plan is to continue the plan, the secretary will employ an office stenographer as an assistant who will be able to make the secretary's work more than doubly efficient. This will mean an expense larger than the salary of many of our pastors, but it is absolutely necessary if the joint work is to be continued. The following is a brief statistical statement of field work, in which approximately one half of the secretary's time has been spent:

Denominational Work: Seventh Day Baptist General Conference, August, 1917, at Plainfield, N. J.

Northwestern Association, September, 1917, Battle Creek, Mich.

Southeastern Association, September, 1917, at Salemnville, Pa.

Southwestern Association, September, 1917, at Fouke, Ark.

Eastern Association, May, 1918, at Shiloh, N. J.

Central Association, June, 1918, at Verona, N. Y.

The four quarterly meetings of the Board of Managers of the Seventh Day Baptist Missionary Society, July and October, 1917, and January and April, 1918, at Westerly, R. I.

Ten of the regular monthly meetings and one special adjourned monthly meeting of the Executive Directors of the American Sabbath Tract Society, and at Plainfield, N. J.

One meeting of the Woman's Executive Board of the Seventh Day Baptist General Conference, November, 1917, at Milton, Wis.

Two joint meetings of the Young People's Executive Board and the Board of Trustees of the Sabbath School Board of the Seventh Day Baptist General Conference, November, 1917, at Milton, Wis.

No record is here made of the meetings of various committees connected with denominational matters that have been attended.

The following places have been visited, where one or more public addresses or sermons have been given: Ashaway and Westerly, R. I.; Waterford, Conn.; Plainfield, New Market and Shiloh, N. J.; Philadelphia, Hebron Center, First Hebron and Salemnville, Pa.; New York City, Leonardville, Burlington Green, Burlington Flats, West Edmeston, Brookfield, Verona, De Kuyper, New York; Rock Hill, S. C.; Battle Creek, Mich.; Chicago, Ill.; Walworth, Milton Junction, Milton, and Milton College, Wis.; Fouke and Gentry, Ark.; Belzoni and Beck's Prairie, Okla.; and Middle Island and Salem College, N. Va.

Visits have also been made where no public meetings were held; at Hopkinton, Bradford and Dun's Corners, R. I.; Noank, Mystic and New London, Conn.; Camden and Glassboro, N. J.; Preble, Tully, Syracuse, Rome, Hornell, Andover, Little Genese, Earlville and Lincklaen, N. Y.; Bangor, Mich.; Rock River and Albion, Wis.; Columbus, Ohio, and Memphis, Tenn.

Expenses for the year have been as follows for the Tract Society:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>$600.00</td>
</tr>
<tr>
<td>House rent</td>
<td>180.00</td>
</tr>
<tr>
<td>Traveling</td>
<td>137.70</td>
</tr>
<tr>
<td>Postage</td>
<td>18.63</td>
</tr>
<tr>
<td>Total</td>
<td>$935.33</td>
</tr>
</tbody>
</table>

Distance traveled, approximately 12,900 miles.

SERVICE, LOYALTY, AND VISION

"A larger spirit of sacrifice, a loving spirit of unity and fellowship, and the purpose to stand by the cause to the end."

This may be put into three words, service, loyalty and vision. However poorly the board may succeed in accomplishing its purpose, these three elements are in its spirit which it tries to live, and which it tries to send forth to the world, service, loyalty and vision.

It is the purpose of the board to serve in every possible way the highest and best interests of the people and the cause which the people hold dear.

It is the purpose of the board to be loyal and to teach loyalty to country, to home and to church, to the denomination and all its varied interests, the General Conference and all the societies, boards and schools, loyalty to another, to truth and right, loyalty to the Sabbath, loyalty to God, personal loyalty and collective or corporate loyalty.

It is the purpose of the board to take the far look, to have a vision, to dream dreams, and to see things with the eyes of faith, to look forward and skyward, to visualize and holy ideals, to place its mission in the light of the Cross, which is the light of the world. Vision, loyalty and service, these three all blended together are sought for in the board's purpose.

I know not what the long years hold
Of winter days and summer clime;
But this I know, when life grows old,
It shall be light at eventide.

I can not tell what boon awaits
To greet me, at the fall of night;
But this I know, beyond the gates
At eventide it shall be light.

Thomas Curtis Clark.

"If every resource of the country is now made available, a victory and a righteous and enduring peace will be gained the quicker."
MISSIONS

LETTER FROM JAVA

My dear friends:

Last month I was too busy to write to you. I have been ill, too, and oh, there is so much to do! We are planting cotton now for a proof. Oh, if there was a European man to look after all the work in the fields! I am so tired of all the failures and ill luck. We are making wadding for the hospitals and it should pay well, but I can not get good cotton gins. Those I can get, have to be repaired nearly every day. And oh, I have paid so much money already to make the overseer go here and there in search of gins and other tools. Within a few months it will be time to go and buy cotton when the harvest is on. But you can get it only in some districts, and I can not leave the work her here. So I have to send the overseer. Now he does not like to take much money with him for fear he will be robbed; and perhaps if the cotton is a little dearer than usual he does not dare to buy it; so he comes back to ask me first, and when he goes to the gin the price has gone up again, or other people have bought all. So it was last year; and it will always be struggling and drudging like that, ill luck perhaps may perhaps, if I could get an able man full of energy, in a few years we could make the work self-providing. When I think over it, it makes me cry. Because I can not get one who is much cheaper and fit for such work, a man of experience and full of energy, as I have written already. He is a nephew of mine; he has worked for years in sugar factories; he knows about rubber-planting; he has had a kapok mill, built by himself, and it paid well (he built it for a mission station); he knows all about machineries; he works now in the biggest machinery shop in Java, and earns there a good salary.* He is willing to leave all that, and to come and work with me. If it were my Seventh Day Baptist Missionary Society in America would make sure promise to give him a small salary, only $20.00 a month. This is because he has a wife and a baby, so he wants to be sure, for their sake, that he can keep them. I think this offer is as good as can be. No traveling expenses are to be paid, as he is in Java already. He has no need to learn the language, as he was born in Java, and speaks Javanese fluently. He never wrote a letter, and I asked him to write one, and he promised, and he told me that a year ago I think, but I never got any answer. I don’t know whom to write to in particular now that Brother Saunders is dead. So I write in the Recorder, that all can read it; and perhaps there will be some body who will take it to heart, and think and pray over it, till the means are found. I don’t think I am so glad and thankful!

I do miss dear Brother Saunders, as I always could write to him and be sure of his kind sympathy; he would answer me and encourage me; and I knew he was planning and doing all he could to help me and my work. I do not know if all the dear friends are doing for me, and I was deeply touched seeing in Brother Hubbard’s latest letter how many had contributed to my work. I have asked Brother Hubbard to thank them all for me. But you understand, dear friends, that my need is something sure, so that he can rely upon it, for the sake of his wife and little baby. He says to me: “They may some day stop their gifts and I can not expose my family to that.” I hope some one will answer me about this matter, so that I may know what you think about it.

