Catch The Drive Spirit!

BOOST! BOOST! BOOST!
FOUR GREAT DRIVES ARE ON

The drive for the church and denominational budget, this is not quite covered. If your pledge has not come in, attend to it at once.


The “Sabbath Recorder” Drive. 32 New Subscribers added. The Drive is still on. If you are not a subscriber, help us to make ours a 100% Society.

The Randolph Memorial Endowment Drive—A Memorial to the late Rev. L. C. Randolph. For benefit of Milton College.

All Together, Pull! Boost!! Lift!!
THEN—OVER THE TOP!!

The above is from the “Bulletin” of the North Loup Church.

Pretty good Drive Spirit in North Loup. Have you got that Spirit yet? Do YOU BOOST?

The Treasurer of
THE DENOMINATIONAL BUILDING
is F. J. HUBBARD, Plainfield, N. J.
THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 1-5, 1919.

President—Rev. William L. Burdick, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. Clark Ashway, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
The regular meetings of the Board are held the third Wednesdays in January, April, July and October.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—W. N. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—Rev. H. A. Hubbard, Plainfield, N. J.
Treasurer—Mrs. J. B. Biddle, Milton, W. Va.
Corresponding Secretary—Prof. J. Nelson Northrop, Newark, N. J.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Founded 1871)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Rev. F. B. Titusworth, Plainfield, N. J.
Treasurer—Rev. J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, W. Va.
Recording Secretary—Dr. A. Lovelle Burdick, Jamestown, N. Y.

BOARD OF FINANCE

President—Grant W. Davis, Milton, W. Va.
Secretary—Allen B. West, Milton Junction, W. Va.
Treasurer—Mrs. R. W. Ogden, Board, Milton Junction, W. Va.

YOUNG PEOPLE'S EXECUTIVE BOARD

Recording Secretary—Miss Ethlyn Davis, Battle Creek, Mich.
Treasurer—Rev. and Mrs. C. A. Hendrix, Battle Creek, Mich.
Intermediate Superintendent—Mrs. W. S. G. Stiles, Jamestown, N. Y.
Primary Superintendent—Mrs. R. W. Ogden, Milton, W. Va.

SABBATH SCHOOLS COMMITTEE

Chairman—Frank J. Hubbard, Plainfield, N. J.
Secretary—Miss Miriam E. West, Milton Junction, W. Va.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

Notes by the Way
Looking Toward Sunset

The two auto-bus lines from Alfred to Hornell make up for the miserable railroad service given that university town by the Erie Railroad.
els toward the sunset of life's afternoon, with its lengthening shadows, conscious that the glow of evening can not be far away. The good Book assures us that at evening time it shall be light, and so we would look with bright hopes toward the shadowy vale that lies between our earthly home and the heavenly mansions.

Through many a dark day God has led us; but there was never a cloud without its silver lining, and the days of sunshine have been many. Were it not for the constancy of God's sunshine—just as bright and golden today as it was fifty years ago—we might lose hope and give way to fears. But this sunny afternoon gives us an assurance of a golden sunset and a bright tomorrow that fears give way to trust, and we see in it a symbol of the coming time when, for us, earth's night shall approach with certain promise of an eternal day.

Under Michigan Skies Michigan is a good State with its great farming regions, its mining and lumbering interests and its splendid manufacturing towns. Battle Creek is noted the world over, not only for its Post and Kellogg cereals which are justly famous but for the renowned Sanitarium. Its manufacturing of machinery also places it among the noted places of the business world. Four days and a Sabbath spent with our Battle Creek friends had all the good impressions regarding this place.

The section of country around Battle Creek has been suffering from a severe drought. After witnessing the heavy rains in New York State with vegetation thirsty and perishing, we were surprised to find this country literally parched dry and crisp. But the drought was broken about six o'clock on Wednesday evening when a severe tempest of wind and rain broke upon the city, deluging everything. It is hard to say which did the most damage, the drought or the deluge. Trees all over the city were partly stripped of leaves and limbs, and in some fields round about town wheat shocks were battered everywhere. Considerable damage was done to the farms in this part of the State. The cool, clear atmosphere and the bright Michigan sunshine makes a pleasant change after the heated spell of last week. The editor enjoyed a ride to one of the many clear, beautiful little lakes with Brother Tenney and wife. There are many such lakes near Battle Creek.

Three or four days at the Sanitarium for rest and treatment have impressed me with the health-giving spirit of optimism that prevails here. Without exception we found the spirit of Christian kindness in the wares of physicians, nurses and attendants which makes it difficult for one to look on the gloomy side. This hopeful, cheerful spirit must have much to do with the rapid gain in health so prevalent here.

Battle Creek Well Organized While spending a few days in Battle Creek the editor took the opportunity to look into the preparations being made for the approaching Conference. We find that the work is well organized and the different committees are busy with their work well in hand. The large tabernacle capable of accommodating three thousand people is also capable of being closed down to a capacity of five or six hundred, so that there is no danger of our people finding themselves in a great cavernous building with nothing but vacant space above them. A ample provision made for the lodging and feeding of all who come. But it will be for the advantage of all who intend to come to inform the committee, and it will also be of very great help to the committee to receive such information. If any are left unprovided for it will be those who fail to send notice of their coming. The Battle Creek Sanitarium, though unable to receive our people on account of the crowded state of the institution at this time, is anxious and willing to do all in its power to aid in the promotion of the Conference. Everything points to a very profitable meeting, and it is hoped that the attendance will be large and general.

The editor has just been to lunch with Brother George C. Tenney in the great dining room occupying the top floor of the Sanitarium. As he has no misgivings as to the meals without meat and tea and coffee, of which we have heard something, and which will be served to Conference people, let him dismiss his fears at once. The writer has not had a meal, since leaving home three weeks ago, as satisfactory in every way as the one just served in the Sanitarium dining room. As for meat, the "Protose Fillet" on the menu for today is an excellent substitute. And the meatless soups, the relishes, the variety of vegetables tastefully prepared, the eight varieties of bread on the menu, the nine tempting drinks in place of tea and coffee, the fruits and desserts—all these are prepared in a way to suit the most fastidious taste.

After dinner Brother Tenney took me around the great building and showed me the kitchen and serving rooms adjoining the dining hall. A great company of young ladies were waiting for the guests and this made the entire feeding department a very busy, bustling place.

The scenery from the dining halls is simply grand if one cares for the far look over town and country with wooded farms and fields of wheat and rolling lands stretching away to the horizon on every side.

This morning, as our train rushed through the Michigan farms, great fields of wheat in the shock gave one glimpsing of the immense wheat harvest ready to gather all through the great West. It does look as though the farmer was coming into his own at last. We are glad it is so.

From our sight-seeing in the upper story Brother Tenney led the way to the lower floor or basement to show where Conference is to be held. The Sanitarium has a fine plant for a dormitory school in this part of the building. This is to be used by experts at catering in preparing food for Conference people. Then the large chapel where our people worship is to be cleared and fitted up for a dining hall.

It is refreshing to see an institution that employs such an army of men and women giving the preference to those who keep the Sabbath. As long as this policy continues, the Seventh Day Baptist Church in Battle Creek has a fair chance to grow.

The one thing most needed today for the permanency of several of our churches is some industrial institution loyal to the people of our faith and showing preference to Seventh Day Baptists who want work and will prepare to do it well.

We notice that the Sanitarium has a free circulating library and reading room for its guests, open daily. An outdoor gymnasium and a swimming pool are also provided. Special instructions are given in swimming and diving. Dr. Kellogg thinks swimming is the most healthful of all exercises and recommends his patients to spend some time in the water each day. He advises everyone to learn to swim.

Yes, "We Are a Queer People" Under the heading, "The People and the President," the Independent has some striking things to say: "Every President from Washington down has had a majority of the American people arrayed against him at some period of his term of office."

In regard to the criticisms of the last four Presidents the same paper says: "How we reviled McKinley as a spineless jelly-fish fishing till public opinion is formed before acting, Oh, for a leader! And then when we were swept, we shouted, 'Give us a rest! Stop leading us hither and on.' Next came Mr. Taft, 'Quit gallivanting around the country,' we said. 'Cut out the Methodist socials. You waste your time on the seeing unnecessary people.' And then when we were again swept, we growled, 'Why do you go in your closet and lock the door? You won't let us talk to you at all. Whatever qualities a President has, we demand the opposite. We are a queer people.'"

After an able and impartial setting forth of the mistakes with which the President is charged, and in order to prepare the way for a fair chance to speak, mention some of the good things that stand out with the Independent says: "But what I can not understand is how the American people can forget his supreme leadership during the war, and the great achievements he is now accomplishing at the peace table." After stating the facts regarding this matter, with which our readers are familiar, the writer makes the following excellent comments:

"Woodrow Wilson is our spokesman before the world and will remain our spokesman during the present peace negotiations whether we like it or not. Although we may not agree with this or that compromise he has been forced to take, he is the only statesman in Paris who represents a nation which is 10 per cent disinterested,
THE SABBATH RECORDER

REV. GEORGE SEELEY

Word has just been received of the death of Rev. George Seeley at his home, 26 Cameron Street, Moncton, New Brunswick, Canada. The information comes from Mr. Fred C. Seeley, an only child. The news of the death is not given, but the letter states that Brother Seeley was "sick only three days." We know, however, that he has been in frail health for some time.

Brother Seeley was the pastor of the Seventh Day Baptist Church at Berlin, N. Y., 1869-1899. From October, 1900, till the time of his death he had charge of a tract depository for the Tract Society, and has been sent out by letter by mail to people all over the Dominion of Canada—millions and millions of pages.

