

## SPECIAL NOTICES

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

FRANK J. HUBBARD, Treasurer,  
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellow Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Dr. William C. Whitford, acting pastor, 600 West 122d Street, New York.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

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

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

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

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

I have felt Thy touch—

Not in the rush of world's delight or gain,  
But in the stress of agony and tears,  
And in the slow pulsation of strong pain.

I have known Thy love—

Not when earth-flattering friends around me  
smiled,

But in deep solitude of desolate days.

Then wast Thou very gentle with Thy child.

—Marie Corelli.

## THE SABBATH RECORDER

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

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## The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 83, NO. 21

PLAINFIELD, N. J., NOVEMBER 19, 1917

WHOLE NO. 3,794

**Like-Minded to Glorify God** The apostle to the Gentiles knew the value of single-mindedness on the part of

believers, if God was to be glorified in their lives and the kingdom of Christ advanced on earth. He also understood that the God of patience and consolation was the source of the true like-mindedness by which churches were to become strong. In his letter to the Romans (15: 5, 6) he prayed that God would grant them to be "like-minded one toward another according to Christ Jesus," in order that they might "with one mind and one mouth glorify God." In other writings Paul urged the brethren to "be of the same mind one toward another"; "Perfectly joined together in the same mind and the same judgment"; "Let this mind be in you, which was also in Christ Jesus"; "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

These and many such expressions scattered all through the epistles show the apostle's estimate of unity and like-mindedness in those who would promote the interests of the kingdom. When "the multitude of them that believed were of one heart and of one soul," then "they were all filled with the Holy Ghost, and they spake the word of God with boldness." Had this not been so, the day of Pentecost might have left a very different record.

Many a revival has been hindered and the cause of truth has many times suffered loss because the people of God have not heeded well these precepts of the Holy Book. A divided church or denomination is by that very fact handicapped in the work of the Master.

**Team Work in Evangelism** A brief note in one of the papers from Westerly, R.

I., concerning one day's work by the Layman's League of that city, is full of interest and may suggest to Christians of other communities a good way to serve Christ and the Church. Last spring, at the time of the revival in Westerly, a

Layman's League was formed, which is still doing faithful work in the surrounding communities. Sunday, October 28, was one of the league's busy days. Four teams, having in all thirty-five members, are organized for gospel work. We understand that Christian workers from our own church in Westerly are to be found in each team.

On the day mentioned above four or five places were visited and several meetings were held. In one of these, twenty-one young men and women of the large congregation came forward to express their desire to become Christians, and in another place, one week earlier, eight persons decided to put on Christ.

Deep interest is shown in the congregations visited by these teams of gospel workers, and much good is being done. If all our churches could send out such teams, a double blessing would be sure to come,—the churches and workers would gain spiritual power, and the communities to which they carry the gospel of song and testimony would be helped to a better life. We know of some who are doing such work. May we not hear of more?

**We Like "Trees And Their Spirits"** Dr. Rosa Palmborg

sends an article on "Trees and Their Spirits," and in an accompanying letter refers to it as perhaps an "effusion," which, she adds, "is something unusual for me."

We do not think Dr. Palmborg need apologize for her article, for we are sure all lovers of trees will like to read it. Nothing in our walks appeals to us so much as beautiful trees, those that have had freedom and light to grow according to their nature; not the pruned, fantastic forms shaped by some gardener's hand, but trees in forest or field or grove where the caretaker, if there be one, has but removed the hindering things, leaving them to shoot up and out, unconfined and free, fitting exponents of what we are striving for in our great democracy.

**The Jolly Tar Club** We are in receipt of a neatly printed four-page bulletin published by the Illinois Congress of Mothers, and the Parent-Teachers Associations. This first number is called "Jolly Tar Number," and the "Greeting" is by Mary Lewis Langworthy, president. Our readers will recognize Mrs. Langworthy as a daughter of the late Dr. Abram H. Lewis and will be glad to know something of her work. She informs the readers of the bulletin that it will appear monthly as a messenger of the associations for which it stands, and in a letter to the editor of the SABBATH RECORDER writes: "I am sending this bulletin in the hope that through the RECORDER our sailor boys from all over the United States may be directed to a home club near the Great Lakes Training Station. They are always more than welcome, and everything is free."

Don't fail to read Mrs. Langworthy's article, "The Jolly Tar," on another page of this paper and learn more about this good work for the boys.

**Concerning the Proposed Denominational Building** On Sabbath Day, November 10, the question of a new denominational building was given the right of way in the services of the Plainfield Church. It was thought best to lay before our congregation the facts as to the need of such a building, our hopes as to what our uniting in such a work might do for us as a people, and to impress the thought that this is a matter in no ways sectional, but one that should be denominational in the broadest sense.

Four speakers used ten minutes each, as follows: The Need—Editor Gardiner; Its Influence upon Our Future—Secretary Shaw; How Can We Secure It?—Frank J. Hubbard; and What Can Plainfield Do to Help?—Pastor J. L. Skaggs. There was a large congregation, and every one seemed interested. The feeling was prevalent that when all our people come to fully understand the needs, there will be much interest in this matter.

**Denominational Building Council At Plainfield, N. J.** November 11 was the day set by the Tract Board for a general discussion upon the subject of a new denominational building for the housing of our publishing interests,

for offices, and vaults for the safe-keeping of denominational files and literature.

Our churches throughout the country had been requested to send delegates, and many personal invitations had been given, as the board was particularly anxious to secure the consensus of opinion upon this important matter and to receive counsel from those representing the various sections of the denomination. Twenty-two delegates appeared, representing eight churches outside the Plainfield Church, not counting members of the Tract Board coming from out of town.

Owing to the lateness of trains on the B. & O. and the Erie roads, visitors from Alfred and Salem did not arrive in time for a forenoon session as was expected, and no attempt was made to have one.

After some time had been spent in visiting and talking over matters in a social way, the Plainfield friends took all the visitors to see the publishing house, and various places connected with it, in order that each might see for himself the real need of a denominational building.

In the front office of the publishing house they found a little room about ten feet square, containing a large safe, four desks and tables, a typewriter, an adding machine, heat radiator, and chairs. In this little space are sometimes three or four persons at clerical work or proofreading, so if one wishes to cross the room he must edge around as best he can to get through.

The manager's office, of nearly the same size, is similarly crowded with furniture and working equipment. In the next two rooms the visitors found two linotype machines, two job presses, a large cutter, a folding machine, the large cylinder press, and the stapler—eight machines in all and some of them so close together that no one can go between them. Then almost every square yard of space is filled with tables, cases for type, and other apparatus, while quantities of stock for use in printing have to be stored here and there as a little space can be found for them.

Before these rooms were completely inspected the visitors began to say, "Indeed, you do need more room." But the visit was not over until other places in connection with our work were seen. Down in the cellar, from which four drayloads of literature and publication files had just been re-

moved to a fireproof building, the visitors found quantities of paper for printing stored—sometimes to its damage; and two doors up the street in a vacant storeroom they were shown where RECORDER stock was stacked away for use; then up on the fourth floor of another part of the building they saw the storage place for bound volumes of all our publications and the office of the corresponding secretary of the two societies; then across the road they visited the editor's office, which is his own home made into a workshop where he, with the help of his wife, does the work for the SABBATH RECORDER. Then around the Babcock Building to Front Street the visitors were taken and up to the third floor to see the most important office belonging to our work—that of the Memorial Board. From here the autos took them some five blocks away to a fireproof building where had recently been stored some half-dozen drayloads of literature and files of publications. By the time this trip of inspection was done, dinner was ready at the church and all returned for the noonday meal.

It must not be forgotten that the valuable collection of the Historical Society is stored in safety vaults at Newark, some eighteen miles away. But the friends did not have to visit these to convince them that there is real need for a denominational building just as soon as it can be secured, in which to do our work and house our various interests. This was a forenoon well spent.

**Dinner Hour At the Council** When the guests returned to the church they found tables set in the Sabbath-school room for about seventy people. The ladies of the church had made ample provision for all. The tables, arranged to form a hollow square, made the room look very much like a banquet hall, and the church people came in to enjoy the social hour around these. It was certainly a most enjoyable occasion. It would be well if more such gatherings could be had by our widely scattered people. Thus we could come to know each other better, and the way would be made easier for everybody to unite in works common to the welfare of all.

**The Real Conference** At 2 o'clock in the afternoon the meeting was called to order in the main audience room of the church; and after a sea-

son of prayers in which four men led the people in imploring divine help and guidance, President Corliss F. Randolph explained the object of the meeting, and for four full hours the delegates from the churches exchanged views in friendly and free discussion of the question of a denominational building. A most cordial Christian spirit prevailed throughout. There was no dissenting voice as to the real and pressing need of the new building, and everybody wished we could have one soon. The only question causing hesitation was as to whether we ought to go forward during the war and while our colleges are pleading for help, or wait for more favorable times. Miss Mildred Greene made excellent stenographic reports of the speeches, and we shall give our readers the substance of what was said upon the building question. We feel that this meeting was a step in the right direction. Such councils tend to unify the spirit of our people and to educate the denominational mind as to real conditions and how best to meet them. We hope other meetings of this kind will be held in different sections of our denomination at no distant day.

Following these editorials we give some expressions of members of the Building Committee, offered as each member was called upon by the president.

**Reassurances** From about sixty letters received by Secretary Shaw upon the new building proposition we gather the information that, while the writers admit the real need of such a building, as a rule they feel that the time is inopportune, and some of the writers protest against the incurring of any debt for such a work.

As to this matter let every one be assured that no member of the Tract Board will consent to any move for a building that will call for a debt. If this building can not be paid for when completed, it will never be built by the present board. The members feel also that if this movement is to hinder our people from loaning their money to the government or contributing toward war expenses they, to a man, would say, "Stop right here and say no more about it." If we are loyal to our country we will give it first place and invest all we can in Liberty bonds. Then if we are loyal to our denominational enterprises I see no reason



why we could not give these bonds to the schools or to the boards for much needed improvements. This would comply with the requirements suggested by many, to help country first, and the Liberty bonds would be as good as cash to the boards if, with them, we desire to give the denomination a second place in our benevolences.

Please don't forget that the only object in calling the council was to secure the opinion of the people. The board could not think of pushing the building matter until our people are with it, and we hope the time is not far off when they will be.

### DISCUSSION OF THE QUESTION OF A DENOMINATIONAL BUILDING

NOVEMBER 11, 1917

Prayer offered by Dr. Main, Dr. Clark, Rev. A. G. Crofoot, Rev. W. D. Burdick.

Dr. Corliss F. Randolph, President of the Tract Society:

I do not need to tell you that we are highly gratified to have so many of our friends with us today. The special order of the day has been upon our hearts and the burden of our prayers for the past month particularly. The chairman of the committee and the corresponding secretary sent out a circular letter to all the churches and to a large number of individuals throughout the denomination.

The Tract Board presents to those here this afternoon the question which they presented for consideration at the General Conference, the question of a denominational building, sometimes called a denominational "home". A misapprehension has arisen among our people that this is simply another name for a publishing house. Those who have read the report to the committee carefully, and the editorial comments upon it in the RECORDER, do not need to be told that this is a misapprehension. The board does need larger and more commodious quarters for the publishing house. Those of you who visited it this morning could not help but see that from the entrance at the front door to the farthest corner, we are sadly cramped. Four vanloads of material have been removed from the cellar, and still practically all the space is filled. As the business manager has laid in stock for the RECORDER, he has had to put it in a room adjoining the office, which part of you saw this morning. In the office of the cor-

responding secretary of the Tract Society and Missionary Society, you saw stored the bound volumes of the RECORDER and other publications. The office of the treasurer of the Tract Board is in his own private office, and was not viewed this morning for the reason that it was torn up for repairs and not accessible.

This is something of the problem that comes to you. The board feels that the time has come when the publishing house as such should have more commodious quarters, that would accommodate not only the mechanical side of the work, but give commodious quarters for the business manager and editor; also that we should have a suitable place for the office of the corresponding secretary of the Tract and Missionary societies, that there should be suitable offices for the Memorial Board, and that the newly organized Historical Society should have a suitable place for its meetings and the safe-keeping of its library and museum. At present, its collection of material exhibited at Conference is cared for by the New Jersey Historical Society, in Newark, that has cordially and kindly offered us storage. It does seem to us that for reasons of a purely practical nature the time has come when we should consider very carefully the question of putting these activities in suitable quarters, and it is that question which we bring to you today. Aside from this, there is this, which today is a very sad recollection, that as we celebrate the 300th anniversary of our organization as English-speaking Seventh Day Baptists, we do not have a single tangible asset that we can point to in this country that belongs to the denomination without what we might call charity. Our young people we have been trying for generations to tie to us. It seems to me that one reason that we have not been more successful is that, as they have looked out upon our future and seen that we ourselves have not had confidence in our future enough to build more permanently, they have, consciously or unconsciously, felt that it is a hopeless cause. There is nothing that we can do which will impress not only ourselves but our children with the faith that is within us, with the cause for which we stand, more than to do something of the kind we have presented to you.

The first thing to be decided, in our judg-

ment, is whether such a building is desirable; in the second place, its location. If, after your consideration, it seems wise to put that building somewhere other than Plainfield, you will find that the Plainfield friends will support it most cordially. It does mean, however, that the Tract Board will ultimately have to be moved to such a building. That was the basis of removal of the publishing house some twenty years ago, more or less.

Thinking that perhaps you would like to know some different phases of the way the board itself feels about this, and our earnestness, it seemed to me desirable to ask members of the committee to tell you, themselves. I am asking the chairman, Mr. Frank J. Hubbard, to lead the discussion.

Mr. F. J. Hubbard, Treasurer of the Tract Society:

It does not seem to me that I can add in thought to what the president has said, as he has covered in outline the situation. My earliest recollection goes back not beyond the time when the Tract Board has been in Plainfield, and I remember, long before I was connected with it, that some of the men who have gone before (my father is the only one left of that group) took up actively the thought of constructing a publishing house of our own, and that they looked particularly at one building with that in mind. The thought then was a publishing house, pure and simple. It was realized even then that we need to have a building of our own, that the present quarters were not then ample for our work, and so they had in mind a building,—a place of our own or the remodeling of a building for our uses. But that was given up and the matter dropped from that day until about a year ago, and it is quite probable, in my own mind, that that will be the fate of this campaign if we drop it now,—that it will drop not for a year or two, but for a generation.

