

WHO

will be the first to give a

THOUSAND DOLLAR BOND

for the

Denominational Building?

Eventually we will have quite
a number of them, but would'nt

YOU

like to have the honor of sending the

FIRST ONE?

The Sabbath Recorder

With the outbreak of the great war the statesmen and public men of the Allies rapidly came to the conclusion that the necessary method of preventing war in the future was the establishment of a League of Nations. The President of the United States shared this opinion and soon became the best-known advocate of the idea. In America at the present time President Wilson, ex-President Taft and hundreds of other great Americans see in this plan the only hope of the world for the future. In England Premier Lloyd George, former Premier Asquith, Viscount Bryce, Viscount Grey, Arthur J. Balfour, the Archbishop of Canterbury and hundreds of other prominent men and women in all walks of life are ardent advocates of a League of Nations. In France President Poincare, Minister of Foreign Affairs Pichon, former Minister Leon Bougeois and men of similar standing feel that a League is a prime necessity. Throughout all the Allied countries men prominent in public life and elsewhere support this article of the program for the peace of the world.—National Committee on Moral Aims of the War.

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SEVENTH DAY BAPTIST DIRECTORY

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(INCORPORATED, 1916)
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
 VOL. 86, No. 10 PLAINFIELD, N. J., MARCH 10, 1919 WHOLE NO. 3,862

A United Church Makes a Hopeful Outlook

In Brother L. A. Wing's interesting article regarding the church in Boulder, Colo., we were glad to note his words concerning the perfect harmony—the unity of spirit—prevailing there. It is a blessed thing when any pastor can see such a condition in the flock he serves. Unity of spirit will make any church, however small, a strong church. And happy is the pastor whose hopes are brightened by the hearty, co-operative services of a membership working in harmony with one another and with him, for the up-building of the kingdom of God.

Many a church has lost out in the struggle for better conditions because its members would not put away their petty differences and work together in harmony for the general good. We do not wonder that Pastor Wing's heart is made glad and that he is hopeful over the fact that the spirit of unity prevails in his little church. God pity any pastor who must be handicapped by a discordant spirit among the members of his flock.

The Same Principles Hold True In a Denomination

What we have said above applies with equal force in the denomination. Unity of spirit and harmony in the Master's work will make any denomination strong, no matter how small that denomination may be. Happy is it for any people when those they have chosen to be leaders can look hopefully and confidently to the rank and file for hearty co-operation in carrying out the plans approved by the denomination. I know a people whose cause has suffered untold loss by the spirit of criticism which tends to disintegrate rather than to build up. Extreme individualism that makes men persist in condemning all who differ with them in small matters of methods or of polity, will handicap not only a church, but a denomination as well. In the get-together spirit rests the only hope of more than one denomination.

As to our own good cause, we are too hard pressed by the enemy for us to spend our energies in opposing one another. Every action or word that tends to alienate brethren should be carefully avoided. And every sign of more perfect unity should be hailed with joy and studiously cherished.

Good Counsel From A Lone Sabbath Keeper

It has been some time since we have heard from our loyal friend Brother B. R. Crandall, of California, and there is so much of general interest in a letter just received from him and his good wife, that we venture to publish it all.

"Ben," as his boy friends are wont to call him, is an old Allegany boy, brought up among the hills of Independence, N. Y. Although teaching is his profession, he knows a good herd of cows when he sees them, and we will venture to say that nothing would please him more than to spend a few of these beautiful spring days in the old maple "sugar-bush" on his native hills. Really, the editor himself has been almost homesick several times this spring for some sunny nook in the old hardwood forest of his boyhood home. Probably this is the reason for his suspicion that a teacher beyond the Rockies would also enjoy a visit to the upland plateaus of his early homeland.

Blessed are the ties that bind men and women to their childhood home. Even though all the loved ones may have gone from earth there is still a charm that can not be broken, drawing the heart toward the scenes of other years.

There are several friends, who some times write to the editor, whose very names start him off on a memory ramble through the scenes of bygone days. One does not need even a personal acquaintance with the writers in order to be so affected. Something in the similarity of experiences; something in the very suggestion from having a common homeland in boyhood; something of similarity in school-life, starts the wheels of thought and then memory takes a romp!

One other pleasant memory scene is brought to mind by Brother Crandall's letter in the mention of his wife. It was thirty years ago last January, that "Tillie" and my own dear Dora, dressed in white, were baptized with forty other young people in our new baptistry at Shiloh. That was indeed a happy day, the memory of which will ever stir the soul. It does us good to hear a word from any of the dear ones who found Christ in that revival.

But what has all this to do with the letter we mentioned? We must not forget that. And we hope our readers will not forget the good suggestions it contains.

The SABBATH RECORDER,
Plainfield, N. J.

MY DEAR DR. GARDINER:

Inclosed please find check to cover another year's subscription to the RECORDER. We lone Sabbath-keepers would be lost without our denominational paper. It is indeed "The Tie That Binds."

It seems to me these are great times for our denomination as for every religious institution. These reconstruction days lay a great opportunity and a corresponding responsibility upon the religious influences of the world. I wish all our people could get the vision and get behind our denominational leaders and organization and give it such an impetus as it has never had! It does seem to me as though we should be centralized much more than we are now. If we could all see our way clear to do all our giving through the church and the recognized organizations of the church there would be less lost motion and more definite and efficient co-operation. We Seventh Day Baptists have overlooked a very important element in our denominational activities. The economic life of our people is one of the most vital elements in stabilizing our religious life and maintaining the existence and growth of our churches. I am wondering if the economic element has been given consideration in the annual meetings and Conferences? Possibly it isn't practical. But it appeals to me along the same line as the industrial form of missionary work. I much prefer to call it reconstruction work.

Am sure you remember my good wife. She used to be Tillie Fogg, of Shiloh. She is usually well and we are enjoying the fine California winters as usual here in the Imperial Valley.

With highest regards and all good wishes, I am,

Sincerely yours,

B. R. CRANDALL.

Holtville, Cal., February 24, 1919.

Drive to Rebuild The Jewish Homeland The Jewish Exposition of Philadelphia is pushing a drive among the children of Abraham for a "Palestine Restoration Fund" of \$3,000,000. Its claim that the Jewish people are under great historic obligation to rebuild

their homeland, is meeting, more and more, with general approval among the Hebrews. We are glad to see the favorable attitude of the entente powers toward the matter of re-establishing the Hebrew state in the land of promise.

The *Exponent* pleads for a Palestine with "flourishing Jewish colonies, a Jewish bank supporting agriculture, commerce and industry, a Jewish medical unit acting as the protector of the health of Palestine, a Jewish educational system with Hebrew as the language of instruction, a Jewish administrative commission, including departments of agriculture, immigration, commerce, labor and health."

The watchword is, "Let us rise up and build," Nehemiah 2:18. So they are strengthening their hands for this good work, as did Israel of old. For many years their land has been laid waste; but now loyal souls are once more calling to their fellowmen, "Ye see the distress that we are in . . . come let us rise up and build . . . that we be no more a reproach." Once again in Israel may be heard the assurances: "The God of heaven, he will prosper us; therefore we his servants will rise up and build."

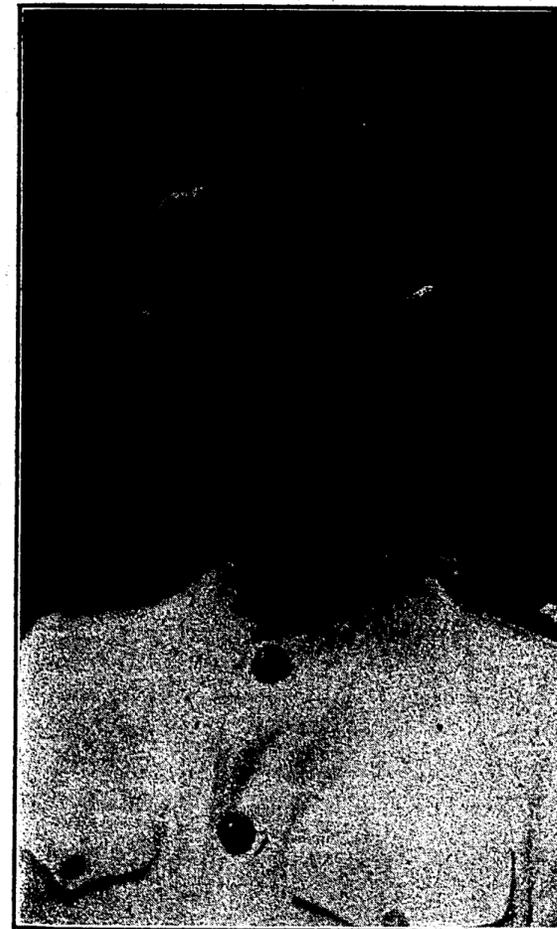
Christians in all lands, as well as Jews, must rejoice that the hope of Israel so long deferred is likely to be realized at last. I have seen something of the curse which the unspeakable Turk has brought upon the Jewish homeland—hopeless desolation, poverty, oppression, ruinous taxation, and every condition opposed to progress. It makes my heart glad even to think of the wonderful transformation that must come under the proposed new regime. After it is well established, I would once again love to ride my horse over the hills and plains of Palestine, to see brighter prospects of a people to whom Jehovah promised "A land flowing with milk and honey."

Roosevelt Memorial In Jewish Temple One gratifying evidence of the high esteem in which the late

Theodore Roosevelt is held by various classes of people is seen in the movement to place a Roosevelt memorial window in Temple Keneseth Israel of Philadelphia, Pa. Dr. Krauskopf suggested the plan, which is meeting with general favor on the

part of the Temple congregation. Voluntary contributions are coming in daily and it looks as though the undertaking would soon succeed, in which event unveiling ceremonies will be arranged. It is expected that no less than \$2,500.00 will be raised by that congregation for the purpose of "Honoring one who, during his lifetime, devoted his energies to promote the best interests of this country."

Lieutenant Barker Visits the Homeland Many RECORDER readers are interested in any news from our boys who have been serving overseas, and we are glad to give such data as we may have from time to time concerning them. When the United States Destroyer *Lamson* sailed to

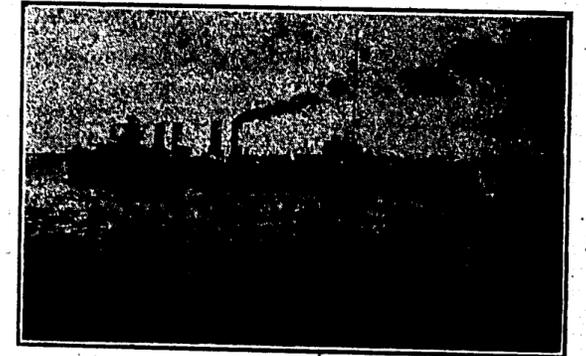


the homeland after the armistice was signed, it enabled Lieutenant Erle F. Barker, of Plainfield, N. J., to spend two or three weeks on a visit to his home and friends.

The cuts of Lieutenant Barker and his ship appeared recently in *The Drive Shaft*,

a publication put out by the Spicer Manufacturing Company of South Plainfield, N. J. From this paper and from various other sources, we have gathered something of Brother Barker's life, in which his friends will be interested.

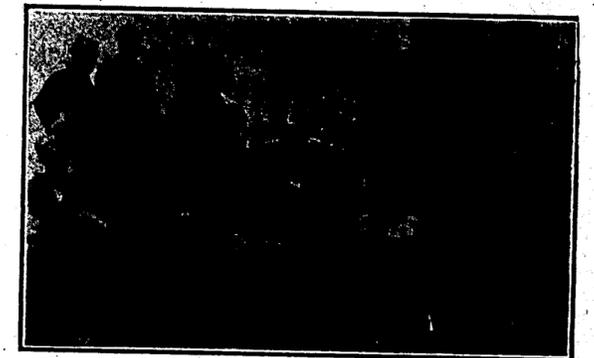
He is about thirty-eight years of age, the son of Charles B. Barker, of Westerly, R. I. He received his education in the Westerly high school and in Alfred College, and



learned the machinist's trade in the shops of Calvert B. Cottrell's Sons, in Westerly.

In 1905 Erle enlisted in the United States Navy, in which he served eight years. When the great battleship fleet made its famous cruise around the world a few years ago, Erle accompanied it in one of the destroyers belonging to the flotilla.

After his discharge from the Navy, Erle again took up his trade, and became a foreman in the Spicer shops. His work at



first was the welding, straightening, and testing of shafts. Then came electric butt-welding, arc-welding, and straightening and testing,—a line of services which must have served to fit him for his work in the Navy during the war.

In May, 1918, Erle yielded to the pressure for volunteers, and again entered the Navy. This time he was commissioned as Ensign, and owing to efficient work was

soon promoted to Junior Lieutenant. He now has excellent prospects of promotion to the office of Lieutenant, which ranks with that of Captain in the army.

The good ship *Lamson*, of which Mr. Barker is Chief Engineer Officer, is at present lying at League Island, near Philadelphia. We give a small cut of the ship and also one of the engine room crew.

Before going to war Mr. Barker served as scout master of Troop 13, Boy Scouts of America, in Plainfield. His church membership is still in the Seventh Day Baptist Church of Westerly, R. I.

An Aged Veteran Appeals to Our Readers

It is seldom that we are permitted to read a letter plainly written by a man in his ninety-third year. Here is one from a loyal friend who has taken the denominational paper more than seventy years, and who, although he is too blind to read it, intends to still be a subscriber as long as he lives.