The other day I read such a nice, sympathizing note in the Recorder about me and my work. It cheered me very much, and I want to thank the dear unknown writer for his sympathy and for the money. The note reads as follows: “I read in the Sabbath Recorder that Miss M. Jansz has sent an organ, and still needs $15.00 to finish paying for it. I enclose you a check for $10.00 to be used for that purpose. I believe she is doing a great work for Jesus and I wish to help her in this work.” I do thank you, dear brother! My dear Lord reward you richly. And do hope you, and all the dear friends over there, will help me in praying for this work in far-away Java. It is not a “great” work; but it is surely done for our Savior; and your prayers will help us in our temporal and spiritual needs.

Yours for Jesus sake,

M. JANSZ.

Paagoens, Tjajo p. o. Java, June 17, 1918.

FROM REV. T. J. VAN HORN

We are nearing the close of our mission on Beck’s Prairie. Mrs. Van Horn has enrolled in the day school, as scholars and visitors, 87. Of course the average attendance has been much smaller, 20 for the time.

The work appeals to me as being as effective in any form of work that I have inaugurated on a brighter lot of children you would go far to see. They are so responsive and so eager. Good progress has been made in the course of Bible study which Mrs. Van Horn has followed. It has been the regular quarter’s lessons supplemented by Bible stories, a study of the books of the Bible by groups, and a continued effort to bring the children to a definite decision for Christ. This morning was the last in the series of vocal lessons I have been giving to the students. At the end of this lesson I gave a brief talk and invited all who wanted to commit themselves to the Christian life to indicate it by stepping forward and the entire group came forward. It included six who were under ten years of age. There were ten over the age of ten. With them—the entire group—came eight who were already Christians.

From 28 to 125 have been in attendance at the night meetings which have been in progress since July 28. One clear convergence has come as a result of this work so far. The meeting will probably close next Sunday night. Tonight I am to preach on the Sabbath question. Sunday is the day set for a public collection to help in the expense of the work.

There have been a good many handicaps such as intense heat, clouds of dust, threatening in the neighborhood, even (I delayed this work three weeks at the special request of the people of the neighborhood, and finally had to come in just as the threshers arrived).

The work has been a very enjoyable one in many ways, the people being very cordial, bringing in provisions for our table where we were camping by the side of the schoolhouse.

*About $10.00 a month or more. I don’t know exactly.

LETTER FROM CHINA

Dear Recorder Readers:

This is Dr. Palmberg’s turn to write, but she requested me to exchange with her, and she will write next week.

This is being written from Mokansan, where Dr. Palmberg generously insisted I should go to escape the heat of my first summer in China. It is very beautiful here. The mountains are covered with bamboo, and the waterfalls, flowers, birds and butterflies add to the pleasure of this resting place, high above the plains.

Yes, this silver lining has its cloud, for I have had news that Dr. Palmberg’s adopted daughter, Elning, is ailing, suffering from a mental breakdown. Doctor had planned on taking Eling to America next fall to put her in Milton College, and the present misfortune, which has over taken Eling gives Dr. Palmberg a heavy heart indeed. Eling had just graduated from our Girls’ School in Shanghai, where she showed special brilliance in her graduating “essay.” Dr. Palmberg wrote me about attending the commencement by letter:

“...Well, I got in to the commencement by strenuous exertions. Worked hard the day before, of course. Had wheelbarrow man engaged for 4 a.m. on Thursday. As I was getting supper on Wednesday I thought, ‘I haven’t had a long distance call (to a patient) for some time, and according to the perversity of things I ought to have one tonight!’ Sure enough, after 3 or 4 minutes comes a man with a 10-mile call to Ta-Tsang. Found I could get to Shanghai from there by 12:45. While dickerling about chairmen, comes a call to Vun-Jau, 24 li (8 miles) north, for opium poisoning case. Of course, I couldn’t go. So I sent medicine. Chairmen wanted $10.00 just to take me the one way, so I said ‘I’d go by wheelbarrow, and get ‘Long Legs’ and another man to pull. Beautiful moonlight. Couldn’t get off till about 9 p.m. Arrived on the 9th. (I was in the middle of the crowd. I was the 4th man, and I was almost the last. I was the 10th man to arrive.)”
I got down. I had been making up lost sleep. Another day he got supper. That was when I went to Ta-tsung to see that case again. The Fourth of July we didn't have a firecracker—I intended to, but that trip upset my plans. Vun-kyen treated thirty patients that day with Eugene's help. He pulled a tooth!

"Our little man new (servant) pleases me very much. He is quiet and industrious, and, so far, tries to do everything as I want him to, and as well as he can. He does not seem like the kind who would ever be bad as Ah-sau was—I mean in the way he was.

Ah-sau was our cook and man of all work. He left the very morning that Dr. Palmborg went to Shanghai to Eling's commencement.

In the same letter she says: "Eling seems the same. She has brightened up considerably just now on account of having some victrola music.

May I ask the prayers of the Recorder readers for Eling's recovery? Will some of you kindly ask for prayers for her at your prayer meetings?

My teacher is a young man of about twenty-four years. His name is Mokan, so I am continuing my studies. He was an ardent Confucianist; he is a Christian now, I rejoice to say. He is a good man, I mean exceptionally good; is married, has a son one year old. I have asked for the prayers of some of our people for his conversion, and they will be pleased to know that God has answered their prayers.

With kindest regards to each Recorder reader,

Respectfully yours,

Bessie Sinclair

Mokan, July 13, 1918.
you now. God bless my darling grandson.

Good-bye.

Kon sobbed as though his heart was broken. How many, many times had grandma told him Bible stories and made up some beautiful ones that appealed to his tastes. They all had a moral.

And so his earthly tabernacle to its last resting place, and home was so lonely for a long time. Blessed is the memory of a pious grandmother.

"Kon," said his grandfather, who had come to stay with his son Walter after the death of his sister. Things had concluded to get married, I understand, and is of the right age. I am going to give her my house and some land, and even if her husband does not want to live there, but goes into the mercantile business, as it is reported he may, I want Ethel to have a place she can call her own as long as she can keep it. You will sometime have your father's, if you do not enter one of the trades or professions, of course paying off Ethel's share. I have saved up a little money and your father and I have added some to our farm. I wonder if you would not like to teach school a year or two before entering college and save what you can toward your schooling at Alfred, or Milton, or somewhere?"

"Yes, grandfather, I would, and that is what I have been thinking about, but feeling I was needed so much at home, I have not mentioned it. Professor Goodier at the academy told me he could get me a school somewhere as soon as I wanted it," said Kon.

"You need not stay on the farm this year, Kon, if you can get a school," continued his father. "For that will be an excellent discipline for you. Though I need you, I can get along somehow without your work. If you get a school near here you will be able to come home about every week and it will not seem so lonesome. How will you get your certificate?"

"If I teach in Bridgewater I can take examinations there next week, as the county commissioner has appointed them there then. If I go into the county of Herkimer then I can be examined at Winfield; if in this county, at Leonardsville, in three weeks. But Professor Goodier said there was an excellent school near Cedarville that I could have and I am inclined to fol-

low his suggestion. Ethel and I can go to Winfield and she can do the teaching she has been talking about while I am taking examinations."

So it was arranged thus and Kon received his certificate the next year, that being the custom with beginners.