The physical needs of the Tract Society we do not need to go into. Any one who went the rounds this morning realizes the conditions,—that we need more room, that we ought to centralize interests, and that we ought to have a place for our library, for our old books that are now stored over in the warehouse. They are not only stored there, they are buried there, for they are inaccessible. The question is larger than a

mere building or publishing house, a place to house our treasures. The question is one of unifying our people in a common cause and in a centralized way. Not that I feel we ought to make this building a headquarters for everything, but I do feel that such a building would radiate an influence throughout the denomination that we could not get in any other way. The moral effect of a permanent building would be beyond anything that we can estimate in dollars and cents in its effect on our young people, and the older people too.

The problem at this time, if we face the thought uppermost in all of our minds, is not whether we ought to do it, but whether we *can* do it. The thought that has come to us from various parts of the country has been in a great many instances, that it would be a fine thing to do but that we ought not to do it during the period of war; that we ought not to hamper the Government by putting this amount into the building and taking away from war channels necessary labor and materials to put into it. If everything were to stop for the period of war, it would be impossible to finance the war. I am not advocating the building of a fine residence for our own personal uses, but the building of something that will be a distinct national asset. Further than that, the thought that I have in mind is that the resources of this country are going to be drained in a manner we have never dreamed of, to finance this war. The \$35,000,000 campaign for the Y. M. C. A., the \$100,000,000 campaign for the Red Cross, and the \$3,000,000,000 or \$4,000,000,000 campaign for Liberty Bonds are going to be repeated so often that they will come to be second nature, and we will find, the same as every other nation, that money will come easier and easier as the campaigns become more frequent. There is money in this country that has never been considered for such purposes, that will be considered before we get through. We will be so absolutely "broke" after the war, that there will not be any building of this character. It is not a question of whether we shall do it now, but whether we will do it now or let it go for the next generation or two, because the next few years will sap our financial strength to the point where we could not if we would.

It has been suggested that we might con-

duct a campaign and raise money and put it aside until after the war. I have no quarrel with that, if it seems wise. You have got to give your money for your own self-protection, and money that is given in this way is just as much a matter of self-protection as if given to the Government, because it will give moral uplift to our people that will make other money given to the Government just as much easier.

The only thing that we need in order to raise this money is to get together wholeheartedly on the proposition that we need this thing for our moral uplift, for our common good, to draw ourselves together and bind ourselves together as never before. One month ago today, at the Tract Board meeting, it was suggested that we offer life memberships to our people and invest the money in Liberty Bonds; and candidly, while I offered the resolution, I did not suppose we would find more than three or four that it would appeal to. We have \$700 from that appeal, from all parts of the denomination, and a good many other letters saying that they had already subscribed but would have been glad to do this if they had known it. It appealed to the people. Now if we can raise \$700 in a little less than ten days on a thing of that kind, it showed me that there is money in our denomination somewhere if we can appeal to the hearts of the people enough to get it. That is the thing we have got to do. On the other hand, there is no more use in going after this thing or trying to make it possible until we have brought the people to the point where they want to give, than it would have been to try to raise \$3,000,000 Liberty Loans three years ago. We must prepare our people for it, make them see the necessity of it. That is why we asked for this conference today,—not that you might sit at home in Alfred, Milton, Salem or Westerly and write us a letter of fatherly advice. We did not want it. We wanted you to come here (and we thank you for coming) and talk this thing over in a spirit of brotherly love, getting together and thrashing out the advisability or inadvisability of doing it. It is only by making the people see and realize that this is going to do more for Seventh Day Baptists, as such, that we can make this building possible, and I believe that, once they see it, they will produce the money to build it.

Now this building will mean an average of \$6 or \$7 for every Seventh Day Baptist church member. That will produce \$50,000 in round numbers, and there are people sitting before me who have had untold experiences in raising money in our denomination who know how impossible it will be to raise \$6 or \$7 per capita. It would not be impossible to get \$10 if we can make people see it. Ten dollars apiece is not so much when we consider that there are people who are able to give \$100 or \$1,000 which helps up on the general average a whole lot, and there is not a man among us but can give \$10. The Boy Scouts are starting a campaign to raise \$10 apiece. I do not believe there will be a particle of difficulty in getting that money together.

The cost of building at present is one of the reasons why we should go ahead, also. Building is high, it has not been higher in my recollection, and I do not believe it has ever been higher than now. On the other hand, it will be years before it is lower,—not through the period of the war nor for some years after its close, and when it is there will be such a panic of conditions in this country that there will be no such thing as finding anybody with money. The cost of building depends on the cost of labor, and as the cost of labor goes up, the cost of materials goes up. How it will ever readjust itself is a problem. At any rate, the delay in this building until costs are lower will mean such delay as to put this thing into the background, into the realm of an old story, and will relegate it to that land of things that have been forgotten. So I bid for it on that score.

First, then, I feel that we should have a vision of a greater Seventh Day Baptist Denomination, that we should have a vision of what this may mean for us denominationally, and with that vision in our hearts, go out and work to make this thing possible.

Dr. Theodore L. Gardiner, Editor of the SABBATH RECORDER, the man who really started the present movement:

There is no need of my saying here what I said in the RECORDER of October 22, and at other times, for I assume that you have read all these, and since your visit to the publishing house today I need not mention the fact that we sorely need the proposed new building. You all recognize the need

so far as our material equipment is concerned. But I would like to emphasize our great need of which you did not see tangible evidences this morning. I am confident that just as soon as we can make our people realize all the needs there will be no lack of interest, and a building of which we may be proud will be provided.

For 250 years Seventh Day Baptists have had a church life in America. Ninety-seven years ago we began denominational publications; in June, 1844, 73 years ago, the SABBATH RECORDER was started under the management of the Seventh Day Baptist Publishing Society. In 1872, 45 years ago, this paper was purchased by the denomination. For 23 years it was published in Alfred in a small building furnished free by the Alfred people, and now for 22 years it has been published in Plainfield. During all these years we have had no publishing house we could call our own, but have depended upon rented rooms or on rooms freely given for our use. When we think of another Sabbath-keeping denomination that has existed only about one-fifth as long as we have and now has several successful publishing houses of its own while we have none, I do not see how any loyal Seventh Day Baptist, who cares a thing for the faith of his fathers can look carefully at our record and then at the existing conditions as you saw them this morning, without hanging his head in shame!

We do need this building for the proper housing of our presses, for suitable rooms and offices in which to do our Master's work, and for safe storage of our treasures; but we need it more than all to arouse a sense of self-respect, a healthy denominational pride, and to stir us to greater unity of effort as a people. We need a building that will compare favorably with the buildings of other peoples, to which we can point our young people as a real and tangible evidence of our faith in the things for which we stand.

Mr. Jesse G. Burdick:

I have been quite deeply interested in this matter for the past year, and have been on the committee and had something to do with preparing the work. My thought runs along these lines: If you go into any Seventh Day Baptist community, you will find that the Seventh Day Baptist homes of that

community compare very favorably with the homes of other people; also, their churches anywhere will compare very favorably with the churches of other denominations in that community. You come into their business centers, and you will find that the business houses of Seventh Day Baptists compare very favorably with those of other people. Go into their school-houses and college buildings, and they compare very favorably with other towns where there are buildings of like character. But when you come to the matter of a denominational home, the Seventh Day Baptists seemingly have lain down on the job. I am sure that if you will take our publishing house and place it in any community where there is an interest of that character, it will not compare at all favorably with the other concerns of that kind. Our people generally conduct their business affairs along lines of sound business principles, and I do not believe you will find any enterprise in our denomination that has its interests so scattered and carried on under such a handicap as the Tract Society in this place.

As has been stated before, the cost of material, at present, may make it an inopportune time. I believe, myself, that the time is a good ways off when building material will be any cheaper than at present. It does not seem to me that this is such a very hard job if we only get at it unitedly. If I am rightly informed, the three schools have raised \$150,000 in the last three years, nearly three times as much as we are asking for.

Mr. William C. Hubbard:

My name was placed on this committee against my better judgment, some months ago. I remember making a first suggestive drawing of the building,—a ground plan, trying to take in the various needs, and I remember that I had in mind, as my first conception, that it should be a beautiful building, indicative of the love of the people; that the entrance should be imposing and classic, not a lavish expenditure of money but something more than a public building to house our interests; and after they had plan after plan drawn and discussed and finally settled tentatively on the plans which you have seen published in the RECORDER, I thought that we had something to talk to, something that would house the



interests of the publishing department of our denomination, some place that would adequately care for the Historical Society, that newest organization of our denominational interests, that would give the secretary a room other than this church, and an office for the Memorial Board so that it should not be dependent upon hired offices or loaned offices. The fact that we have in Plainfield not been put to much expense is simply that much saved to the denomination. I do not believe that any one who has donated his services or home or office has felt that he had been doing other than what was his privilege, that it has not been charity in any sense so far as the donors are concerned.

There is one point about this matter of building which I see a little differently, I think, from other members of the committee or some other friends with whom I have talked,—that is, that we do not need a building so much as we need something else which, when we have it and if we have it, will smooth out the question of denominational matters for us as societies and churches and schools and colleges and individuals,—that is, a higher spiritual conception of what it is to be a Seventh Day Baptist, more of the purpose to stand firm and together, to be united upon problems that confront us as a denomination, and in the world. In my opinion, if we once solve that problem, the question of building here or there, the question of our missionary interests and publishing interests and colleges, and things of that kind, will be settled by the people gladly and without even calling a conference such as this.

We need the building somewhere. Personally, I am not at all strong to have it come to Plainfield. I am simply willing to have it go where it is best that it should go, but I do feel that we have a greater problem before us than the settling and location of a building, or the cost of the building and the raising of money therefor, and I trust that if any one else feels that way, he will say so. If we all feel that there is no problem, I will hold up both hands and do my best to put it across at the present time. I think that if we come together as a denomination entirely harmonious in this matter, the question of \$50,000 is a very simple matter.

Rev. Edwin Shaw, Corresponding Secretary:

I think there is no need of my saying anything. It is very evident that our president of the board and the treasurer and editor, at least, and myself have been over this matter again and again, and what they say I would say. There is no need for me to repeat. If it were in my power to emphasize it, I would be very glad to do so. I am very glad of what Brother Will Hubbard just said about the problem of the denomination, and it is because I see in this proposition—it is because I see in this idea of having a denominational building a means of bringing about what we want in the way of unity and of harmony in all our work—it is because of this that I am in favor of this building.

I am a Seventh Day Baptist before I am a member of the Plainfield church even, or of any other of our organizations. The Seventh Day Baptist Denomination is the chief purpose that I have in mind. It is because I believe that the Seventh Day Baptist Denomination represents the best in spiritual ideals, purposes, and principles of any cause I know of in the world in bringing the gospel of Jesus Christ to the world, that I am a Seventh Day Baptist. I suppose you may think it is because I am secretary of the two boards that I am that way, but I think it is because I was that way first that I am secretary of the boards. I am a denominational man through and through, a Seventh Day Baptist, and I am for this proposition of a building not because it is to be a publishing house, especially, but because it is to represent the Seventh Day Baptist Denomination. I believe in my heart that if we as a people can unite wholeheartedly upon this matter of having a denominational building we can call our own, it will make our churches have more power, our young people more loyalty to us, so that our schools and churches and all interests will grow in numbers and power and in larger support in a financial way. I believe, as a Seventh Day Baptist Denomination we can not expend \$50,000 in a more efficient way for our other interests than to put it into a denominational building. When it comes to the matter of material advantages, that has been shown to you. As to when it can be built and how money can be raised, that is not for me to say.

The thing I have in mind here is that it will be something that will bring about the glad time when our people unite in a common cause; that, as Brother Hubbard says, we need a common interest, something that our young people can tie themselves to, be loyal to, work for.

Mr. C. W. Spicer:

I have just come from seeing the delegates from the Waterford Church off on the train, and they wished me to say that they are behind the movement, but think that funds or pledges should be in sight before any definite obligation is incurred.

I am interested in this proposition in all of the ways that have been discussed, Secretary Shaw's in particular; but from the personal point of view, or rather the point of view that appealed to me at first, that first set me thinking along this line, I am probably interested because I am on the Supervisory Committee of the publishing house and have business interests in machinery, so that I see that part of the building which will be a factory and see the great advantage which will accrue to better facilities than we now have. It is not necessary for me to mention the crowded conditions that we have down there. A portion of the building constituting the shop could be laid out in a way that would enable much more efficient work. It may be interesting to those who have not thought and do not know, that we are getting a local reputation for work down there second to none. It was only week before last, I believe, that the biggest printing office in town gave a job up as too difficult for their equipment and sent it over to us and we were able to get out a satisfactory job. We are doing a lot of work for New York houses of a high class, work that while it was originally taken under a competitive proposition they are now sending, in orders running to thousands of dollars, telling us to go ahead with it, knowing that we will make a fair charge. Aside from the denominational interests, this is perhaps the only factor that can help us support a new building from a financial point of view.

Business Manager, Mr. Burch:

I did not know until a few minutes ago that the president was going to need any information from me.

In looking over the reports of the pub-

lishing house in years gone by, I found that about ten years ago the present method of charging denomination or Tract Society for their printing was put into existence; before that the Tract Society had done all the financing without a business basis, and under N. O. Moore the work for the Tract Society was done at cost, and denominational printing was done at a profit of 10 per cent. A year and a half ago, when I came here, the Supervisory Committee instructed me that all denominational work was to be done at cost, making a difference in receipts and profits and in charge to the denomination.

Ten years ago, the volume of business of the publishing house was about \$15,000 per year, in the same quarters, with practically the same help as at the present time; while last year the volume of business going through the publishing house was \$25,600. Of that, \$12,000 was denominational printing, making the commercial business about \$13,000, almost equal to the whole volume of business ten years ago. The increase last year was \$2,500 over the previous year, which left denominational printing increase of some \$700. The months of July and August are dull months. This year, for the four summer months, the total amount of business was \$4,913, an increase over last year of \$1,368, in what we generally consider dull months.

The chairman of the Supervisory Committee asked me to find out two or three of the out-of-town customers.

A Newark concern has given us business worth \$2,709.

A New York publisher, since April, 1916, has given us \$1,717.

A Hoboken publishing house, over \$1,000 in a year.