He lived past the period of four score years. As the son says in the letter, "He was a good father to me. He was a man that was well liked and did a lot of good." A suitable obituary will be prepared and published in due time.

E. S.

RAILROAD RATES TO CONFERENCE

The United States Railroad Administration has arranged with us this year in granting a reduction of nearly one-third fare on the certificate plan, to members attending the meeting of the General Conference at Battle Creek. At least 250 persons must be in attendance and present certificates other than those traveling on clerical tickets, to secure the one-third fare for the return journey.

Read the following carefully:

"A reduction of one and one-third fare on the 'Certificate Plan' will apply for members attending the meeting of the Seventh Day Baptist General Conference to be held at Battle Creek, Mich., August 19 to 24, 1919, and also for dependent members of their families, and the arrangement will apply from any city to the conference city.

The following directions are submitted for your guidance:

1. Tickets at the nominal one-way tariff fare for the going journey may be obtained on any of the following dates (but not on any other date): August 15 to 21. Be sure that, when purchasing your going ticket, you request a Certificate. Do not make the mistake of asking for a 'receipt'.

2. Present yourself at the railroad station for ticket and certificate at least 30 minutes before departure of train on which you will begin your journey.

3. Certificates are not kept at all stations. If you inquire at your home station, you can ascertain whether certificates and tickets can be obtained to place of meeting. If not available at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock, where you can purchase through ticket and at the same time ask for and obtain a certificate to the place of meeting.

4. Immediately on your arrival at the meeting present your certificate to the endorsing officer, Rev. Edwin Shaw, corresponding secretary. No reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

5. It has been arranged that the Special Agent of the Carferry will be in attendance on August 22 from 8:30 a.m. to 5:30 p.m., to validate certificates. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival, or if you arrive at the meeting later than August 22, after the Special Agent has left, you cannot have your certificate validated and consequently you will not obtain the benefit of the reduction on the home journey.

6. No returns in case of failure either to obtain a proper certificate or on account of failure to have the certificate validated.

7. As to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members of the organization at the conference, meeting and dependent members of their families, holding regularly issued certificates. Special tickets from ticket agents at starting points, showing the normal one-way tariff fare of not less than 75 cents on going journey.

8. If the necessary minimum of 250 certificates are presented to the Special Agent, and your certificate is duly validated, you will be entitled up to and including August
27 to a return ticket via the same route over which you made the going journey, at one-third of the normal one-way tariff fare from the place of the meeting to the point at which your certificate was issued.

"8. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored." Railroad Committee.

BATTLE CREEK AND THE CONFERENCE

REV. M. B. KELLY

Are you coming? If so, what are you coming for? Pastor W. C. Törruses, of blessed memory, in appealing to his people at Alfred, N. Y., to attend Conference very trenchantly said: "If you haven't anything to take to Conference but clothes, take clothes." Yes, we want you to come even if it is for nothing other than making a display of dress, hoping all such may get a vision of things of real worth before Conference closes.

In these days of war prices it will be much more in keeping with the demands upon us to dress simply. As high as the price of clothing is, we ask you to bring something of greater value: Bring the spirit of prayer; bring brotherly love; bring zeal tempered with knowledge; bring the spirit of forgiveness; bring a heart yearning to know and do the will of God.

The Battle Creek Church as a body, feels that the coming General Conference is to be one of unusual importance from every possible viewpoint.

Our church has gained a good standing among the twenty or more churches of our city. On hand, we are being watched by many professed Christians, all about us who are not identified with any church organization. Some of these are drifting away into worldliness and unbelief. Others are becoming more and more interested in us and the cause we represent.

Then again, there are hundreds of guests in this great Sanitarium from all over the world, representing many denominations, and even different religions. Numbers of these will not attend our Conference, more or less.

For these reasons, and others, we are exceedingly desirous that the sessions of the Conference may be peculiarly and unusually distinguished for their spiritual power and Christian harmony, and that everything that might tend to arouse a spirit of controversy may be avoided. Let motive questions be laid aside, and let all who come, pray for and seek a marked spirit of harmony and brotherly love.

Great issues are pending. Let the Holy Spirit have sway in individual life, and then he will guide the Conference.

CONFERENCE NOTES

By the time you are reading this, about 200 people will have indicated to Mr. E. H. Clarke, of the Entertainments Committee, that they will be at the General Conference. We expect four or five hundred more but we are very anxious to have the names reported at once. If your report is not complete send it as it is, and complete it later. We believe we can provide for all who wish to come, but we confidently expect you to co-operate with us in this matter. The Entertainment Committee is desirous to ask all visitors to bring sheets, pillow slips, and towels for their own use. We believe this will not be a burden upon you but will greatly help us. Please avoid bringing trunks wherever it is possible. There will be an opportunity for a limited number of young men to earn their meals by acting as ushers and waiting on tables. If any one wishes to obtain such employment he may notify the undersigned.

R. F. JOHANSON
Chairman Publicity Committee.

We are about to enter, if indeed we have not already entered, a new social era, one which few persons today ever dreamed was possible. It is an era which means that the aristocracy of the future will not be one of wealth or of title, but of the man who does something for his fellow-men and his country. It will be a truer life of democracy than in the past. There will be no sharp distinctions between rich and poor.

I don't want to be regarded as a Socialist, for I want to keep what is justly mine as long as possible. I mean that the merely rich man will have no credit in the community if he is of no use to the world.

—Charles M. Schub.
One, the original Hostess House, the success and popularity of which made the others possible, is located at 30 East 52nd Street, with Miss Helen Farquhar as director; and a second, called the Debarkation Hostess House, was opened at 41st Street and Lexington Avenue last December, with Mrs. Harriet Macdonald in charge. Then, to make it easier for families, there is a Family Hospitality House at 16 East 56th Street.

These Hostess Houses were opened as a war emergency; it is found that the emergency is as vital in times of peace. A woman comes to meet a son or husband who is returning from abroad; or a telegram calls her to welcome a son or husband from the country, she is anxious that their boys, when on leave in the States, are engaged in some wild pranks, or in dangers of some evil influence, could have them. She may not know it now. Perhaps you wish to do ill, wherein, nevertheless you may not do, neither does the wolf or tiger come near you in this particular. They only satisfy their own appetites, whereas you have wicked people, and place them in power, that they may have the greater authority to do ill, wherein, nevertheless, you are more blamable than they. Repent at last, the worst misery and deepest crimes, for what can all this pain and anguish avail you, as they are acquired by so many unwarrranted proceedings? What benefit can you derive from all these violent measures?

One of the most excellent articles printed at the back of the little book, just fore the announcement of the sessions of the Supreme Court of the State of New York, is the following:

"A Remarkable Letter from Diogenes the Cynic to Alexander the Great; reproaching him for his ambitious proceedings."

"I have already written to Dionysius, to Perdiccas, and even to you, Alexander, who, since you wage war continually, and mankind think you have obtained universal dominion. However, give me leave to tell you, your proceedings can deserve no better than that of mere madness. Consider what you do, and as your brain is so disordered, commit yourself to the care of some skilful physician, that may restore your senses, and deliver you from that contagion, which you have contracted for your obstinacy. You have all along striven to do ill; and were you now disposcd, I do not think it in your power to otherwise. You have so long been vitiated by a bad habit. Remember also that sovereignty can not want your conversing with bad men, in order to employ them in worse actions. This the veriest brutes will not do, neither does the wolf or tiger come near you in this particular. They only satisfy their own appetites, whereas you have wicked people, and place them in power, that they may have the greater authority to do ill, wherein, nevertheless, you are more blamable than they. Repent at last, the worst misery and deepest crimes, for what can all this pain and anguish avail you, as they are acquired by so many unwarrranted proceedings? What benefit can you derive from all these violent measures? Do not, while you continue in this course, believe yourself better than all other men, but rather imagine that you are worse. Do you think that what you are so praised about can occasion you any quiet? Ought you not rather to apprehend the most dangerous situations and the most mortifying disappointments? You will not, I fancy, draw on your head more severe afflictions than those produced by your daring enterprises. Yet you still persist in your undertakings, and flatter yourself that you are engaged in a good cause. You look upon yourself as an honest man, and cheerfully expose yourself to the greatest hazards to gratify the longings of your ambition. You do not see what snares are spread for you. You do not consider what risks you run. You are not sensible what maladies may attack you during your long expeditions. Shields will afford you no defence against a fever, nor will courage protect you against a consumption. A soldier may sooner be expected to die than a private man. The misfortunes of men proceed from ignorance of the cause of them than from anything. Truly, Alexander, you seem to me one of the ignorant.

Relinquish, therefore, this vicious course of life, if you would have any of your designs attended with success; if you were applauded for what you have achieved. I would send some of the Athenian judges to assist you in bringing about this reformation; but they are all so addicted to evil themselves that I can by no means trust them with your conversation. I would wish you health; but, till you are cured of your rambling disposition, such a wish would be fruitless. Be advised and prosper."

"Farewell."

These trenchant words of Diogenes, written more than three centuries before Christ, are by no means inapplicable in these our later days.