Ethel was married to Leroy Barber, who had bought out a hardware store in Leonardsville and was going to run that for a time, though he had in mind the dry goods and grocery business as soon as he saw an opening where he could have church and Sabbath privileges. He had a chance to go to Clayville but he reasoned that if he had any family, they would not have church privileges with the people of his faith. It was an excellent opportunity for making money; as it proved to the one who bought the store at Clayville, but he took it.

Sabbath school," at the academy as the custom.

One Sunday afternoon Susan came over. Kon has been going back to his boarding place Sunday afternoons so as to be all ready Monday morning.

"Are you going to your school, Kon, this afternoon?" said Susie anxiously.

"I was intending to go, usual. Why? Anything I can do for you? It's a long time since we have had a stroll and studied frogs and beetles and squirrels and butterflies. Say, I have a thought. I can stay at home and visit with you and go at five o'clock in the morning, or I can appoint the evening after next Sabbath for our star-gazing picnic that we have already postponed almost two years. Which would you prefer?"

"Oh, I'd like the star study best, of course. I have been reading a little book on astronomy lately and am so interested. Will you tell me about the stars, really, that evening?"

"Yes, I'll make the appointment, if it does not rain," said Kon.

"Susie went home without doing her err-

and the path to wisdom and happiness. Then others hold science in contempt. Both, he says are foolish. One kind of wisdom are but foolishness with God, as we have become so depraved in intelligence and are so likely to err. Great scholars have weakness and prejudice and run to extremes in many ways. And men in ignorance become bigots. I do hope that I can teach the boys I am educating that will keep me from such extremes.

"Oh, dear, Kon, I just know nothing when I get with you. How can you remember so much that your wise father and grandfather have said? I wish I heard such things in my time. I wonder if the terms at the academy wish I might go to some college, but our folks think that all foolishness. Couldn't I do some kind of work that would pay my way? I wish I were going with you or where you go," said Susie.

"Here we are. Now sit down on the grassy mound and we will see what we shall see. I often think of the great varieties of the world. "About all the stars" they say, "are visible to the naked eye."

"How many, many times had her memory of that? "One Sunday afternoon after next Sabbath for our star-gazing picnic that we have already postponed almost two years. Which would you prefer?"

"Oh, I'd like the star study best, of course. I have been reading a little book on astronomy lately and am so interested. Will you tell me about the stars, really, that evening?"

"Yes, I'll make the appointment, if it does not rain," said Kon.

"Guess you're right, my boy," said the father. "I can trust you. Can't you, Esther?"

"Yes, if he keeps sensible and knows his place and keeps taking the far look," replied the mother.

It was a clear evening and the moon and stars were coming out bright, as Kon and Susie walked up the long hill and to a clearing they had selected as the best spot for studying the heavens.

"This evening," I think," said Kon, "and it makes me come nearer to the Creator than anything else in the world. Of course the Bible gives the best view of the nature of God and of his love, but I can see and things also in the sky." Father says, "That is in religion many men go to extremes. That is, some give too great importance to the mere intellect and assume that unassisted reason can explore God's realms and
dear~

We must remember that on our Meeting of How. It And the nearest of them is concluded to. beyond that—and still no end? See the fixed stars, way, way beyond our planets! nine hours and fifty-six minutes to re­would jerk us off our feet .. But as far as Jupiter goes rou'nd twenty­earth. Jupiter is our years to go round the sun. It flies at is said to be eighty times larger than the of our days.

30 thousand miles from the sun and takes nearly twelve of years to turn round some quicker than our earth. We seldom see thopgh thousand miles from the million 73,000 miles through it, 1,400 times an hour it would to 'be

The girl loved him. lWhat punishment is suppose to 'be

As they walked along, there was a painful silence. Kon had made a discovery. The girl loved him. What should he do? He simply must not let her become so 'at­ful' as you have with her, for such com­panionship will deepen into more than friendship in one or the other. That is where boys and girls should be so careful. Lives have been wrecked because of it. I can barely say no, and do not again have her with you alone for talks and visits and plays.” And the mother had a heart-to­heart talk with him as never before. How slow are people to learn of these things. I hope you will explain all this to their children. The haphazard way of forming friendships is not,conductive to race betterment. The “cupid” and “stork” talk is too often made a joke.

(To be continued)

WHY USE OUR OWN PUBLICATIONS IN OUR BIBLE SCHOOLS?

MRS. E. H. MCEARN

Written for the Executive Meeting of the Walworth (Wisc.) Sabbath School

This question can be answered in one word. Loyalty to our own de­nomination, loyalty to our children, loyalty to ourselves and loyalty to our God. If as a people we would be loyal to all of our interests what a people we might become! As Seventh Day Baptists we want our children to be loyal to the Sabbath truth, and to accomplish this we must throw around them every influence in our power to keep them. We must teach them that loyalty is one of the fundamentals of our creed; we must make them acquainted with our leaders; we must show them that Seventh Day Baptists have an important place in the world's ranks and that there is a “Thus saith the Lord,” back of us; we must not only give them something to do, but teach them that it is worth while to be loyal Seventh Day Baptists.

In our publications we have our SABBATH RECORDER, our Helping Hand, our Junior Quarterly and our Sabbath Visitor, which are our tools with which to work, and they are second to none.

A missionary mother was paying her bill at the close of a summer conference. She was not a woman of wealth, yet she had two sons and two daughters with her at the conference. “How do you manage it?” asked her friend. “Well, it is not easy,” was her answer, “but you see that the strongest missionary influence which I can bring to bear on my boys and girls is to have them see and come in contact with the people I want them to be like; so all during the year I save up all I can to make it possible to have my children at the conference, so that they may learn to know the great leaders of the world.”

We must remember that on our boys and girls depends the future of our de­nomination, and it is our duty to see to it that we do our part in every way to keep them and train them if we expect to have a future. There will be in the days to come a greater need of loyal men and women who will “stand fast in the faith” than ever before in the history of the church.

A few conclusions are in order. First, that Seventh Day Baptists should be equipped and ready to serve in every place and at all times.

A PRAYER

O God, keep thou thy shatttered faith in all hu­manity; I see their feeble efforts fail, their futility to thee; I hear them praise thy holy name, thy great works prophesy; and then forget their sacred vows, forget that they are of God! My mind reflects on such untruths until their vows I scorn; Forgive me, Lord, for this sin; make thou my heart new-born.

O Lord, thou know'st my every fault; forgive, as thou hast. And make me ask this of myself, “Am I a guilt­less one?”

Alice M. Schurman.
REPORT OF THE WOMAN'S BOARD

Once more we come to the close of a year's work, and we are now facing conditions unknown to us before. In the midst of anxiety, and dread of what the near future may bring of sorrow to many homes, we rejoice that this is all-sufficient for all our needs, while our hearts go out in loving sympathy to all who suffer. "We share our mutual woes, our mutual burdens bear."

Dr. Grace L. Crandall, who has been about among our churches during the year, gives us encouraging words of unusual interest among our women in missionary work, and in the work the Woman's Board tries to advance. Especially is there a growing interest among the younger women, which is hopeful for the future. The unusually large number of reports received, and the way in which many requirements have been met, confirm Dr. Crandall's opinion, and we are glad.