The question of storage and stock room, etc., is where we are up against it more than anywhere else. If we had stock room, we would probably have room to take care of a great deal of work which is now cumbersome and in our way. Stock for the various publications comes in odd sizes and can be bought only in 5000-pound lots, so we have to have a storage room for it. The past year, RECORDER stock has been stored in the vacant store this side of the publishing house because the cellar is not suitable, it is too damp.

One feature that Dr. Gardiner brought

out was that as a publishing house it is 97 years, or almost a century, since the business was started. It seems to me that it would be a fine object for which to work, to celebrate the centennial of the movement by getting into a building of our own.

### HOW YOU CAN HELP THE FOUKE SCHOOL

The Fouke School building has been destroyed and must be rebuilt. Conditions here at Fouke demand a new building at once. We have found temporary accommodations for the school and our work has not stopped, but we need to get into the new building as soon as possible. The people here in Fouke have responded to the call for money and we already have enough in sight to warrant putting up a substantial brick building, but the schoolhouse must be equipped with seats, blackboards, maps and other things necessary for an up-to-date school. And please understand that the Fouke School is an up-to-date school. We are giving exactly the same courses and doing exactly the same work that the schools of the north and east are doing. Our graduates are making good wherever they go. To equip the new building will require several hundred dollars.

It is not our purpose to burden the people of our denomination at a time when the war is making such urgent demands for our money but we would suggest that you take a special Thanksgiving offering for our school on the Sabbath Day following Thanksgiving. If each person in our denomination would give a little at that time it would be a big help to us. Then of course we will be glad for donations from societies and individuals who wish to help in a worthy cause. Our high school is the only high school in this part of the country and at present we have the only school of any kind in a town where there are over two hundred children of school age. It will be many years before there will be a suitable public school of all grades here at Fouke. If we do not continue our school dozens of young people will grow up in ignorance. We can not afford to let this opportunity for doing good pass by.

There are other ways also in which you can help the Fouke School. When the building burned, our library was burned with it. I would suggest that as a means

of replacing this we ask each community to make up a box of good clean second-hand books. Perhaps each family in a community could donate one book. We do not care for textbooks unless they can be used as reference books, because we have already ordered enough to meet our needs. The following books will be gratefully accepted: Reference books for Ancient, Medieval, Modern and United States History; books of science, especially on Biology, Zoology, Physiology and Physics; modern books in Domestic Science; books of poems, works of fiction by standard authors such as Dickens, Cooper, Scott, Shakespeare, etc.; modern novels suitable for young people, by such authors as Churchill, Lyall, Connor, Henty, White, Dixon, etc.; children's books including Nature Study, History, Geography and story books.

If any one would like further information as to our needs I will be glad to supply it.

Pray for the work at Fouke.

Yours in Christian Service,

FRED I. BABCOCK,

*Principal of Fouke School.*

"A young girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her lips, and pressed them to her heart and fell asleep. The train reached its destination. The father came in from the smoking car. At the sight of his little one lying peacefully with her head against the stranger and the roses in her hand, he said, with a voice full of feeling: 'I'm not a prayin' man, but the Lord's blessing rest on you for your kindness to my motherless barin.' The child roused as she was taken in her father's arms and said: 'I've been in heaven, Pa; I've got some roses.' There was a mist in other eyes than the father's, and more than one heard a divine voice saying: 'Inasmuch as ye have done it unto the least of one of these, ye have done it unto me.'"

"You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes."

## WOMAN'S WORK

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

### TEMPERANCE AND MISSIONS\*

Paper read at Woman's Hour of Northwestern Association

#### DEADLY EFFECT OF LIQUOR ON PAGAN PEOPLE

Intemperance is one of the great problems of the mission field. Intoxicants act more quickly and more acutely on the primitive brain and, having less restraint, produce most disastrous results. Hon. Seaborn Wright, the great Georgian leader, says that "four fifths of the Negroes' crimes come from this infernal source. Liquor is behind nine tenths of the race conflicts of the Southern States. The Negro brute is the product of the white man's gambling hells, low dives and saloons." Whiskey inflames the brain-centers and inhibitory forces of nature are destroyed. Add to this the heat of the tropics and you have a combination that is most disastrous.

Among primitive races alcoholic beverages of more or less alcoholic strength have obtained as far back as record can be found. Some of these were introduced by early Spanish and Portuguese navigators and settlers, but most of them were comparatively harmless compared with the wild fire sent now from more cunning and higher advanced civilization. As the veneer of civilization comes gradually to these primitive peoples, liquor, the usual preponderating commodity, doctored with appetite-creating chemicals, debases and devilizes the already depraved native, making him insolent, exaggerating his self-conceit, and leading to disturbances where his real or imaginary grievance exists.

#### MISSIONARIES AND RUM SENT ON THE SAME SHIP

Dr. Royal Dye says that not only frequently, but almost invariably, the ship that bears one or two heralds of a better life bears also thousands of gallons of rum to damn and debase. The *S. S. Lagos*, on which we sailed first to Africa, was thus

\*The following notes have been compiled from material gathered at one of our Sanitarium Missionary Conferences. Elsi L. Tenney.

laden. It stopped at old Calabar, Niger Coast Protectorate, and for three days we had the incessant rattle of the chains through the blocks and the noise of the donkey engines day and night hauling the cargo up from the hold and loading it into the surfboats alongside for the trading houses' stock. The English Government Blue Book for that year in its published report gave the total of 1,850,000 gallons of intoxicants for that one province alone. At Angola, the Portuguese Province of Africa, you can not get a workman today save you pay him one-half his wages in rum and sign the contract before a European judge. While a recent report gives 30,000,000 gallons as the import total of strong drink shipped from Christian Europe and America in a year, the whole west coast of Africa is one frightful, debauched rum shop. Shall we call this civilization's contribution to the uplift of the black man?

It is a combination hard for the untutored heathen mind to understand—this of Boston rum and religion coming on the same ship. One American traveler coming to a great interior tribe met the chief, who was told that the visitor was from America. "Oh," said the chief, "Melican man, eh! Melican lum plenty good. You got Melican lum?" This was all he knew of America, for no missionary had yet been sent there. This constitutes the shame of it all. New England culture, shipped in cases and casks from Boston, precedes the missionaries by sometimes ten years, and more than doubles his task. We are grateful to King Leopold, frightful though his administration was, in that he refused the importation of liquor as far as he was able in the Congo Free State.

To the native of Africa there are two great forces threatening his old life,—Islam or Arab influence advancing with a sword in one hand and the Koran in the other—as it appears to us; Christianity or European and American influence advancing with paper treaties in the case of gin in one hand and the Bible in the other—as it appears to the native mind. We can not quarrel with the comparison, it is shamefully true. A native chief, Molique, appeals in this fashion: "Barasa (rum or gin) has ruined our country; it has made our people mad. We beg you to help us,



to beg your chiefs to prevent this. For God's sake you must help us in this matter." Another African prince said: "If we had not advanced as high in civilization as others, neither had we fallen so low until this fatal liquor was forced upon us by commerce. If the present policy continues, we can not fight as men should against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressor, but our blood will be upon their heads and will cry to heaven for vengeance."

#### LIQUOR A STUMBLING-BLOCK TO NATIVES

In India the missionaries declare that frequently the answer is given to them by its cultured philosophers: "Why should we accept Christianity? It is from Christian nations that liquor has been brought to debauch our people who never before were drunkards." India is fast being deluged with liquor.

In China there has been a great struggle for freedom from opium for a hundred years. There was recently a great moral and social victory. The public opium den has been abolished. The importation of Indian opium was reduced in five years from \$200,000,000 worth to less than \$2,000,000. Now The Hague Tribunal forever abolishes the importation of opium into China. Now America, to whom she has turned as her friend in this her day of transition, is flooding her with American liquor and cigarettes. The great American-British Tobacco Firm alone is covering that land with its emissaries and creating a demand for its substitute for the dread opium habit. One factory in Shanghai turns out a million cigarettes a day, and the Chinese are helpless to protect themselves, for the United States and British governments with their consular service are there to advance commerce, while the missionaries who should go to China's help with the element of a permanent civilization are not forthcoming. When will the church arise? When will the ambassadors of Christ be as many and as well equipped as these emissaries of depravity and debauch?

In the Philippines, Arthur J. Brown says: "The conditions are lamentable. The native liquors were used, but never as are those brought with the American flag." When the soldiers of the United States

came and brought with them liberty and a wonderful social and political Utopia, establishing an ideal of Western civilization and the American public school system, with a great government university at its head, there came also that enigma, the American saloon. The islanders are being debauched at the very time when civilization and uplift seem to be within their grasp. Be it said to our shame that the very soldiers who came to free them were frequently to be seen in a besotten condition, drunk at the government canteen.

You, as a church at home, must take an active part in the stamping out of the liquor traffic. Let us push a great and aggressive campaign of education along this line. It is one of the great problems of the mission field; and the workers there feel that the church at home should stop its exportation to the helpless millions of heathenism.

#### THE MISSIONARIES ARE DOING THEIR BEST

The missionaries are trying with all the force at their command to solve this problem. Societies for total abstinence are organized. Lessons on hygiene and physiology are taught. Reclamation and rescue work is being constantly done. In Bolenge we taught them the manufacture of molasses from their sugar cane, and created a market so that they could get good prices for it, thus making it more profitable than to make native rum. Sugar-cane rum is hard to find near us today. Bolenge itself is a Christian town now. Its church numbers fifteen hundred. Its influence reaches nearly one hundred miles on all sides, but oh, the great, vast areas yet of darkness and debauch beyond, and how sadly few the workers!

Alone, at Monieka, are Dr. and Mrs. Jaggard. For a year the Smiths stood heroically alone at Lotumbe, with none to help in their great path; while at Longo, "Big Ray Eldred" and his noble wife worked their last time alone, hoping the church at home would hasten reinforcements quickly. A year passed, and still no one to help. Mrs. Eldred took sick. Her brave husband nursed her night and day, but there was no doctor. He sent posthaste to Dr. Jaggard, 125 miles away, who came at all possible speed on the good ship *Oregon*, but too late! Brother Eldred closed his dear wife's eyes in her last sleep, and dressed her in her last

robes alone and laid her to rest. Though the society cabled him to join another station, he would not desert his post. He felt it would greatly hazard the work. Alone in the morning he arose to face the day's task and ate his lonely meals, hoping the church would hasten workers to help him soon, but they never came. Oh, the pity they never came! The news now comes to us of his accidental drowning. Is it enough? Has the price been paid yet? Will not the church awaken now and hasten reinforcements to the scattered soldiers on the far-flung battle-line? Is your money worth more than our lives? No, I do not think you mean it that way. You must contribute your lives, your money to His service, as do the missionaries their lives, that the drink traffic may be stamped out here, and that none of the damning stuff may be sent from Christian nations to the lands benighted. More of your noblest sons and daughters must offer themselves for the service in the great perishing land of darkness and superstition. Our church must get on her knees and pray the Lord of the harvest to send forth workers into the harvest, and God-sent men shall go and teach and uplift and free until a knowledge of the Lord shall cover the earth as the waters cover the sea.

#### THE AMERICAN SALOON THE GREATEST CURSE

The American saloon is the greatest curse that has been introduced in the archipelago. The government report shows the importation of 1910 to be \$1,538,558.00 gold for liquor, while flour importation valued \$411,616.00 gold. The *Manila Times* says that people are, no doubt, wondering what on earth was done with so much flour. The proportion appears to be one of solid to four of liquids.

The native gasps when he sees the representatives of their ideas of civilization gulp down whole glasses of raw whiskey, which quickly results in stupidity, shattered health, and a furlough to America, if not death. Pathetic is this comment.

The natives, *exclusive* of those who have adopted *civilized* habits, *do not get drunk*. The commissions have now handled the problem very vigorously. They have reduced the native wine shops from 4,000 to 400 in Manila, and saloons from 224 to 48 selling spirituous liquors.

#### TEMPERANCE AND THE CHURCH

The drinking habit, so common in what are called Christian lands, has been aptly called by the heathen "Alcoholized Christianity." In contrast to the above I quote from the *Ceylon Morning Leader* an account of a great heathen demonstration in Ceylon.

This was called to protest against the increase of toddy shops which the British Government for purposes of revenue is imposing upon the island. The *Leader* regrets that among the nations there should be a strong suspicion of alliance between church and drink, the Christian church should be considered as apologizing for the spread of drinking and that it should be Hindu and Buddhist leaders who take the leading part in denouncing drink. The present demonstration took place at Mirigama, and was held under the auspices of the Hapitagam Temperance Union. Twenty thousand natives were present. As far as the eye could see, crowds in white garments swarmed everywhere and even the trees were filled with native boys and men. The placards bore such inscriptions as "Don't Touch The Evil Thing", "Unite to Fight the Enemy", "Drive the Devil Away", and were pasted on every door and tacked on every tree trunk. There were three processions in all. At the head of each came three large elephants followed by tom-tom beaters, devil-dancers, clowns, fiddlers and drummers, more elephants, a contingent of "native warriors", minstrels, masked dancers, elephants again, school children carrying banners, and the rear brought up by hundreds of village women dressed in their best. The elephants in all numbered over fifty. After the procession, came speaking and pictorial representations of the effects of drink; first a cocoanut palm mounted on a cart; next, the process of tapping; then a toddy shop, and on the next car a village fight such as follows the frequenting of a toddy shop; then a court of law with a prisoner on trial for murder, a convict cell, and finally an empty gallows awaiting the drink-impelled murderer.

How can we call a nation "heathen" which is capable of planning and executing such a program as that described above? Such a strong attitude against evil can have no other root than that to which we claim to give allegiance.

### MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. W. C. Daland on November 5, 1917.

Members present: Mrs. A. B. West, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. Nettie West, Mrs. L. M. Babcock, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson. Visitor: Mrs. E. D. Van Horn.

Mrs. West read Psalm 115 and Mrs. Whitford offered prayer.

Minutes of October 1 were read.

The Treasurer's report for October was read and adopted. Receipts, \$202.30. Disbursements, \$14.35. Mrs. Whitford read two letters received with funds.

The Corresponding Secretary reported and read letters from Mrs. Wells, Western Associational Secretary, from Mrs. Maxson, of Plainfield, N. J., and from C. H. Patton in the interest of the proposed great evangelistic campaign to be entered upon in China during the coming winter.