W. C. D.
WOMAN'S WORK

AMEN
I can not say,
Beneath the pressure of life's care today,
I joy in these;
But I can feel
That I had rather walk this rugged way,
If him: please.
I can not feel
That all is well, when darkening clouds conceal
The shining sun;
But then I know
God lives and loves and say, since it is so,
"Thy will be done."'
I can not speak
In happy tones, the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.
I do not see
Why God should e'en permit some things to be
When he is love;
But I can see,
Though often dimly, through the mystery,
His hand above.
I do not know
Where fate has led that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere!
I do not look
Upon the present, nor in Nature's book
To read my fate;
But I do look
For promised blessings in God's holy book,
And I can wait.
I may not try
To keep the hot tears back, but hush that sigh,
"It might have been!"
And try to still
Each rising murmur, and to God's sweet will
Respond. Amen.

F. C. Browning.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Miss Cora Clarke, July 7, 1910. Members present: Mrs. A. B. West, Mrs. O. W. Whitford, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. J. H. Babcock, Miss Phoebe Coon, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Miss Cora Clarke. Visitors: Mrs. Riley Potter, Mrs. A. B. Landphere, Mrs. W. M. Johnston, Miss Anna West, Dr. Rosa Palmberg.

The President, Mrs. West, called the meeting to order and read the twelfth chapter of Romans. Mrs. Landphere offered prayer.

The minutes of the June meeting were read.

Mrs. Whitford read her monthly report. Total receipts, $653.04. Total disbursements, $4,261.14. She then read her quarterly report. Total receipts for the quarter, $1,807.55. Total disbursements, $1,479.64. The yearly Treasurer's report was given and adopted.

Mrs. A. E. Whitford read a letter from J. A. Hubbard, treasurer of Memorial Board, also one from S. H. Davis, treasurer of the Missionary Board. A letter from Mrs. J. Crofoot, expressing her gratitude for the screens, was read by Mrs. Whitford.

Miss Anna West gave an account of the students' strike in China.

Dr. Rosa Palmberg read an interesting personal letter from Dr. Grace Crandall.

Mrs. Whitford read a letter from the secretary of Board of Finance.

Voted that the request from Board of Finance for the budget of the Woman's Board for the coming year be referred to a committee with power to act, the committee to consist of the President, Corresponding Secretary and Treasurer.

Voted that Mrs. Nettie West be empowered to purchase a trunk at the Board's expense to hold the Woman's Board exhibit. Mrs. Landphere told us of the interest the Hammond, L.A., society has in the work of the women of the denomination.

Mrs. Babcock presented the catalog of the College of Missions located at Indianapolis, Ind.

Dr. Palmberg explained the rate of exchange from U. S. money to Chinese money. Minutes were read, corrected and approved.

The Board adjourned to meet with Mrs. J. H. Babcock, at the call of the President.

Mrs. A. B. West, President.

A. CORA CLARKE,
Recording Secretary.

WOMAN'S MISSIONARY SOCIETIES AND PROHIBITION

The prohibition amendment, ratified January 21, 1910, was signed in the office of the Secretary of State and became a part of the Constitution of the United States.

While the sympathy of Christian people has always been, with few exceptions, with the temperance forces, it was difficult to mass their opinion until all realized that the last great struggle was on and every force that makes for righteousness must be brought to bear on the question. So the Woman's Missionary organizations brought their influence and effort to supplement the fine, unifying, long continued effort and education of the W. C. T. U. They tell us that it did help—all the thousands of telegrams, letters, petitions, meetings and committees.

The question arises now that victory is won, may we relax our efforts? Along what lines shall we help to make effective the new order? Two major interests to which are threatened dire calamities. They tell us that Bolshevism will stalk through the land. Judging from the history of Russia we would predict a Bolshevist to one who is drunk. The "Bolshevik" is by no means under prohibition auspices. They raise the question of unemployment and the loss of the saloon to the working man.

Many have questioned whether the church ought to undertake the establishment of popular clubs. This seems to be not primarily a charitable proposition. The saloon has never depended on charity. The shrewd business men in New York who offered to replace every saloon with a club where men could meet socially and find good, cheap refreshment, will not lose money. States that have made the readjustment and great cities like Seattle and Detroit have not found it difficult. It is interesting to read the list of industries undertaken: "discontinued brewing, distilling plants: Malted milk, grape juice, preserves, cereals, etc., are put in place of rum and whiskey and beer, and provide far more opportunities for the unemployed." If all the Reconstructionists and Missionaries stand together and have a united effort to bring about a new order, we need not at present give up our foreign missionary interests to finance the reformed saloon. There may be towns and villages where we can help make pleasant places for men who need such recreation.

We believe our great home missionary organizations with their splendid plans for Americanization are going to help.

Perhaps the best work women can do is to create public opinion at the present time. Where people are not convinced or have been dissenting arguments and lies, it is well for us to be informed as to facts. Charles Steutzle's book, "Why Prohibition?" ought to be in every Bible-school library and every public library. We should subscribe for our homes for temperance papers, such as the "United Against Sin" and the "American Issue." Other temperance publications are full of significant facts.

Perhaps the greatest service we can render at present is along foreign missionary lines. There is a possibility of the fulfillment of the threat of liquor men to take their distilleries and breweries into China, Mexico and South America. We know the awful ruin wrought in Africa. In the present idealism of the leaders of Government reconstruction, we ought to find a response in the commissioners of the Peace Table. We recall our hot indignation over the invasion of Belgium and northern France. Surely we shall not let our pronouncement against the sister nations that "traffic which has become a crime!" A League of Nations by all means, but one founded on the principles of righteousness which would prevent one nation from exploiting another through such discredited commercial interests as these. China has nobly risen from the oppression of the opium traffic inflicted upon her by a great nation. Even now in her dire need for funds she is burning $12,000,000 worth of opium forced upon her, rather than have it distributed at great financial profit among her people. China is doing her utmost to prevent the entrance of great stores of morphine through Japan. Let us stand by the sister nations and help them to resist this enemization. Things are wrought by prayer than this world dreams of!"
None of the New York papers, which have so consistently fought the prohibition movement, could understand what had happened. Various explanations have been given. None is sufficient without consideration of the great Divine power which has accomplished through the efforts of Godly men and women that which seemed impossible. The New York papers have wireless communication with the Heavenly Power. We who believe in prayer should come with great faith and earnestness at this time to ask for guidance and preparation for the reconstruction of our own social life, now that this major evil has been removed. We should pray for courage and wisdom. We will be supported by enlightened public opinion, by the moral sense of our people, and by the Lord of Hosts—Missionary Review.

A TIMELY EDITORIAL

The following editorial, clipped from the New York Times of July 2, will appeal to the minds of our thinking people as particularly sane in its treatment of the question. And if its statement is true regarding the salaries of the teaching profession, it is not equally applicable to the compensation received by our ministers, which is very inadequate in these present times. The article deserves a careful perusal.

M. P. H.

THE PLEITHE OF THE PROFESSOR

No one familiar with the predicament of the American professor can doubt the justice of President Lowell's plea for a fund to increase the pay for the teaching force at Harvard. In most of our universities the leading professorships were endowed many generations ago. Long before the opening of the twentieth century, salaries that were intended to be munificent and that were never decreased, have become a quarter, and often a third, in actual purchasing power. The scale of prices caused by the war has brought another shrinkage, equally great. Meantime all our standards of living have advanced. Even teaching is no longer the simple thing it was. Scientists are expected to undertake original research and humanists to write books. Travel and intercourse with leading minds every where should form and have formed an important part of the equipment of every competent teacher. But these things have become difficult—generally impossible.

The plight of the under-instructors is especially unfortunate. During the first golden decades of their service, when the normal mind is most alert and eager for experience and when the creative faculty is most vigorous and productive, they are obliged to live on salaries ranging from one to two thousand dollars a year. The man who gives his full energy to professional work finds marriage impossible. Those who do marry face a further and an equally bitter alternative in the education of children. A single child can perhaps be educated as its parents were, but only by dint of unprofessional work—pot boiling. If there are more children, one and all must suffer. What is worse, the man leads inevitably to a stunted life and futility in labor. The tragedy of existence in a university town is no less tragic because it springs from the sordid money worry.

The effect upon those taught is no more happy. The state of the teacher's mind, as President Lowell points out, "breeds social discontent which he can not help imparting to his students." Equally serious is the fact that many students conceive a dislike, all too natural, for the calling of the instructor and professor. It is an open secret that the ablest men are tending more and more to quit the university for those professions which are more amenable to marriage. Mr. Van Horn's record in the mind of public opinion, the success or failure of national enforcement of the law—and that every prohibitionist must this year and next year demonstrate the faith that is in him by getting on the firing line of public sentiment in his locality and marshaling that sentiment in public meetings should there be any slackness shown by local, state or national officials in enforcing the law.

If the prohibition movement, widespread and general as it is, ever needed the aggressive and vigilant support of the people it will be during the next eighteen months or two years. To largely determine, in the mind of public opinion, the success or failure of national enforcement, especially in the drink-ridden cities. Unless we have effective enforcement there, we shall be unable to demonstrate to these populous, skeptical localities the great benefits of the law, and it is here where we must create a public sentiment favorably to prohibition in order effectively and generally to enforce it. It is not going to be a walkaway.

The first test will come immediately after June 30, when the nation is to go dry by presidential order for the period of demonstration. A factor in this work creating prohibition sentiment in wet territory is the daring and vicious lawlessness of commercialized vice in preying on returning soldiers. These sink-holes of vice in wet territory are a bulwark of strength when it comes to arousing the public conscience. We must remember that the revenue officers of the government will have a difficult task policing this formerly wet territory, unsympathetic to the cause, and that
it is here where the creation and pressure of public sentiment for prohibition must be brought about to obtain the co-operation of local officials. Next January, when the nation-wide bone-dry law takes effect, this co-operation will become necessary, but even then it is likely to be perfunctory unless the pressure of law-abiding sentiment in the community is brought to bear on these officials.