Such appeals from the fathers to the people should prepare the way for a successful RECORDER drive. The drive number will appear in two or three weeks, if those who have been asked to write for it respond in time.

DEAR OLD RECORDER:

I have just sent in my subscription again for another year, although I can't see to read it any more. Yet I mean to take it as long as I live. I am ninety-two and one-half years old, and have taken the RECORDER for over seventy years. I wish everybody would take it, for I feel it should be in every home. Don't let hard times stand in the way. There are very few that have seen harder times than I have. The dear men at the head, have worked so hard to keep on top, they do need our support. Do, everybody, take the RECORDER. You need it and your children need it. If the parents don't set the example their children will never take it. Then what will become of our denominational paper? Think on these things.

JOEL TAPPAN.

Dodge Center, Minn.,
Feb. 27, 1919.

Looking Toward the General Conference In the Commission's Page of this paper appears a strong plea for special effort to make the Conference at Battle Creek, Mich., a strong and helpful one. These reconstruction times are calling upon all denominations for forward movements in practical work. Battle

Creek is an ideal place for such a Conference as we need to hold this year. There are only about five months before it will be in session, and we have none too much time for thorough preparation if we make it what it should be. Every church should be well represented.

The League of Nations And Our Congress

On another page we publish a stirring and loyal editorial from the *Jewish Exponent* on "The League of Nations." We like the genuine American ring of this article. The people of America should insist upon a broader grasp of the real problem than some of its critics seem to possess.

As to the Congress that dies an ignominious death at noon today, the entire people ought to be disgusted with its failure to comprehend the great world-problems, and to do something definite toward meeting them. Indeed, America should blush with shame over a Senate that whined and grumbled for twenty months over what it called dictation by the President, and then when left alone to do its work without dictation or pressure from the White House, could do nothing but wrangle! It is a shame that in these momentous times, when world destinies are at stake, and while the greatest minds in no less than fourteen civilized nations are bending their energies to plan wisely for a league that will prevent future wars, members of our own Senate should persist in being the most formidable obstructionists.

So far as we can see, the new Congress does not give promise of doing any better. Is it not time our people learned that the American Congress needs broad-visioned statesmen rather than narrow-viewed demagogues?

Something to Be Thankful For

In the midst of a nation's chagrin and mortification over the miserable failure of the Senate to arise to the great emergency and do well its part in support of measures recommended by the great minds of the world, we are glad to see here and there something for which to be thankful.

In view of the fact no less than fourteen very important bills were deliberately killed by a filibustering group of obstruc-

tionists, and remembering that months have been worse than wasted in foolish wrangling, and that, too, in the most momentous crisis this nation, as to its world-relations, has ever known, the vast majority of loyal Americans can but see that personal malice and political bluff in the Senate have disgraced the nation in the eyes of an expectant world. Better things were hoped for by our Allies beyond the seas; but now our President is forced to return to the greatest world-conference of nations in all history, bowed down with shame over the evident narrow vision of men the people of America have elevated to important positions of trust.

With all these things casting their shadows over the world it would not be strange if some of our readers should fail to see anything to be thankful for. Nevertheless there are some hopeful signs for which we are glad. One of the most cheering things of the entire week is the loyal, broad-visioned, statesmanlike way in which the great Republican leader and ex-President, William H. Taft, has rallied to the support of the Democratic President in his efforts to secure a peace pact for the good of this nation and the world.

The scenes at the Metropolitan Opera House in New York, on the eve of the President's second sailing for France, will not soon be forgotten. We predict that the words of Taft and Wilson, spoken to cheering thousands, will be cherished by the world of nations long after the obstructionists have passed into oblivion.

Among many other things Mr. Taft said:

For the United States to withdraw would make a league of the other nations, nothing but a return to the system of alliances and the balance of power with a certain speedy recurrence of war, in which the United States would be as certainly involved as it was in this war. . . .

The United States should not hesitate to take its place with the other responsible nations of the world and by now making light concessions and assuming light burdens greatly reduce the possibility of war and minimize the necessity for armament and destroy competition therein. . . .

No critic of the league has offered a single constructive suggestion to meet the crisis that I have thus summarily touched upon. The resolution of the Senate does not suggest or refer in any way to machinery by which the function of the League of Nations in steadying Europe

and the maintaining of the peace agreed upon in the peace treaty shall be secured. Well may the President, therefore, decline to comply with the suggestions of the proposed resolution. Well may he say when he returns with the treaty, of which the covenant shall be a most important and indispensable part, "If you would postpone peace, if you would defeat it, you can refuse to ratify the treaty. . . ."

"This covenant should be in the treaty of peace. It is indispensable in ending the war, if the war is to accomplish the declared purpose of this nation and the world in that war, and if it is to work the promised benefit to mankind. We know the President believes this and will insist upon it. Our profound sympathy in his purpose and our prayers for his success should go with him in his great mission. . . ."

"If the President insists, as I hope he will, that the league be incorporated in the peace treaty, and brings it back, then the responsibility for postponing peace is with the body that refuses to ratify it."

Amid great applause President Wilson spoke of the tremendous issues involved in the plan for the League of Nations. He began by saying:

"My fellow citizens, I accept the intimation of the air just played. I will not come back 'till it's over, over there.' And yet, I pray God, in the interest of peace and of the world, that that may be soon.

"The first thing that I am going to tell the people on the other side of the water is that an overwhelming majority of the American people is in favor of the League of Nations. I know that that is true, I have had unmistakable intimations of it from all parts of the country and the voice rings true in every case.

"I count myself fortunate to speak here under the unusual circumstances of this evening. I am happy to associate myself with Mr. Taft in this cause. He has displayed an elevation of view and a devotion to public duty which is beyond praise.

"And I am the more happy because this means that this is not a party issue. No party has the right to appropriate this issue, and no party will in the long run dare oppose it. . . ."

"And so I am going back to my task on the other side with renewed vigor. I had not forgotten what the spirit of the American people is, but I have been immensely refreshed by coming in contact with it again."

Rev. Henry N. Jordan Goes to Milton

A note from Rev. Henry N. Jordan, assistant chaplain of the Battle Creek Sanitarium, brings the information that he has accepted the call to become pastor of the Seventh Day Baptist Church at Milton, Wis. He expects to begin his services there the first of June.

Mrs. David H. Davis The friends of Mrs. Sara G. Davis, of In America Shanghai, China, will

be glad to know that she and her son Alfred and family arrived in San Francisco on the steamship *Siberia*, February 28. It will be some days before they reach their friends in the East.

"THE COURSE OF CHRISTIAN HISTORY" A REVIEW

REV. A. J. C. BOND

"Of the making of books there is no end," and even in the field of Church History the publications are numerous. It has been my privilege during recent months to examine several of the briefer volumes on this subject. This has given me an opportunity for comparison, which is always helpful in determining what is best, and, besides meeting my own needs and desires along this line has aided and influenced my judgment no doubt. As a book possessing absolute and unique merit, true to its title; and one commanding the interest of the reader from start to finish, I wish to commend the recent volume by Rev. W. J. McGlothlin, of the Southern Baptist Theological Seminary, entitled "The Course of Christian History," and published by the Macmillians.

The title would suggest the conception of the author in regard to Church History to be that of an onward flowing, unbroken and mighty current, and the contents are in perfect keeping with this conception.

As a record of facts it is trustworthy to the highest degree, but at the same time these facts of history receive an interpretation so in harmony with the true spirit of evangelism as to furnish food for the soul. In these trying days of reconstruction the church needs more than ever to become familiar with its one Great Text-book. But it needs also a background of Christian history to aid in the application of the truths of the Word to present problems. I know nothing better than Dr. McGlothlin's book to aid the reader in following the course of Christian history down through the centuries. It always helps us to know where we are, to discover whence we came, and how the journey was accomplished. Certainly such knowledge is necessary if we

are not to face the future blindly. And the church can not afford to do that at any time, least of all in these times pregnant with possibility.

Pastors and laymen will find in this volume a fresh and stimulating treatment of a subject vital to an adequate conception of the future of the church. It might well be used as a supplemental course in the Adult Bible classes in our Sabbath schools. I am sure it will not disappoint any one who is interested at all in the subject, and who will choose it for private reading.

Perhaps a few quotations will help readers of the SABBATH RECORDER to an appreciation of its viewpoint and style. The first is from an early paragraph on Christianity as a historic force.

"What then was this new and mighty force now let loose in the world? In a word it was a new type of life, based upon a new faith and inspired by a new hope, all mediated to the world by Jesus of Nazareth. It is not meant that all the elements of Christianity were entirely new to the world. Perhaps none of them were absolutely new, for the world had long been feeling after God and he had wonderfully revealed himself to the law-givers and prophets and psalmists of old. But the grand total was new. Jesus Christ 'brought life and immortality to light through the gospel,' that is, he illuminated them and made them definite, clear and attractive."

Thus the author's conception of the course of Christian history is that of a stream beginning not with Jesus, but receiving new and purifying elements in him. This thought is again emphasized in his discussion of the situation in the Middle Ages. "Although many of the early Christians came from heathenism, where they had been accustomed to the use of images in worship, these were apparently entirely discarded in the early churches. But as time passed, feeling among the Christians gradually changed, due no doubt to the early disappearance of the Jewish element from the churches." We have not only a faithful picture of the "Dark Ages," but its causes are fairly and intelligently traced also. The author says: "The civilization of the Roman world was perishing before the Teutonic world had become civilized and cultured."

Due credit is given Luther in breaking from the Catholic Church, but certain weaknesses are pointed out also, which effect the church today. "He retained the baptism which he had received in the Catholic Church including infant baptism and the doctrine of baptismal regeneration. This was a radical contradiction of his doctrine of justification by faith, but he does not seem to have felt the inconsistency."

Of the *Anabaptists* who arose about this time, he says, "This position on baptism involved radical changes. It necessarily involved a church of regenerate members who have voluntarily associated themselves together in the fellowship and faith of the gospel; it involved also a separation between church and state and a citizenship based on civil rather than religious considerations; it meant the secularization of the state by excluding it from the field of religion and consequent religious freedom; it led to religious democracy in the government of the church and ultimately to democracy in the state."

In delineating the characteristics of the last period, Dr. McGlothlin speaks of the advance of knowledge and then adds, "The problems that depend on illiteracy are disappearing, but the problems that arise from the misuse of letters are increasing in seriousness continually." He considers the renewed and intelligent interest in the study of the Bible as a most promising phase of the religious life of today. While the author follows the course of history in harmony with his main purpose, he pauses also to describe certain sects which form no part of the great stream. For instance, he states the fact that the Christianity of Ireland in the early period had no relation to Rome, and was more Biblical and evangelical. This is of special interest to Seventh Day Baptists, since these early Christians seem to have been Sabbath-keepers. The Abyssinian Christians are said to be Sabbath-keepers also. Of course these are well authenticated facts, but it is a testimony to the faithfulness of the author to find them in a book with the purpose of this one. These heretical sects form no part of the onflowing current of Christian history, but are bayous showing the character of the waters near the source.

I wish to commend this volume to any

one who desires to refresh his mind in regard to the "Course of Christian History"; and especially for the purpose of appraising the present in order that he may better serve the future. I can think of nothing better as an introduction to the subject of Church History for the one who is unfamiliar with this vast field.

THE FARNAM CHURCH DISBANDS

The attention of all interested officials and organizations is called to the fact that the Seventh Day Baptist Church at Farnam, Neb., has disbanded. This church died an honorable death. Its property and its records have been properly disposed of. Almost without exception those who have been members of the Farnam Church are now working members of some other church of like faith. The lack of sufficient rain, the lack of social and educational advantages, and the spirit of adventure were against Farnam. But the Farnam people are not renegades. Ask North Loup or New Auburn, Wis., or Riverside, or Jackson Center, and many other churches. The family of Jay Davis is still at Farnam. If any church wants a good family it should speak up quickly.

GEORGE B. SHAW.

"TONED UP"

Most of the time-honored stimulants are under the ban today. Scientific investigation has proved that the old-fashioned "tonic" was really no tonic at all. The man who took a drink of whiskey to prod his brain fooled nobody but himself. He merely induced in himself a fallacious feeling of mental speed. Most of the so-called "spring tonics" were merely whips to a tired horse. But there are some tonics that are safe in the making and sure of results. There is the stimulant of a new idea, of a passionate goodness, of an exalted love. There is the touch of that presence which "disturbs us with the joy of elevated thoughts." There is the gift of supreme forgiveness or the call of a paramount duty. Life at its best is rich in moral stimulants. Perhaps that is what we need just now; to take a tonic from the pharmacopoeia of God.—George Clarke Peck.

THE COMMISSION'S PAGE

GENERAL CONFERENCE AT BATTLE CREEK

The next session of the General Conference is to be held at Battle Creek, Mich., August 19-24, and it is time that people commenced planning to attend. Many things contribute to make this session of the Conference most interesting and important.

The entertaining church, the Seventh Day Baptist Church of Battle Creek, has for many weeks been planning with enthusiasm and wisdom for the Conference. This church is one of the younger members of the denominational family, and not a large church, about two hundred members, including forty families, but no church among us is more spiritual, wide-awake, aggressive and efficient. Plans for entertaining six hundred delegates are already well under way, and if the next session of Conference is not a success it will not be the fault of the Battle Creek Church.