If there were one society in every church of our denomination, not including the foreign churches, according to the 1917 Year Book, there would be 67 societies. Several of our churches have no regularly organized societies for our women, while a few have more than one in the same church. In all 44 societies have reported, from which we learn there are 1264 of resident membership, and non-resident, 149, making a total of 1413 enlisted women.

The Pacific Coast Association has but one society, the Eastern Society of Riverside, Cal. They have written letters to two Sabbath-keepers, have made donations for county charities aside from their pledge to the Board, which has been sent this year unappropriated. They have also done much Red Cross and Navy League work.

The Eastern has three societies, Hammond, Gentry and Fonke. Only two reports are in, Fonke not having been heard from. Hammond Society reports their full financial apportionment earned, and paid this year for the first time, a fact of which they feel proud, and Red Cross work has supplemented the usual charities.

For the first time all of the societies of the Northwestern Association have reported. One society reports having read the 1917 Year Book as a study, has taken a Liberty Bond, and adds, "We wish we might send more money to people who are starving." The Battle Creek Society has made a study of missions in the use of the course. "The Lutheran," it expresses a desire to be able to support a state missionary in Michigan. Another has Bible drill once a month.

At Exeland, Wis., there are ten women whom we hope to see organized this year. They have helped pay for the new church building, have given money to Fonke School, and have given to temperance and other public benefits. At present Red Cross work takes all the extra time at their disposal.

The Western reports items sent to the Recorder, Liberty Bonds and Loan Stock taken, and activities in temperance and Red Cross work.

The Central Association has done Red Cross and local work that has not been reported, to the Board. At one church our women belong to an undenominational organization, for which we do not get full report.

The Eastern reports Red Cross work to a great extent, the society at Plainfield, N. J., alone having furnished 427 knitted articles, 495 garments, and 50,600 surgical dressings, subscriptions to the Recorder have been procured and temperance and child-welfare work have been given practical consideration.

The Southeastern has three societies, including the young society of Salemville, Pa., which was organized January 22, 1917, with a membership of 18, and one non-resident.

To the Salem (W. Va.) Society of this Association belongs the credit of sending the most concise and complete report, both financial and statistical, received this year. This society was organized with 8 members January 16, 1918. They now have a membership of 65.

The Annual Letter was sent out early in the year as usual, with the message from the Board, and appropriations for work for the ensuing year, as follows:

| Salary of Miss Susie Burdick | $100 |
| Salary of Miss Anna West | $100 |
| Toward salary of Dr. Besse Sinclair | $100 |
| Miss Marie Jans, Java | $100 |
| Evangelistic work in Southwestern Assoc. | $250 |
| Ministerial Relief Fund | $250 |
| Twentieth Century Endowment Fund | $300 |
| Peake (Ark.) Society | $300 |
| Board expense | $900 |

Total | $3,400 |

The Treasurer's report shows the pledge more than raised, $4,732.66 having passed through her hands.

For local work there has been reported $20,000 of money raised in $7,071.79 raised this year. We gladly give credit to small societies that have given liberally where their local apportionment could not be met. It is not money alone that represents the truest spirit of service, for the "gift without the giver is none," and "She hath done what she could" calls for the highest meed of praise.

We began the year in mourning for Miss Ethelyn M. Davis, who has been other-organized with 8 members, and "one vacancy. Upon the removal of Miss Ethelyn M. Davis to Battle Creek, Mich., the Board was fortunate in being able to secure the services of Mrs. Ade-laide C. Brown, of West Edmeston, N. Y., who has entered into the work with interest and efficiency.

"Such calls for service," has been our watchword for the year, and never before have there been so many calls for service.

While the work for the Red Cross and other activities in connection with the war have detracted somewhat from the work we had hoped to see done in more extensive denominational interests and mission study, we are proud to know how generally our women are responding to this noble work. Some may call it sacrifice, rather let it be named opportunity; for if we have come to the place where each one of us must make our decision in everything we do, eat, and wear, as either loyal to our country or reasonable, then it is our duty and privilege to do these things in whole-hearted confidence, and earnestness of purpose.

And because of this new stirring of our hearts, our own denominational work, foreign and home, will not suffer loss, but "will receive fresh and greater energy because we see broader visions of usefulness, and accept larger responsibilities of trust, and have learned lessons of sympathy and selflessness in service for others.

In behalf of the Woman's Board,

METTA P. BABCOCK,
Corresponding Secretary.

FROM THE FRONT

DEAR PASTOR GARDINER:

I figure that that other letter I sent you some weeks ago was such a good investment for me—i.e., there was such an "infiltration" of mail to my address—that I'm going to repeat the performance. I am sure grateful to all the folks who have written to me, for I feel rather sort of better hooked up with my people than ever before.

My regiment is stationed near a town of ten or twelve thousand inhabitants, I guess, and the battalion is barricaded in what used to be a ladies' college. It is very pleasant here, although the enemy lines are only a kilometer or two away, and everywhere a person looks he can see the effects of shell fire. We had just done a tour in the trenches before we came here. It was very quiet, but the artillery fire was so close and then there was considerable noise. One morning, after a particularly heavy bombard-
ment, a Kentucky mountaineer crawled out of his bunk, very meditatively looked over some holes in his dugout roof where the shells had hit, and finally drewled: "I know them things was bustin' pretty close last night." (This is a true story. I heard him say it.)

It is now several days since I started this communication, but I'll go ahead as if nothing had happened. We are still here, but we don't lay any wagers on being here only just a day at a time. The old-timers say that war is three-fourths moving anyway, but we don't give a hang, we laugh.

I am feeling a bit serious today, because I have seen an example of what John R. Motz and G. Sherwood Eddy warned us fellows about—a man who "caved in" because he didn't have inward "props," and it makes a guy sort of search himself, you know, to see if he has the stuff in him to stand the strain. And let me remark that the soldier who is a Christian has a big advantage over the one who is not. Conditions are severe over here, with wine and liquor almost free, and women and girls with a different moral standard than we have. There is a game of getting all you can for nothing, and especially with Americans in a special privileged class—it is hard to keep straight. But with the Master's hand on your shoulder and his voice saying, "Back up, old scout, I'm pulling for you!" (I say it with reverence), it isn't so hard after all.

Let's see, it is getting along towards Conference time, isn't it? I am figuring that it will be a mighty good session, and I'm sure hoping. I am certain that our denomination has taught the great spirit of sacrifice more than ever before, and it was never so very far removed from it, I claim. I took a watch of mine down to a French jeweler to have a slight adjustment made, and I guess he wasn't on to Mr. Ingersoll's ideas, because when I got it back the hands just raced around like "Mutual Movies—make time fly." That is about the way it seems to be here. It won't be many more days till the 6th Infantry can wear the gold chevron that means six months overseas, and it doesn't seem but a little while. Incidentally I haven't seen a Recorder for more than the usual, and I'll welcome one when it does come.

This thing must take up "several" col-units by now, so I'll quit. By the way, I got five more letters from my people in Iowa, Wisconsin, and West Virginia, last night. Thank you, everybody. I know a chap who has hundred letters all in one fell swoop the other day. They just handed him the mail bag.