A time-sickened old child was beaten to death the other day in Chicago by three ten-year-olds who wanted his nickels and pennies for "more" whiskey, beer and cigarettes for "the gang." This has happened since the ratification of national prohibition. Yet we may expect many excellent but mistaken citizens, mostly "back East," to disapprove the Dry-Nation Amendment, notwithstanding it was affirmed by a tremendous majority of the American people. The forty-five States which ratified it represented 380,546 population. Their legislatures cast 5,563 votes for the amendment to 1,233 votes against it.

While there can be no question about the result of the people, we must recognize there still is a respectable element in this country, including men of character and of attainment, who as yet can not see anything good in prohibition and who are sincerity can not be enforced. Some of them consider the "right" to go to the devil as speedily as possible a "God-given privilege" to be denied to no man, even if babies like these Chicagourchans and be products of a boozedridden environment. This is their doctrine of personal liberty.

Certainly, we in Kansas can understand this whole attitude and feeling. It was an early phase of our own experience in our evolution from a wet to a dry State before we became converts to bone-dry enforcement, and we should expect the big cities back East to be for a time the friend in need of the booze lawyer and his outlaws and discontented client.

No other State has ever been such a stickler for personal liberty as Kansas. We had it so bad in the early days of prohibition that for a time there were non-drinkers. It is not a little worthy just to assert their "right" to drink it. Prohibition laws then being new, it took a little time for us to see that the drunkard's "right" to go to the devil did not include the "right" to make this earth a hell for his wife and children and all others who loved him and wished him well. We didn't reason then that a drunkard was not entitled to infringe on the rights and the welfare of other persons in the exercise of his "God-given privilege" to make a beast of himself, a principle that is embodied in innumerable laws.

The nation undoubtedly, is now to go through much the same experience that we had in Kansas during those early years of prohibition but not, I think, for so long. Before and after the Federal amendment goes into effect January 16, 1920, the liquor interests will do everything possible to attack it and to block and invalidate its enforcement. While the amendment, in express language, does not require Congress and the States to enforce its provisions—merely conferring this power on them—it is unthinkable they will not ultimately actively enforce this law of the land or that law-abiding citizens everywhere, regardless of their personal views on prohibition will not work upon its enforcement. The people, I believe, are going to give short shrift to the lukewarm public official who proves lax in his duty. It was in response to the demand of the whole people, not of any special class, Republicans or Democrats, church-goers or non-church-goers, that we got the amendment into the Constitution and therein lies its real strength. Congress must now pass the right kind of legislature for enforcing the law, and the States must co-operate.

We must expect to have a sharp final struggle before we kick booze out of this country never to come back. But the "call to the colors" has come to every prohibitionist in the land, and the response to that call should be considered a first and vital duty and as pressing an obligation to home and country as war itself.—U. S. Senator Arthur Japper, of Kansas.

What a sublime doctrine it is that goodness, cherished now, is eternal life already entered upon.—Channing.

Every soul is a piece of eternity and the few years it is bound to the earthly body do not make it old.—Goethe.
**YOUNG PEOPLE'S WORK**

**REV. HENRY N. JORDAN, Battle Creek, Mich.**

**OUR RELATION TO OTHERS—PARENTS AND HOME**

**REV. GERALD D. HARDIS**

Christian Endeavor Topic for Sabbath Day, August 8, 1918

DAILY READINGS

Sunday—Practical piety (1 Tim. 5: 1-8)

Monday—Testifying at home (Mark 3: 1-20)

Tuesday—Mutual love (Rom. 1: 8-18)

Wednesday—Example of Jesus (Luke 2: 51)

Thursday—No jealousy (Gen. 4: 1-10)

Friday—Toward a guest (John 12: 1-3)

Sabbath Day—Topic. Our relation to others—parents and home (Exod. 20: 12; Eph. 6: 1-9)

**BY WAY OF SUGGESTION**

What a great part our parents have had in molding us and our future. Do we realize how our lives are in a great measure carbon sheets copying the lives of our parents? Let each one examine his or her life and see what of father or mother is there in me? Is it so much one or the other of our parents that we resemble in appearance or ways of acting that we scarcely can persuade ourselves that we are individuals of a new type, only having their likeness. Do we then appreciate as we should that father and mother who gave us health and all the richness of character and life? The heritage they gave us is too rich to be estimated or it falls below standard. It is our duty to guard in love and attentive service those who gave all for us as they grow into aged years—for they, like our Master, have given to us so much we can never repay.

But the future holds much for the Endeavorer of today and 'tis that which will fill the debt of love we owe to those who gave us life.

**FOR US TO DO**

We take up the load where those before us lay it down as they are called on by one. It is ours to guard all those principles that father and mother hold dear—holding higher still our standard of loyalty to them.

How easy it is to take a chance and blight the family tree? The responsibility of a young person is not realized as it should be when he carries into the world the honor of parents and home.

We recall the great galleries where the ancestors for ages back spoke in picture for the age in which they lived, to the young of each generation in the early English homes. The children of that day were taught that family name and pride should be first in thought in all the future might hold.

The spring, once muddied, colors the stream which flows from it. To look back and see a past of rich and pure, gives such a brilliant future. But how little we realize the greatness of our responsibility.

Are we appreciating father and mother as we should? Does home mean what it should? Parents, are you making home what it should be as a memory for your boy or girl leaving to go into the world? Uncultivated minds are as uncultivated as unappreciated flowers, soon wild. Can your children have a memory of an unbroken family altar or a daily thanksgiving to God for his goodness to your home? Religion is as essential to a home as food for the table.

**'HOME**

There's only one 'home' and that's a treasure in the heart of every living man and woman who knows its meaning. What does it mean to you? Does it mean an atmosphere untouched by discontent and worldly living? Is it a place you long to return to or anxiously await a chance to see again? Or have you a question as to what lies behind and no knowledge of home? But to all of us there's a home where a waiting Father stands bidding our coming with open arms and a forgiving spirit for all our misgivings. That is home—perfect love—and all is quiet, yes, heavenly.

Men build houses—but women make homes.—Selected.

It takes a heap o' livin' in a house to make it "home." A heap o' sun an' shadder; an' yer sometimes hot as a rang.

Afore ye reely 'preciate the things ye tel' behin'... An' hunger for 'em, somehow, with 'em allus on yer mind; It don't make any difference how rich yer get to be.

How much yer chairs and tables cost, how great yer luxury.

It ain't "home" ter yer, tho' it be the palace o' a king.

Until, somehow, yer soul is sort o' wrapt round everything. —Anon.

**YOUNG PEOPLE'S HOUR AT EASTERN ASSOCIATION**

*Mrs. Ruby Babcock, Corresponding Secretary,
Battle Creek, Mich.*

**DEAR MRS. BABCOCK AND OTHER MEMBERS OF THE YOUNG PEOPLE'S BOARD:**

Professor Whitford suggested that I send a report to the Young People's Board concerning the Christian Endeavor Hour and sectional meetings held at the time of the Eastern Association at Rockville.

The Young People's Hour following the Sabbath school on Sabbath afternoon was well attended by both young and old. A rousing song service was led by Professor Whitford, of Milton. After the devotions in which many young people offered prayers, Dr. Edwin Whitford, of Westerly, gave a study on the address, full of humor and "pep" upon the subject, "Put Brains in Your Work for Christ." Following a duet by two members from the Eastern Association, Professor Whitford presented some of the plans of the Young People's Board for the coming year. The associational secretary spoke briefly upon the regular Christian Endeavor topic for that day—"What We Owe and How to Pay It"—emphasizing the importance of joining the Tenth Legion. A little play entitled, "Aunt Margaret's Ten," was then presented by five young people of Rockville.

Questions relating to Christian Endeavor work were then distributed, and the young people were asked to read them, think about them, and come prepared to discuss them at our sectional meetings.

At nine o'clock the following morning, the schoolhouse at the left of the church began to look like a busy place in spite of the fact that it had closed for the vacation month. Professor Whitford at the blackboard, conducted this meeting, first discussing the budget, and then, using the methods of a first-class teacher, drew from his pupils ideas and a definite program for Christian Endeavor work. Many points of interest were discussed by various members of his class. Every society in our association with the exception of one, was represented, there being in all about thirty-five present.

At the close of this meeting, it was suggested that because of limited time, we hold another informal meeting later in the day. Consequently, after the dinner hour, between twenty and thirty young people gathered under the shade of a large maple, for the day was a warm one. Here we discussed in a very informal way some of the questions previously given out and exchanged ideas regarding prayer meeting methods, social, financing our societies, the value of a Christian Endeavor library, forming of Expert classes, etc.

The society at Ashaway, formed during the year, has a membership of 18, all of whom are showing great interest. The Waterford Society shows an increase in membership, and was that week planning to receive seven new members. The idea of occasionally uniting with another nearby Seventh Day Baptist Christian Endeavor Society, for socials has been carried out among several societies and as reported as being both pleasing and successful.

Our president of the Young People's Board suggested that the field secretaries go to their associations with the idea of giving and dispelling this accomplished the latter, for I feel that I have received inspiration and help not only in Christian Endeavor work, but from the many splendid addresses given. I hope that all the field secretaries attending their associations this year, will share in this same experience.

Yours very sincerely,

**MRS. RUBY BABCOCK, **
Corresponding Secretary,
Rockville, R. I.

**AUNT MARGARET'S TENT**

The following little dialogue by Miss Edna B. Burdick, Dunellen, N. J., was given as part of the Young People's program, in the Eastern Association at Rockville, R. I. —EDITOR.