Arrangements are made whereby the sessions of the Conference are to be held in the "Tabernacle," which has abundant seating capacity and plenty of rooms for committee and sectional meetings. The local committee expect to have the Sanitarium Chapel for a dining room and the kitchen of the Department of Home Economics for a Conference kitchen, both of which seem to be admirably arranged, or may be with a little rearranging, for these purposes. Of course, no meat, tea or coffee will be served here; and who would want that they should be? The writer is confident that when the delegates see the delicious meals that can be served without these things, all will be more than satisfied. It will be a revelation to some of us and a most timely lesson in eating to live rather than living to eat. However, if there are those who can not go one week without tea, coffee and meats, they can go to the city restaurants.

People should commence now laying plans to attend Conference in August; churches that do not regularly send their pastors should soon notify them that their

expenses are to be paid this year that the pastors may lay their plans to attend before "the last minute."

The interests of the denomination and of the Kingdom of God demand that special efforts be made for this Conference. We are facing new and trying conditions in the nation and all the world; we are facing new and most difficult problems as a denomination; we are facing new and unprecedented situations in our churches and the sessions of Conference will have reference to all these.

The city where the Conference is to be held, with its Sanitarium, the largest and most renowned in the world, and other attractions, is one of special interest, and a trip to this city will be more than worthwhile to any one with his eyes open; but the great reason why all who possibly can should plan to attend and why Conference should be made strong in every way is that we, as followers of the Master, as churches and as a denomination, with their hundred years of history, may rise to the occasion in these great days. "W."

BAPTISM

MARY L. W. ENNIS

Down into the baptismal waters,
So black and so cold,
The man of God reverently led them,
The lambs of the fold.
One after another, he buried them
Under the wave,
Then brought them, triumphantly brought them,
From death and the grave.
We heard not the voice of Jehovah
Respond to the prayer,
But peace, like a dove, brooded over
The multitude, there.
Dead indeed unto sin, but still living
In new life and light,
What a wonderful lesson it teaches,
This beautiful rite.
How perfect a symbol to show us
That Jesus, the slain,
Though tasting death's agonies for us,
Yet liveth again.
That though we pass into the darkness
Of death's solemn night,
We yet shall awake in his likeness,
Immortal and bright.
In him is our hope of redemption,
Our life, and we trust,
He will stoop from his glory and lift us,
Up out of the dust.
Ashaway, R. I.

BOULDER, "BEAUTIFUL FOR SITUATION"

The SABBATH RECORDER,
Plainfield, N. J.

Having been accustomed in the past to have the church news written up for the RECORDER by a regularly appointed correspondent, I feel myself awakened to something unexpected in being gently informed that a pastor of the Boulder Seventh Day Baptist Church is expected to "butt in" occasionally with a few lines, that precedence may at least be sustained.

It has been taken for granted that the pastor's part in this was strictly optional, and hence gave him the advantage of deciding, if he chose, that as a rule, it is the part of good judgment to let "good enough" alone.

When our very capable correspondent shall favor the RECORDER family with the next "write up" of Boulder church affairs, it may be plainly seen how the writer of this naturally shrinks from being placed in the light of manifest disparity; but if this must be endured to avoid the suspicion of indifference and neglect, here goes for an effort.

First of all I am pleased to report that from the first we have been delighted with Boulder, especially on account of the climatic and scenic advantages which it affords. It is truly "beautiful for situation," and our wonder, in common with many others, has often been why more of our people who are looking for a desirable place in which to locate where they may enjoy the fruits of their financial success gained in undesirable locations elsewhere, or in which to invest so as to combine pleasure and profit, do not come here. The sunshine and pure air, so conducive to good health; and grand and beautiful scenery as seldom falls to the lot of man to enjoy; surroundings in which one seems to live longer than under those less favorable. Often in giving account of fearful storms and continuous cold weather, in various States, the *Denver Post* closes by saying: "It is a privilege to live in Colorado." And it is especially so in Boulder.

I take it that it is generally known by our people that the Boulder Church is comparatively small, and that its work has to be carried on under some disadvantages that we trust will be measurably, if not fully overcome some day. But a brave

stand is taken against a spirit of discouragement and the motto is to do the best we can under the circumstances, trusting that better days may not be far in the future, one feature of which may be an addition to our numbers.

On this field there are present encouragements; but among those who are planning to make their home conditions more desirable by a change of location,—seeking an earthly country, but above all a heavenly—who seek first the kingdom of God and his righteousness, and count more on spiritual efficiency than anything else—to all such the Boulder Church extends a hearty invitation to come and help on the good work. For anything that might appear to be left out in this connection please read between the lines.

I confess that I am a member of the publicity committee of this church, but have been rather slack in doing my part, judged from the standpoint of my convictions relative to so important a trust as relates to the mutual interest of the church and those who might reap a benefit from what may be said relative to the home advantages in this section.

Circumstances strongly justify us, from our experience and viewpoint, in what might seem to be an overdrawn picture of the facts in the case. However, what remains to be said rests in favor of our view of the question, allowing us to be the judges.

One of the specially encouraging features of our church life is the spirit of unity and good fellowship manifest to a marked degree. Surely it is a comfort to live and labor with such a people, though they are few in numbers.

All of the regular services and work of the various departments have been kept up until the city was struck by the influenza epidemic. This held up the work about three months, during which we passed through a very trying time. It fell to our lot to lose our daughter, a victim of the fearful scourge. We are in deep sorrow, but not in despair. Surely these are days of great sorrow for this old world. While we look to our heavenly Father through our tears, we most earnestly desire more grace for better service. In this and this alone does life's struggle seem worth while. Our services are now regularly conducted with the attendance good.

We were recently favored with a visit from Elder A. F. Ballenger, of Riverside, Cal. He was with us for two Sabbaths, preaching both in the morning and afternoon. His discourses were powerful representations of vital gospel truths, and were highly appreciated by all in attendance. During the week he conducted four evening services, taking up certain lines of prophecy in the book of Revelation relating to the theme "Before Armageddon." His masterful and convincing way of presenting the subject drew large and attentive audiences. I am told that no other speaker ever drew such an outside attendance to the church before.

Brother Ballenger has had a successful experience in the past as an evangelist, and we would have been pleased if it had been so that he could have remained with us for awhile in the interest of such work, but his plans would not permit him to do so. We are truly thankful to him for the help and encouragement he so ably rendered, and hope he will be able to visit us again under circumstances in which he will be able to spend some time in special evangelistic work.

Everything considered, we have much to encourage us for which we would be thankful to our heavenly Father, and in his name we will press the battle hopefully and trustingly.

L. A. WING.

Boulder, Colo.,
Feb. 27, 1919.

THE BELFRY CHIMES

This poem was cherished by the late Mineola Tomlinson, and is furnished the "Recorder" by her father and mother, Dr. and Mrs. T. H. Tomlinson.

Far up above the city,
In the gray old belfry tower,
The chimes rung out their music
Each day at the twilight hour.
Above the din and the tumult
And the rush of the busy street
You can hear their solemn voices
In an anthem clear and sweet.

When the busy day is dying,
And the angel gates flung wide,
Mark a path of crimson glory
Upon the restless tide;
As the white-winged ships drop anchor,
And furl their snowy sails,
While the purple twilight gathers,
And the glowing crimson pales.

Then from the old gray belfry
The chimes peal out again,
And a hush succeeds the tumult
As they ring their sweet refrain.
No sound discordant clangor
Mars the perfect melody;
But each, attuned by a master hand,
Has its part in the harmony.

I climbed the winding stairway
That led to the belfry tower,
As the sinking sun in the westward
Heralded the twilight hour;
For I thought that surely the music
Would be sweetest and clearer far
Than when, through the din of the city,
It seemed to float from afar.

But lo! as I neared the belfry
No sound of music was there;
Only a brazen clangor
Disturbed the quiet air!
The ringer stood at the key-board
Far down beneath the chimes,
And patiently struck the noisy keys,
As he had uncounted times.

He had never heard the music,
Though every day it swept
Out over the sea and the city,
And in lingering echoes crept.
He saw not how many sorrows
Were cheered by that evening strain,
And how men paused to listen
When they heard that sweet refrain.

He only knew his duty,
And he did it with patient care;
But he could not hear the music
That flooded the quiet air.
Only the jar and the clamor
Fell harshly on his ear,
And he missed the mellow chiming
That every one else could hear.

So we, from our quiet watch-tower
May be sending a sweet refrain
And gladdening the lives of the lowly,
Though we hear not a single strain.
Our work may seem but a discord,
Though we do the best we can,
But others will hear the music,
If we carry out God's plan.

—Author unknown.

LISTENING TIMES

What we need above all things in these crowded days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. The great clock bell of Saint Paul's is not heard even a few streets off in the roar of traffic all day long; but it can be heard over half the metropolis in the silence of the night. One reason why God so often spoke to his servants in the night was that all was quiet then.
G. H. Knight.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

A LETTER FROM HOLLAND

Readers of the RECORDER will be interested in the following extracts from a letter from Rev. Gerard Velthuysen, at Amsterdam, Holland, dated January 10, 1919.

"How thankful we all are for the cessation of the war. We are not all convinced the world has entered into a better era. What we observe here from the results of the war in Europe, in moral and political respects, is that the conditions have grown much worse than before the war. May God favor the noble and idealistic aspirations of President Wilson and the American nation though I fear that in the end there will be little left, in reality, of his program.

"Energetic and cordial co-operation between men of goodwill in every nation is wanted more than ever for the upholding of the moral standard and the protection of the young, but a wonder must happen in this world of hatred to produce such a co-operation under the present chaotic conditions in Europe. I rather feel that we stand at the ruin of the endeavors of generations and at the eve of a period of great moral deterioration. Still, I need not tell you, there is nothing which will rejoice me more than to state that I have been mistaken in my expectations.

"As to our work as Seventh Day Baptists in Holland, I am glad I can add some items to my last letter to you, written in December.

"At the anniversary meeting of the Haarlem Church to be held next Sabbath, January 17, 1918, we hope to meet several non-resident members (for the most lone Sabbath-keepers) as well as delegates of the other churches. For the first time two delegates of the church in Leeuwarden will attend. This little church probably will join our Alliance. At the same occasion two brethren are to be baptized, new members of the Groningen Church. One of them is the husband of the sister baptized in August last at the oc-

casation of our General Conference. The other is an earnest Christian from Delfzijl, a city not far from Groningen; he has been keeping the Sabbath since about a year.

"Brother Taekema is to move from here to Groningen at the end of this month. Finally he has found a room and intends to engage in his work as pastor of the Groningen Church. He will have an excellent elder in Brother Vroegop, whose work for the church has been blessed abundantly.

"I spent a Sabbath in the church at The Hague. I was very heartily welcomed there. No doubt they will be represented at the Haarlem anniversary too.

"The last meeting of our Central Committee was held at my home last Sunday. There the financial report over 1918 was tested and approved.

"I hope the time will not be very far to render us an opportunity for oral deliberation on the work in Holland and other continental countries. The conditions are more hopeful here than they were when I first met our beloved Brother Titsworth, but even now there are constantly many adversities in our work for our common cause. Nevertheless, there is a steady growing in members and spiritual power of our people.

"Often our thoughts and prayers go to our dear sisters in Java. I rejoice very much in the idea that probably Brother Davis will be there about this time to visit them. May the result of his advice be of great comfort and help to Sister Jansz and her helpers, as well as to the sisters in Gombang Waloh. I am wondering what his advice will be concerning the future of our work in Java.

"Concerning the *Boodschapper*, I hope soon to be able to send a report over 1918 to Brother Hubbard.

"I must close this letter now by recommending you and all the brotherhood across the ocean to the love of our heavenly Father, the grace of our Lord Jesus Christ and the fellowship of the Holy Spirit.

"Your brother in Christ,

"G. VELTHUYSEN."

Americanism is a question of spirit, conviction and purpose, not of creed or birth-place.—Roosevelt.

ALFRED COLLEGE, ALFRED, N. Y.

THE CONTAGION AND THE CURE

LIBERTY, equality and fraternity are in the balance. Although the war is over, America faces herculean tasks. She must track the fire-spewing dragon of international discord to its lair and knife it to the death. She must scotch the spotted adder of social anarchy nestling in her own bosom. These two tasks she must do if the men and women of Cairo, Illinois, and those of Cairo, Egypt, are to have the chance Democracy promises them.

Liberty, equality and fraternity must increasingly prevail in mine, lumber-camp, factory, court and church to insure the development of all America's wealth of earth, ore, forest, river, field, mind and heart. Social and moral and physical pest-holes must be wiped out. Arid acres and arid people must be redeemed. The war has taught us priceless lessons about the worth of sugar and coal and manhood. Whence shall come the pilot and the motor forces for the new day? Shall it be from education?

The civilized world has long coquetted with the word efficiency, but efficiency may brutalize men, insult women, slaughter children, torture the defenseless and destroy sanctuaries. We are beginning to recognize what a clutch this boa constrictor has on America's vital centers. Germany, dying militarily, still spreads herself like an evil smell, permeating policies, institutions and people.