Sincerely yours,

G. THORNGATE.

Lieu. George Thorngate,
6th Inft., 3d Bn.,
A. P. O., 745, A. E. F.

THE MAN WHO DIDN'T SUCCEED

They sing of the men who build the mills
And give the law to men;
Who fill the hour and wield the power.
That molds the public weal.

Honor to them that in honor do
The work that the world must need,
And yet in chief I hold a brief
For the man who didn't succeed.

Tis not to cause the indolent:
Nor plea for the down and out;
Nor specious rot condemning what
The best are about.

Merely to ask in a truthful way
Of those who choose to read,
For fairer view, and kinder,
Of the man who didn't succeed.

Honor to him that by his deed
Admits it's true that he did not make
The most of his talents ten,
Him who no peal of raising sound.

At the cost of his fellow-men.
His hands are clean, his heart is white.
His honor has been a use to us
Now who are we to say that he
Is the man who didn't succeed?

Peter Reed, in the New York Sun.

NOTICE

The annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at the "Gothic," at 11 A. M. Wednesday, September 11, 1918, at 5 o'clock p. m.

A. L. BURDICK,
Secretary.

President Wilson says: "The practice of individual thrift is a patriotic duty and a necessity."

THE SABBATH RECORDER

THE SABBATH RECORDER

CONSCIENCE

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
September 7, 1918

DAILY READINGS

Sunday—The voice in the heart (Rom. 2: 12-16)
Monday—The stings of conscience (Gen. 21: 24-27)
Tuesday—Conscience (Acts 24: 10-16)
Wednesday—Trainer of conscience (Heb. 4: 12-13)
Thursday—God's inner light (Prov. 20: 27)
Friday—The illuminating word (Titus 3: 1-8)
Sabbath Day—Topic, Training conscience and trained by conscience (Prov. 20: 27; Ps. 11: 1-13)

"Conscience is the faculty within us that insists that we do right and turn away from wrong." It does not tell us what is right or what is wrong, but if we know the distinction, demands that we do the right. It is the judge of our morals.

To be a fair judge, the conscience must be educated, and we must be able to warn us from wrongdoing. If we train our consciences to distinguish between right and wrong, they will be our policemen, maintaining order in our morality.

When we wish to know how this training should be done, we have only to study the teachings of the Bible and the perfect example of Christ. The epistles are especially rich in such instruction. The conscience will be of no particular use to us unless it is educated. Dr. P. F. Forsyth says: "If we do not take pains to see that our conscience is true, the pains that we take to be true to our conscience will be wasted.

Those who do not know God, who may never have had an opportunity to hear about him, do not live entirely without some law governing their actions, and this law serves as a guide to the conscience. To those of us who know him there is no law, except his, or should be none. He makes the laws and we learn of him, and having learned according as we had opportunity, we are judged by the laws of God. "Ignorance of the law excuses no man," it is said of man-made laws, and this also applies to God-given laws. We all have an opportunity to learn what is right and what is wrong, and you and I alone are to be blamed if we have not learned the lesson well.

It is true that we do not expect of some men as much as we do of others. Abraham thought God would sacrifice his son, Isaac, and his conscience, fighting against the love for his boy, prevailed. If this was what God wished it was right that he should do it. But his conscience was trained further and he understood that God did not want him to sacrifice his son. His conscience dictated according to the enlightenment and education which it had received.

Paul was a very intense man. What he undertook to do, he did with a will. Before his conversion he felt it his duty to kill the Christians, and this he did diligently. He made a business of it. In just such measure, after his conversion, he worked for Christ. Always true of his conscience, and when, after the change in his heart; he saw right and wrong in their proper places, he was even more eager to correct the wrong than he had been to do it. It was only in ease of a conscience gone astray for want of correct training.

It is highly important that conscience be trained early, but this done, it is equally important that it be kept in training. A conscience with no correction correctly is no better than none at all; it is even worse at times. It can not be depended on at all as a safe guide, for instead of pointing toward the right, it may point away from it.

It is also essential to heed the warnings of a true conscience. We all know that if we excuse every act of wrongdoing, if we just pass by what our conscience points out as right, we will in time entirely disregard these warnings. We will not even hear them. Then, like Paul, we may, one day, have much to regret. We can do no better than did Paul himself when he decided, after his conversion (Acts 24: 16), "Here in my conscience I do acknowledge that I ought to be judged according to the law of God; a conscience devoid of offense toward God and toward men."

TO THINK ABOUT

How can we educate conscience? How does the Bible educate conscience? Why do we need conscience at all?
Evans, Leslie D.
Ellsworth, Wells, Nathanael
Palmiter, Allen, John R.
Rosebush, Saunders, Straight,
Truman, De Forrest Sheppard, Corp.
Fenner, Glenn B.
Greene. Lieut. Ernest G.
Coon, Lance Corp.
Burdick.
4 Bass, Corp.
Stillman,
Langworthy, Virgil.
Greene,
Carley,
ApAMS
Arthur M.
Lieut.
Lieut. Leon
Stanton
Charles
BATAVIA, ILL.
Serrt;
Francis
Guy
Elson G. Roberts,
Lieut. Winfield R. Davis,
Harold B.
Capt.
Edward E:
R.
Eldon - Worrell, Herman L.
Kemp,
Clarke,
Hurley, Dr. George I.
Randolph,
Van Babcock,
Saunders,
Davis, Karl
David, Marion
Bond, Howard
Clarke,
Bee,
Langworthy, Floyd E.
Daggett,
Crandall, .
Wing, Hubert
Weaver,
Jeffrey, W.
C.
W. VA.
COLO.
THE SERYICE FROM SEVENTH DAY 'BAPTIST HOMES.

Kemp, Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.

Kemp,
Clarke,
Hurley, Dr. George I.
CHILDREN'S PAGE

DOUBLE VISION

My grandma's spectacles are queer—It's almost like a game;
She says she has two pairs of them, All as our nation's foe.
One pair makes tiny things seem big—"Enlarged," she says it's called;
The other makes big things seem small—"I 'spose they're ensmalld.
I never see her change them, but she always seems to know.

Just when to see things pretty small—and when to make 'em grow!
Some days folks think I'm 'quissitive And bother 'round a lot;
Her specs just twinkle as she 'splains: "She's such a little tot!"
But when she gives me gingerbread, Or cookies for a treat,
She says, "A great big girl like you Needs lots and lots to eat."

I saved some chocolates for her once—Some expensive ones.
She said I was "an angel" an' They looked "as big as buns!"
But they didn't go long and made A big spot on the mat,
She said, "It won't be seen at all, A little thing like that.
I'm saving all my pennies, and I'm going to buy two pairs
Of spectacles for father—the kind my grandma wears.

Elise Dana Girrero, in "St. Nicholas."

THE CHEVER ANTS

Once upon a time there was a man who had a beautiful garden. Roses grew in it, and hollyhocks and sunflowers, but he wanted lilies more than anything else, and he could not have them because the ants would not allow them to grow. You know that lilies grow out of dry brown bulbs you plant in the ground. Over and over again the man bought these little brown bulbs and planted them, and every time he did it the ants came and ate them up.