Characters: Aunt Margaret; Ruth, a little niece; Mother of Ruth; Miss Walton, a friend of Aunt Margaret's; Esther, a Christian Endeavor worker.

*Aunt Margaret—* I believe some one is knocking, Ruth. Will you run to the door, please?
THE SABBATH RECORDER

Ruth—Good afternoon, Miss Walton.

Miss Walton—May I speak with your Aunt Margaret? Miss Walton.

Aunt Margaret—Certainly, Miss Walton. Please take a chair.

Miss Walton—You see, I am canvassing again. Not exactly another drive, but our Community Welfare Society is planning to send 200 children from the mission to a Fresh Air Camp for at least two weeks this summer. In order to do this, we are canvassing the members of our society and others whom we think will be interested in the cause, for financial support.

Aunt Margaret—Certainly, Miss Walton. Ruth, dear, will you run up-stairs and get that blue box in the top drawer of my desk? I'm always interested in the welfare of children, and especially those little tots who have to spend the hot days in the most crowded districts. I shall be very glad to share in this work.

[Exit, Miss Walton]

Ruth—Is that your bank, Aunt Margaret? I've got a little toy bank, home. Father brought it to me last summer. But I can't open mine whenever I want to.

Aunt Margaret—No, Ruth, that is my "One Tenth Box."

Ruth—What is a tent box, Aunt Margaret? Is that for the soldiers? Aunt Margaret—[Seated beside Ruth]—No, Ruth. The money in this box belongs to God. Aunt Margaret calls it her "One Tenth Box." Hold both hands up like this. Now count the number of busy workers on each hand.

Ruth—Of course I know without counting. I knew that long before I ever went to school. Ten, of course.

Aunt Margaret—Now close all but one-tenth of them. What is one-tenth of ten dollars? Ruth—One dollar.

Aunt Margaret—One-tenth of seventy dollars? Ruth—Seven.

Aunt Margaret—The Sabbath Day takes what part of our time each week?

Ruth—-All day.

Aunt Margaret—And who commanded us to keep the Sabbath Day? Ruth—God.

Aunt Margaret—In just that way, we are asked to set aside one-tenth of our labor for the Lord. It isn't exactly a command, but it's like the Golden Rule. It's a good one to follow. It is the Bible rule for giving.

Ruth—Do you put one-tenth of all the money Uncle Ned earns in that little box, and then give it all away?

Aunt Margaret—Year, dear, and one of the happiest moments in all the week is when I can open God's box and replenish it—then I know I'll have something to give when help is needed.

Ruth—Is that why you give so much to the church, Aunt Margaret? Father earns lots more than Uncle Ned, too, he said so, once.

Aunt Margaret—It's not as much as I'd like to give.

Ruth—I wish I could earn some money, and I'd have a box like that, too.

Aunt Margaret—You can, dear. How much does father give you to spend every week?

Ruth—He gives me thirty cents for ice cream and candy. Then mother gives me twenty cents for the movies. That's for washing dishes, you know.

Aunt Margaret—What is one-tenth of thirty cents?

Ruth—Three cents.

Aunt Margaret—What is one-tenth of twenty cents?

Ruth—Two cents. But don't you see Aunt Margaret, if I gave two cents to the Lord, I couldn't get in to the movies, 'cause they won't let me in for eighteen cents.

Aunt Margaret—Yes, my little girl, but that means you would go to one less movie in every ten, and it would be the first one, not the last. Let me see, you get fifty cents a week. Don't you think it would be lovely to have a little gift box and each week put in five cents? Then you could give of your own money to Sabbath school and Junior.

Ruth—But father gives me money for that.

Aunt Margaret—Yes, dear, but that is his money, not yours. If he still wanted to give you money for that purpose, you might give your tenth to the church in a little envelope all your own.

Ruth—Oh, Aunt Margaret, I'd love to do that. I could write my name on the envelope, put it in myself, couldn't I? [Puts her savings in the box.] Aunt Margaret.] Yes, I'm going to have a tenth box, too. Oh, here comes mother.

Mother—Hello, are you here? What do you think, Margaret? I just met Miss Walton out here. She's canvassing again. I should think she'd get tired of dinging people for money all the time. I simply told her I couldn't do one thing more. I've given for Thirft Stamps, Liberty Bonds, drives and drives, until I can give one more cent, for while, at least. Mr. Brown was over to the house Monday night and asked how much we wanted to subscribe to the church this year, and I just told him we couldn't promise anything this year. We'd give when we could but that was all. You just can't, these days. Say, Aunt Margaret, you ought to have seen the show last night. It was great. I believe it was equal to the best.

Mother—There comes one.

Aunt Margaret—Come in, Esther.

Esther—Mrs. Hall, the Christian Endeavor Society is making a Tenth Legion Drive this week. I know you have said in your Christian Endeavor society that the Lord, and our gifts will go into our prayers and our work. I wish you were to be enrolled as a Tenth Legioner. It is for all tithers, not merely Christian Endeavorers. It serves to promote the cause by showing how many believe in it.

Mother—Where did you get that name from?

Esther—It is named from Cezar's famous and trusted body of warriors. I suppose just as we would say the Tenth Regiment. You know that legion won many battles for the king, and our legion hopes to win many battles for Christ.

Mother—Is it something your society is organizing?

Esther—Oh, no. People all over the world belong to the Tenth Legion and give one-tenth of their income. There are now over fifty-one thousand Tenth Legioners, and it is constantly increasing.

Mother—Well, I think it's a pretty poor time to canvass for that. Don't believe you'll meet with much success.

Ruth—[Turning to Mrs. Hall]—What about it, Mrs. Hall?

Aunt Margaret—Of course, I'll sign. I'd be glad to belong to such a legion.

Ruth—[Turning to Esther]—May I have a card, too? I'm going to be a Tenth Legioner.

Mother—Why, Ruth, what are you saying?

Ruth—Yes, I do, mother. Aunt Margaret has told me all about it. I'm going to have a little money box that belongs to Jesus. I can put five cents in it every single week, and when I get big and earn my own money, I'll have one, too, maybe three dollars. Then I'll like to give just like Aunt Margaret does. Oh, mother, I'm a Tenth Legioner now. I'm going to have a little money box.

Mother—Well, dear, now. I'll have to talk over it with father, too. It's time for him now. I must be going. Come along, Ruth.

Esther—[Taking card]—Thank you, Mrs. Hall.

Aunt Margaret—Not at all. It seems to me that our gifts are only a test of our love for Christ. With our gifts will go our interest, our labors and our prayers. I wish your Christian Endeavor society great success in this Tenth Legion Drive.

[Both Exit]

BATTLE CREEK CHRISTIAN ENDEAVOR BULLETIN FOR MAY

LEADERS FOR JUNE

June 6—World Peace, Dr. Johansen.

June 13—What we owe—how to pay it? Lyle Crandall.

June 20—Toilers of India, Missionary Committee.

June 27—Loalty to Church and Country, John Blcokstra.

JUNE SOCIAL

The June social is to be held at the home of N. C. Babcock, 112 Oneida Street, June 17. Every one is invited. Come and have a good time.

EFFICIENCY CHART

Our rating is 200. We are now entitled to a silver seal on our Efficiency Chart. Please help us to raise it to 300, so that we may be a gold seal society. Remember we are not working for the seal but for what the seal stands for, an efficient society.
work called for by the Efficiency Chart is work that will develop us as Christians and as citizens. It will make us a help, not only to our church but to the community.

How can we help?

By preparing for and taking some part in every meeting.
By reading our missionary books.
By attending church and prayer meetings.
By welcoming strangers who come to any of our meetings.
By becoming a member of the Quiet Hour and Tenth Legion. Talk to the superintendents about it.
By studying the work of the society as individuals but as committees.
By doing committee work worth reporting and then reporting it.

"Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That 'maybe it couldn't,' but he would be one
Who wouldn't be tried.
So he buckled right in, with the trace of a grin
On his face, he did it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"Somebody scoffed: 'Oh, you'll never do that;
At least, no one ever has done it!'
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it:
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands who did not believe we should succeed in it.
One danger was to assuage you; but just buckle in with a bit of a grin,
Then take off your coat and go to it,
Just start in to sing as you tackle the thing
That 'can not be done,' and you'll do it."

FAREWELL FOR THE JORDANS

On Monday evening, June 2, a reception was held in the Sanitarium chapel for Rev. H. N. Jordan and family. After a general singing, Elder Tenney, Dr. Martin, and Elder Kelly, representing the Sanitarium, the Welfare League and the Seventh Day Baptists, expressed their appreciation of the life and work of Pastor Jordan and his family among us. A bouquet of roses was presented to Mrs. Jordan. After a response by Mr. Jordan and prayer by Mr. Kendrick, a social time was enjoyed by all. Punch was served during the evening.

BROTHERHOOD MEETING

The Brotherhood, with their families and friends, met at the parsonage, Tuesday evening, June 3. The evening was spent in singing and in an informal discussion, led by Rev. J. T. Davis, on the question, "When does the use or sale of tobacco become a sin?"

COMMITTEE REPORTS

The Tenth Legion has sixteen members. Only fifty per cent of the society has been canvassed.

Five new Quiet Hour Comrades have joined us during the past month.

George Stillman, Harry Johnston, Emma Russell Maxson have joined the society as active members recently.

Be thinking of the next missionary meeting. Come prepared to give something of interest on the subject. Do some extra reading. Apply to the Missionary Committee for literature.