Mrs. Nettie West and Mrs. A. R. Crandall made a report of progress regarding a permanent place for the historical exhibit committed to the care of the Woman's Board. The report was accepted and the committee continued.

After the reading, correction and approval of the minutes the Board adjourned to meet with Mrs. A. R. Crandall in December.

DOLLIE B. MAXSON,  
*Recording Secretary.*

### TREES AND THEIR SPIRITS

DR. ROSA W. PALMBORG

In a dream, I was in southern Florida (where I never have been) and my host told me of a social gathering at which the guests were to be the entertainers and asked me to talk about "Beautiful Trees." Trees! what did I know about trees? Voices of men passing in the early morning awoke me, but my thoughts continued to run in the same channel. What *do* I know about them? Almost nothing technically, much in other ways, as a lover knows his love. Trees always seem to me to be feminine. What would the world be without them? Thank God, I have not been relegated to a treeless desert!

But why say "Beautiful Trees"? Are

there, then, trees that are not beautiful? Yes, I have seen them—trees injured by vandal hands or by insects and disease; the one makes me angry, the other makes me sad. Sometimes, too, I have seen the track of a cyclone or a tornado through a forest, with the poor, broken, ruined trees, and that makes me feel as I think I should if passing through some war-devastated region of Europe,—sad and utterly helpless. Why must it be so? If the trees had not resisted the blast—but such is their nature. Surely Christ's commands to patient endurance were, after all, for the preservation of body and spirit, as are all of God's commands, though some of them seem so hard to many people.

But back to my subject. So beautiful are trees, so almost human in their influence over us it is not strange that the ancient dwellers in forests peopled them with spirits.

From the days of childhood and youth, the vegetative days when the apple, peach, and the cherry trees of orchard and garden, the motherly trees, are our delight, up to maturer life when one does not live by bread alone, there are trees for every nature and every mood. But those motherly trees hold us still, and there is much of esthetic beauty in them. Could anything be more exquisite than an apple tree in bloom?

A dream of my younger days was to visit Switzerland with its beautiful works of art, produced by the greatest artist the world has ever known, Dame Nature. When that dream was realized upon a certain springtime, the charm of the mountains and lakes was enhanced by the sweet bloom of the apple tree and one memory is no dearer than the other.

How many times have I longed for them! A friend sent me some beautiful apples, straight from America, "God's country," as we are apt to call it, and I planted the seeds, thinking I would at least have some apple blossoms. Little trees came, one lasting several years, but even the wood was so sweet as to attract insects and borers, and in my garden and my heart is only the sad thought of what might have been.

From the apple to the pine is a far cry but so thought may fly. What is there really beautiful about a pine, except the thoughts it inspires? It is the Puritan, straight and upright, with no bending to the

will of this breeze and that. The strong winds may break off its branches, but still it stands, firm in its purpose, pointing to heaven, and forming wood for the coming uses of man, much the same in winter and summer weather, except for a little brighter, softer green, a little mellowing which even the sternest natures feel under sweet influences. But looked at from above, how beautiful the pines are! Once in that same springtime I walked on a hillside on the edge of the Black Forest. Above the path was the forest primeval, one of God's cathedrals, but below it had been cut away and a young generation was coming up; and looking down, there was beauty, such exquisite beauty that it almost produced pain, because there was no one with me to share it, and I couldn't carry it with me.

Evidently the greatest beauty of the pines and firs and spruces is for the birds and other spirits of the air. The soft new growth was a bright yellow, outlining the flat branches and edging them with a wonderful lacework, not to be rivaled by the finest work of man; and the soft yellow tufty branches of the pines made them look for all the world like Christmas trees with yellow candles. Perhaps it was from such a sight that the idea originated. So I think that, in the Puritans among men, perhaps it is only God above, and kindred natures, who can see their greatest beauty.

Another common tree for the common uses of man and beast is the willow. How different, but how dear!—the gentle, caressing, soft-handed woman among trees, bringing the first promise of spring, and among the last to lose its leaves. How we welcome the dear little "pussy willows" in the spring, and the cool shade and swish of its branches in the summer! It is such a *comfortable* tree.

Its pensive sister, the weeping willow, is beautiful, too, but seems most in its natural sphere when seen hanging over a tombstone, and out of place elsewhere.

The pepper tree of southern California seems to be another of its relatives, but that is more elegant, like the women in swishing silks and jewels, who inhabit the rich homes whose streets these trees beautify. The bright red berries set like rubies in the green of the trees it seems would inspire them to choose these gems for their *hair ornaments*.

Then there is the renowned oak, with its more sturdy masculine characteristics, though there are also many women like it. Strong, dependable, rugged, and sometimes rough, they branch out in every direction, directing and supporting the growth of weaker natures, affording help, nourishment and rest in the course of their lives, with their main purpose to grow in strength and beauty of spirit,—in the tree producing strength and beauty of wood, and in the man, the strong, beautiful character. Here in China we have no oaks and the characteristics of the oak are strangely lacking among the people. Is it possible that the same natural conditions are needed for both?

Trees, trees, trees come crowding to my mind. I never realized that there were so many kinds. Thanks to the friend in my dream, who set me thinking about them. The maples, with their beautiful foliage and their contribution to the sweetness of the world; the graceful elms and other trees of the homeland; the magnolia and other rich, shining evergreens, like the stately women of rare old families; the "Pride of China" found here, with its lilac blossoms in the spring and the graceful foliage coming after; the Mimosa, with the dainty flowers nestling in its soft waving hair, bending its head so graciously; the palm, the spiritual inhabitant of the desert, in loneliness living its pure life and refreshing the weary; the majestic tallow and camphor trees, luxurious in their growth and producing light, healing and wealth for the world, like great public benefactors; and all these bearing characteristics of mankind,—there seems to be no end to those I do know, and what, of those I am unfamiliar with! What a wonderful world of trees! Surely they are worthy of our love and care, and fit to be companions to men.

Nationality is a good thing to a certain extent, but universality is better. All that is best in great poets of all countries is not what is national in them, but what is universal. Their roots are in their native soil; but their branches wave in the unpatriotic air that speaks the same language to all men, and their leaves shine with the illimitable light that pervades all lands.—*Long-fellow.*



## YOUNG PEOPLE'S WORK

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

### SELF-CONTROL

PAUL S. BURDICK

Christian Endeavor Topic for December 1, 1917

#### DAILY READINGS

Sunday—Block sin (Rom. 6: 12)  
Monday—Control in food (Dan. 1: 8-21)  
Tuesday—In drink (Jer. 35: 1-11)  
Wednesday—In speech (1 Pet. 3: 8-13)  
Thursday—Meekness in control (2 Sam. 16: 5-14)  
Friday—Snubbing one's self (Matt. 16: 21-28)  
Sabbath Day—Topic, Self-control (1 Cor. 9: 24-27) (Consecration meeting)

#### BINDING THE GIANT

Each one of you has within himself a giant that must be bound. Sometimes this giant is described as the reserve fund of spiritual and mental and physical powers that each one possesses. If put to useful labor, this giant may make you become another Beethoven, or Raphael, or Martin Luther. But if bound by the shackles of sin, he will destroy both himself and you by his fruitless strivings after pleasure and self-satisfaction.

This giant is bound, not by one single cord, but with a thousand tiny threads, representing the thoughts and actions of our everyday life. Even as the Lilliputians bound the giant Gulliver with many little ropes, so that he could not move so much as a finger, so we are bound to the good or to the evil. The good actions, directed by self-control, might be likened rather to a harness, that binds our human nature to Christ, and makes us faithful in doing his work. Then sinful actions, impelled by self-indulgence, are like fetters that bind themselves to both, claiming that they can indulge in evil passions and pleasures occasionally, but still remain faithful to Christ. But in the end, the pull one way or the other will become too strong. "Ye can not serve God and mammon."

The author of Romans puts the matter clearly when he says (Rom. 6: 12), "Let not sin reign in your mortal bodies, that ye should obey the lusts thereof". Some one must be master there. Shall it be Christ or the devil? If we obey the lusts of our sinful natures, Christ can not abide

there, but if we practice self-control, by his help, he will come to us and take up his abode in our hearts.

Daniel and his friends give us an example of self-control in food and drink. The people of that day did not know so much about the body and the effect of certain foods and drinks upon it, but they had a little practical science about such things, and could see that the fair countenance and the superior wisdom of these young men came as a direct result of their abstemious habits.

Lack of control of self will show itself as soon in our speech as in any way. Peter had an interesting experience along this line. Impetuous as he was, he could not bear to hear Jesus speak of the trials that were soon to come upon him, and says, "Be it far from thee, Lord; these things shall never be unto thee". He did not stop to think that Jesus was speaking out of a full heart that *knew* what things were about to come upon him. Peter did not stop to think that his words might form a temptation to Christ, to shut his eyes to the future. So we commit many sins of speech because we "did not think". But Peter learned his lesson of guarding his tongue. In his epistle he can warn others against giving way, on the spur of the moment, and speaking rashly. "Not rendering reviling for reviling," he says, "but contrariwise, blessing" (1 Pet. 3: 8-13).

But David gives us one of the best examples of control of passions that we have. He was being reviled, accused wrongfully of having the blood of Saul on his hands. At the same time, he had force enough on his side to have punished the accuser. Most of us would have given way to passion in such a moment. We are apt to think that if we have right and might both on our side, we must use might to uphold the right. But not so, David. He knew that two wrongs would not make one right. So he commands his men not to harm Shimei, for, he says, it is a part of God's punishment upon him (2 Sam. 16: 5-14).

#### TO THINK ABOUT

What is your most besetting weakness? How should we go about it to control our sinful tendencies?

How shall we judge whether an enjoyment is harmful?

Welton, Iowa.

## A WAR PROGRAM FOR CHRISTIAN ENDEAVOR

DANIEL A. POLING

Citizenship Superintendent of the United Society of Christian Endeavor

The message of Christian Endeavor for war times is exactly the same message that Christian Endeavor has always had for the young people of the church. In the present crisis it places emphasis first of all upon vital Christian living, Christian testimony, and Christian service. It enlarges itself by accepting many peculiar tasks that armed conflict enjoins upon all patriotic citizens.

The citizenship department of the United Society submits the following recommendations to Christian Endeavor unions and societies:

1. Keep a careful record of all Christian Endeavorers enlisting. Do not lose track of a single one who enters national service. This applies not only to military and naval branches of the service but to the Red Cross as well, and to men and women. The responsibility that we will carry—we who remain at home—for holding "for Christ and the Church" our young men who go to the front will be very great. They should have regular communications from us, and we should see to it that they are supplied at once with Testaments.

The British Endeavorers have written *hundreds of thousands of personal* letters to the boys in France. Some of the known results from this correspondence are very inspiring.

It is interesting to note that in the province of Manitoba there has already been an average enlistment of *eight* Endeavorers from each society.

2. Christian Endeavorers who volunteer should accept at once responsibility for some definite religious service. The Endeavorers of the 1st Iowa Brigade on duty at Brownsville, Tex., formed a Christian Endeavor society which has done splendid work. For seven weeks they took charge of the evening Young Men's Christian Association services, which were attended by 650 men. They were instrumental in forming Christian Endeavor societies in two of the Brownsville churches, and these societies are now doing very effective work.

Canadian Endeavorers have done splendidly in forming prayer groups in the trenches. What an opportunity they have had to do personal work!

#### SUPPORT THE RED CROSS

3. Let every union in the country at once offer its organized support to the local unit of the Red Cross. We are needed for social-welfare work at home, and there will be demands for many of us for medical and nursing service, for motor-driving, and in the health and sanitary branches.

(a) The Sagamore (Mass.) union is now raising funds to purchase and equip a hospital ambulance.

(b) English Endeavorers have organized hundreds of knitting-clubs, and thousands of woolen garments have been turned over to the Red Cross by them.

(c) Juniors can make gift-boxes and bandages. Thousands of comfort-bags containing sewing-supplies, etc., should be supplied the army and navy.

(d) The Floating department of the British union supports a superintendent who visits all the training-ships, supplying the men with Testaments and other good reading-matter. This representative also distributes comfort-bags.

(e) Local societies not in unions should communicate with the nearest Red Cross headquarters, and learn just what they may do to be of the most service.

4. A few trained union leaders will find special opportunities to make their lives count in training-camps under the Young Men's Christian Association. Men desiring to invest their lives in this way should confer at once with the general secretary of the local Young Men's Christian Association.

*The United Society of Christian Endeavor, in the interests of efficiency and economy, will employ and co-operate with existing agencies rather than create new departments of its own.*

#### CHRISTIAN ENDEAVOR AND TRAINING CAMPS

5. Christian Endeavor unions near training-camps should make definite plans to reach the young soldiers.

(a) Religiously and

(b) Socially.

Bring the men into your prayer meetings without delay.

#### PROHIBITION A WAR MEASURE

6. Every citizenship superintendent should enter heartily the campaign to destroy the liquor traffic, as a war measure. Secure signatures to some such petition as this:

"In the interests of national preparedness,

efficiency, and public morals, I favor immediate national prohibition as a war measure."

The united temperance forces will have a complete plan of campaign for presentation almost immediately. Send the petitions, unless otherwise instructed, to the Christian Endeavor headquarters, 31 Mt. Vernon Street, Boston, Mass.

#### THE FOOD SUPPLY

7. Plant gardens. Help conserve and increase the food supply of the world by reclaiming vacant land in your city and town. Why not plant vegetables in every yard, front as well as back? Why not thus utilize church lawns? *An agricultural-college bulletin recently stated that old lawns would be greatly benefited by being ploughed under and planted to potatoes.* Half the world is hungry today. Our scientists tell us that two thirds of the world will be slowly starving in another twelve months if the war continues so long. We must help to feed the people, and the poor of our own cities are our first responsibility.

#### KEEP THE HOME FIRES BURNING

8. *Keep the home fires burning.* The church of God—and her young people must mightily help here—has a stupendous burden placed upon her. She carries the missionary obligation of the whole world, home and foreign. There will be a tendency to cut down all contributions for regular religious activities, but such retrenchment must not be allowed. Hold fast to first things in these trying times. Remember that the program of the Kingdom is not changed by war, and that our country is not worth dying for if she loses her own soul. Maintain and strengthen the home base by giving even more largely of yourselves and your money to the Bible school, the prayer meeting, the Christian Endeavor society, and every other department of organized religious activity.