Thrashing Germany means more than forcing her political collapse; it means conquering her malign ideals. If her insidious propaganda, her perverted philosophy of life could take root in America's irresponsible and indifferent citizenship, bringing forth an hundred fold in anarchism, Bolshevism and other disintegrating isms, she would still win. Her efficiency is another name for her abysmal, effectual selfishness. An efficiency which is not the servant of a moral ideal is vicious. To such efficiency, America must oppose skill, cleverness, vision, resourcefulness which are suffused with goodwill. The dawning era will be dominated by keen minds and by the ideals of the Nazarene.

Christian education must look to the

broader instruction of the many and to higher education for leadership. Such an education is not a luxury, it is personal and national necessity. The American college, for instance, must create that efficiency which does serve a moral ideal. In the words of Dr. Butler, it must purvey "a body-building, spirit-building, institution-building" instruction. Should Christian education fail of its duty, American civilization will fall asunder as a rope of sand.

Lying as it does in a broad and otherwise unworked field of opportunity, Alfred College must do for its constituency what Columbia and Yale and Harvard do for theirs. Our region is as well worth saving educationally as are any other acres in America. Citizenship in Western New York and Pennsylvania must be built up, human relations sanctified, wits sharpened, human resources opened up and men generally made more social and humane.

Alfred College resumed its regular work January 2, 1919, with a good registration of sober-minded, earnest students. Their spirit and numbers augur well for the present and the future. Fifty discharged soldiers are taking up college work this term. Many others will follow.

Alfred is resuming its campaign for the Improvement Fund, which it relaxed during the last months of the war. Up to last September \$52,000.00 had been secured. Now the trustees propose to complete the \$100,000.00 by next June. A contribution to Alfred is taking out national insurance against the forces of decay and discord, and helping to re-educate many a disabled or returned soldier.

Alfred is not only the name of a college, it is the designation of a human service.

ALFRED WAR RECORD

Men enlisted and drafted	242
Men inducted in S. A. T. C.	145
Total in service	387
Men in Army	350
Men in Navy	37
Men lost by death	12
Men commissioned	50

Total men in service (not including S. A. T. C.) 107 per cent of University enrolment of men in April, 1917; 35 per cent of the living alumni (men) in 1917; and of these 21 per cent received commissions.—*College Bulletin.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.,
Contributing Editor

PRELUDE

The skies are gray; the wind is cold;
Sheep huddle close within the fold;
There is no sign of coming spring;
And yet I hear the thrushes sing.

It must be but a memory
Of last year's song so glad and free
That through my dreaming seems to ring,
And makes me hear the thrushes sing.

For skies are gray, the wind is cold,
Sheep huddle close within the fold;
There is no sign of coming spring—
And yet I hear the thrushes sing!

—*Blanche Elizabeth Wade.*

ART FROM AN UNEXPECTED ANGLE

MISS LOIS R. FAY

It seems art is changing shape in these days of many changes, and when once changed it is going to stay changed, for it is changing for the better. Instead of existing as an ability to make some idle reproduction of some beautiful creation of God's hand, art is becoming an ability to restore to beauty things which have lost some of their divine characteristics of beauty.

Several demonstrations have recently been enacted, showing the foolishness of the art that is departing, and the wisdom of the art that is entering into more general use. The former variety may appropriately be called retrogressive art, and the latter progressive art.

As demonstrators of retrogressive art let me describe to you two young women art students, one a little over twenty-five years of age, the other a little less, who spent part of February this year at a boarding house in a country town famous for its natural beauty. These two art students strolled about the town in bloomer attire, bareheaded, hair loose and dishevelled in the wind. Whenever fancy took them they wandered, sketching desultorily at intervals. Their affected lisp and simper were added features of their makeup, and to cap the climax, so to speak, one afternoon they

spent an hour basking in the sun by a farm barn in a neighborhood where they were strangers, lolling about on a double-runner they had borrowed, with hair completely unsecured; nor could that weather-beaten hair display any luster or other mark of beauty. Their excuse for such esthetic (?) behavior was because "It wath stho warm and lovely there."

It was warm and lovely there, for God's fresh breezes and sunbeams played gently and sweetly; but the sprawling postures and shallow remarks of the art students made forcible demonstration of the retrogressiveness of their training.

There have been demonstrations of progressive art on similarly charming days by many a farmside. Farmerettes neatly and modestly gowned with hair arranged becomingly and protected with hat or cap have been seen at various artistic occupations. One day we see one repainting farm vehicles which have had such constant wear that the protecting coat of paint is worn away in spots and faded in others. Another day later on you will see another progressive artist; she is sorting out and arranging in boxes conveniently partitioned, nails, screws, staples, bolts, hinges, washers, etc., blowing and brushing out the dust with the help of the breeze. Since the boys went away things useful have become confused, and things useless have accumulated, till in the busy time of the year order and efficiency are lacking. This setting in order the useful articles, and selling for recasting the useless old iron, is adding far more beauty and comfort to the scenes of God's beauty, than any penciled and painted reproduction could ever be.

Progressive art applies its color and reproductive skill to repairing and retouching worn furniture, vehicles, broken windows, hingeless gates and doors, when it finds itself called by the outdoor zephyrs, but progressive art does not permit its feminine devotees to neglect the house. Retrogressive art has often allowed dust, disorder, dishabille, dyspepsia and disagreeableness to hold sway in a room or a home, if only a painted or a sculptured reproduction of God's beauty could be obtained. Progressive art tolerates none of this. The wrecks made of human lives sacrificed for the devotion to these idols and neglect of

home comforts are too great a loss to be tolerated longer. Therefore precious little books like "Blessed Be Drudgery" are sent out, and articles condemning Sophronisba (who neglected all necessities for sake of her art) appear in "The Outlook," which also contains in its January 29 issue an article on "Drudgery as a Fine Art," elevating dish-washing, cooking, chamber-work to the dignity of art, which all household occupations truly are.

Instead of reproducing on canvas or marble or plaster or bronze the beautiful lines of natural figures or shapes, progressive art is looking for the defects that sin and error are making in the cosmic beauty of God's creations; and where defects are found, the cause is sought and removed. What once was despised as drudgery is now exalted as the means divinely ordained for shaping and perfecting the perfect man, who must be brought up to the "measure of the stature of the fulness of Christ" in whom dwells "all the fulness of the God-head bodily." With this high aim every upper chamber, every kitchen may become a studio, and even the despised mending basket may be transformed from an irksome task to a delightful art.

STAY IN SCHOOL—EDUCATION PAYS
A MESSAGE TO THE BOYS AND GIRLS OF AMERICA

Here is the proof:

This table (prepared by the United States Bureau of Education) compares the wages of a group of children who left school at 14 years of age with another group who left at 18 years of age.

Age	Earnings per week of children who left school at 14, the end of grammar school
14	\$ 4.00
15	4.50
16	5.00
17	6.00
18	7.00
19	8.50
20	9.50
21	9.50
22	11.75
23	11.75
24	12.00
25	12.75

Total salary till 25 years of age, \$5,112.50

Age	Earnings per week of children who left school at 18, the end of high school
18	\$10.00
19	10.75
20	15.00
21	16.00
22	20.00
23	21.00
24	23.00
25	31.00

Total salary till 25 years of age, \$7,337.50

At 25 years of age the boy who had remained in school until 18 had received over \$2,000 more salary than the boy who left at 14, and was then receiving over \$900 a year more.

This is equivalent to an investment of \$18,000 at 5 per cent. Can a boy increase his capital as fast any other way?

From this time on the salary of the better educated boy will rise still more rapidly, while the earnings of the boy who left school at 14 will increase but little.

Although the wages paid now are much higher than when this study was made, the comparison remains the same.

—Children's Bureau,
U. S. Department of Labor,
—Child Conservation Section,
Council of National Defense.

THE ELLESKAYS

As is always the case when a new family moves into a rural neighborhood there was a good deal of talk at the Corners postoffice about the family who had bought the Si Baker farm up beyond the Simpson hill. It might have passed if it had not been for the two ministers. Two things were plainly understood about them, and that was that they came from New Jersey, and that the man's name was John Smith. And still, it was about the name that there was the most talk.

It started that morning, when, as the time for the mail was approaching, the new-comer and another man drove up in a lumber wagon. Getting down from his seat, and leaving the reins in his companion's hands, the man entered the office, and rented a box, giving his name.

"Others in the family who'd get letters?" asked the postmaster.

"No; only my wife and I," was the reply. "There's only us two and Pete, my man; but Pete never gets mail."

Remarking that he or his wife might have letters forwarded from their old home in New Jersey, he was about to leave the room when the Methodist minister stepped up to him and shook hands, telling him that he was assured of a hearty Maine welcome, and inviting him to church. As he was thanking the minister for the invitation, the Baptist minister came forward with extended hand and invited him to attend his services. Doubling his thanks, he was about to say something, when the Methodist minister handed him his *Christian Advocate*, remarking that it was good reading.

"Take this, too!" the Baptist minister

put in, and pressed into his hand his *Zion's Advocate*, adding that it was the paper for Baptists.

"Well, now, I thank you both for your invitations and papers," the new-comer said, "but really, we are neither Baptist or Methodists."

"Congregationalist, I bet!" exclaimed Squire Francis. "So am I; but being no church of our kind here, I go first to one and then to t'other of the meetings."

"Oh, we are not Congregationalist," Mr. Smith replied. "To tell the truth, as will be known sooner or later, we are Elleskays."

Then, with a "Good morning!" he went out, got into his wagon, and drove to the blacksmith shop.

"'Elleskay!'" the men in the office repeated, one after another, and all quizzically, and with "Wonder what sect that is!"

"Sounded to me like as if he said L. S. K.," said Farmer Day. "Maybe them stand for his front names."

"Which front name is John," said the postmaster. "No three letters stand for plain John!"

"P'raps they stand for Little Souled Krank!" said Tom Hall, the constable.

"No crank about him!" both ministers spoke together.

"Seems to be a real Yankee," observed the doctor.

"Dunno 'bout that!" the Squire said. "Let me tell you what I think. He said he was from New Jersey. Samuel J. Tilden once said that New Jersey is a furrin country. My 'pinion is that he's a furriner of some tribe."

Others made their guesses. After the mail was distributed the Baptist minister started for home. In ten minutes he came hurrying back.

"Squire, you must be right!" he said to Mr. Francis. "The people on the Si Baker place must be foreigners. Passing the blacksmith shop, I spoke to the other man, who sat in the wagon, and incidentally asked him what religion the Smiths have, and he, in an unmistakably foreign tongue, said that they are 'Nishelas'. Pronounced it plain,—Nish-e-las. Foreigners of some kind, whose faith is, as Mr. Smith said, Elleskay. See?"

But no one saw! Little came to be

known of the Smiths. They did not come to church, and only came to the village once a week. They had no near neighbors but those who passed the farm said that things looked neat and prosperous. There was one interesting thing, however. Saturday, when school was not in session, and boys went hunting or nutting, they said that Mr. and Mrs. Smith and their hired man sat on the piazza, "dressed up" and reading their Bibles. On Sundays, people going to or coming from church, noticed that they were doing the same. On other days the two men were seen to be busy at work on the farm.

The summer passed, and fall came. One October day Mr. Smith came down accompanied by his man, who was well dressed and had a valise.

"Going trav'ling?" asked the postmaster. "No," Mr. Smith replied, "not me. Peter's going home to the old country to spend the winter."

"To Jersey, I s'pose?" the postmaster said.

"No," was the reply, "to Italy. He's Italian. Thinks he can do his folks good over there by taking them some Testaments and telling what a blessed Savior he has found since he has been with us. Guess he'll be lonesome; but he's got used to that since we moved up here to Maine and become Elleskays."

"Now see here!" the postmaster said, "What, in all creation, are Elleskays?"

"Why, don't you know?" Mr. Smith laughed. "Wife and I are Seventh Day Baptists. Your Saturday is our Sabbath. We keep it. Those of our sect who are not near one of our churches, on that day refrain from work, and read the Bible and SABBATH RECORDER, (though we also keep Sunday). Being Sabbath-keepers, all 'lone, we are Lone Sabbath Keepers, and by the three initials are what Peter calls the 'initialers', or as we say, L. S. K's!"

When, in due course of time for the next waiting for the mail, the postmaster enlightened the villagers as to the Smiths' religious belief, the Baptist minister said to the Methodist minister. "Would any of your Methodists, situated as the Smiths are, all alone, and away from a Methodist church, observe the Lord's day with such zeal?"

"Brother," said the Methodist minister, "you tell me first how it would be with Baptists so situated!"

W. H. MORSE, M. D.

Hartford, Conn.

THE LEAGUE OF NATIONS

The great question now before the American people is that arising from the projected League of Nations, the draft of which has been presented to the Peace Conference by the Commission of which President Wilson is the head. No other issue now pending equals this in importance. On its proper disposition by this country depends in large measure the possibility of permanent peace for the nations, great and small.

The question is one in which partisan politics has no right to enter. No political party is great enough or important enough to put itself in opposition to any well-considered plan which promises to secure permanent peace and end the barbarous, inhuman and hideous ravages of war, especially as war is now conducted in this day and generation. There are Democrats as well as Republicans in the Senate of the United States who have already declared themselves opposed to the plan outlined in the draft. Some of them have made vociferous speeches giving such reasons as they have for their opposition. The responsibility is the direct responsibility of the Senate, but the onus for the defeat of this project, if it is eventually defeated by the Senate, will rest on the whole American people.