The May social was held at the country home of Harry Babcock. Every one enjoyed the games, marshmallow roast, and most of all the homemade doughnuts and grape-juice served by Mrs. Babcock.

Sabbath Rally Day was observed by a special program, Friday evening, May 23.

BARACA NOTES

The Baraca boys have recently finished a very interesting study of the book, "The Way of Christ," by A. C. Purdy. They are now studying the International lessons, with the Helping Hand as an aid. Elder John T. Davis is the teacher and he is enabling us to get some interesting and helpful thoughts. Some new friends have come in and some former members have returned. Interest is increasing and we are looking forward to some profitable hours during the next few weeks.

COUNTY RALLY AT ALBION

May 18, 1919

At 2:30 p. m. the song service was led by Clarice Siedhoff and the devotions by Rev. J. T. Davis, who read from Romans 12. The local ladies made the announcements and invited every one to a fellowship luncheon in the basement.

Mrs. Kitch, of Detroit, gave a very inspiring talk on "Service." The following are notes from her address. Do we get a bird's-eye or a worm's-eye vision of the world's work? Japan was open to Christianity. Our parents did not heed the call, so today it is atheistic. China's head is awakening. We must go to her before her heart awakes. Most foreign countries have opened doors now and Christianity must be established before Catholicism. We must use our talents without excuses and give self as well as money. Dr. Poling says, "He who prays 'Our Father' is either a missionary or a hypocrite." An efficient society is a praying society.

Mr. Trats, of the Battle Creek Presbyterian society, and Mrs. Ruby Babcock, of the Seventh Day Baptist society, gave talks on Intermediate and Junior methods.

Memorial Day, May 30, was observed with a program of 16 pages published by River-side (Cal.) C. E. Society especially for the use of Seventh Day Baptists. It was a success—but good for ANY society. Every page has "live" matter in it that YOU can use in YOUR society. Price 10 cents per copy, postpaid—but worth a dollar. Order from:

Mary G. Brown, Secretary,
161 E. Date Street, Riverside, California

The edition is limited—order at once.

SUGGESTIONS METHODS

IDEAS FOR C. E. WORK

A booklet of 16 pages published by River-side (Cal.) C. E. Society especially for the use of Seventh Day Baptists. It was a success—but good for ANY society. Every page has "live" matter in it that YOU can use in YOUR society. Price 10 cents per copy, postpaid—but worth a dollar. Order from:

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The edition is limited—order at once.
F nature-study is to be begun for the first time, either in school or in the home, the easiest introduction is by the time-honored topic of the weather in conjunction with the day's events. A calendar naturally follows, the days being marked with appropriate colors and symbols, yellow for the sunshine, grey for cloudy, kite for windy, umbrella for rainy, etc. The calendar may be decorated to represent the main nature study idea for the month, a snow scene for January, skating for February, etc.

Daddy has a newspaper every morning; why should not the children have one of their very own? Theirs can be a sheet of drawing paper hung beside the calendar, on which one of the children may draw a flower, etc. and the drawings may not be works of art from the grown-up standpoint, but they aid the child to observe and to tell, as well as he is able, what he has seen. He should be shown where he can improve his work, but the original sketch should never be interfered with or criticised. A more accurate representation can be given in a separate lesson after the child has had a chance for further observation, but in no wise connecting this with his first drawing on that subject but becoming discouraged or self-conscious and try to express something which he has not really seen.

To adopt a tree in springtime is another good plan. Have the children give the tree a name and so make of it a companion. Always include the family name of the tree. Frequent visits must be made to the tree because it can not come to the children. Notice how the buds are arranged on the branches, which of them grow most rapidly, and what they turn into, leaves, flowers or branches. Try to discover if the tree has any other visitors; bright eyes will soon discover many. Play a game around the tree; sing to it some such rhyme as the following:

"Time is never wasted listening to the trees; If to Heaven we arose as grandly as these, Holding to each other half their kindly grace Happy we were worthier our human place."  

Because the child, after making mud pies is told that his face is dirty, he naturally concludes that all soil is dirt. Point out to him that it is only when out of place, that it is dirt, for in its right place it is the home of miracles, the matrix from which comes that wonderful force we call life.

Let the children make experiments with different kinds of soil—clay, sand, loam. In this way they will become familiar with the names and textures as well as the best uses of each.

Have the children notice the changes in the air, that it is hot in summer, cold in winter, dry in sunny weather, damp in rainy weather, calm, breezy or very windy.

Explain why we should be careful to breathe only good air, to breathe deeply and expand our lungs; that the nature that france may not be works of art from the grown-up standpoint, but they aid the child to observe and to tell, as well as he is able, what he has seen. He should be shown where he can improve his work, but the original sketch should never be interfered with or criticised. A more accurate representation can be given in a separate lesson after the child has had a chance for further observation, but in no wise connecting this with his first drawing on that subject but becoming discouraged or self-conscious and try to express something which he has not really seen.

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Fripest, he is able, what he has.

When the child sees so many things smaller and weaker than he, all doing something and making something, he, too, longs to join the busy world. He may well use such occupation as cutting, pasting, weaving, and modeling, for the birds, trees and spiders, in their way, do all these things, while the flowers are painted with colors taken from the sunbeams and from the earth.

Stories of animals and insects may be appropriately told to emphasize the nicety and exactness of work done by creatures so much more helpless than we, and in this way a desire to do good and accurate work will be stimulated.

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

STRAWS IN A FAVORING WIND

Two items appear in the current news which must be regarded as of unusual significance by every student of social and industrial conditions. The first of these is the announcement that George Eastman, president of the Eastman Kodak Company, has made a gift of six million dollars’ worth of common stock for the benefit of the employees who are old in point of service. This stock is not to be given outright to the men, but to be sold to them on easy payments at a nominal value of approximately one-sixth of its actual market worth, and the proceeds of the sale—about a million dollars—are to be devoted to the employees’ welfare fund. Another fund of six million dollars’ worth of common stock is to be set aside for similar disposal to the newer employees in the future. Neither gift will interfere with the annual “wage dividends,” which already amount to a total of a million a year.

The other significant item is the action of Endicott-Johnson & Co., one of the largest shoe manufacturing houses in the world, in promising to divide all the profits beyond a fixed percentage, share and share alike, between the common stock holders and the employees. The company, which is doing a business of $50,000,000 annually, will pay 7 per cent on preferred stock, 10 per cent on the common, and the workers get 50 per cent of all further profits—payable either in cash or in common stock. Any worker may buy preferred stock if he likes without affecting his share.

In most profit-sharing schemes it is customary to make each worker’s share proportionate to his own annual salary or wages—the larger the former, the larger his share. In this case, however, every employee will get the same amount of money as every other, regardless of their respective positions. For the first year of the plan a group of leading officers of the company will receive no salaries whatever.

One does not need to be much of a prophet to predict that such actions as these are but the first pebbles which mark the beginning of the avalanche. Profit-sharing is in the air. So is representation of the workers in shop management. Only a few days ago the International Harvester Company’s employees voted to accept an elaborate plan of this sort. A short time earlier it was the John M. Willys organization. It is in the willingness of big business men to accept the conditions of the new world in which we live, and to make an honest effort at understanding labor and giving it what it wants, that the greatest bulwark against Bolshevism or any other attempt to overthrow the existing order by force.

—New York Globe.

There are tremendous issues facing the world. The triumph of democracy over autocracy has forced new problems upon the stewards of human rights. These problems must be solved in the light of right and justice, by our best men and women who have the highest ideals, determined to bring equality of justice and liberty to the downtrodden people of all nations.—C. S. Longacre.
DICK'S BIG DAY

As Dick Todd swung idly on the front gate he thought he had never seen the town so still. Things did not often happen in that town—that is, exciting things. Once in a long while a circus came, or the river overflowed its banks, but generally the place was very quiet.

Dick's thoughts were interrupted by a sudden sharp report. Jumping from his perch, he scampered off down the road. He knew by the sound that it was only an automobile tire blowing, but that was better than nothing.

As Dick ran he was joined by Billy and Robert Green. The three boys reached the car just as two soldiers and a lady were getting out. They all gathered around the damaged tire.

"Well, what do you make of it, boys?" said one of the soldiers.

"It looks like a blow-out to me," replied Dick, trying to sound like his Uncle Ned.

"It looks like something worse than that," said the man as he unlocked his tool chest.

It was a windy October day, and the lady was cold from riding; so she started to be of further help. Robert found a rubber refilled. "If only the lady would hurry and come, he might still get there in time to help."

Then she saw her. She came hurrying toward him with a troubled look on her face.

"Why, where is the car?" she said.

Dick lost no time in telling her the way to the garage. "You think you can find it alone?" he asked. "Because if you can, I'll be going to the fire."

The lady was sure she could, and Dick was off like an arrow from a bow.

When the car was out of sight and the bucket line was breaking, Dick pulled the piece of money out and examined it curiously. It was a foreign coin, and on one side of it could scarcely mark the mark of a spent bullet. Robert and Billy looked at him with respectful eyes.

Dick slipped the coin back into his breast pocket and went home. He was very thoughtful all the way back. "If a woman can save a life, I'll try to do my part," he thought.

Dick's thoughts were interrupted by a small object slipping into his breast pocket. The line of boys who were passing back the empty buckets. It was Beebe's store, and part of it was gone, but the larger wing would be saved. Dick pulled off his hat and was soon working like a beaver.

Five minutes later an automobile came to a stop at the point in the line where Dick was working.

"There he is," said a woman's voice. "The boy in the blue suit."