#### THE SPIRIT OF OUR SERVICE

And finally, whether we go to the front under arms or serve in the relief or remain at home, our spirit must be the spirit of Him "whose we are and whom we serve." President Wilson's message is first of all a Christian document; the breath of hatred is not in it. Our consecration to the cause of civilization and the program of our country must be as clean of selfishness as the

words of our trusted leader. We will not forget that we are a movement for "Christ and the Church," nor will we forget that our brother Endeavorers in Germany suffer too. And as I heard a great-hearted Canadian pastor pray for them,—a pastor whose two brothers were at the front with the Canadian forces,—so we will pray for them.

Patriotism must be to us more than a shout, more than a brief frenzy of excitement. It must be what the President has defined it, "the spirit of service and of sacrifice." We must give our best, we must give our all, and this we will do, "trusting in the Lord Jesus Christ for strength."

#### LETTER FROM ONE OF THE "KING'S ARMY"

The following letter was received by Pastor Wing a few days ago. It was read at the church service Sabbath morning, November 3, and it was voted that it be sent to the RECORDER for publication.

Mr. Jones united with the Boulder Church in December, 1915, after having testified to his faith in Christ and to his belief that the Seventh Day is the Sabbath.

He is a minister, having at one time been a Unitarian, but seemed most sincere in his convictions as to the Sabbath. He was in Boulder only a few days but made many friends by his winning personality. After leaving, he corresponded frequently with Pastor Davis for some time, at least.

Some time ago he wrote friends here that he was in Canada and had enlisted in the King's army. This letter from England will probably be of considerable interest to the readers of the RECORDER.

The letter was opened by the censor and a full paragraph—nearly half a page—was erased.

The censored paragraph immediately followed the words, "A large number were theological students." CLERK.

*To the Pastor and Flock of the Seventh Day Baptist Church, Boulder, Colo., U. S. A.*  
FRIENDS IN CHRIST JESUS:

A long time has elapsed since I last saw you or heard from you. Military matters and journalism have kept me very busy but I have never forgotten the little church that received me so quickly and willingly into the fold.

I enlisted in Vancouver, B. C., Canada, on May 19, 1916, in the University Battalion, more as a writer than a soldier. However, I have been both. The whole will be told—if I live—after the war. But there is a big chance of my not living, as I have been in three air raids and am soon to leave for the trenches.

I have a greater interest in the church than may be supposed. I pledged twelve dollars to the church, which pledge has not been broken, nor will it be broken; for I will give banking interests for the amount which I pledged and have not, as yet, been able to meet.

When I left for England, I had my will made out to the church, so, in the event I am killed, or die in action, there is coming to the little church a library valued at one thousand and six hundred dollars, and three hundred dollars' worth of religious paintings, besides my money which is in the bank.

The Canadian Government holds back one half of our pay and places it in a bank. We can not draw it until we are discharged, but we can will it to any person or to any institution. We carry in our inside pocket a paybook which records our will.

The church will profit, for I really have no one else to turn the money to, that I really care to have it. I am poor, the church is poor. I love the church. My heart is with it and I want my money to be there.

I have to my credit seven young men and one young lady whom I have converted to the faith.

I visited Lieut.-Col. Richardson, pastor of the Mill Yard Seventh Day Baptist Church of London, England. I staid all night at his beautiful home. His three boys are officers in the army, one having his hand blown off while in action.

The papers in Glasgow, Scotland, Belfast, Ireland and London, England, printed several articles concerning my adventures and sermons preached at various churches while on a twelve-day leave of absence.

My battalion consisted of one thousand and twenty men, mostly students. Thirty-five were ordained preachers. A large number were theological students. (Censored here.)

I had a photograph taken with a Mr. Reed, a private, who was killed at the battle of Vimy Ridge. We are sending drafts

away from this camp nearly every day.

The curse of this war will rest upon the shoulders of those who caused it. My God! how men suffer! Some die with a prayer on their lips, others with a curse.

The sight of men sticking their bayonets into the heart, throat or stomach of each other is terrible to behold. The madness with which they do it, and their zeal too, cause one to shudder at the thought of war.

I am a trained soldier, having gone through the course of musketry, bombing, sniping, gas trenching and other things which are demanded of a soldier now before he is allowed to go to the front, regardless of whether he was there before or not. So many go back for the second or third time.

Well, as this is Sunday and I am to preach at a First Day Baptist church, and have not outlined my talk nor had my supper, I suppose I had better stop.

Hoping to hear from you and asking your prayers in return for my prayers for you,

I am your brother in Christ,

RALPH CURTIS JONES, 911880

Western Universities, 196 Draft, First Reserve. E Company, Canadian Forces, Seaford, England.

Oct. 7, 1917.

#### WEARING CHRIST'S YOKE JOYFULLY

BERTHA LIVERMORE

Paper read at Semi-annual Meeting, Alfred Station, October 6, 1917

Another way in which to bear Christ's yoke is "joyfully", and why should we attempt to bear it in any other way? Burdens must be borne, so why not as well be sunny as to be sad? Did you ever, as a child, have any hard task to perform and you decided to be cross and "grouchy"? Then was it more easily done? No, I am sure it was much easier to sing a merry little tune, and with a smile hurry and get it finished.

In Psalm 27 David gives many reasons for feeling joyful in the service of God, for he had such great faith in him. He said that he need fear no one, for God was his "help and salvation." Even when his enemies came just within reach of him to kill him, they failed, and even if a great army should rise up against him, he had faith to believe that God would save him;



for he was in the right. Is that not applicable today? I believe we must have faith in the All-Father, who has complete control over all men and nature, and he will surely cause right to be victorious in the end of this great world conflict.

It seems that this psalm fairly bubbles over with the joy and praise which filled David's heart, and in verse 8 he accepts God's invitation to seek and follow him, imploring God never to hide his face from him, but to teach him the right path in which to walk.

Perhaps it lightens our burden somewhat when we think of the partnership in which our burden is borne. May we not understand that we are asked to bear but half of a double yoke, the other half of which is borne by the Savior? Thus we gain strength and comfort by knowing that we are partners with Christ.

As I have been thinking upon this subject, the words of a song have passed through my mind over and over again:

"Failing in strength when opprest by my foes;  
Somebody knows;  
Waiting for some one to banish my woes;  
Somebody knows, 'Tis Jesus.  
Why should I fear when the care billows roll?  
Somebody knows;  
When the deep shadows sweep over my soul;  
Somebody knows, 'Tis Jesus."

When you are feeling especially blue or discouraged, do you ever try whistling a merry tune, or singing a comforting hymn, or "playing your heart out" on your piano or little old melodeon?

Try it—it often brings untold aid in the lifting of a heavy load, and makes it more "joyfully" borne.

"Build a little fence of trust around today,  
Fill the space with loving work and therein stay;  
Look not through the sheltering bars upon to-morrow,  
God will help thee bear what comes of joy or sorrow."

### STANDARDS FOR 1917-1919\*

(Concluded)

#### Union Standards, 1917-1919

"Excellent" Unions, those reaching a percentage of 80 and over.

"Superior" Unions, those reaching a percentage of 100 and over.

\*Union Standard Charts, Young People's and Intermediate Charts, and Junior Standard Charts may be obtained of the United Society of Christian Endeavor, Boston and Chicago.

1. **UNION ORGANIZATION**, 20% credit. Any four items to be selected, 5% each.

**Executive Committee or Congress.** Regular meetings, not fewer than three a year. Average attendance of seventy-five per cent of the officers, and, if you have the congress plan, of fifty per cent of the society presidents and other society representatives. [3%, to be counted at the end of four meetings.] At each meeting some definite work to be laid out for each month. [2%, to be counted at the end of four months.] 5%

**New Societies.** A definite effort to be made by the Union Lookout Committee to plant a Young People's society of Christian Endeavor, a Junior society, an Intermediate society, and a Senior society or Alumni Fellowship in every church where there is a chance of acceptance. This effort to include personal interviews with pastors, the use of United Society literature, and correspondence with United Society officers for the removal of misunderstandings. [3%, to be counted after each church has been approached.] The increase of the number of societies in the union by 10% a year. [2%, to be counted after one year's increase has been made.] 5%

**Written Reports.** Full annual reports to be received from all the societies by the union secretary. [2%, after the first meeting at which this is true.] Written reports to be rendered by all the union officers and committees at each executive committee or congress meeting. [3%, counted after three such meetings.] 5%

**Pastoral Counsellor.** The union to have a pastoral counsellor to represent the pastors on the Executive Committee. His advice to be obtained on all important matters. His aid to be gained in presenting the society to churches and pastors that have not yet adopted it. [Counted after the pastoral counsellor has accepted the post.] 5%

**Appointment of a United Society and Christian Endeavor World Representative.**

**Union Bulletin and Press Work.** A union bulletin to be printed, if only on a manifold, and sent to every society or to every Endeavorer in the union. Three times a year is suggested as the right frequency. The bulletins will give in bright, condensed form just the facts about the union work that every Endeavorer should know. [3%, counted with the second number.] A Union Press Committee to be formed, which will establish branches in each society, and will supply Christian Endeavor news regularly to the local papers, sending the most interesting and important news also to the denominational and Christian Endeavor papers. [2%, counted when the committee begins its work.] 5%

**Graded Christian Endeavor.** (Junior and Intermediate work, etc.) This work to be promoted by union superintendents, aided by strong committees. [3%, after superintendents and committees have been appointed.] Conferences of Junior and Intermediate workers to be held at least four times a year, and Junior and Intermediate rallies once a year. [2%, counted after two conferences and one rally, the other conferences being definitely planned.] Add similar work for Senior societies (Alumni Fellowships), if thought desirable. 5%

**Union Finances.** A union budget to be formed at the beginning of the year and definitely brought before the societies with a request for contributions. [1%, counted after the budget is presented.] A Finance Committee to be appointed. [1%.] Societies that do not send in their pledges to be visited personally by the treasurer or some member of the Finance Committee. [1%, counted after the first visit to all the societies.] Every society making some contribution to the union treasury. [2%, counted after each society has contributed once.] 5%

2. **UNION ACTIVITIES**, 20% credit. Any four items to be selected, 5% each.

**Efficiency Campaign.** An Efficiency Campaign Committee to be formed, to visit each society and explain the campaign, introducing the sets of Efficiency Tests, and setting the campaign on foot. [5%, counted when the committee is formed.] 5%

**Promotion of Literature.** The union to have a United Society Committee, to act as agents for the Christian Endeavor World and the many helpful books and pamphlets published by the United Society. This committee to visit the societies with samples, urge the use of these helps, and take orders, except when the society has such an agent. The committee also to promote the circulation of missionary and denominational periodicals and state and Christian Endeavor papers. [2% when the committee is appointed, 3% when it has visited all the societies once.] 5%

**Quiet Hour.** The union to have a Quiet Hour Committee of one or more, to visit each society for the promotion of the Quiet Hour, and the addition of new Comrades of the Quiet Hour to the United Society list. [Count when the committee begins its visits.] 5%

**Tenth Legion.** The union to have a Tenth Legion Committee of one or more, to visit each society for the promotion of the Tenth Legion, and the addition of new tithe-payers to the United Society enrolment. [Count when the committee begins work.] 5%

**Study-Class.** The Union Missionary Committee to form a union normal class for the training of leaders for the mission-study classes of the local societies. One textbook a year to be taken up, or two, one home and one foreign. [Count when the class is formed.] If thought best, a class in evangelism, civics, or the Bible may be substituted, provided it is not counted under some other section. 5%

**Experts.** The Efficiency Campaign Committee (or some other committee) to organize and conduct at least one class a year for training "Christian Endeavor Experts," who in turn will become leaders of Expert classes in the local societies. [5%, counted when the class begins to meet.] 5%

**Meetings.** An average representation of three fourths of all societies in the union at the mass meetings. [2%, to be counted after two meetings, or one meeting in the case of a county or district union.] An average attendance of at least one fourth of the total membership of the union, not counting those present that are not Endeavorers. [2%, to be counted after two meetings, one meeting in the case of a county or district union.] One conference a year to be held for each committee found in the local societies. The conference to occupy an evening, and to be addressed by an expert in the work of that committee, followed by discussion. [1%, to be counted after one conference for each committee has been held or definitely arranged for. These conferences may be simultaneous.] 5%

3. **UNION OUTREACH**, 20% credit. Any two items to be selected, 10% each.

**Philanthropies.** The union to undertake at least one form of philanthropic work, such as the giving of country weeks, the conduct of a flower and fruit mission, fresh-air work, the establishment of a free labor bureau, the organization and distribution of charity. [Counted after one such work is started.] 10%

**Christian Citizenship (including temperance).** A Citizenship Committee to be formed for the promotion of pledge-signing, temperance campaigns, civic-study classes, and all other good-citizenship work. The committee to see that similar committees are formed in all the societies, and that the meetings on temperance and civic topics are well conducted. [Count when the committee begins work.] 10%

**Institutions.** The Lookout Committee to seek to organize Christian Endeavor societies or conduct regular services in public institutions, and asylums. These societies to be aided in every way after they are formed. [Counted after the work in some institution is well begun.] 10%

**Prison Work.** A Prison Committee to be formed, for the purpose of organizing a Prison Christian Endeavor society, if that is feasible; and, in any event, of organizing the Endeavorers for doing evangelistic work in all prisons and jails that are accessible. [Count when the committee begins work.] 10%

**Evangelistic Work.** A Union Evangelistic Committee to be formed, for the promotion of study-classes in personal work in the societies, and the formation in the societies of personal workers' bands. [Count 5% when the committee begins work.] These bands to be formed in at least one fourth of the societies. [Count 5% when this has been attained.] 10%

**Floating Work.** If the union is on or near any body of water traversed by ships, a Floating Committee to be formed, to lead the societies in work for the sailors. Meetings to be held on boat and on shore, socials to be given the sailors, literature to be distributed among them, correspondence to follow them up when practicable. [10%, counted when the work is set on foot.]

4. **ADOPTION AND CARRYING OUT OF STATE AND PROVINCIAL UNION STANDARDS**, 20% credit.

5. **SPECIAL AIMS**, 20% credit. The first three items must be adopted, with selection of one of the last four, 5% each.

**Denominational Work.** Adoption of denominational programs for Young People's work, or the rendering of a specific denominational service, by 100% of the societies.