The draft of the plan for the League is admittedly tentative, and it has been declared by its sponsors that it is necessarily subject to revision and amendment. Therefore the discussion of its provisions is not only desirable but is highly necessary. The step is a momentous one and should not be undertaken as a leap in the dark. But the discussion should be calm and deliberate, well-informed and clear-visioned, and not the wild and woolly clap-trap which pretends to be inspired by the purest patriotism, but is in fact the outcome of motives that are at once sinister and questionable.

No advocate of the League of Nations wishes to violate the Constitution of the United States in its declaration of America's sovereign rights. The opponents of

the League who are so eager to influence public opinion that they must rush in without waiting to hear the explanation of the proponent of the plan have not shown wherein these sovereign rights are violated. It is necessary to preserve the Monroe Doctrine with strength and vigor. The opponents of the League have not as yet, except in bombastic denunciation, which gives no reasons, presented the slightest evidence that the plan ignores that doctrine. In fact it extends its basic principle of the protection of weak nations against the more powerful to all the nations of the earth.

Lord Robert Cecil, one of the British delegates to the Peace Congress who has shown a broad grasp of the problem and a keen vision of the state of affairs is quoted as saying to a correspondent:

"The league is an eminently practical scheme that will minimize the danger of a repetition of what we endured during the last four and one-half years. It is easy to criticize the proposals made. They are avowedly and properly tentative. But let the critics answer these questions: "What is their plan? Are they content to go on with the pre-war system? Are they content to run the risk of a renewal of the world war under still more terrible conditions, involving the destruction of the whole fabric of European civilization?"

Here spoke the real statesman, not a mere wind-jammer, anxious to figure in the limelight, resolved to speak his piece and let the peace of the world go hang. Where indeed is the plan of the opposition. If it has any, it is not likely to go any further than the narrow selfishness of the provincial outlook will permit.

The people may be misled by the specious reasoning of these misleaders; some of them may have their minds inflamed by considerations arising from old world hatreds, racial, national or otherwise; many of them may be induced to believe that the League of Nations will affect the sovereignty of the United States in domestic affairs, and in its dealings with other nations; for the demagogue is abroad in the land and his voice carries far. The American whose love of country is as deep and broad as his love of humanity, will, however, consider that any plan which tries to make the world a better place to live in for all mankind; which seeks to end the horrible orgy of murder and every other form of crime which on one side or the other and sometimes on both

constitutes the monster which we call war; which aims to protect civilization, to safeguard the freedom of the nations and to enthroned justice in the highest seat in the councils of men, must not be allowed to fail. When the statesmen who have fashioned the plan complete it and round it out, it will at least afford a hopeful possibility that these great aims will be accomplished. And if that comes to pass those who attempt to defeat it will, in the impartial tribunal of history, be regarded as enemies of their country and of humankind.—*Jewish Exponent.*

WHAT WON THE WAR

They said that might made right. This—it was a part of their faith—was the law of the universe. Of course God was on the side of the strongest battalions. He had to be. If a million trained soldiers hurl themselves in solid mass against a quarter of that number unprepared, the issue is as clear as when an ocean liner strikes a fishing smack. Yet, strange to say, several times in human history one has chased a thousand and two have put ten thousand to flight. Perhaps even the poet saw the truth when he wrote of that knight whose strength was as the strength of ten because his heart was pure.

There were days during this last war when nothing but faith in the ultimate might of right kept many of us from despair. Not a few, when victory for the foe seemed inevitable, still affirmed it could not be that wrong would triumph. Multitudes said: "Where is now your God?" This is worth remembering now that we know he neither slumbered nor slept, nor had gone on a journey. It was not the army with the greatest number, or with the heaviest guns, or with the most submarines that won the war. That army was defeated at the start. The men who triumphed had that behind their guns and inside their breasts which was mightier than their guns and which doubled their daring. What won the war? We believe the verdict of history will be: "Right and not Might—Moral Ideals born of men's faith in the reality of the Eternal Justice at the heart of things." "They are short-lived who contend with the Immortals."—*Our Dumb Animals.*

PROHIBITION MAY BRING COMMUNITY PLAYHOUSE

Hazel MacKaye advises using building as centers for drama, community sings and entertainments.

Why not turn the corner saloon into a community playhouse when the law effects the closing of these gathering places, asks Miss Hazel MacKaye, director of the Department of Pageantry and Drama of the National Young Women's Christian Association.

"I went over, on the West Side of New York one night recently to attend a community drama meeting," Miss MacKaye says, in explaining her theory, "and as I was riding along I noticed how many saloons there were—one on every corner and another in the middle of the block, it seemed, all just blazing with lights. Those lights ought not to go out with prohibition. They ought to shine for something worth while to all of the people and what better than community drama and sings?"

Miss MacKaye feels that the war has given a great impetus to popular interest in drama and that through pageantry and drama a great deal in the way of Americanization can be effected.

Through the community center, if it be in a district populated largely of one foreign nationality, these people could present pageants of the life in their mother countries, translating them into English, so that Americans and also the younger English-speaking members of their household could understand and appreciate their traditions. American art would be greatly enriched thus through the drama of all of the nations whose people have settled in this country. On the other hand American ideals, American history and American festivals, even laws such as child labor and minimum wage, could be interpreted to these people by means of pageantry.

"People have been learning not only to work together but to play together," Miss MacKaye says, "particularly since the war when the people stood together in drives and large patriotic community entertainments. The opportunity to build up a great community organization is now at hand and the time is ripe for it. Why not utilize the corner saloon?"—*Y. W. C. A. War Council.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.,
Contributing Editor

OUR GOAL AND BUDGET

Trusting in the Lord Jesus Christ for strength and with a full realization of our responsibility for Christian service we pledge ourselves to the following activities as the least we can do for Christ and the Church.

1. Reconsecration of self to the home church work.
2. Wider interest in and more active support of mission work at home and abroad.
3. Every society doing individual work to win individuals to Christ.
4. Extension of the organization of societies so that there shall be, at least one society, Junior, Intermediate or Senior, in every church in the denomination.
5. At least ten per cent increase in membership of each society.
6. At least twenty-five per cent increase in Quiet Hour Comradship.
7. At least twenty-five per cent increase in membership of Tenth Legion.

The young people's budget for this year is \$1,200, divided as follows:

Dr. Palmberg's salary	\$300 00
Fouke School	200 00
Fouke building fund	100 00
Missionary Board	100 00
Tract Society	100 00
General missionary work	175 00
Salem College library fund	75 00
Young People's Board	100 00
Emergency fund	50 00

WATERFORD YOUNG PEOPLE VISIT ASHAWAY

To the Editor of the SABBATH RECORDER: Following is an account of a trip which our Christian Endeavor Society took to Ashaway, R. I. We enjoyed it so much that we thought that possibly other societies might be interested in hearing about it, and perhaps try the same plan sometime.

There were twelve of us who went, eleven active members and one associate member. We went Friday night, arriving about six o'clock. After supper all but one, who remained over night in Westerly, attended the prayer meeting, afterwards separating to go to different homes, where we were entertained with great hospitality and kindness. All attended and enjoyed the Sabbath morning service and Sabbath school.

In the afternoon, at four o'clock, a joint meeting of the Ashaway and Waterford

Christian Endeavor societies was held, led by Miss Gladys Coon, of the former, and Miss Hancy Brooks, of the latter. A duet was sung by two members of the Waterford society. The meeting was well attended and thoroughly enjoyed by all, the help of Pastor and Mrs. Coon and several others of the older ones, being especially appreciated.

Following the Christian Endeavor meeting all went to the pastor's home, where a social was given by the Ashaway society. Games were played and refreshments served, and all joined heartily in singing old and new songs, ending with "God Be With You Till We Meet Again," just before leaving. The Ashaway young people accompanied us to the car, which left at 9.20 arriving in Westerly in time to connect with a through train to New London.

The Waterford young people hope to entertain those from Ashaway in the spring, and give them as good a time as they gave us.

JOSEPHINE MAXSON,
Cor. Sec., Waterford C. E. Society.
Waterford, Conn.,
March 2, 1919.

BUILDING CHARACTER

Christian Endeavor Topic for Sabbath Day,
March 22, 1919

DAILY READINGS

- Sunday—Building a new man (Rom. 6: 1-11)
- Monday—The true start (John 3: 1-8)
- Tuesday—Building honestly (Prov. 11: 1-11)
- Wednesday—Building integrity (Isa. 33: 13-16)
- Thursday—Building sympathy (Matt. 7: 7-12)
- Friday—Christ, the model (Col. 3: 9-17)
- Sabbath Day—Topic, The art of building character (1 Cor. 3: 10-17)

THOUGHTS FROM THE DAILY READING

We become new creatures only through union with Christ. Through him we become dead unto sin and alive unto God, that is, through union with Christ our whole life takes on a new purpose if once we have been dead in sin. There is a newness of life.

There is but one way by which we can enter the kingdom of God. Before we can have a real part in the work of the kingdom of God there must come into our lives the vitalizing and regenerating power of the Holy Spirit from God. We must be born anew spiritually.

Righteousness of character must be built on honesty.

Integrity of character shall receive its just reward.

Christ taught that we should desire no greater good for ourselves from others than we would be willing to grant to them. This is the Golden Rule of life.

We should emulate in our lives all the qualities of character of which Christ is the perfect example.

THOUGHTS ON THE TOPIC

In building character we should be careful how we build and upon what foundation we build. The only safe foundation on which character can be built is that which is laid in Jesus Christ.

The time will come when the test will be applied to the foundation on which we have built, whether it be of gold, silver, costly stones, wood, hay, or stubble. The test will reveal the stability of our characters. Some men, when the testing time has come, have revealed that their lives were built on superficial or worthless foundations. There is but one sure and solid foundation—Jesus Christ.

Some one has said that John Ruskin "studying the laws by which foundations were made firm, by which towers were made secure and domes made perfect,"—the laws which he called the "Seven Lamps of Architecture,"—"he completed a volume in which he forgot man, and remembered only the problems of stone and steel and wood; and yet as we analyze these chapters we find that these seven lamps of architecture are in reality the seven laws of life and happiness." So it is. There are certain laws that are as necessary to life and happiness as that great buildings should be constructed according to certain great laws if they shall stand safe and sure.

Jesus Christ is the sure foundation upon which character must be built if we shall not suffer loss in the day of testing.

MINUTES OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session, in the College Building of the Sanitarium, Battle Creek, February 3, 1919, at 7.30 p. m.

Meeting called to order by the President, Henry N. Jordan.

The following members were present: D. M. Bottoms, Mrs. Ruby Babcock, W. B.

Lewis, E. H. Clarke, B. F. Johanson, Mrs. Marian Hargis, Edna Van Horn, Clark Siedhoff and Henry N. Jordan.

Visitor, Gerald D. Hargis.
Prayer was offered by the Rev. Gerald D. Hargis.

The Corresponding Secretary reported correspondence from Mrs. W. D. Burdick, Miss Edna Burdick, Miss Ethel C. Rogers, Miss Verna Foster, President C. B. Clark, Miss Magel E. Jordan, Miss Mary Brown, Mrs. Abbie B. Van Horn. The Secretary also reported having sent stationery to the editor of the Young People's page; to the superintendents of the Quiet Hour and the Mission study; to the editor of the Junior Column in the *Sabbath Visitor* and to two of the associational secretaries. Letters containing programs for Christian Endeavor Week had been sent to all the societies.

The Secretary presented a letter prepared by Miss Verna Foster, superintendent of the Quiet Hour, to be sent to the lone Sabbath-keepers.

On motion voted, that a committee of three be appointed with power to make minor changes in the above letter and to issue the number needed. Mrs. Ruby Babcock, Miss Edna Van Horn and Henry N. Jordan were appointed the committee.

The Treasurer reported a balance on hand of \$119.48.

The report of the Committee on Program for Christian Endeavor Week was presented and on motion was adopted.

The following appropriations were ordered paid: Salem College Library fund, \$25.00; Fouke School, \$25.00.

The following bills were ordered paid: Extension Department of the Sanitarium, printing, \$1.35; Henry N. Jordan, postage, \$1.47; Ruby C. Babcock, postage, 65 cents.

Minutes read, corrected and approved.
WELCOME B. LEWIS,
Secretary, pro tem.

MINUTES OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session in the College Building of the Sanitarium, March 3, 1919, at 7.00 p. m.

Members present: W. B. Lewis, B. F. Johanson, E. H. Clarke, C. H. Siedhoff, D. M. Bottoms, Mrs. Marian Hargis, Miss

Edna Van Horn, Miss Ethlyn Davis and Henry N. Jordan.

Meeting called to order by the President, Rev. Henry N. Jordan.

Prayer was offered by Dr. B. F. Johanson.

Minutes of the last meeting read.

The committee appointed to co-operate with Miss Verna Foster, superintendent of Quiet Hour department, in the preparation and distribution of letters to lone Sabbath-keepers, reported that 600 letters were needed and that these had been prepared and were ready for distribution. Report adopted.

Voted that the Board endorse the plan of the Riverside Christian Endeavor society to issue denominational, devotional Christian Endeavor calendar pads and accept the invitation to prepare twelve topics for the calendar.

Voted that a committee be appointed, of which the Corresponding Secretary shall be a member, who shall secure further information regarding the Christian Endeavor calendars and arrange for the preparation of the twelve topics. Mrs. Ruby Babcock, Miss Ethlyn Davis and Mrs. Marian Hargis were appointed.