One of the soldiers got out of the automobile and walked up to Dick. There was a friendly twinkle in his eyes as he laid his big hand on the boy's shoulder, "So you stuck to your job, did you?" he said.

Dick caught the oncoming bucket passed through the crowd. "I'm through," he exclaimed, "You'd better hold this one."

The soldier took something out of his pocket and held it in his closed hand.

"If you were old enough to be in the army and had done something as hard as this, I think you'd have had a reward," he said.

Dick's face grew red. The other boys were looking on, full of curiosity.

"I haven't been in the army," the soldier continued, "but here's something that's a little like one."

He slipped a small object into Dick's breast pocket. "A brave soldier that I knew carried this coin all through the war; it was buried in battle it was dented by a bullet. As long as that soldier lived, boy, he stuck to his post."

Then the stranger gave Dick a smart salute.

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Dick caught the oncoming bucket passed, it along, and twirled back at the man. "I said I'd stay there," he replied.

"Nearly missed the fire, didn't you?"

"Well, not quite," said Dick. "I've already passed along more than a dozen buckets, and the job isn't finished yet."

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OUR WEEKLY SERMON

“WHAT WE SHALL BE”
PASTOR GEORGE C. TENNEY

Text: Beloved, now are we the children of God; and it doth not yet appear what we shall be. 1 John 3:2

There seems to be an impression, encouraged by many intelligent teachers, that there is something discreditable in contemplating our condition upon the future world. In other words, the hope of final reward should in no way prompt our religious life and service, we should rather do the right simply for the sake of right. Our love for doing right should be the only consideration to actuate us in our Christian service. It is undeniably true that a service based upon gratitude and love is the only service that can be acceptable to God but we are not told that loving devotion is the only consideration in giving shape to our course in life. The desire to benefit ourselves is not reprehensible only as it leads us to infringe upon the interests and welfare of others. Happiness is a worthy object of pursuit if the pursuit of it does not lead to the trampling down of the happiness of others. The hope of reaching something beautiful and desirable has, of attaining finally to a perfect state where enjoyment and happiness will be unalloyed and undisturbed, is not discouraged in the Scriptures, but is evidently encouraged by many, both bearded and unshaven. And prospects and assurances continually held up before us. The joys of the spiritual world are pure joys prepared for his children by a loving Father, and they should impart to every one of us an unselfish ambition to secure them.

The context of the words quoted above reads: “Behold, what manner of love the Father hath towards us, that we should be called the sons [children] of God: therefore the world knoweth us not, because it knew him not. Beloved, now we are the sons of God, and doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” These words constitute, undoubtably, one of the most effective appeals to our gratitude and our devotion that could be put into words. When we consider for a moment the relative positions of the great Creator of all things, infinite in all his ways and capacities, and us his feeble and dependent and wayward children, and then consider that he calls us his children and teaches us to call him Father, and that he does not wait until we have reached perfection before he establishes that relationship, but it is now while we are helpless, undefendable, and unworthy, that he shows his love for us. It is hard to grasp, “Behold, what manner of love!”

The world does not know God, the worldly man does not regard him as his Father, and such a relationship is only service. The word is not magnified above us, but it is real and actual. What greater privilege and honor could we seek than that of being an acknowledged child of God? To what higher position could we aspire? It would seem as though nothing could be greater than being a child of the King.

But it is wonderful that the Lord promises to give to those who “keep his Sabbath and choose the things that please me, and taketh hold of my covenant; even to them will I give in mine house and within my walls a name and a place better than of sons and daughters.”

An illustration drawn from every well regulated family of children helps us to grasp this matter. As children are born into a family, they come in a state of utter dependence. No young creature is more helpless than a human child. As years come the mind enlarges and the instruction takes a wider proportion. The same is true of the mind. It is not required as children the learn to void danger and to refrain from doing mischief. And as years are added the child becomes more helpful, grows and maturing, finally to an adult. What greater privilege and dignity is prepared for it to practical use. God is a child, and yet he is always a child to his father and mother; but he occupies a different place from that which he formerly occupied, he is admitted to the family councils: he is taken into his father’s business, he becomes one with his father in those relations, and is now on an equality with his father whom he always calls “father” and loves and reveres as such. The case with the daughter is similar. She is now a companion to her mother as they are shopping together and plan the home affairs conjointly, she is no longer a dependent, ignorant child, but a full-grown woman, capable of taking her place at the family table and in its councils in terms of equality with mother and father.

Is it not thus that God nourishes and cherishes his children on earth until they arrive at a majority, where their childhood passes away and they are taken into the family councils, and are at one with God and with the Son? Such overflowing consideration and love passes our knowledge, staggers our faith; and yet, it could not be otherwise. God is orderly and essentially a father. Children are necessary to make him such. These children must not be and remain inferior, helpless, ignorant creatures incapable of comprehending divine things or the essential thoughts as the Father thinks and of entering into intelligent intercourse with him.

Two viewpoints are given us in Psalm 8: First, “When I consider the heavens, the work of your fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?” How true and impressive this becomes as we consider the vast infinitude of which we are such an infinitesimal part. Second, “Thou hast made him a little lower [for a little lower] than the angels, and hast crowned him with glory and honor.” Insignificantly we are, but as we are, God has placed great power in our hands, and though we have largely lost and forfeited our high standing, we see Jesus coming down from heaven and restoring that which was lost. And Christian lands are still the home of mighty power and great possibilities. We see a puny man climbing the steps of a mighty locomotive, one wheel of which would grind him to powder, and with one hand he easily controls the ponderous machine and makes it do his will most obediently. That one hand sets in motion a gigantic train and...
leads it in a mad rush across the country, over bridges and through tunnels built and cut by other feeble hands. And of these men by a turn of his hand controls a great Leviathan ship, and this ship was constructed and brought into being by this same hand or similar hands of weakness. Men, governors, empires and the destinies of the world. Men conquer the wind and the waves, ride the air, annihilate space, carry on communication with all parts of the world. It is indeed a princely race, and the human soul is linked up with the infinite God, who shall limit his possibilities?

By and by the soul shall go into full partnership with the Father and Creator of us all. Then the exhortation, "And every man that hath this hope in him purifieth himself, even as he is pure." If we are indulging a hope that our Father's will and purposes shall be fulfilled in us, then let us lend our best co-operation by striving constantly to be like him now. Let us enter the school of Christian discipline and teaching under the leadership of the greatest Teacher ever known. Let us as far as we may bring our wills and our will to work in harmony with the Infinite that the Infinite may work out in us the image and likeness of the divine.

HOME NEWS

RIVERSIDE, CAL.—Perhaps it is time the Recorder heard again from the little church at Riverside, Cal. With the exception of the Los Angeles Church this church is the farthest west of any in the denomination.

On account of the influenza epidemic the Pacific Coast Association annual meeting was postponed from the first of January to the 18th of April. It began Friday night and lasted through Sabbath Day and Sunday. Among the delegates from away were: Rev. and Mrs. G. W. Hills and Dr. A. C. Rogers and wife, of Los Angeles; Mrs. Strong, of Long Beach; Miss Phoe Brown, of Irwindale, and Dr. B. F. Cran dall, of Holtville, Cal. The meetings were well attended and everyone enjoyed the services by Elder Hills and Pastor Severance, and also the Young People's Hour, which is always especially good. We feel that we were all benefited as well pleased. After the association Elder Hills remained two weeks and preached each evening. He also conducted a Bible-study class before each service.

Our church held Rally Day, using the program sent out by the Tract Society. Good results were reported from the Recorder Drive, which was conducted by the young people.

The evening of June 8th, the Young Men's Sabbath-school class, assisted by the Intermediate youth ladies, entertained the people of the church by giving a play at the home of Mr. and Mrs. P. B. Hurley. The young people showed good work and marked talent.

At the church quarterly business meeting, the first Sunday night in April, Pastor Severance presented his resignation to take effect in June. He left us the 16th of June to take up his new work as general missionary on the Southwestern field with headquarters at Gentry, Ark. The night before they left all the people of the church and society with almost no exception, met at the home of Mr. and Mrs. G. E. Osborn for a farewell reception, and it with them with our best wishes on their new field of work. We feel that what is our loss is their gain. At the reception a good musical program was given, after which a handsome purse was presented Pastor and Mrs. Severance. Lunch and evening refreshments of ice cream and cake were served. The next morning a goodly number of people were at the station to bid them God-speed as they departed for their new work.

The last Sabbath Day Pastor Severance was here he had the pleasure of receiving six new members into the church.

SALEM, W. VA.—The National Institution for Moral Instruction at Washington, D. C., has requested Doctor Clark, president of Salem College, to act as chairman of a committee of nine to supervise the research work of Character Education in West Virginia.

The committee is to commence its work October 1, and continue throughout the year.

There is no condition of life that debars a man from discharging his duty.—Seneca.

WHOSE PROPAGANDA—GERMAN OR TOBACCO TRUST?