The ants thought he was very kind to put these lovely flowers in the ground so often, but after a little while they did not like the thing man put around the bulbs. They did not taste good. One night he put red pepper around the place where the bulbs were planted in nice little rings. One of the little ants got its feet in the pepper and cried, "O dear me, I'm burned awfully!" Then of course, the other ants stayed away from the red line. They worked all night and dug little roads under the red pepper and got to the nice bulb and ate it up.

Next time the man tried tar, and then kerosene, and then snuff, and then camphor. All of them were things the ants did not like; only they climbed over them somehow, or dug under them, or did something very wise. Anyway, they always ate up the lily bulbs, so the man had nothing left in his garden but roses and hollyhocks and sunflowers. He was not really a cruel man, but he began to feel very cruel when he thought of these little ants who loved to devour lily bulbs. One night he sat trying to think of what he could do. He wanted to kill every little ant that lived in his garden.

"What do ants like best of anything to eat?" he asked.
"A nice juicy bone," said his wife.
"All right," he said. "I'm going to give them a feast tonight." Then he laughed, just as the giant laughed when he thought he was going to catch Jack who made the beanstalk. "Just wait till you see what I'm going to do!" That night he fixed a wonderful trap. On the ground beside a lily bulb he laid a sheet of sticky fly-paper. It was pegged down to the ground, so the wind would not blow it away, and in the middle of it he laid a nice, juicy, meaty little bone.

"Now," said the cruel man, "we'll see what will happen!" And the funniest think did happen! The man got up very, very early in the morning. "Come," he cried to his wife and all his little children, "come out to see my ant-trap. I'll wager there isn't an ant left alive in our garden."

And what do you suppose he found? All the meat and marrow were gone from the nice, juicy bone. The ants had sucked out the sweetness and there was not one ant left on the fly-paper. The man had smelled the nice, juicy bone, and gone to look for it, hundreds of them, then smelled of the fly-paper.

"It smells queer," said one little ant.
"It feels queer to me, too," said another little ant.
"I just touched it with one foot, and it grabbed and pulled me so I could hardly get away."
Our Weekly Sermon

Giving, a Liberty Loan Sermon

Rev. Andrew Mutch, D.D.

Text: Now concerning the collection, 1 Cor. 16: 2.

There is a story, which you may have heard, of a young sewing-girl. She had become a Christian, and on being asked what difference her conversion had made in her life, she replied: "Many a time I used to send in seams scarcely fastened, and they were sure to rip. Then I became a Christian, my seams are sewn so that they will never rip." And it was a very practical proof of the reality of her religion and of the power of Christ to enable life. Of course, the number of such proofs is legion. The testimony that can be given to the sincerity of a person's Christian faith is as varied as life itself. You expect a Christian to be honest, to be sober, to be industrious, to be in every way an example of clean manhood or noble womanhood. But there is another proof of Christianity that is somewhat different from all these. And that is the matter of giving. Our religion is a question of money as well as a question of morality. Indeed, it is a question of money as well as a question of morality. And we have learned St. Paul's secret. They have been in the land of the springs.

You remember the incident of the rich young ruler, one of the most tragic in Christ's life. You recall how Jesus loved him the moment he saw him. He admired him, and his noble, clean sort of life. Jesus loved him and the young man said, "I want to love you, too, and I want to be set right. Tell me how I can inherit eternal life." And Christ said, "Sell what you have and give to the poor. Love demands that." And you know what happened. The rich young fellow failed in love's test. And so it is. Brethren, how much do you love your country? That part of a Jew's income belonged to God. All the tithe of the land, whether of the seed of the land or of the fruit of the tree, the tithe of the herd or of the flock, was the tithe, and that was their measure. And Christianity is in the same line. If you know it is sometimes said that while the law was a tenth for the Jew, there is no sum laid down in the New Testament. But that is not so. "Let every man give, as the Lord hath prospered him. Freely ye have received, freely give." That is the sum laid down in the New Testament. That is the measure of liberality for the Christian. In other words—it is to be proportionate. In fact, though many large incomes, to whom a tenth would be too small for them to give. But there are others with large incomes, whom a tenth would be far too little. And so the New Testament measure is "according to." Not "of" your means, but "according to." "Out of" might be a cent; but "according to" might be a thousand dollars.

And I do not hesitate to put love of country on the same plane—at any rate in America. You recall these memorable words of President Wilson, when he said, "The day has come when America is privileged to spend her blood and her might for the peace of the world, to be a peace-loving, a peace-loving, and a peace-loving nation." And then, too, you have the river and the springs. "The principles that gave her birth and happiness." That is the land of the springs. America is privileged to spend her blood and her might." That is the beneficent river.

I read last week of a man—a man of means, too—who wanted to slam the door in the face of a good woman and true, who politely asked him to subscribe to the Liberty Loan. He blazed at her with an oath. "It is no business of the Government what I do with my money." And it is appalling that there are those calling themselves Americans who can talk in that way at all.

Brethren, how much do you love your country—or rather, how much do you love those great principles of liberty and Christian faith that gave this nation her birth and made her happy? How much? "Your Liberty Loan will tell you. Thank you for America!" Well, then, America replies, "Now concerning the collection."

Then the second angle from which I wish you to look at this subject is

The Motive of Giving.

You know what it was the Jews. You recall their law of the tithe. That part of a Jew's income belonged to God. All the tithe of the land, whether of the seed of the land or of the fruit of the tree, the tithe of the herd or of the flock, was the tithe, and that was their measure. And Christianity is in the same line. The Jews gave ten per cent, and so do the Christians. If you know it is sometimes said that while the law was a tenth for the Jew, there is no sum laid down in the New Testament. But that is not so. "Let every man give, as the Lord hath prospered him. Freely ye have received, freely give." That is the sum laid down in the New Testament. That is the measure of liberality for the Christian. In other words—it is to be proportionate. In fact, though many large incomes, to whom a tenth would be too small for them to give. But there are others with large incomes, whom a tenth would be far too little. And so the New Testament measure is "according to." Not "of" your means, but "according to." "Out of" might be a cent; but "according to" might be a thousand dollars.

A man was once waited upon for a subscription to a college, and he said, "Well, I can't give much, but I can do as well as the widow." And the man interrupted and said "Oh, I don't want as much as that. It is true she gave two miles; but then, you know, that was all her living." And so it is. It is true, that Christ praised the widow; but he praised
her because, poor as she was, she gave, while the others simply gave out of their abundance. They may have given "ac-
cording to," but I fear not, from the way in which Christ spoke. For that is always
how God measures liberality—not by what is given, but by what it is given out of. Indeed, liberality is not a sum in addition. It is a sum in subtraction. No doubt a dollar will always go further than a nickel. But in God's banking, a dollar may count far less than a nickel. Generosity is a sum in subtraction, measured not by what is given, but by what is left.