The President read a letter from Rev. R. R. Thorngate, who requested that he be relieved of the editorial work of the Young People's page in the SABBATH RECORDER.

After an earnest discussion of the editor's request, it was voted that the Board accept the resignation. It was also voted that the President write Rev. Mr. Thorngate, expressing their deep appreciation of his efficient, faithful work in connection with the Young People's department in the RECORDER and their regret that he feels the necessity for resigning this important position.

Voted that a committee of three be appointed, of which the President shall be a member, who shall select from among available persons, one who will assume the editorship of the department for the remainder of the Conference year. B. F. Johanson, C. H. Siedhoff and Henry N. Jordan were appointed the committee.

The Treasurer reported a balance of \$89.76 on hand.

Voted that \$25.00 be paid to the Fouke School fund.

Bill for \$1.20 presented by the President, for paper and printing was ordered paid.

Meeting adjourned.

ETHLYN M. DAVIS,
Secretary.

LOYALTY AS A TEST OF GREATNESS

WHEN one turns in the Gospels to find the test of greatness he is immediately aware that three or four tests appear on almost every page. The most outstanding are service, stewardship, faithfulness and loyalty. Perhaps the last is the greatest test of all. The great man is he who can rise above all lesser loyalties to loyalty to the kingdom of God. Professor Josiah Royce was so impressed with this continual emphasis on loyalty in the Pauline writings that he finally came to sum up Paul's doctrines under that one word. Christianity to Paul was loyalty to "the blessed community," the community in Paul's case being the Christian Church. Professor Royce expanded the doctrine and in his two great volumes of the Gifford Lectures made loyalty and religion synonymous terms. Whether this be so or not—and it is not—still loyalty to the ideal is one of the four tests of greatness the gospels are continually employing. The man who lives not for himself but for the community is the good, true, great man. The man who can go beyond the community or the state or the nation to humanity, to all the world, to the Church universal, to the kingdom of God, is greatest of all.

The experience of the last four years has served greatly to emphasize this phase of Christian greatness, for we have seen on a larger scale perhaps than any other age has ever witnessed this power to rise to the largest loyalty of all—loyalty to humanity, Christ and his kingdom. Many of the millions of boys who have been to the war and even laid down their lives went not to fight for their country, but for humanity. How seldom one heard a boy saying that he was going to France to give his life for his country. The protection of his country had hardly been referred to, and he had scarcely thought of it. He went for people he had never seen, countries he had never known, for no rewards or recompense either to himself or to his country. He

went out of a great loyalty to justice, righteousness, the welfare of all peoples, a world-wide idea and cause, even if he did not say so, for it was the thing for which Christ stands, for his kingdom. Sir George Adam Smith told us the same thing about the British boys. He said that of the hundreds of students who came to him as principal of Aberdeen University, asking release to go to France, not one of them said anything about going to fight for "Britain"—they all wanted to go to uphold "honor, justice, righteousness" in the world. This is the loyalty of which the gospels are continually speaking.

But with this we are all familiar, and it is of another and new and wonderful thing we would speak, namely this, that throughout all the world a feeling is rising among the people, here vaguely felt, there clearly expressed, that this loyalty to something bigger, vaster, as wide as humanity itself, is the thing that makes a nation great, just as it is the thing that makes the great man. The nation which lives to itself alone is no better than the man who lives to himself alone, is the feeling possessing all the world. The condemnation of Germany has come largely from this thing. Never has she during the last four years manifested a loyalty to anything above herself and her own interests. On the other hand, we have seen the British Empire rush to arms in four hours to fight the battle of Belgium, and we have seen the United States finally, at the cost of billions of dollars and thousands of men, enter upon a course from which it had nothing to gain for itself, and seeking nothing for itself. Whether we had cause to enter the war before we did or not, the fact remains that when we did enter it, it was in a great loyalty to humanity at large rather than to itself. A nation became Christian in its impulse and forgot self in loyalty to the larger kingdom of God.

No one else has voiced this new feeling of the peoples as has our own President. Indeed, he has become its recognized prophet, although Lloyd George has delivered some noble utterances on this very thing. In all of his addresses the President has spoken to the effect that the United States went into this war seeking nothing for itself and seeking liberty, justice, rights for all oppressed peoples. He said that it was

an unheard-of thing for nations to be unselfish in their foreign relations and he wanted the United States to set the great example. With Great Britain she has done so. Speaking in France last month the President said: "From the first the thought of the people of the United States turned toward something more than the mere winning of the war. It turned to the establishment of eternal principles of right and justice. It realized that to win the war was not enough; that it must be won in such a way as to insure the future peace of the world and lay the foundations for the freedom and happiness of its many peoples and nations." Here is the new loyalty, America fighting for the freedom and happiness of *all people*, not its own. Again he said to Congress, just before he went abroad, that we must make "a peace secure against the violence of irresponsible monarchies and ambitious military coteries, and make ready for a new order, for new foundations of justice and fair dealing"—notice that this new order America is to help make is for *the world*. It is Europe that is the prey of "irresponsible monarchies and ambitious military coteries." Again he says: "It is international justice that we seek, not domestic safety merely."

We have quoted only recent utterances, but all of the President's addresses during the period of our participation in the war breathe this new spirit of loyalty rising beyond country to the utmost confines of the world. It is the most hopeful spiritual gain of the war. Everybody should pray that it dominate the nations at the Peace Conference—*Frederick Lynch, in Christian Work*.

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich. 3-4tf.

WHAT'S COMING?

RENEWED INTEREST
ENDEAVOR TO INCREASE CIRCULATION
CONCERTED ACTION
OBTAIN NEW READERS
RENEW OLD SUBSCRIPTIONS
DEVOTE ONE SABBATH
ENTIRELY TO RECORDER INTERESTS
REMEMBER THE DATE

DO ALL YOU CAN
READ THE RECORDER FOR MARCH 31
IT WILL BE INSPIRING
VALUABLE WEEKLY VISITOR
ENTHUSIASTIC CO-OPERATION

SECOND SABBATH IN APRIL

SLOGAN

The Sabbath Recorder in every Seventh Day Baptist home.

You can not afford to be without this valuable paper in your home.

TRAINING LITTLE CHILDREN

Suggestions for Mothers issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West 40th Street, New York.

ARTICLE XXIX

Wise Motherhood With Patience and Assurance Guides the True Self of the Child—Such Motherhood Is Joy, Not Drudgery

MISS HARRIETT FRANCES CARPENTER

A MOTHER who had taken a course in kindergarten work made a call at the school where she had studied. "I can not tell you of what value my training has been, but I wish I could have more," she cried wistfully. "The problems a mother has to meet are so many. For instance, my little girl has long, curly hair, and when I take her to the shops the clerks comment upon it before her. I fear she is becoming very vain. Only the other day she said, as she posed before the mirror: 'I have pretty hair, mamma!'"

"What did you say?" asked the kindergarten training teacher.

"I replied as calmly as I could: 'It looks very well when you keep it *neatly combed*.'"

This answer showed that the mother had grasped the core of Froebel's idea when he wrote: "Mother, let your behavior be such that your child may early learn to realize that your approval is given not to his small, visible person, but to his true self. . . . Whether the child strives for being, or appearance, for what is temporal or eternal, rests upon the power of the mother to guide his aspiration. . . . That the bond between mother and child may not be merely a physical one, she must be a mother not only in feeling, but with insight which assures deliberate deeds."

Such a mother finds no drudgery in her task. Rather has she the feeling of the artist, for joy is her ruling motive, not joy in selfish possession, but joy in perceiving growth and attaining desirable achievements. She is ready to pause for a song on the way, is not impatient at the length of the journey and, cheerfully following the long zigzags of the steps hewed by Nature's own slowly unfolding methods, she guides the child up the path of the mountain of life.

Wise is the patient care of this mother guide, knowing no fear, even when the child errs, for has not the great Goethe told

us that although man has aspiration he can not but err? Has not the newer poet-dramatist, Isben, for all his grave sense of human culpability, shown us Solveig, the mother, waiting at the cross-roads till Peer Gynt learns that he has chosen the wrong path, patient through all the years for him to come to her in this old age to purge his soul of dross and fill it with the truth?

"Where was I?" he asks as he kneels before her, dazed by his sense of failure, this man rich in world's success, but barren in things of the soul. "Where was I as myself, the whole man, the true man?"

"In my faith, in my hope, in my love," answered the eternal woman, undaunted in her belief in the final outcome.

"The boy has been resting on his mother's lap. They two have been playing all the life day long. The boy has been lying close to my breast, All the life day long. The boy has been lying close to my heart All the life day long. I will cradle you, I will watch over you."

"Wife, mother, sister art thou," answered the newly-inspired Peer, seeing her for the first time as she was, the woman not of flesh, nor of intellect, nor of this world, but the spiritual mother of the race.

What mother is there who does not long for this high role of motherhood to her child's soul?

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

Sabbath School. Lesson XIII—Mar. 29, 1919

THE SABBATH IN THE OLD TESTAMENT AFTER THE GIVING OF THE TEN COMMANDMENTS

Golden Text.—"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." Lev. 19: 30.

DAILY READINGS

Mar. 23—Exod. 31: 12-17. The Sabbath a Sign.
Mar. 24—Ezek. 46: 1-4. The Sabbath in Worship.

Mar. 25—Ezek. 20: 12-24. Warnings.
Mar. 26—Jer. 17: 19-27. Warnings.

Mar. 27—Jer. 52: 12-15. Sabbath-breaking punished.

Mar. 28—2 Chron. 36: 15-21. Sabbath-breaking punished.

Mar. 29—Neh. 13: 15-22. Sabbath-keeping enforced.

(For Lesson Notes see *Helping Hand*)

CHILDREN'S PAGE

THE BLUE DAY

FREDDIE glanced up into his mother's face as she came down the stairs and he saw that her eyes were tired and that she looked hot and weary.

"Father is so ill, dear," she said, "and I have so much to do. Could you take this prescription down town for me? Oh, dear, it is *such* a blue day!"

"What is a blue day, mother?" asked Freddie.

"A blue day, dear, is one when everything goes wrong and it seems as if they would never be right again, and when you are tired and when—oh, when everything is topsy-turvy, as it is here just now!"

"But, mother dear, the sun is out and the birds are singing and the sky is so blue—not that kind of a blue at all—so why should you be blue?"

"Why indeed!" said his mother, as he looked down into his merry face where the dimples in his cheeks were playing hide and seek with each other.

After he had brought home the prescription Freddie went to school. He carried a rosy-cheeked apple in his pocket which he thought he would eat at recess, but when the time came he noticed that the teacher leaned her head wearily against her hand as if she were very tired, so he went up quietly and laid the apple on her desk with a beaming smile.

"Oh, thank you, dear," she said, and as she ate it her face brightened.

"Is it a *very* blue day?" Freddie asked. Smiling back into his eyes she said: "It was—but it isn't now."

Skipping out into the yard he remembered the lolly-pop that his father had given him because he had helped pick up the apples, so he took it out and sucked it happily until he spied little lame Peter standing all by himself in a corner of the yard watching the other boys play marbles. Freddie ran over to him.

"Want a lick?" he said, holding out the lolly-pop.

Peter's eyes sparkled as he took several

good licks and then handed it back to Freddie.

"Good, isn't it?" said Freddie; "it's peppermint."

"Thank you," said Peter. "I haven't tasted a lolly-pop in a long time."

"Haven't you?" asked Freddie. "Well we'll take turns. You take a lick and then I will."

When they had finished and there was nothing but the stick left he said:

"Does your leg hurt you very much today?"

"It did," said Peter, "but it doesn't seem to now."

When Freddie was on his way home from school one of the big boys passed him running.

"Better hurry, Fred—it's going to rain," he said.

Fred laughed as he replied: "Why, that's funny, I thought the sun was shining!" and he hurried home to get there before the storm.

When he reached the house he saw his mother sitting quietly on the porch sewing.

"Father is better," she said, "and the work is all done, and it's been such a nice day after all—so bright and sunshiny and pleasant."

"Why, mother," said Freddie, laughing, "don't you know that it is raining right now?"

"Why, so it is!" she replied, as she hugged Freddie up close; "but look! See that beautiful rainbow over there?"

"There is always a rainbow when there is sunshine in our hearts, Freddie," she added.—*J. C. R., in Christian Work.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital Detroit).

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3-4-19.

OUR WEEKLY SERMON

THE LOVE OF AN IDEAL—A COMMENCEMENT SERMON

REV. ALVA L. DAVIS

Delivered Before the Graduating Class, North Loup, Neb., May 12, 1918.

Text: "One thing I do. . . . I press on toward the goal." Phil. 3: 13-14.

"The tragedy of life," we are told, "begins with the first transgression." In that story of the far distant past we learn how our fore parents were driven from the garden by the angels, and as a part of the curse pronounced upon them were told, "In the sweat of thy face shalt thou eat bread." And today, as through the long, weary centuries, on the surface of the world's drudgery are multitudes toiling, toiling, toiling. For them there is no escape from that curse. It haunts them day and night. Their hands are tired; their heads are heavy; they are foot-sore and weary. But they must work, work, everlastingly at it. All the forces of nature have conspired against them. They are in dire distress. Walls are all about them. There is no escape, no release, no surcease. The compulsion of the curse is upon them. They must work, work, work.