There can be no question that some "influence" has been lack of the movement to send large quantities of cigarettes to the boys over the sea. Taken up by newspapers, championed by women who a few months ago would have done anything in the world to keep their own boys from the cigarette habit, the work of sending tobacco and cigarettes to the boys has assumed the character of a crusade which is breaking down adverse opinion and carrying everything before it. For this reason it is refreshing to read the editorial in the September number of Family and Medical Journal, written by an eye-witness of the abuses of which he speaks. If the crusade was engineered by the tobacco trust, the trust has certainly reaped a rich reward in the way of increased prosperity. If it was engineered by German propaganda, it was in keeping with their work of bombing hospitals, poisoning wells, and the like. The article, entitled "Tobacco in War," follows:

This providing of unlimited smokes for the sailors is a curious change of front on the part of people who in the past have felt that tobacco was a harmful weed. The discussion of the cigarette habit has filled many reams in recent years, and the situation has been that the cigarette is not a beneficial aid; witness its various sobriquets: 'coffin tacks,' 'hell sticks,' and a dozen others even less polite. The boy who smoked cigarettes was solemnly assured that he would be stunted in his growth, that moral development would be inadequate, that he would land in an insane asylum; and countless other horrors varying with the imagining of his parents, were held up to wean him from the filthy weed.

"And now, what do we see? A daily propaganda asking for money for tobacco for soldiers! Visit any hospital and see what is going on. Every convalescent is wandering about with a cigarette between his lips, and some cigarettes to the bed cases. The writer had occasion recently to peremptorily remove a package of pipe tobacco and some cigarettes from the bedside of a young man who had a recent acute pneumothorax. One of his navy pals had provided him with tobacco and matches and he lay in a ward given up to pneumonia cases, smoking.

The writer has repeatedly made rounds on a series of patients from the navy, many of whom suffer from acute cardiac conditions, and all of whom has found smoking cigarettes. Questioned as to why they smoke so much, the answer very naturally is, 'Because we haven't anything else to do, and cigarettes are free here.' It is a fact. Speaking from personal knowledge to which he is attached, the editor is in a position to state that misguided people are showering cigarettes, not in packages, but by boxes and bales upon the invalid sailors sent there by the Navy Department. "One man was interviewed on the subject, a father with growing boys of his own, explained somewhat sheepishly, when asked why he had sent cigarettes to a young sailor of his acquaintance, that flowers and fruit seemed altogether inappropriate to send a young man, so he sent him some cigarettes. Asked if he permitted his own boys to smoke, he acknowledged that he did not, and disapproved of the cigarettes. As a matter of fact, the pack of picked youths of the country are being forced to smoke to excess by the hysterical folly of well-intending, misguided people, men as well as women, and incalculable physical harm is being done. It seems incredible that people who encourage the use of cigarettes by their own boys should fall into the error of forcing them upon other people's boys. This paradox quite naturally raises the question, Where does this originate? Is it merely in the mistaken kindness of a hysterical people, or is it part of an insidious scheme fostered by enemy interests to undermine the efficiency of the fighting forces? This question is not asked flippantly, but with the serious purpose of urging Americans to think of the harm they are doing by the indiscriminate giving of tobacco.

Whatever may be said of the harmless-ness of an occasional cigarette smoked in the open, no thinking person will agree that it is harmless when used by a young man suffering with heart or lung trouble, doomed by inactivity by reason of his enforced idleness. There is no condition of life that bars the presence of unlimited smokes, and enveloped in an all-pervading cloud of tobacco in all stages of matter, solid, liquid, and gaseous. It is a matter not to be treated lightly. Serious
MARRIAGES

SKAGGS-ERNST.—At the home of Rev. J. H. Biggs, July 8, 1919, by Rev. Mr. Biggs, Rev. Mr. Skaggs, Mo., and Mrs. H. L. Ernst, of Gentry, Ark.

DEATHS

CARPENTER.—In Hornell, Pa., June 25, 1919, Mrs. E. H. Carpenter, in the fortieth year of her age.

BAILEY.—Henry Bailey was born in the town of Pottsdam, Lawrence County, N. Y., No. 18, 1835, and died at Hopkins, Minn., May 19, 1905, after a long, hard, life of toil. He was a devoted Christian, husband, father, brother and neighbor, and united with the Seventh Day Baptist church in the early days of Minnesota, and was always energetic, hard-working and helpful. He was a kind neighbor and friend, always ready to help in time of need. Brother Bailey was bap­

ized by Elder J. E. N. Backus, of the Hydrotherapy Department of the Chicago, and united with the Seventh Day Baptist church, being a convert to the Sabbath. June 16, 1872, and continued a faithful member of the church for all the re­mainder of his life, trying faithfully to do his duties as he saw fit. Last time Mr. Bailey was at church was about two months ago, when he came, weak and tottering, to attend the quarterly communion service. A kind man in the congregation saw him mounting the steps with difficulty and went to his assistant, tenderly helping him to his seat. One of his greatest fears after his hearing failure, so that he could understand but little of it, was nearly always present, that he could hear but little, he liked to be among the people. The church has been in failing health for a number of years, gradually becoming more feeble. For the past few weeks he has been in bed. On Monday morning, June 16, the woman was scrubbed and his spirit passed away. Some time before, he had given his deathbed—a class of Christian work, and for the past few weeks he had been breathing, until he was left. He then went to sleep, resting quietly until he was. While the dear ones left behind are lonely, and will continue to be lonely through the years, yet they abide in the peace which only God can give, and feel confident in the hope of a day meeting him again in the land where there is no sickness or trouble or sorrow. The funeral service was held Monday afternoon, June 16. Mr. Bailey was buried in the local cemetery, and the body was brought to Alfred for burial.

Mrs. Saunderson’s year’s full of love and service for others was she will be sadly missed by her family and friends.

R. C. B.

BAILEY.—Henry Bailey was born in the town of Pottsdam, Lawrence County, N. Y., Nov. 17, 1835, 1843, his home in New Auburn, Minn., June 16, 1919. He was the fourth of eight children born to Bela and Polly Vandermark.

When a young woman, she came to her girlhood was spent at the home on the farm. She was united with the Church of the Brethren, Hornell, N. Y., Sabbath, June 16, 1877, and continued a faithful member of the church for all the remainder of her life, trying faithfully to do her duties as she saw fit. Last time Mrs. Bailey was at church was about two months ago, when he came, weak and tottering, to attend the quarterly communion service. A kind man in the congregation saw him mounting the steps with difficulty and went to his assistant, tenderly help­

ing him to his seat. One of his greatest fears after his hearing failure, so that he could understand but little of it, was nearly always present, that he could hear but little, he liked to be among the people. The church has been in failing health for a number of years, gradually becoming more feeble. For the past few weeks he has been in bed. On Monday morning, June 16, the woman was scrubbed and his spirit passed away. Some time before, he had given his deathbed—a class of Christian work, and for the past few weeks he had been breathing, until he was left. He then went to sleep, resting quietly until he was. While the dear ones left behind are lonely, and will continue to be lonely through the years, yet they abide in the peace which only God can give, and feel confident in the hope of a day meeting him again in the land where there is no sickness or trouble or sorrow. The funeral service was held Monday afternoon, June 16. Mr. Bailey was buried in the local cemetery, and the body was brought to Alfred for burial.

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R. C. B.

HENRY BAILEY.—A TRIBUTE

1835–1919

One who lived and wrought among us Fifty years has been called from care and suffering Over to the other shore. Kind, and faithful to his duty, Brother, friend; God, who loaned him, now has called him, We must in submission bend. Let us thank the heavenly Father That he lived and wrought so long. That as Christian, toverall, He was faithful, true and strong. Let us emulate his virtues, Faults to forgive, and soon forget; For the Savior said, "For unto thee was the key of David given; unto thee, and to thy sons." When conditions have been met. Though our hearts are sorely aching. Yet we know, the day will come When God knoweth best. In the land beyond the earth. There they are weary at rest.

And a crown of life eternal, For the soul-winner's crown. Are awarded to the faith­ful, By the Father, God of love.

P. A.

Fear to do base, unworthy things is valor; if they be done to do, and to suffer them is valor too.—Ben Jonson.

God delights not to afflict the good.—Pythagoras.

THE WORKING HOURS OF BIRDS

"Our house," says a nature student, "are nothing to the birds. Why, some birds work in the summer nineteen hours a day. Indefatigably they clear the crops of in­sects.

The thrush gets up at half past two every summer morn­ing. He rolls up his sleeves and falls to work at once, and he never stops until half-past nine at night. During that time he feeds his voracious young two hundred and six times.

"The blackbird starts work at the same hour as the thrush, but he lays off earlier. His whistle blows at half-past seven, and during his seven-hour day he sets about one hundred meals before his kiddies. 'The titmouse is up and about at three in the morning, and its stopping time is seven at night. A fast worker, the titmouse is said to feed his young four hundred and seventeen meals—of caterpillar, mainly—in the long, hard, hot day."—Onward.

Sabbath School, Lesson VI.—Aug. 9, 1919

Winning Others to Christ. Acts 16: 9-15; Jas. 5: 19, 20

Golden Text: "We shall be his witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." Acts 1: 8

Daily Readings

Aug. 3—John 4: 35-42. Jesus the soul-winner

Aug. 4—Acts 1: 11. The soul-winner's com­mission

Aug. 5—John 1: 40-51. Winning a brother

Aug. 6—16: 9-15. Winning others to Christ

Aug. 7—Jas. 5: 13-20. Prayer and soul-winn­ing

Aug. 8—Acts 8: 26-39. The word and soul-win­ning

Aug. 9—Acts 20: 18-35. The soul-winner's de­votion

(For Lesson Notes see "Helping Hand")

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(Continued from page 93)

consideration must be given by those who  
so far have not thought of the harm they  
doing. Serious attention must be called  
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occur, but are so frequent as to have  
roused his personal indignation and  
he has confirmed the fact which is  
to see the matter adjusted.”—G. H. Hoald,  
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Church work and church attendance  
mean the cultivation of the habit of feel­ 
ing some responsibility for others.—Roose­ 
velt.

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