**Patriotic Service.** Carrying out of one feature or more of Christian Endeavor's War Program for Universal Patriotic Service, viz., (1) increased food-production; (2) food economy and thrift; (3) preserving fruits and produce; (4) Red Cross Relief work; (5) letters to soldiers; and other activities that will be presented from time to time.

**Tithing and Alumni.** Annual contribution from the union (one tenth of its income suggested) for the world program of a local fellowship of Christian Endeavor Alumni, with a Sustaining Alumni group. This special aim has two distinct sections: (1) a direct contribution from the union to the United Society of Christian Endeavor for the support of its world-wide activities; and (2) the organization of a local Alumni Fellowship, in which all or a number of individuals, by making a personal contribution toward the support of the United Society, constitute themselves Sustaining Alumni of the United Society of Christian Endeavor.

**Flying Squadron.** Organization of a flying squadron for Christian Endeavor extension work.

**Contest.** Conducting of a special contest with another union, including a Christian Endeavor World subscription contest.

**Pledge.** One hundred per cent of the local societies adopting a Christian Endeavor pledge.

**Temperance Work.** A campaign as a union or in co-operation with other organizations for the complete destruction of the drink traffic.

#### Recognition and Awards

The United Society will recognize only the reports sent in through the state unions. It will, on recommendation of the state unions, give certificates to "Excellent" and "Superior" unions, with special honor to unions reaching more than 100%, and banners to the States or Providences standing first, second, and third in the total number of unions reaching each grade. Another set of banners will be given to the state or provincial unions standing first, second, and third in the proportionate number of unions reaching each grade, and still another set to the state or provincial unions reaching the goals they may accept for this campaign.

But fortune, good or ill, does not change men or women. It but develops their character.—*Thackeray*.

**"TO WHOM TO CONFESS"**

W. H. MORSE, M. D.

"You? To you?"

I did not understand the man, and asked him what he meant. He was an Italian, and in reply took from his pocket his Italian Testament, and opening it, pointed out a verse that read:

"Se confessiami i nostri peccati, egli e fedele e giusto, per rimetterci i peccati, e purgarci di ogni iniquita."

"John says so!" he observed as I read.

My acquaintance with Italian at that time was limited, but after a moment I recognized 1 John 1: 9,—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Yes, that is true," I said, as I handed his book to him.

"Take a bath?" he asked. "Go in tub, hot water, soap? Yes?"

I understood him to ask if to be "cleansed from all unrighteousness" did not carry the signification of taking a bath. So I said, "Yes."

"All right!" he said, "I would like! Yes!"

Then pointing at me, he asked again, "You? To you?"

"I did not comprehend yet, but when next minute he used the word 'confess' I understood.

"Did you ask," I said, "if you should confess to—me?"

"Sure," he replied.

"Why certainly not!" I said, beginning to feel like saying in the words of Scripture, "I am a man of like passions with yourself."

"To John?" he asked. "Not John the Baptist, as they do, but this much loved John, who said that?"

"No, certainly not," I said. "You do not confess to John. What do you mean when you say that 'they' confess to John the Baptist?"

"Oh, yes, sure they do!" he said. "Is that for me, too? Yes? Being about Baptists, must I confess to John the Baptist?"

"See here," I said, "I do not know what you mean. By 'they' you mean the Roman Catholics, I suppose?"

"Sure."

"But they do not confess to John the Baptist?"

"Oh, yes, sure!" he replied. "And to Peter and Paul, and to Michael, and to the Virgin Mary!"

Perhaps I smiled incredulously, for at once he said, "Will you listen? This is the way it goes when they make confession:

"I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly, both in thought, in word, and deed, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever Virgin, Blessed Michael the archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, father, to pray to our Lord God for me."

"Now listen!" he went on, "See! It leaves out Jesus Christ and our 'In His Name'. Fuh! Why pray to Michael? I don't know. But there is, you see, John the Baptist. Now how may I come that, please? I am true sorry I make such awful sin about the Lord's Day."

He was in hearty earnest. I was secretary of the Union County (N. J.) Bible Society, and was conducting the mission at New Orange (now Kenilworth) where there were many Italians. This man had heard Dr. Lewis at Plainfield, and had become convinced as to the Sabbath question. The conviction pained him, and he felt that he must confess his fault. But—to whom? Somehow John the Baptist, named in the Roman Catholic formula for auricular confession, and St. John, who wrote the text that impressed him, had got mixed in his mind, and withal he felt that he should confess to some one. Although he kept insisting that it was a "Baptist" matter, and that in some way John the Baptist should come into it, I, with some difficulty, made it plain as to the duty and act of confession.

This must have been nineteen years ago. I was reminded of it but recently when this man's son, having been called to his colors, came to me for some Italian Testaments to use in the Italian army, "where," he said, "the soldiers do not have any use for Romanism, and should know the real Jesus, unless they want to die in war like pigs!"

Hartford, Conn.

**CHILDREN'S PAGE****A SON OF THE MOUNTAINS**

In front of the two children stood something that was plainly alive, but so clumsy, so young, so helpless, that it was hard to tell what it was. From one end of a round ball of yellow-and-white wool looked two lovely brown eyes. From the other end hung a fuzzy tail that was trying to wag only itself, but was really wagging the whole ball.

"Oh, what is it? Is he ours?" they cried together, and then father answered with a smile, "Yes, he is yours. A new playmate, who, if you are kind to him, will be a friend as long as he lives; for he comes of a noble family, which for 500 years has had the love and the respect of the whole world."

So it was that the St. Bernard puppy came to his new home—a home blessed by two childish hearts that from the first regarded their new friend as little less than human, and who, as the years passed, found little reason to change their faith. That night their father told them this story:

"I said that his family is 500 years old," he began, "and I told you the truth. Between Italy and Switzerland is a great chain of mountains. Higher and higher they rise, till at last you come to a place where it is winter for nine months of the year; where there is no tree or shrub or blade of grass—only bare rocks and snow and ice. For nine months in the year the ice does not melt, and in the winter the snow is often forty or fifty feet deep—higher than the top of our house.

"Over that road, even in the winter, men go to find work; and sometimes when the great storms come, they lose their way and lie down in the snow, where, if some one does not find them, they die of the cold.

"So it has always been. More than 2,000 years ago men found their way over that part of the mountains and made a road there; and even great armies, in shining breastplates and glittering steel caps, toiled slowly up, some of the men to find their way down the sunny slopes on the other

side and some to lie forever beneath the snow on the top.

"And then, about 1,000 years ago, a good monk, who, it is said, had himself been a brave soldier, built a great stone house at the highest point of the road, and with other monks went there to live in order that when the winter storms were fiercest they might go out to find and help lost travelers buried in the snow.

"For forty years the good monk did his work, and when he died others took it up and it has gone on ever since. At first the monks worked alone; but, by and by, nearly 500 years ago now, they got some dogs and trained them to help. Because the dogs had so keen a sense of smell they were able to find lost travelers that the monks might have missed. Every year they saved some lives and so ever since there have been dogs at the Great St. Bernard Pass, always of the same kind and all of them descended from those that the monks first took there. The puppy that I have brought you is one of that great family.

"The best-known member of the family was a wonderful dog named Barry. There is a monument to him near the place where he did his work and where he died. It may seem strange to you to hear me speak of a dog's work, but Barry did more to make himself beloved than most men, for he saved the lives of thirty-nine persons and, indeed, he died in trying to save another. A young officer had lost his way in a great storm, and had been covered by the snow. He was beginning to feel the drowsiness that creeps upon people who are freezing to death, when something began to paw the snow above him, and a great hairy beast began to lick his face. He could think of nothing but a wolf, and in his fright he drew his sword and drove it into Barry's heart. So died the most famous of all the St. Bernards.

"But there is another story that the monks tell, less sad but not less strange. One night, at a time when there was not much traveling over the pass, there came a knock on the door of the great stone house. The monk who went to the door found a group of rough-looking, ragged men who said they were cold and hungry. When they had been warmed and fed, and the monks were about to show them where to sleep, the strangers suddenly drew pistols



and long knives and commanded that the treasure-chest be brought to them. The head of the household, thinking that if he did not obey all might be killed, sent one of the brothers to fetch it.

"In a little while he came back—but not alone, for with him were the dogs. At a word of command they leaped upon the robbers and bore them to the ground. Not one of them tried to tear a man, but the moment a robber made a motion to get up he found the great white teeth bared in his face, and so they had to lie still.

"The monks bound the men and locked them in a cell, where they kept them safe till they were able to give them over to the law. So you see, your new playmate is the youngest of a very great family of dog noblemen. Treat him as his rank deserves."—*The Southern Cross.*

#### THE BEST FIRM

A pretty good firm is Watch & Waite,  
Another is Attit, Earley & Layte;  
And still another is Doo & Dairet;  
But the best is probably Grinn & Barrett.  
—*Walter G. Doty.*

#### DANGER OF CONTAGION

When Queen Wilhelmina was a little child, she was not allowed ordinarily, says the *Chicago Herald*, to share dinner with the older members of the royal household. Only on special occasions was she permitted to make her appearance at dessert and place herself beside some special friend.

One day she was seated beside a fine and courtly old general. Presently she exclaimed:

"I wonder you're not afraid to sit next to me!"

Everybody in the room turned at the sound of the child's remark.

"On the contrary, I am pleased and honored to sit next to my future queen. Why should I be afraid?"

Assuming a woebegone expression, the little queen replied: "Because all my dolls have the measles!"

Of all the bad fairies who meddle with life, the worst are a mischievous elf and his wife; so whatever you're doing, beware of these two: They are "Haven't Much Time" and "I Guess It Will Do."—*St. Nicholas.*

#### MEN IN THE SERVICE

The American Sabbath Tract Society, following a suggestion which was made at our late General Conference, has offered to send the SABBATH RECORDER to the men who are in the service of the government during the war. This can not be done without the help of relatives and friends who will supply the correct addresses. The following is a list so far as the addresses are now at hand. The assistance of all is desired to make corrections and additions. Send to Edwin Shaw, Plainfield, N. J.

#### Men in the Service from Seventh Day Baptist Churches

Names arranged alphabetically, with home address, and field address:

- Allen, Joseph L., (Alfred Station, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.  
Atz, S. David, (Milton Junction, Wis., and Alfred, N. Y.) Co. C, 502d Eng. S. Branch, Camp Merritt, Tenafly, N. J.  
Ayars, Cook Lister S., (Alfred, N. Y.) Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.  
Babcock, Corp. Ronald, (Alfred, N. Y.) Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.  
Bass, Sergt. Elmer, (Alden, N. Y.) Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.  
Burdick, Arthur E., (Alfred, N. Y.) Co. A, 48th Inf., Newport News, Hill Branch, Va.  
Burdick, Lieut. Philip, (Little Genesee, N. Y.) 1012 Green St., Augusta, Ga.  
Burdick, William J., (Nile, N. Y.) Battery C, 307th Field Artillery, Camp Dix, N. J.  
Canfield, Paul B., (Nile, N. Y.) Battery B, 307th Field Artillery, Camp Dix, N. J.  
Champlin, Lieut. E. V., (Alfred Station, N. Y.) Military Branch Postoffice, Trenton, N. J.  
Chipman, Lieut. Charles C., (New York City) Battery E, 306th Field Artillery, Camp Upton, N. Y.  
Clark, Vergil, (Little Genesee, N. Y.) Co. B, 36th Inf., Fort Snelling, Minn.  
Clarke, Walton B., ( ) Officers' Training Camp, Presidio, Cal.  
Coon, Aaron Mac, (Alfred, N. Y.) Medical Division U. S. Hospital No. 1, Brainbridge Cr., Green Hill Rd., New York City.  
Coon, Raymond, (Westerly, R. I.) Co. E, 310th Inf., Camp Dix, N. J.  
Davis, Karl, (Fouke, Ark.) son of S. J., Co. A, 335th Machine Gun Bat., Camp Pike, Ark.  
Dunham, W. E., (Alfred, N. Y.) Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.  
Greene, Ernest G., (Alfred Station, N. Y.) Bat. C, 307th Field Artillery, Camp Dix, N. J.  
Greene, Robert A., (Alfred, N. Y.) Med. Dept. 52d Inf., Chickamauga Park, Ga.  
Harris, Laurence, (Shiloh, N. J.) Co. B, 153d Depot Brigade, Camp Dix, New Jersey.  
Hill, Frank M., (Ashaway, R. I.) Naval Reserve Force, Torpedo Station, Rose Island, Newport, R. I.  
Hunting, Elmer Leon, (Plainfield, N. J.) U. S. Army School of Military Aeronautics, Princeton, N. J., General Delivery.  
Lanphere, Leo, (Milton, Wis.) Co. M, 128th U. S. N. G., Camp MacArthur, Texas.  
Martin, Howard, (Alfred, N. Y.) Co. B, 23d U. S. Inf., A. E. F. via New York City.  
Maxson, Leslie B., (Little Genesee, N. Y.) Battery B, 307th Field Artillery, Camp Dix, N. J.  
Randolph, Milton Fitz (New Market, N. J.) Naval Militia Armory, Foot of 52d St., Brooklyn, New York.

- Randolph, Lieut. Winfield W. F., (Fouke, Ark.) 1st Pa. Field Artillery, Camp Hancock, Augusta, Ga.  
St. John, Milton Wilcox, (Plainfield, N. J.) son of DeValois, Co. B, Machine Gun Battalion 310, Camp Meade, Maryland.  
Saunders, William M., (Garwin) Co. B, 168 U. S. Inf., 84th Brigade, 42d Division U. S. Exped. Forces, Camp Mills, N. Y.  
Shaw, Lieut. Leon I. (Alfred, N. Y.) 14 Hesketh St., Chevy Chase, Maryland.  
Spooner, Malcon, (Brookfield, N. Y.) U. S. A. School of Military Aeronautics, Cornell University, Ithaca, N. Y.  
Thomas, Herbert, (Alfred, N. Y.) Co. L, 311th Inf., Camp Dix, N. J.  
Whitford, W. G., (Nile, N. Y.) Co. A Headquarters Trains, 86th Division, Camp Grant, Rockford, Ill.  
Witter, Adrain, (Alfred, N. Y.) Battery E, 17th Field Artillery, Camp Robinson, Sparta, Wis.