But there is a higher level of life to which I want to lead you in thought tonight. It is the level to which the lure of an ideal will lead any one,—that level where the curse of bondage is broken, and toil becomes a joy, and life a delightful service. When such an hour arrives man will sing as he goes to his labor. The flowers and the birds will have a message for him. The rain and the wind, the sunshine and shadows will be a tonic to him. No longer will he look upon life as a sodden drudgery, for he has discovered the dynamic, the redemptive element in the curse.

What is the purpose of our public schools? It is not simply to teach the pupil to master the lesson, but to lead him to discover in his study the possibility of a larger life and a larger purpose in life. And young people, if, during these twelve or fifteen years, spent in our public school, you have been helped to find yourselves, to

recognize the difference between mastery and drudgery,—if you have been led to distinguish between the drive of the curse and the lure of the ideal, then you ought to thank God in your souls for our public schools and those who have led you.

May I bring to you the words of a great man, one who made his life count mightily for good? Said he: "One thing I do. . . . I press on toward the goal." Paul had made this discovery, the difference between mastery and drudgery, and that moral dynamic gave purpose to his character.

The trouble with the average young person who makes a failure of life is this: his life is an aimless one; he drifts. He is satisfied with the mediocre and commonplace, and he never thinks of striving for anything better.

A girl in a factory town left school at the eighth grade and went to work in the mill. One who was interested in her asked her why she had done this when her mother was able and willing to give her a high school education. She replied: "Because I wanted the money to buy better clothes than my mother could give me." She never stopped to consider that five years from that time she would in all probability still be a mill girl without power to attract or enjoy the kinds of friends who are leaders in the best things. She had no worthy purpose in life. When tempted to grow weary, to turn aside, her life was not held by anything higher than gowns and hats and ribbons.

Young people of this graduating class, I trust there burns within the breast of each of you the loftiest ambitions. For without ambition I would not give much for your future. But let me remind you that there are ambitions which may appeal but which are unworthy of you. Paul said: "This one thing I do. . . ." No man can be a "Jack of all trades" unless he is master of none. Let me urge upon you, seek the best things. You have but one life to live; make it the best possible. Like the great apostle, find your life ideal; make it high, worthy of yourself, your powers, your possibilities. "Hitch your wagon to a star," and then cry, "Lord, what wilt thou have me to do?"

But a high aim requires much honest effort on your part. You must seek to

know yourself—know your physical powers and limitations. Tendencies to weakness or disease should be counteracted. These physical bodies are God-given, meant to be the temples of the Most High, and we should keep them strong and clean to win out in the struggle of life.

Again, you should know yourself as a thinking being—know your mental powers, in what direction they ought to be cultivated, whether literary, artistic or scientific. This is fundamental. The disregard of this law of your being is why so many round people are in square holes.

But even more important than knowing the laws that govern the development of mind and body is a knowledge of your spiritual powers, the recognition of the finger of God in the soul, pointing to your life port.

And young people, whenever this great over-mastering desire to know yourself—physical, mental, spiritual—takes possession of your soul,—whenever the lure of a great ideal becomes a holy aspiration, then will come upon you the great desire for self-improvement, that you may become growing men and women in God's great field of action.

You are stronger today because of the years you have spent tussling with Latin roots, and theorems and formulas. But if you are to seek the highest that your influence may reach the farthest you can not stop where you are. To do so would be a great loss. You will go on to college, I trust. You can, if you want to,—that is, if you want to bad enough. The mastery is in your hands. There are no impossibilities to a child of vision and holy aspirations.

See Helen Keller, blind, deaf, speechless, concentrating her energy, her every faculty toward a great ideal; climbing up little by little, gaining, holding, mastering, until on the summit of that higher level, she lives in the companionship of the purest and best. If there be anything of which the angels of God should be envious it is a life like that.

All that I have said in reference to the choosing of an ideal, this living of life on the higher level, this care of your physical bodies, this cultivation of your mental and spiritual powers,—this plea for your self-improvement,—all this is but to prepare you to take your place in society and do

your full share of the world's work. You must live with folks, play with them, work with them,—meet them in a thousand different relationships,—and it is highly important that you have a high purpose that will govern your attitude toward the people among whom you live. And let me say, the only ideal worthy ever to be held before you is sympathy and service. Just now it may be a brother, sister, friend. Soon it may be a neighbor across the road, or a neighbor in France, or Belgium, or Japan. It is all a matter of outreach. And both sympathy and influence will grow with exercise, just as the eye grows keener with seeing.

Out there in the world somewhere is work waiting for you. And if you want to make your life count for the most possible for yourself, your fellow-men, and your heavenly Father, you will seek to do it, putting the best of your life into it, under the leadership of Jesus Christ, cost what it may.

We are taught in the Book that the Judgment Day, the day of final condemnation, or approval, is a separation, not of the ignorant from the learned, not of the ugly from the beautiful, not of the clumsy from the efficient; but the selfish from the unselfish, the hoarders from the givers. It has always been true that the men and women whom the world reveres have been those who have not kept their good things, but have spent them for others.

And may I remind you that in a larger sense than ever before is this true today, for this hour is so big in its demands that we are staggered by the thought. The flower of our American manhood is being called to the training camps and the battle fronts—one, two, three, possibly, five millions will be needed. We are glad they are going, for unless the ideals for which we are fighting shall be saved for the world, then God save us from the agony of the final hour. But young people, when this war is over we will be facing a wrecked world. It must be rebuilt. You young people can't go. But you must leave nothing undone to prepare yourselves to help rebuild this old world, for it is your world and mine. Every volley fired across the sea is a challenge, not only to England, to France, to Germany, but to America as well. It's

a challenge for us to work, work and work—a challenge from God himself to us to help him in the task of bringing this world to him—a challenge to us to get ready to help rebuild when the awful wastage of war is over.

And when the war is over we shall need men and women, educated and trained, as never before. Don't run ahead of the divine hand that leads and plans. Until the hour arrives when the Government shall call you stay by your tasks. It behooves every young person who can get a higher education to do so. Trained chemists and biologists, civil and mechanical engineers, as well as those trained in the practical trades and professions are needed today as greatly as soldiers, and they will be needed after the war is over. The *Youth's Companion*, I believe, tells us an interesting story, something like this:

Last spring, not long after America entered the war, a college student enlisted in the navy. He had no misleading vision of glory. He knew that he was facing the hardest kind of drudgery. He was sent to one of our naval stations, and set to guarding a pile of coal. He wrote home whimsically:

"You know, dad, when we were little shavers, you always rubbed it into us that anything that was worth doing at all was worth doing as well as it could be done. I've been standing over that coal pile nearly three months now, and it looks just exactly as small as it did when first I landed on the job."

He was relieved at last, promoted—at last given a chance to return to his college work. He realized that America was going to need trained men as never before, but still, he decided the best service he could possibly render was the one he had chosen. He had a few days before being sent to the front, and was hurried back to his home. He found his summer task was a matter of town history, and he had to face a good deal of jibes from the people. But his answer revealed his spirit. Said he: "You may laugh, but that coal pile was all right. I'll admit it got on my nerves for a bit, but I figured it out that while I was taking care of that coal pile I was releasing some other fellow who knew things that I didn't know and who could do things I

couldn't do. I am ready to stand by a coal pile till the war ends, if that's where I can help the most."

That is the spirit that will conquer in this war, for it is the spirit that never can be conquered. There is no self in it—only consecration to duty—it is seeking only an opportunity to serve when the calls come. It is only through such a spirit that we can accomplish any great task in the life of the world.

So let me say again, young people, know yourselves; find yourselves and your tasks, and then prepare for it. And when you have found yourselves and your tasks, you will not want to exchange places with the angels in heaven. For then, so long as health and strength is given you, you will rather be helping to repair the wastage of sin than to be singing songs around the throne of God.

Yes, if we live right, some day we shall have a place given us around the throne of God; but it is better to gain it by struggle, little by little, though the work is hard and you grow weary at it. It is good to have been in the fight and to win in the battle of life. It is good to have it, but it is better to gain it. That's what I mean.

So I congratulate you young people, standing today upon the vantage ground of youth, with your faces turned hopefully toward the future. I congratulate you upon your chances of knowing God, upon your chances of doing something in this hour for him, worthy of your time, effort, and love. Yield your lives to Jesus Christ, find yourselves and your task; and then work, work, work, with a smile on your face and a song in your heart. And, then, when the long night cometh, with the Master's benediction, "Well done," you can lie down in peaceful sleep.

The gospel is good news. It is the gladdest news that ever broke upon the heart of man. It is given to bow us to the ground with a burden too heavy to be borne. It is here amid all the ills that we are heir to, to make us more than conquerors in Christ.—G. H. Morrison.

Nothing is supremely great that has not in it the note of joy.—Patrick Carnegie Simpson.

Ruskin says: "Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand."

The nation, like the individual, can not commit a crime with impunity.—Roosevelt.

Answer with facts, not arguments.—A. Lincoln.

MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N. Y.

Carley, Francis
Greene, Carlton
Horton, Corp. Kenneth
Langworthy, Virgil
Williams, Clayton
Williams, Ernest

ALBION, WIS.

Ayers, Elsworth D.
Ayers, Elton
Babcock, Fred I.
Green, Sidney C.
Stillman, Mahlon
Stillman, George

ALFRED, N. Y.

Ayars, Capt. Emerson W.
Ayars, Lister S.
Babcock, Corp. Ronald
Bass, Corp. Elmer
Beach, Rolland P.
Burdick, Corp. Arthur E.
Burdick, Capt. George E.
Clarke, Capt. Walton B.
Cpen, Lance Corp. Aaron Mac
Cottrell, Capt. Arthur M.
Crandall, Capt. Winfield R.
Davis, B. Colwell, Jr.
Davis, Stanton H.
Dunham, W. E.
Ells, Sergt. Alton B.
Fenner, Glenn B.
Greene, Sergt. Edward F. R.
Greene, Lieut. Ernest G.
Greene, Sergt. Robert A.
Hall, Horace A.
Main, Capt. Daniel C.
Martin, Howard
Meritt, Carl L.
Phillips, Lieut. Kent
Poole, Lieut. Clesson O.
Potter, Clifford M.
Randolph, Lieut. Winfield W. F.
Rosebusn, Capt. Waldo E.
Shaw, Capt. Leon I.
Sheppard, Lieut. Mark
Stevens, George P.
Straight, Lieut. B. D.
Saunders, Edward E.
Saunders, Harold B.
Thomas, Herbert
Truman, Sergt. De Forrest
Vars, Otho L.
Witter, Adrian E.
Witter, E. Allen

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Allen, Joseph L.
Burkhart, James
Champlin, Capt. E. V.
Orson C. Ormsby
Palmiter, Elson G.
Roberts, Guy
Smith, Claude C.
Woodruff, Corp. Charles Eldon
Worrell, Herman L.
Worrell, W. T.

ASHAWAY, R. I.

Babcock, Lawrence
Babcock, Walter
Briggs, Charles B.
Briggs, Leverett A., Jr.
Coon, John T.

COON, WALTER

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Crandall, Julian
Greene, Lewis R.
Hill, Albert
Hill, Frank M.
Langworthy, Harry
Langworthy, Lloyd
Lewis, Walter T.
Mathieu, Winifred
Murphy, Orville
Riffenberg, Fred
Smith, Arthur M.
Spencer, Elmer
Spencer, Paul
Turnbull, John
Turnbull, Peter
Wells, Edward
Wells, Forest
Wells, Nathanael

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Clement, Neal Gilbert

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Center, Oren
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Evans, William C.
Hargis, Gerald D.
Hoekstra, John
Kinney, Master Engineer C. B.
Kolvoord, D. Benjamin
Kolvoord, Paul
Kolvoord, Lieut. Theodore
Lippincott, Herbert
Stockwell, Guy
Tyrrell, A. Lee

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Brissey, Grover S.
Brissey, Reuben M.
Brissey, William
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Maxson, Guy
Sutton, Guy T.
Sutton, Holley

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Worden, Dean

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Platts, Capt. Lewis A.

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Reynolds, Lester C.
Stearns, Harold B.

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Crosby, Capt. Leonard G.

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Ernst, Corp. Justin
Langworthy, Reginald
Lewis, Clinton
McKean, Elwin
Sorenson, Nels
Severance, Lyall
Van Horn, Herbert C.

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Bond, Howard
Clarke, John Milton
Crandall, C. L.
David, Marion
Kelly, Kelso
Rogers, Shirley Z.
Seager, Harry Bernard
Seager, Ross
Smith, Clark

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Fillyaw, Walter Judson

FOUKE, ARK.

Davis, Karl
Sanders, Capt. J. Y., Jr.

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Saunders, Ora E.
Saunders, S. Perry
Saunders, William M.
Van Horn, Harold A.
Van Horn, Harold E.

GRAND MARSH, WIS.

Babcock, Stephen

GRIMES, OKLA.

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HAMMOND, LA.

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HARVARD, ILL.

Maxon, Capt. Jesse G.

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Hemphill, Harry

HEBRON CENTER, PA.

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Kemp, Major Elmer

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Colman, Roy
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Davis, Garwin
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Hughes, Ted
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Willis, Harry
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Burdick, Clifford H.
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Cartwright, Frank
Cartwright, Leslie
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Crumb, Fred
Daland, Alexander K.
Davis, Earl F.
Davis, Ezra M.
Davis, Elmer M.
Dunn, 1st Lieut. Charles E.
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Ferguson, Glenn
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Hall, Gregory
Hurley, Francis H.
Hurley, Lieut. George I.
Hurley, Victor
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Kumlien, L. L.
Lanphere, 2d Lieut. Leo L.
Maxson, Charles E.
Maxson, Roland H.
Nelson, 2d Lieut. Julius S.
Oakley, Carroll F.
Post, Charles E.
Randolph, Kenneth
Randolph, Paul
Randolph, Victor
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Sayre, A. Gerald
Stillman, Claire L.