The story goes that a Southern United States senator once rented a plot of several
acres to one of his colored neighbors. He had an elder and trusted friend in his memory in one of my congregations in Scotland. He had suffered some serious business losses. And he was compelled to sit down and consider the question of reducing his lifestyle of living. He was talking it over with his wife, and he found that they must do with a servant less in the house, have a plainer table, put away a pair of horses and reduce on the garden. And then his wife said: "James, there is one other way in which you might reduce." He said, "What is that?" And she said, "Your contributions to the church." And my elder replied: "Well, Janet, it may come to that. But I won't begin there. Brethren, I don't know about you, but I fear that if I had been in a like position, it might have been just there that I would have begun. And I would thereby have shown how poor a Christian I was. I would have shown how little the gospel of Jesus Christ costs. And the truth is, many of them to their failure just at the point where the Cross begins to weigh heavy on the shoulders. We are saying today, both for church and nation, give, give until it hurt. And it is well spoken. In the light of what God has done for us, in the light of his "unspeakable gift" in Christ our Savior, and in the light of the lesser gifts of which our life is full—our homes with their love and joy, and our country with all its liberties and privileges—these things are a strong call for generosity.

You remember what Mary did. She poured out the box of ointment on Christ. And he said, "She hath done what she could." He did not mean, "It was not much, but, then, what more could you expect?" The truth is that the value of that ointment was a great deal. Its cost was a big sum for a poor woman; probably it had meant a great deal of pinching and saving. And that is the keynote for our giving today and every day. You recall these quaint lines of Dora Greenwell—

"We might all of us give far more than we do,
Without being a bit the worse;
It was never yet loving that emptied the heart,
Or giving that emptied the purse.

We must be like the woman our Savior praised,
And do but the best we can.
Aye, that'll be just the plan, neighbor,
That'll be just the plan.

Brethren, make that the plan. Make that the measure. Do the best you can. Make the beneficent river, that flows from the springs of your blessings, a river that is getting into a state of flood.

I close with some verses that appeared the other day:

"The Sammy came in from the trench, and says he:
There's too many calls on the courage of me.
I answered the call when they asked me to come,
To fight that my countrymen might have a home.
I've fought ever since we've been quartered in France;
I've gone every time I was told to advance.
But this order, you give, to go over the top
Today, it is much, I am going to stop.
There's a man can rightly afford
to give to my country with such careful accord.

The officer's eyes stuck a foot from his face
To hear this subaltern who courted disgrace,
And the private was sent, where all the others were gone,
And do the private was sent, where all the others were gone.

But hasn't he just as much right to declare
His whole duty done and his job to forsake
And go home, that he fights to protect
When you're told that there still is some coin to collect?

He's sworn to obey every call that is given;
To risk his existence without being driven.
Will you, safe at home, take advantage of this,
And claim no disgrace when you duty miss?
Do you try to believe you're a right to refuse
To lend of your coin for the allies to use
In saving your land and the land of all others
Who claim human rights for themselves and their brothers?
You have no such right! In stern duty you're bound
To give while a coin in your coffers is found.

"Which do we care more for, personal gratification or the principles for which the civilized world is fighting? If the former, we shall continue to spend recklessly; if the latter, we shall save to the utmost of our ability and with our savings buy W. S. S."

THE SABBATH RECORDER

THE SWEETEST THINGS OF EARTH

What are the sweetest things of earth?
Lips that can praise a rick's worth;
A fragrant rose that hides no thorn;
Riches of gold untouched by scorn.
A happy little child asleep;
Eyes that can smile where they may weep;
A brother's cheer, a father's praise;
The minstrelsy of summer days.
A heart where anger never burns;
A gift that looks for no return;
Wrong's overthrow; pain's swift release;
Dark footsteps guided into peace.

We must not laugh at anyone's pain,
We must not mock at anyone's grief;
We must not shun the one who bleeds,
We must not bear the one that weeps.

But I fear not, from the way in which Christ spoke. For that is always how God measures liberality—not by what is given, but by what it is given out of. Indeed, liberality is not a sum in addition. It is a sum in subtraction. No doubt a dollar will always go further than a nickel. But in God's banking, a dollar may count far less than a nickel. Generosity is a sum in subtraction, measured not by what is given, but by what is left.

The story goes that a Southern United States senator once rented a plot of several
acres to one of his colored neighbors. He had an elder and trusted friend in his memory in one of my congregations in Scotland. He had suffered some serious business losses. And he was compelled to sit down and consider the question of reducing his lifestyle of living. He was talking it over with his wife, and he found that they must do with a servant less in the house, have a plainer table, put away a pair of horses and reduce on the garden. And then his wife said: "James, there is one other way in which you might reduce." He said, "What is that?" And she said, "Your contributions to the church." And my elder replied: "Well, Janet, it may come to that. But I won't begin there. Brethren, I don't know about you, but I fear that if I had been in a like position, it might have been just there that I would have begun. And I would thereby have shown how poor a Christian I was. I would have shown how little the gospel of Jesus Christ costs. And the truth is, many of them to their failure just at the point where the Cross begins to weigh heavy on the shoulders. We are saying today, both for church and nation, give, give until it hurt. And it is well spoken. In the light of what God has done for us, in the light of his "unspeakable gift" in Christ our Savior, and in the light of the lesser gifts of which our life is full—our homes with their love and joy, and our country with all its liberties and privileges—these things are a strong call for generosity.

You remember what Mary did. She poured out the box of ointment on Christ. And he said, "She hath done what she could." He did not mean, "It was not much, but, then, what more could you expect?" The truth is that the value of that ointment was a great deal. Its cost was a big sum for a poor woman; probably it had meant a great deal of pinching and saving. And that is the keynote for our giving today and every day. You recall these quaint lines of Dora Greenwell—

"We might all of us give far more than we do,
Without being a bit the worse;
It was never yet loving that emptied the heart,
Or giving that emptied the purse.

We must be like the woman our Savior praised,
And do but the best we can;
Aye, that'll be just the plan, neighbor,
That'll be just the plan.

Brethren, make that the plan. Make that the measure. Do the best you can. Make the beneficent river, that flows from the springs of your blessings, a river that is getting into a state of flood.

I close with some verses that appeared the other day:

"The Sammy came in from the trench, and says he:
There's too many calls on the courage of me.
I answered the call when they asked me to come,
To fight that my countrymen might have a home.
I've fought ever since we've been quartered in France;
I've gone every time I was told to advance.
But this order, you give, to go over the top
Today, it is much, I am going to stop.
There's a man can rightly afford
to give to my country with such careful accord.

The officer's eyes stuck a foot from his face
To hear this subaltern who courted disgrace,
And the private was sent, where all the others were gone,
And do the private was sent, where all the others were gone.

But hasn't he just as much right to declare
His whole duty done and his job to forsake
And go home, that he fights to protect
When you're told that there still is some coin to collect?

He's sworn to obey every call that is given;
To risk his existence without being driven.
Will you, safe at home, take advantage of this,
And claim no disgrace when you duty miss?
Do you try to believe you're a right to refuse
To lend of your coin for the allies to use
In saving your land and the land of all others
Who claim human rights for themselves and their brothers?
You have no such right! In stern duty you're bound
To give while a coin in your coffers is found.

"Which do we care more for, personal gratification or the principles for which the civilized world is fighting? If the former, we shall continue to spend recklessly; if the latter, we shall save to the utmost of our ability and with our savings buy W. S. S."
THE SABBATH RECORDER

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., EDITOR
LODGE P. BURCH, BUSINESS MANAGER
Entered as second-class matter at Plainfield, N. J., Acceptance for mailing at special rate of postage provided for in Act of Oct. 3, 1917, authorized July 11, 1912.