#### HOME

MRS. ORLO BLOUGH

Paper read at the review exercises of the Salemville Sabbath School, September 29, 1917

What is home? Is it a place to go to when places of amusement, stores and shops are closed? A place to eat and drink in? No! it should be an ideal resting place—the one place above all others to shelter us, not only from wind and rain and cold, but from the evils and temptations that confront us day by day; a place where kindness, faith, love and happiness reign supreme, and where the trials of life whether great or small are smoothed away by kindest deeds and loving words.

If we build up and keep our earthly home always free from envy and strife, we shall be better prepared to enjoy our heavenly home, which we all hope to reach some day and where we shall share the blessings of our heavenly Father whose tender watchful care and loving smile will drive away all thought of sorrow.

We should all strive to make the early hours of the day bright and cheerful, first by thanking our heavenly Father for his care of us through the night and, second, by greeting each other with a pleasant smile and a cheerful good morning. For if we are to fill our homes with happiness, we must surely begin the day right. Then how should we close the day? By scolding or whipping the children off to bed? Should we not rather gather them together and after reading a portion of Scripture and offering a short earnest prayer in which the children may join, thus making them to feel that we have a deep interest in them and to realize that a higher and mightier Power is watching over them while they sleep? Would not this kind of a home life

have an influence over our sons and daughters for good?

On coming in from work at evening should father be angry and scold if furniture is in disorder and baby's toys on the floor? Should mother ever be fretful if the evening meal must wait until the chores are done? Should we not all help to bear each other's burdens, thus making our own lighter?

Then how can the boys and girls contribute happiness to the home? Why, by listening to the advice of father and mother and by doing in a cheerful, kind-spirited way whatever they find to do instead of going about with a scowl and a frown as though life held no joys or pleasures for them. What father or mother can be happy and joyful when either son or daughter is dissatisfied, disobedient and unhappy?

Our homes should be governed by love and kindness and not with the rod and harsh words, for these cause confusion and aching hearts and drive out all happiness. If we go often to the Father in secret prayer, he will help us over the rough places in this life and will fill our hearts to overflowing so that our happiness shall shine out and spread over every one of the family of God.

Then let us not reserve all our smiles and good wishes for others, but give them freely and cheerfully in the home; let each one strive to do his or her part in making home the happiest place on earth.

#### THE LURE

I have a hungering for the sea,  
The smell of the salt, and the sting of the  
spray in my face,  
The song of the wind in the lonely ways,  
And the lure of limitless space;

The glint of stars in the tropic night,  
And the glorious gray of the dawn in a fath-  
omless sky,  
The splashing of waves by the cleaving prow,  
And the screech of gulls flying by;

The sights, the sounds, and mysteries,  
The presence of God, and the touch of his  
comforting hand;  
The sea, and a ship, and an oldtime quest,  
And the dimming, distancing land.

—*Edmund Leamy, in the New York Evening Sun.*

To restore a commonplace truth to its first uncommon luster, you need only translate it into action.—*Coleridge.*

## OUR WEEKLY SERMON

### WHERE DREAMS COME TRUE

REV. WILLIAM M. SIMPSON

Responsive Reading: Psalms 42 and 43.

Scripture Lesson: Genesis 37: 2-11; 41: 39-43.

Text: *He that humbleth himself shall be exalted.* Luke 14: 11; 18: 14.

"How beautiful is youth! how bright it seems With its illusions, aspirations, dreams. Book of beginnings! Story without end! Each maid a heroine; each man a friend!"

Alas for the youth who never builds an air castle, who never dreams of what he would like to be and what he would like to do when he becomes older. Every young person should dream daydreams. Of course, he is not to suppose that he can *dream* them into being true. But he should hope to attain something worthy in life. And hoping and planning come before the realization of the best ends. Whether a young man is to become a college president or a tramp, a band director or a beggar, a reformer or a criminal depends more upon his attitude towards life than it does upon mere chance. Every one will have to meet difficulties, obstacles, hindrances; the question is, "How?" The answer lies wrapped up in his attitude towards life. Has he determination to overcome the hindrances, or will he succumb to them?

It is right to be ambitious, provided the ambitions are consecrated. It is right to seek positions of power, provided the power is to be consecrated. It is right to increase and conserve one's ability to serve one's fellow-men. Honor will take care of itself. But it is dangerous to society for a mean man to be ambitious. "Knowledge is power." But power wrongly applied can do great mischief. Our dreams reflect our inner selves. If we are covetous, we dream of avenging ourselves. If we are kind, we dream of golden opportunities of helping others.

"What are you going to be when you become a man?" "A rag-pedlar," replied a boy; and he never got on well in school, or was neat in his dress, or won friends among the best boys of his village, until

a certain teacher succeeded in convincing him that he could be something better than a rag-pedlar. He is now principal of a high school.

There are many unhallowed youthful ambitions. Some boys, reading court proceedings, decide to become pickpockets. Many young men have never greatly "hungered after righteousness." Instead, they have their minds full of all kinds of vile schemes whereby they hope to gratify most unholy ambitions. Upon these things their minds feed; they can not hope to become wholesome, moral, strong men, while their minds feed upon such thoughts. They seem never to have thought of the good of others, or even of their own best good. They only spend their powers in hurtful pleasures. Did you ever see a steam engine when the governor-belt broke? If the coal and water held out it could run itself to destruction by its own power. The religion of Jesus Christ is the young man's deliverance from self-destruction.

"What are you going to be when you get big?" was asked of another. "A man," replied the boy. If he became all that the word "man" can mean, he did well. Every boy's chief ambition should be to be every inch a man. Whatever occupation he may choose, he should decide that in that work he will be a man. He will pattern his life after the life of him who loved to call himself "Son of Man." He will be pure, and true, and strong; for there are conditions that call for every virtue. It is important that a young man choose an occupation in which he can succeed,—one to which he is adapted by ability and temperament; but it is manifoldly more important that one should be a *Christian*.

Joseph dreamed that as he and his brothers were binding sheaves in the field his sheaf stood upright and his brothers' sheaves came around and made obeisance to his sheaf. Joseph was the youngest of his father's sons, and his father's favorite. The brothers probably did not fancy having this young stripling have dominion over them. But the manner in which he liked to tell of his dream was evidence that in his waking hours he did think of rising above his brothers.

Later Joseph dreamed that the sun and moon and the eleven stars made obeisance to him. The natural interpretation of this

was that his superiors should some day become subject unto him. The brothers hated him for his words about such dreams; his father showed a more kindly interest.

Sympathetic listeners to the dreams of youth can do wonderful service. And much harm may be done by discouraging the young dreamer. He needs helpful guidance, rather than repulsion. As Paul wrote to the Romans (8: 24), we are saved *in hope*. Hopefulness is contagious; it gives to life a buoyancy which helps to insure success and acts as a kind of tonic to all the vital processes. Let one once lose hope, and his cause is more than half lost. And defeat is often turned into victory by merely looking more hopefully at the crisis. Encourage people. If inexperienced youth has extravagant ambitions, experience may balance his judgment and season his likes and dislikes. Time will teach the great lesson that "mere youthful confidence and energy are not the qualities that overcome the world." Encouragement from us may help to turn these into a saner faith and a self-sacrificing love.

Dreams are not realized by mere dreaming. "It's a long way to Tipperary" and it is a long way to the place where dreams come true. It is very pleasant and thrilling just idly to dream and dream of great things to do by and by; of happy pleasures to enjoy with no trials, no hardships, no sorrows; but the good things of life do not come that way. If one is to be justly honored, he must be willing to pay the price. Long years intervened between Joseph's dream of the sheaves and the coming of the brothers to Pharaoh's highest official. During those years Joseph endured many hardships. Instead of the respect of his brothers, he was accorded their bitter envy. He was let down into a pit, where they supposed he would die. From the pit he was rescued, only to be sold as a slave. Then he was carried away to a foreign land with strange language and customs and climate. In the house of his master he was subjected to sorest temptation. But for resisting this temptation he was cast into prison to remain there for some years. All these years he was far from his own people and probably never heard from any of them. These are some of the things that Joseph had to endure before he was fitted to occupy the place where

his brothers were to come and bow down to him. If the pit had not been dry, if the Ishmaelites had not lifted him out, if he had been sold to a different master, if he had yielded to the temptation by Potiphar's wife, if he had not been imprisoned, if he had failed to interpret the dreams of the baker and the butler and Pharaoh correctly, if he had not produced the proper policy for the approaching famine, if he had put the price of corn too high in the time of great need,—his dream would not have come true. He met with reverses of life hopefully, for "Jehovah was with him."

How easily he might have lost faith in his dream at any point in his career! In the pit he might have said, "I was a fool to dream of rising above my brothers." In slavery he might have thought that there was no chance for the advancement of a slave. In a foreign land he might have despaired of promotion. In a corrupt court he might have said, "In Egypt I will do as the Egyptians." But he was true. Jehovah had not deliberately chosen Joseph regardless of any desire on Joseph's part to be true. Jehovah will be with all who seek him.

Then let us not lose faith in the good dreams of our youth. The road to the realization of them is the long hard way of middle life. It is beset by many difficulties. But the ends are worth the efforts. No worthy ends are attained without great costs. We shall appreciate the attainment more for having had to earn it. In fact, he who has never suffered is hardly capable of appreciating the self-sacrificing love of others. He who has never sorrowed can hardly appreciate the joys of life. The dreams of the inexperienced youth may seem more or less foolish to the man when he reaches middle life. Perhaps they were somewhat selfish then. He is a wiser, braver, better, nobler man now as he looks forward to see the realization of the dreams coming nearer into view.

Besides, as time has added to his wisdom, experience has revised his dream. The dream is changed. It is somewhat purged of its selfishness. Youth does not dream of the pit, or the slave market, or rejection by nearest friends, or trying or deals of passions flaming up, or imprisonment by those to whom we have shown greatest devotion, or humiliation of being



thought guilty when we know we are innocent; youth dreams of the glorious end without the hardships by which the end is attained. It is in the long, hard way of middle life that our ambitions are purged, refined, ennobled, strengthened,—so that we see the beauty of sacrifice, the strength of meekness, the greatness of humble service, the kingliness of truth, the crown of purity, the holiness of love, the power of true religion. In middle life character is either refined, strengthened, tested, proven true or else it is cast upon the rubbish heap of ruined lives.

It is said that an Ottoman prince chafed under the thought that his father had extended the empire to the sea and consequently there was no conquest left by which he might make his name renowned. One night he was pacing the shore impatiently, when suddenly the moon came out from behind a cloud and cast a shadow across the water, making it look like a bridge across the strait. A moonlight shadow was thin material out of which to build a bridge across which a Turkish army might march but it afforded the inspiration which made it possible to establish Turkish rule in a part of Europe.

The dreams of youth are fragile things; their value lies not in what they are able to do now, but in the inspiration that they afford us to strive against future difficulties. Let us in our youth build our air castles of noble character; and in our middle life materialize them, enlarge them, strengthen them, beautify them; and in eternity let us dwell in them. "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

### THE JOLLY TAR

Early in May, at the Bloomington meeting we told you of a hope, an ideal, of being able as an organization of mothers and fathers and teachers, to provide some sort of home club for the Boys in the Service while they are in training.

This plan has been developed, so far, in only one locality, Waukegan, for the benefit of the sailors at Great Lakes Naval Training Station where we opened on the twenty-third of June The Jolly Tar Club at 617 Marion Street. The Navy boys seemed to need this more than the boys at Fort Sheridan, the only other camp open at that time,

because of the greater number and their greater youth, the average age being only nineteen. Waukegan was chosen as the nearest city (about three miles) and because the boys go there in great numbers when on "shore leave."

We were very fortunate in securing for a year the use of an old but spacious and beautiful home on the car line which runs directly from the Great Lakes to Waukegan, about five blocks from the center of the business section of the town. This is loaned to us most graciously by Mrs. J. A. Moulton, of Waukegan, who owns it, and whom the Boys call the godmother of the club. When she came in to visit them last Sunday they very nearly injured the roof by the three cheers that they gave her.

The house, which is sixty years old, needed repairs, enough of which we have put in to make it warm and safe and comfortable. It has all been newly decorated, the floors painted and windows repaired, and it has a homelike air of hospitality that is very attractive to these lads who are far away from their own homes.

The rooms are full of easy chairs and sofas where every Sunday and frequently in the evenings boys are found asleep, making up for what they lost on guard duty the night before. In two of the parlors are pool and billiard tables; there is a piano lent by an Evanston club of young men (now disbanded because they all enlisted) and a victrola, guitar and ukelele for those who love music. Upstairs there are writing rooms equipped with Jolly Tar stationery, a sewing machine which is in use stitching caps, blouses or comfort kits every night, and a few beds for the boys who have no other place to stay, and have a thirty-eight hour leave.

In the wing of the house there is the kind of kitchen that mother used to make, extending from the front to the back of the house, with pink geraniums in the windows and heated by a big range, with great capacity for making fudge and pop-corn. One end of the room is fitted up with oak settle and dining table and there the boys are served with coffee or lemonade and cakes on Saturdays and Sundays. Over the kitchen are the only rooms that are not devoted to the boys—two out of twelve—and they are for the use of the resident host and hostess, Mr. and Mrs. Harmon, suc-

ceeding Mr. and Mrs. Groves who resumed their school work in September, leaving the boys and us grateful but sorrowful.

For the first two months the club may have been regarded in the light of an experiment but at the end of the three months since it was opened we are definitely convinced that its value is real, and that, as an institution, it is accomplishing all and more than we hoped for it. As the days grow colder, more and more boys will spend their shore leave within its hospitable walls, and the number of those who spend every evening there will increase. Letters full of grateful appreciation have been written to us by several of the boys and every week new posters are found pinned up on the walls, expressing pleasure and urging new boys to "get into the game."

Our members and their friends have responded so generously to the call that financially we are firmly on our feet and spiritually we are well ahead of that. What we need now is not larger donations so much as small monthly contributions from each association so that we shall not have to flinch every time we hear a dog barking, thinking of wolves at the door.