Stringer, L. H.
Thorngate, Sergt. John H.

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Garthwaite, Bernard
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Horwood, Stanley R.
Hull, S. C.
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West, Carroll B.

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Haskins, Claude
Ling, Philip
Mack, Lieut. Stanley

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Burdick, Russell W.
Randolph, Elston Glenn Fitz
Randolph, Forrest Gerald Fitz
Randolph, Corp. Leslie Fitz
Randolph, Milton Fitz

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Randolph, Franklin Fitz

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Green, Paul L.
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Whitford, Lieut. W. G.

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Babcock, Earl
Babcock, Edwin J.
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Brannon, Riley U.
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Clement, Nell
Davis, Frank L.
Davis, Reed
Eglesfield, Ralph
Goodrich, Lorenzo G.
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Larkin, George
Maxson, Esle
Pierce, Earl
Rood, Bayard A.
Sayre, Walter D.
Stillman, Archie L.
Stillman, Clarence
Thorngate, Arthur
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Thorngate, John
Thorngate, Walter
Tucker, Henry A.
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Van Horn, Dale R.
White, George
Wright, Everette

NORTONVILLE, KAN.

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Knight, Saddier Raymond
Knight, Roy
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Stephan, Corp. Earl D.
Stephan, Corp. Thomas A.
Stillman, Ira Orson

Stillman, Ralph
Van Horn, Earl
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Spicer, Sergt. Harold W.
St. John, Lieut. Milton W.
Titworth, 1st Lieut. Sydney R.
Weglau, Gustave H.

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Furrow, Harold F.
Osborn, Lester G.
Sweet, Lawrence E.

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Bond, Ian H.
Bond, Oras
Bond, Orson H.
Hevener, Walton

ROCKVILLE, R. I.

Barber, Wilfred E.
Burdick, Elverton C.
Jordan, Allen D.
Kenyon, Clayton C.
Whitford, Marcus
Woodmansee, Lloyd E.

SALEM, W. VA.

Bee, Carl
Bond, Paul
Brissey, Paul
Brissey, Randall
Childers, Sergt. A. T.
Childers, Lieut. E. W.
Childers, W. J.
Clark, Paul
Davis, Courtland V.
Davis, Capt. Edward, Surgeon
Davis, Coral
Davis, John Huffman
Davis, Sergt.-Maj. Geo. Warren
Davis, Russell
Kelley, Sergt. Audra M.
Kenealy, George
Ogden, Carroll
Randolph, Harold C.
Randolph, Brady F.
Randolph, Donovan
Sutton, Sergt. Earnest
Swiger, Capt. Fred E.
Warren, Corp. Hurley S.
West, W. Robert

SALEMVILLE, PA.

Thorngate, Roscoe M.

SHILOH, N. J.

Bonham, Clarkson Saunders
Second Mate Machinist
Campbell, Francis E.
Davis, Wilson Jones
Glaspey, Roy B.
Harris, 2d Lieut. Lawrence F.
Kuyper, William
Randolph, Capt. J. Harold
Sheppard, Bertie B.
Tomlinson, Raymond J.

SILVERTON, ORE.

Irish, Lieut. Harold R.

STONE FORT, ILL.

Johnson, Robert

SYRACUSE, N. Y.

Clayton, Howard

SMITHTON, W. VA.
Davis, Sergt. Walter H.

WALWORTH, WIS.
Clarke, Capt. Charles P.
Clarke, Charles P., Jr.
Clarke, Harry
Larkin, Charles
Smith, Raymond

WATERFORD, CONN.
Brooks, Albert

WELLSVILLE, N. Y.
Burdick, Percy Witter

WELTON, IOWA
Bentley, Roy
Hurley, Francis
Hurley, Victor
Saunders, Ernest W.
Van Horn, Floyd Marvin

WESTERLY, R. I.
Babcock, Major Bordon A.
Barker, Earl C.
Burdick, Charles G.
Burdick, Lieut. H. Russell
Burdick, Stanton
Chapman, Sergt. George
Coon, Howard Ames

Coon, Raymond H.
Greene, Louis
Hemphill, Russell
Hiscox, Raymond H.
Hiscox, Robert M.
Kenyon, M. Elwood
Kenyon, Spicer
Lanphaer, H. Wayland
Loofboro, Lloyd C.
Maxson, Albertus B.
Nash, Major Arthur N.
Peabody, T. Edward
Stillman, Harry P.
Stillman, Sergt. Karl G.

¹Died, January 12, 1918, at Camp Green, N. C., of cerebro-spinal meningitis.

²Killed in action on the Ypres Front, in France, November 6, 1917.

³Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.

⁴Died at Spartanburg, S. C., April 29, 1918, of pneumonia.

⁵Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.

⁶Died from wounds received in action on the Western Front, in France.

⁷Died in France May 28, 1918, from effects of gas.

⁸Died at Ithaca, N. Y., of pneumonia, while in Students' Army Training Corps of Cornell University.

⁹Lost with U. S. S. Herman Frasch, October, 1918.

¹⁰Died at Camp Mills, L. I., of influenza.

¹¹Died of wounds received in Battle, October, 1918.

¹²Died at Great Lakes Naval Training Station, October 6, 1918.

¹³Died at Alfred, N. Y., of pneumonia, while in Students' Army Training Corps of Alfred University.

¹⁴Died at Camp Grant, Rockford, Ill., November 6, 1918.

¹⁵Died of pneumonia, September 18, 1918, at Haines Memorial Hospital, Brighton, Mass.

¹⁶Died at East Lansing, Mich., November 2, 1918, of pneumonia, while in Student Officers' Training Camp.

¹⁷Killed in action in France, October 12, 1918.

¹⁸Killed in action in France, October 3, 1918.

¹⁹Killed in action in France, November 4, 1918.

²⁰Killed in action in France, September 15, 1918.

²¹Killed in action October 15, 1918.

²²Died at Camp Hancock, Ga., October 24, 1919, of influenza and pneumonia.

HOME NEWS

FROM MORALES, TEXAS

Dear wife and I are well, though we have had much "flu" in our families. Wife lost one dear son, but he was saved, thank God; we enjoy the RECORDER and *Helping Hand*. We are members at Gentry, Ark., and gladly help in all the Lord's blessed work we are able. We ask the prayers of every RECORDER reader, that we may preach all God's precious truths away down in this great Southwest Mission field.

Your brother and sister,

ELD. A. J. AND C. E. WILLIAMS.

QUEER KIND OF FUNDAMENTAL

Cardinal Gibbons has given the public press an interview in which he rails bitterly against national prohibition. He says a good deal else, but for the climax of his complaint he saves up what he evidently expected to count most with popular sentiment—the allegation that the prohibitory amendment is an assault on the Catholic Church because it will prevent priests from getting alcoholic wine in which to celebrate the sacrament of the mass. The cardinal is entirely mistaken about this—the law which Congress passes for the enforce-

ment of prohibition will make plenty of allowance for sacramental wine. But how astounding is the language on the matter which the venerable prelate permits himself to employ—he says that to prevent priests from employing fermented wines at the altar of the churches would "strike at the very fundamentals of the Christian religion." Think of it! The fundamentals of Christianity preserved in alcohol! Essential religion corcealed in the bottom of a wine bottle! Yet the cardinal reads a New Testament which tells him that Christianity does not consist in any kind of eating or drinking but in "righteousness and peace and joy in the Holy Spirit." The crass externalism of Roman theology breeds almost inevitably an equally crass dependence on form and forms. Some mystics may hold to inner realities in spite of everything, but not once in a thousand times does the priest who administers the supposedly saving rites of Catholicism at the altar get away from the idea that these constitute religion rather than the lives that men live in the fellowship of Jesus Christ—*From the Continent, by permission.*

Peace is not the end. Righteousness is the end.—Roosevelt.

DEATHS

CHIPMAN.—At her home in Tompkinsville, Staten Island, N. Y., on January 27, 1919, Mrs. Elisha S. Chipman, aged 46 years.

Florence L. Jennison was the daughter of Adelbert and Sophia Bouton Jennison. She was born on January 23, 1873, at Lapeer, N. Y. She was a graduate of Cortland Normal School and an enthusiastic and successful teacher.

At the time of her death Mrs. Chipman was principal of Public School No. 31 of Greater New York. At the time of the sickness and death of his wife Brother Chipman was very ill. Brief farewell services were held at the home and the body was taken to Cortland, N. Y., for funeral and burial. Mrs. Chipman had been a lifelong member of the Baptist church of that city. Brother Chipman has the sincere sympathy of many friends. G. B. S.

KENNEDY.—Dr. Erlo Kennedy, son of Lloyd and Clara Woofter Kennedy, was born near Lost Creek, W. Va., February 20, 1880, and died in Denver, Colo., February 4, 1919, aged 38 years, 11 months, 20 days.

He experienced faith and was taken into the Lost Creek Seventh Day Baptist Church at the age of 14 years, and was among our Christian Endeavor young people here in his teen age. After some study at Salem College, he became a teacher in the public schools, then took his medical course and went to the practice of medicine. His force of mind and good social quality won him friends, high favor and honor.

In 1902 he married Miss Daisy Trimble and put in some of his first medical practice at Berlin, on Hacker's Creek, W. Va.; thence they moved to Colorado where he joined the battle against the rum power, and went to the legislature, in which he also won a clerkship. A few years later he had made such favorable impression upon leading men that he was made secretary of the State Board of Health, wherein he served until called from further battle and cares of this life. He is survived by his wife and son, also father, brother and sister. The obituary service at the Lost Creek church was largely attended, the service being led by Pastor Stillman, assisted by Elder Vincent, who had been called to their wedding. A large representation of his fraternity, the I. O. O. F., also attended and took part at the burial. M. G. S.

LEWIS.—Mrs. Elmira Worden Lewis, daughter of Lorenzo D. and Sarah Greenfield Worden, was born near Alfred, N. Y., November 7, 1829, and died at Little Genesee, N. Y., February 19, 1919.

Mrs. Lewis was educated in the public schools near her home and in Alfred Academy, and early became a teacher in the district schools. At 19 years of age she was married to Israel T. Lewis, of Alfred. Mr. Lewis, like his wife, was an early student in Alfred Academy and both of them remained to the end of their long and use-

ful lives, staunch and loyal friends and alumni of Alfred University, though their student days were in the years of Alfred's existence as an academy only.

In their early married life the family moved to Main Settlement and identified themselves with the Portville Seventh Day Baptist Church of which they remained members to the end of their lives.

During the Civil War in which Mr. Lewis was a veteran, Mrs. Lewis, with unusual courage, maintained her family upon the farm on which they lived.

Mr. and Mrs. Lewis celebrated their golden wedding in 1898 and in 1913 they had the unusual privilege of celebrating their 65th wedding anniversary. Mr. Lewis died two years later, in 1915, at the age of 92.

Mrs. Lewis was an active worker in the Woman's Christian Temperance Union and the Women's Relief Corps. These activities, with her interest in the church and in Alfred University, and her great joy in her family, filled her life with sunshine and useful service.

Mrs. Lewis passed away in her 90th year at the home of her daughter, Mrs. J. E. Howard, in Little Genesee.

Her daughter, Mrs. B. A. Packard, died in 1893. She leaves to mourn her loss, her daughters, Mrs. H. F. Gardiner, of Portville, Mrs. J. E. Howard, of Little Genesee, and Mrs. Mary Persing, of Allegany, N. Y.; also an adopted son, Alvin Sinclair Lewis, of Dodges Creek; eleven grandchildren and eight great-grandchildren.

Her funeral occurred February 21, at the home of her daughter, Mrs. Howard, at Little Genesee, conducted by President B. C. Davis, of Alfred, assisted by Pastor E. F. Loofboro, of Little Genesee. Interment was made at the cemetery of the Portville Church at Main Settlement. B. C. D.

THE FUTURE OF PALESTINE

A few days ago 400 delegates from all sections of the country, and representing more than 3,000,000 American Jews, assembled at Philadelphia for the second session of the American Jewish Congress. The delegates were unusually enthusiastic because of the present bright prospects for the reestablishment of a Jewish nation in Palestine and the realization of the aspirations of the Jewish people throughout the world during the last 2,000 years for a homeland of their own.

That their hopes in this respect are well founded seems evident from the fact that the project has already been approved by France, Italy, Serbia, and also by our own President, and moreover the attitude of the delegates to the peace conference is reported to be almost without exception, favorable to the plan.—*The World's Welfare.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

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

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, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Sevance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government.—Washington.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.00
Per copy05
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 to which payment is made unless expressly renewed.

Subscription will be discontinued at date of expiration when so requested.

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We ask God to forgive us for our evil thoughts and evil temper, but rarely, if ever, ask him to forgive us for our sadness. Joy is regarded as a happy accident of our Christian life, an ornament and a luxury, rather than a duty.—R. W. Dale.

A man to be a good American must be straight, and he must also be strong.—Roosevelt.

RECORDER WANT ADVERTISEMENTS

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

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