Single copy .......................... 65 cents
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.
All subscriptions will be discontinued one year after date unless renewed.
Subscriptions to be continued at date of expiration when so requested.

Terms of advertising, whether on business or for publication, should be addressed to the Sabbath Recorder. Advertising rates furnished on request.

THE SUNNY SIDE

Life holds no woes for me. I know full well, however evil things may seem to me today, some future joy is certain to dispel the clouds that lower darkly over my way. And so my heart, thoughusty and fretful, is not so soon run down by troubles undismayed, but doth simply wait the coming of the sun. - John Kendrick Bangs.

"In war time every unnecessary purchase is an uneven one.

RECOXER WANT ADVERTISEMENTS

For Sale. - STEEL-ENGRAVING PLATES of a like nature will be run in this column at one cent per page, or half cent per word for each additional insertion. Cash must accompany orders. Terms: 10 cent per word.

WASHINGTON, D. C.

THE SABBATH RECORDER

ALFRED UNIVERSITY
Buildings and equipment, $400,000.
Endowment fund for maintenance of the College.

Meet standards requirement for College Graduates to be eligible for admission to the United States.


Fifteen New York State Scholarship students now in residence.

Expenses moderate.

Fifty free textbooks for worthy students.

Tuition free in Engineering, Agriculture, Home Economics.

Catalogues and illustrated information sent on application.

BOO THE COWELL DAVIS, PRESIDENT

ALFRED, N. Y.

Milton College

A college of liberal training, for young men and women. All graduates receive the degree of Bachelor of Arts.

Eligible required courses in Preparatory and Sophomoric courses. Special advantages for students in the English language and literature, German, and Romance languages. Through courses in all sciences.

The School of Music has courses in piano, violin, organ, choral music, voice culture, harmony, medical kindergarten, etc.

Chemical, Mathematical, and Physical Science for men and women.

The College is an unsectarian institution, and its object is the training of liberal-minded men and women.

John K. B. Bangs.

"In war time every unnecessary purchase is an uneven one.

BOOKLETS AND TRACTS

Gospel Trips—A booklet of fifteen Tracts, eight pages, each printed in attractive twelvetone, 10 cents per copy. 100 cents per dozen.

The Sabbath and Seventh Day Baptist—A neat little booklet, with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Two page booklet, with embossed cover, 25 cents per copy.


Address communications to The American Sabbath Trust Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST HIGH SCHOOLS


Fifty cents per year; 20 cents per quarter.

AMERICAN SABBATH TRUST SOCIETY

Plainfield, N. J.

COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and bustle of the big city, Salem quietly tells all about the peaceful, thorough Christian life.

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning from the leading universities of the United States, among them being Harvard, Michaelis College, & Block, Alfred and Willamette College.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—and are up-to-date in every respect. Over 100 enterprising Associations, Lycceums, Gym Clubs, and a well-stocked library, furnishes excellent reading materials.

Salem OFFERS three courses of study—College Normal and Academic; besides well selected Courses in Art, Music, Education and Commercial work. These are designed to meet the educational requirements. Many of Salem's graduates are considered standard for college entrance. Salem's Raymond Hall is a graduate, and our students have little difficulty in passing college entrance examinations.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. We invite correspondence. Write today for details and catalogue.

Salem's BAPTIST MINISTRY includes the American Sabbath Trust Society, Salem, West Virginia; Mentzer, Miller, and mentzer, Salem, Oregon.

Plainfield, N. J.

WILLIAM MAXSON STILLMAN
COUNSELLOR AT-LAW
San Francisco, California.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request.

FREE CIRCULATING LIBRARY
Catalogue sent upon request, providing useful reading material.

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, 25 cents; in cloth, 50 cents. Address Alfred, Alfred, N. Y.

Chicago, III.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
814 State, East Bask Building, Phila., Central 3606

"The Sabbath and Seventh Day Baptist"—A neat little booklet, with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

BOOKLETS AND TRACTS

Gospel Trips—A booklet of fifteen Tracts, eight pages, each printed in attractive twelvetone, 10 cents per copy. 100 cents per dozen.

The Sabbath and Seventh Day Baptist—A neat little booklet, with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Two page booklet, with embossed cover, 25 cents per copy.


Address communications to The American Sabbath Trust Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST HIGH SCHOOLS


Fifty cents per year; 20 cents per quarter.

AMERICAN SABBATH TRUST SOCIETY

Plainfield, N. J.

BOOKLETS AND TRACTS

Gospel Trips—A booklet of fifteen Tracts, eight pages, each printed in attractive twelvetone, 10 cents per copy. 100 cents per dozen.

The Sabbath and Seventh Day Baptist—A neat little booklet, with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Two page booklet, with embossed cover, 25 cents per copy.


Address communications to The American Sabbath Trust Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST HIGH SCHOOLS


Fifty cents per year; 20 cents per quarter.

AMERICAN SABBATH TRUST SOCIETY

Plainfield, N. J.

"The Sabbath and Seventh Day Baptist"—A neat little booklet, with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Two page booklet, with embossed cover, 25 cents per copy.


Address communications to The American Sabbath Trust Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST HIGH SCHOOLS


Fifty cents per year; 20 cents per quarter.

AMERICAN SABBATH TRUST SOCIETY

Plainfield, N. J.

SPECIAL NOTICES

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

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the responsibility of the sender.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 155 Montgomery St. Preaching service at 2 p. m. Bible school at 3 p. m. Wednesday evening at homes of members. A coridial invitation is extended to all. Mrs. W. H. Crane, 332 E. North St., Syracuse. O. H. Perry, church clerk.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washing­ton Square, Soho. The Sabbath school meets at 10 a. m. Preaching at 11:30, a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 105, Masonic Temple, N. E. 8th Street and 3d Ave., every Sabbath at 3 o'clock a. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 6th Street and Monata Avenue every Sabbath afternoon. Sabbath school at 8 o'clock. Preaching at 3, Riverside Avenue. Rev. Geo. W. Hills, pastor, 206 W. and Street.

Riverside, California, Seventh Day Baptist Church holds regular Sabbath services in the Christian Endeavor Society prayer meeting in the College building regular Sabbath morning, followed by Bible school and Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7 p. m. Cottage prayer meetings held regularly. Meeting house, Fifth Street and Park Avenue. Rev. C. J. Severy, pastor, 304 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Tabernacle, 8 o'clock a. m. Christian Endeavor prayer meeting every Friday evening at 7 o'clock. Rev. C. W. Dible, pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m. at Mor­ning Hall, Canobury, Latte, Huntington, N. A. Morning service at 10 o'clock is held, except in July and August. A special service is held in Emmaus Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and California are, if possible, cordially in­vited to attend the Sabbath School services which are held during the winter season at the several homes of visitors.

"Do not cry out against the terrors of thrift as long as the men in the trenches do not have to use their hard-earned, consider yourself lucky to be able to save and to buy War Savings Stamps."
Fourth Liberty Loan

In September the Government will offer us an opportunity to invest in

Liberty Bonds of the Fourth Issue

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

The Denominational Building

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

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

Buy Liberty Bonds