Parent-Teacher members in their eagerness to help may find these things to do, besides making money donations: Comfort kits, made and filled after the pattern that we are using, obtained through the Navy League, sleeveless sweaters, or thumbless mitts, refreshments for Saturdays and Sundays (one Parent-Teacher Association and one Mothers' Club have done this already, supplying over a hundred cakes, between them), volunteering as hostesses, two at a time, and making donations of jelly, syrup, sugar, apples, pop-corn and bedding.—*Mary L. Langworthy.*

### HOME NEWS

WESTERLY, R. I.—In response to the national call for \$35,000,000 to be raised by the Y. M. C. A. of America, the Y. M. C. A. of Westerly is now making a "drive" for \$14,310, its share of that fund. In order to help the good work along, the Pawcatuck Seventh Day Baptist Sabbath School has voted a \$50 Liberty Bond for the Y. M. C. A. fund.

The Ever Ready class of this church is working in a rag-sewing contest to make

a carpet, which when completed is to be given to a poor family.

Rev. Clayton A. Burdick has been asked to preach regularly for the North Stonington Third Baptist Church.

ALFRED, N. Y.—President B. C. Davis, Pastor Burdick, Dean Main, V. A. Baggs and E. O. Reynolds will go to Plainfield, N. J., on the evening after the Sabbath, to attend a special meeting of the American Sabbath Tract Society, which is to have under consideration the question of building a denominational publishing house.—*The Sun.*

BROOKFIELD, N. Y.—It has now been about six months since the present pastor has been at Brookfield, but the work has been so unsettled that this has hardly seemed enough like home to dare write for the Home News column; but several things have happened of late so that I feel safe in calling myself pastor.

After a few weeks in Kentucky the pastor returned to find the young people home from college for the summer. This made the summer pass all too soon (that is, if the cold, water-logged days of the summer months could be called such). We are feeling the touch of the war. Lynn Stillman is awaiting a sudden call to France from Fort Ethan Allen in Vermont, Leon J. Todd is guarding the New York City water supply at Newburgh, Malcolm Spooner is in the aviation training camp at Ithaca.

### DONATION AND GARDEN PARTY

"When the cat's away, the mice will play." The pastor went to Leonardsville one Sabbath to conduct communion service. While away arrangements were announced for a donation and garden party to take place the following Thursday night. The night came, also a large company of people well possessed of cash, fruit and vegetables which they wished to dispose of. A very pleasant evening was passed in a social manner, also with light refreshments; and when all were gone, the tables and cellar fairly groaned under a supply of cash and provisions amounting to something between eighty and ninety dollars. Thanks to the good people of Brookfield.

### TEMPERANCE VICTORY

We have had a few touches of snowy weather but nothing like that which came

on election day when the liquor forces were snowed under so deep that it is doubtful if they ever get thawed out. After a number of years of license, two years ago the no-license forces gained a victory of about sixty. As soon as we learned that the question was coming up the church people got busy. A local league was organized which held public meetings and spread temperance literature broadcast, and used to great advantage the local paper. And too much praise can not be given to Mr. Worden, the *Courier* editor, for his splendid cooperation in using the columns of his paper so freely for temperance. We had hoped for a majority of perhaps eighty or a hundred, but when all reports were in we were overcome with joy at a majority of 213. So for another two years we are sure of no saloons and by the end of that time we shall be a saloonless nation.

J. E. H.

BATTLE CREEK, MICH.\*—We did not hear from Westerly, New Market, Shiloh, North Loup, Nortonville, Jackson Center, New Auburn, not even from Verona, last week, and the Home News department looked sick. Battle Creek will have to fill in the gap. Wake up, brethren. Oh, yes, we have some tonguey fellows here that ought to learn brevity, and the reporter is one. But we have some wideawake fellows that say but little and some good active workers that do not go to prayer meeting and talk you to sleep.

Speaking of prayer meetings, the Wednesday evening meeting here is usually well attended as such meetings average. It seems to be above the average but prayer meeting averages are not large enough. Leaders are not a dearth. Subjects are many. The hour too quickly passes and not all have aired themselves. Sometimes the subject is too interesting to quit on time. We had a lively one when the reports of the Sabbath Keepers Association at White Cloud, Mich., were given by those who attended and those who did not attend. Reports to the RECORDER will come from another source than this. Sister Wardner also led a meeting reporting good things at the Win-

\*The Home News from Battle Creek, Mich., by some mistake was placed with empty envelopes in a pamphlet and overlooked. This accounts for its appearing so late. We are sorry for the error and trust that this explanation will be satisfactory.  
T. L. G.

ona meeting. Maybe she will tell you about that herself.

The Baraca class again meets in the "third floor parlor" of the Sanitarium. It is now studying the Manhood of the Master, using Harry Emerson Fosdick's textbook. George Alexander says that "every one who wants to get a better knowledge of the vital meaning of the teachings of Jesus, and a deeper understanding of his personal character, would do well to get, study, and inwardly digest this golden little volume." The outside activities of the class are various charitable objects, missionary helps, and a portion to the Sabbath school. A committee of five appointed has gathered articles of clothing for the city's poor. It is interested in the soldiers, and the cantonment will receive due attention by way of such entertainment and other aids to the better life among them as it can afford. We are pleased to have with us each Sabbath Brother Carroll West who is a Y. M. C. A. worker in this cantonment. But one of the army officers recently gave an address saying that Battle Creek was doing too much for the soldiers. Draw your own conclusions. Does it lessen army discipline? Does it make some less contented? But how can the city take care of 35,000 soldiers and give each one his innings? And how can 5,000 let loose every day to come into the city find entertainment and welcome, and feel that Uncle Sam's civilians are back of them? These matters present great and grave problems.

Our women are very busy bees. Committees and sub-committees for every possible Christian activity. It makes your head swim to see and think of what the women are doing for all classes of needy people. And the men? Well, our church has its business and other activity committees in full blast and they have many problems to solve. And the Juniors, Intermediates and Christian Endeavorers are on deck with some kind of deal for a better world. Some discouragements with these smaller workers, but they will make good in time.

We still have our aged Brother Threlkeld with us who lends aid by his spiritual utterances and earnest words that count. Pastor Kelly is flooded (if that is the word) with calls for activity and responds heartily to each as far as human endurance permits. The Sabbatarian pastors, Tenney and Jor-

## DEATHS

LEWIS.—Israel George Lewis was born November 23, 1849, and died October 22, 1917.

He was the only son of George and Caroline Camp Lewis. His entire life was spent in the old home about five miles north of Brookfield, which was purchased by his grandfather more than 106 years ago, and which has always remained in the Lewis family. Mr. Lewis is survived by two sisters, Mrs. Duane Washburn, of Earlville, and Mrs. Sarah Cook, of Brookfield, besides several nieces and nephews. He was a faithful Sabbath-keeper, but had never united with any church.

Funeral services were held at the home, conducted by Rev. J. E. Hutchins.

J. E. H.

FRAIR.—Justine Elizabeth Frair was born at Alden, Genesee Co., N. Y., December 10, 1843, and died at Brookfield, October 30, 1917.

Mrs. Frair was the daughter of Samuel T. and Diantha June Chesebro. In her family were one brother and four sisters. All except one sister, Mrs. Amos T. Crandall, of Poolville, died in childhood from diphtheria. On June 11, 1861, she was married to James M. Frair, of Ulysses, Potter Co., Pa. There they made their home for a few years, finally moving to South Hamilton, N. Y. Mr. Frair's death occurred May 10, 1899.

In her girlhood Mrs. Frair united with the M. E. church at Poolville. After the death of her husband, one of her daughters came to live at the home of Rev. C. A. Burdick and attended school. About the same time Leslie Curtis taught school in the neighborhood of the home and Mrs. Frair became interested in the Bible Sabbath, which she finally accepted and came to Brookfield where all of the family united with the Brookfield Church. Among those who are left to mourn their loss, besides the sister, are Mrs. Alice Curtis, of Leonardsville, Devillo J. Frair, Mrs. Mable Fitch and Eva Frair, of Brookfield, besides several grandchildren. Thus the church and community feel the loss of a most sweet-spirited, kind, Christian woman, who by her loving ways has won many warm friends who will long remember her life which has been characterized by deep Christian piety and a strong devotion to that which she believed was right.

Funeral services were conducted at the church by the pastor. The services were attended by the W. R. C., of which she was a faithful member, and by the members of the G. A. R. The students of the high school also attended in a body.

J. E. H.

WANTED.—A position on a good farm, or in a store, by a husky young man of good habits and address. Has had experience in both lines of work. Address "H," RECORDER Office.

dan, find time to lend helping hands here and there, and so, all in all, the church is encouraged and intends to go forward in the work of sending out the light and truth and in aiding needy men. We are sorry to rob so many other churches of valuable timber, but they receive a hearty welcome here if they feel that it is to their interests to come. We hope all do not come just to better some financial conditions. A few have not identified themselves with us in any church or Christian activity. We hope they will see how much we need them and that possibly we can do them good.

Church music is a variety. We have our regular choir, a men's glee club, a ladies' quartet, occasional solos, pipe-organ accompaniment, or piano, and these all enter heartily into the services of the Sabbath when requested by the chorister.

Now this may not be of interest to the reader. It may savor of blowing one's own trumpet, but is not written for that purpose, but to encourage and interest others of "like precious faith." Anyway, these various participants in our church work are not advertising themselves, but it is the weakness only of the

REPORTER.

## Sabbath School.—Lesson for December 1, 1917

NEHEMIAH REBUILDS THE WALL OF JERUSALEM.—Nehemiah 4.

..Golden Text.—The Lord is my helper; I will not fear: What shall man do unto me? Heb. 13: 6.

## DAILY READINGS

Nov. 25—Neh. 4: 7-20. Precautions

Nov. 26—Neh. 4: 1-6, 21-23. Nehemiah Rebuilds the Wall

Nov. 27—Neh. 5: 1-13. Usury Abolished

Nov. 28—Neh. 5: 14-19. Nehemiah's Usefulness

Nov. 29—Neh. 6: 1-9. A Wicked Plot

Nov. 30—Neh. 6: 10-19. Nehemiah's Fearlessness

Dec. 1—Zech. 4: 1-10. The Unseen Helper

(For Lesson Notes, see *Helping Hand*)

Just suppose that we could get rid of all unnecessary and previous terror; just suppose that we could be sure of final victory in every conflict, and final emergency out of every shadow into brightest day; how our hearts would be lightened! how much more bravely we should work and fight and march forward! This is the courage to which we are entitled, and which we may find it the thought that God is with us everywhere.—Henry van Dyke.



## SPECIAL NOTICES

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

FRANK J. HUBBARD, *Treasurer*,  
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. William C. Whitford, acting pastor, 600 West 122d Street, New York.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

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

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

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

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

I have no hope that men can ever be made to deal justly with their fellow-men because somebody has "passed a law"; on the other hand, I can see that nothing will tempt a man to deal unjustly with his fellow-men after his eyes have once been opened to the truth of brotherhood.—*Samuel M. Jones.*

## THE SABBATH RECORDER

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Lucius P. Burch, *Business Manager*  
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In a time like this it is the duty of every person enjoying the protection of the flag and the blessings of liberty under the government to do his bit, not the bit he can do easily and without sacrifice, but the largest bit he can do, whether it be to go to the front or to co-operate at home with the government in the furnishing of funds and the conservation of food, and the creating of that absolutely loyal sentiment necessary at this hour. This is the time for a whole-hearted and unrestrained response to the needs of the government.—*Rev. William Frazer McDowell, D. D.*

It is a vanity to persuade the world one hath much learning by getting a great library. As soon shall I believe every one is valiant that hath a well-furnished armory. . . . Some books are only cursorily to be tasted of: . . . But the laziness of those can not be excused who perfunctorily pass over authors of consequence, and only trade in their tables and contents.—*Thomas Fuller.*

## MARY T. GREENE

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WHOLE NO. 3,795

## VENICE

Down from the Alps with flame and sword,  
There comes a devastating horde  
Upon Venetia's plain.  
With torches snatched from Louvain's pyre  
The Hun proclaims his fierce desire,  
And Venice writhes in pain.

Bride of the Sea, resplendent, fair,  
Standing in marbled beauty there,  
She rues her shameful fate,  
Nor hopes to move by beauty's plea  
The band that scarred her spouse, the Sea,  
With murder, stealth and hate.

Before the onslaught of the Hun  
Old landmarks crumble, one by one,  
Where helpless breasts are bared.  
The treasured tokens of man's art,  
Or holy altars of his heart—  
Naught beautiful is spared.

Must genius truckle thus to might?  
Must beauty vanish from man's sight?  
Does Earth move backward then?  
Not while the planets move to laws,  
Not while there lives a primal Cause;  
No! Not while faith breeds men!

When Winter rushes from his lair  
His ruthless blasts may rend and tear  
The blossom on the hill;  
But that same stalk shall breast the snow  
Till Summer suns again shall show  
That God loves beauty still.

The Hun may kill, the Hun may rend,  
His little space of power will end;  
The world will pass him by.  
And from the ashes whence he flies  
New hopes, new monuments shall rise  
Where Faith shall see through Valor's eyes  
That beauty can not die.  
—*Stanley J. Quinn, in New York Tribune.*

**The Power From on High** When Christ was about to leave his disciples to carry on his work and bear the gospel message to the world, he promised them power from on high. To them this promise included the ability, God-given, to remember the things Jesus had taught them, for at that time they had no written gospel message. The Holy Spirit was to do this and they were to have power to perform miracles in order that men might believe. The power promised the disciples was just what they needed for the peculiar work of their day—that of introducing the new gospel and establishing it in a world of unbelievers. With them it was special endowment for special work. Without this they could have done nothing. Even their Master waited for the coming of the Holy Spirit before taking up his work of salvation, and when he entered the synagogue at Nazareth to begin his preaching he took for his text, "The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel."

We see that the Spirit's power was given to Christ in a different way from that in

which it came upon Moses, Joshua, Samuel, Elijah, and Elisha, because he lived in a different time and had different work to do. The power from on high is given to meet the needs of workers as presented by the times in which they live. The power on the day of Pentecost, suited to the special needs of the disciples, came in fulfilment of Christ's promise, and the disciples were practically powerless until it was given.

**The Power Promised May Still Be Ours** The Master, whose promised presence fitted his disciples

for their work after he had gone, also assured his own that he would be with them, always, even unto the end of the world. Then we who strive to bear the message of salvation to others may expect the Spirit's abiding presence; for the Savior prayed not only for those to whom the promise was given, but for all who should believe on him through their word. Therefore the Christian of today may have the power from on high so essential to successful work for Christ. But he does not need the power to perform miracles; neither does