

## 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.

While sin takes from a man his healthy taste for what is good and his power to loathe evil, it deludes him with the fancy that he still enjoys them. Temptation, when we yield, is succeeded by self-delusion.—  
*George Adam Smith.*

## THE SABBATH RECORDER

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

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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

## THE SKEPTIC'S FOLLY

I contend that the skeptic is of all men on earth the most inconsistent and irrational. He uses a plea against religion which he never uses against anything he wants to do or any idea he wants to embrace; namely, the want of demonstrative evidence. Every day and all day long he is acting on evidence not demonstrative; he eats the dish he likes, without certainty that it is not poisoned; he rides the horse he likes, without certainty that the animal will not break his neck; he sends out of the house a servant he suspects, without demonstration of guilt; he marries the woman he likes, with no absolute knowledge that she loves him; he embraces the political opinion he likes, perhaps without any study at all, certainly without demonstrative evidence of its truth. But when he comes to religion, he is seized with a great intellectual scrupulosity, and demands as a pre-condition of homage to God what everywhere else he dispenses with, and then ends with thinking himself more rational than other people.

—*W. E. Gladstone.*

## MARY T. GREENE

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# The Sabbath Recorder

## COME, SWEET ANGELS

MRS. M. E. H. EVERETT

On the hearth the Yule fire burns  
With a clear and steady glow;  
Round the swinging camp are twined  
Holly sprays and mistletoe;  
Come, sweet angels, sing again  
"Peace on earth, good will to men."

Lonely lie Judea's hills  
Where the shepherds' tents were set,  
But the stars they watched by night  
Shine from out the vastness yet.  
Come with wings of mystic light,  
Angels of the Natal Night!

Woe and mourning fill the lands  
That should hail the Savior's birth,  
And the night that hath no stars  
Closeth round the stricken earth;  
Come, sweet angels, sing again  
"Peace on earth, good will to men."

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# The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER, 17, 1917

WHOLE NO. 3,798

**Real Christmas Giving** When the Wise Men of old saw the Christ-star, their hearts overflowed with joy, and the gifts they made to the Christ-child were real expressions of love and devotion. There might be some question as to the practical value to the Babe of the gold, frankincense, and myrrh, but there can be none as to the spirit that prompted these offerings. If those gifts were kept as treasures in the home of Mary at Nazareth, whenever she or her son looked upon them they must have recalled the love and devotion of the givers, and these lent them worth beyond all money value.

The value of gift-making always lies with the giver. One of our American poets wrote, "The gift without the giver is bare." This suggests the real secret of true Christmas giving.

"It's the spirit of Christmas that really counts,  
The love, the faith, the good will  
Which spring from the heart. A gift amounts  
To little or nothing until  
The joy of the giver, the love, the thought,  
Into the giving have all been brought."

This spirit on the part of the giver makes gifts that in themselves are not needed by the recipient seem very precious. Christ did not need the alabaster box of precious ointment. To him it was an unnecessary gift. He could have endured the sufferings just at hand without that costly anointing but there was something in the spirit of the giver that touched his heart and he bestowed upon her the greatest commendation that ever fell from his lips.

If Christmas is regarded as merely a day when one receives gifts and feels bound to give in return it is robbed of the real spirit that brings blessings. But if something of the Christ-spirit fills the heart, if the gift of God suggested by the birth of the Babe in Bethlehem is remembered with gratitude, then even icy hearts will be softened, the spirit of love revived, souls will be more generous, and the ties that bind hearts to one another and to Christ will be strengthened.

**The Red Cross Christmas Drive** This Christmas approaches under conditions never known before in all the world's history. A raging world-war threatens ruin to all we as a free and liberty-loving people hold dear. Our hearts are sore with thoughts of the infinite suffering. Whole nations starving and freezing; thousands upon thousands sick in army camps, or maimed and crippled for life; the certainty that our own boys must soon enter the strife and endure a full share of the suffering; the absence from their homes of a million men drilling for conflict,—all these conditions appeal to our sympathy, and make the holiday season one of sorrow. It will be a war Christmas, and overshadowed by fear that the worst is yet to come.

The only real service many of us can give to this suffering world is that of sending comfort and careful nursing to the needy ones. This is the one great work of the Red Cross, and this will be the first Red Cross Christmas. Who can know of the anguish endured by thousands of souls this Christmas time, without a strong desire to do something to relieve it? Who can look upon our bright young soldiers marching to the front, without feelings of sympathy for those beyond the sea whom the war has made helpless? Who can witness the happiness of our own children in their comfortable homes without heart-yearnings for the homeless, starving children in lands made desolate by war? Who can think of the consecrated women of the American Red Cross who have gone to the battle front to serve the sufferers, without a desire to share in their work, by helping to send them the needed supplies.

Now is our time! We can not fight, we can not go to the front ourselves; but we can serve, and we can do it now. Beginning with December 16 the American Red Cross is making a drive for ten million new members, to be secured by Christmas eve. Then on that night every household is requested to place a candle in its window to shine

through a Red Cross service flag, showing where there is a true American home.

President Wilson says: "Red Cross membership is the Christmas spirit in terms of action." If ever we had a wonderful opportunity to send "good tidings of great joy to all people," we have it now. To neglect or refuse to improve it would be disloyal to our country and to the cause of Christ. Let every household in the land make this the slogan of the holiday season: "Ten million new members for the American Red Cross, to help win the war, and to send comforts to the sick and wounded of our army and navy, and to our Allies." Conscience should not let us enjoy this Christmas if this service demanded by the world's weal is not rendered cheerfully and with generosity.

#### "Your Town And My Town"

The heading in Bulletin No 5 of Alfred University Publications, sent

out in the interest of the Improvement Fund, is, "Your Town and My Town." In this bulletin the following excuse for not giving to the college is well answered: "I can give nothing for Alfred College Improvement Fund because I never send my money out of town; it is needed too much at home."

The bulletin argues that any town is made prosperous by the loyal and united efforts of all its industries to promote the general welfare of the home community; that by faithfully patronizing one another, each interest becomes strong and helpful; and that any tendency to slight home trade and send one's money away to build up business in other towns tends to weaken and destroy the prosperity of the home town.

After admitting these important truths, the writer shows in a convincing manner that the "roots of local prosperity and happiness reach leagues beyond your own town line." If you consider the items of food on your dinner table you can but see that you are dependent on many towns and counties beyond your own borders for what you eat. The same is true of your clothing, your furniture, your fuel, your lights—true, in short, of every line of your home comfort and needs. If your home merchant did not send your money away to other places, if neither you nor your neighbors ever sent

away money "out of town," on the ground that "it is needed too much at home," what a miserably uncomfortable, unhomelike town yours would be to live in! "You might as well say, 'I will spend no money outside my house' as to say, 'I will spend no money outside my town.'"

Perhaps you have anticipated the real point made by the bulletin: that a college like Alfred belongs to every town within the radius of its influence, and that the roots of your town's prosperity have for years been drawing from the college halls the very life and progressive spirit that has brought you out of the backwoods and made you prosperous.

What is true of Alfred is just as true of Milton and Salem. These three colleges have wrought wonderful changes for good in every town where their influence has reached and where their students have gone to dwell. Boys and girls in your town have been made stronger and truer citizens, and nearly every business interest in your community has been promoted by the influences and teachings of the school in another town to which you and your fathers have been sending gifts of money. The best things in the home towns of all Seventh Day Baptists are directly traceable to our three colleges. Neither you nor your fathers ever spent money to better advantage than when you sent it away to build up and sustain your colleges. Every college may truthfully say: "There is a natural and obvious connection between the best interests of your town and my town that no true man can afford to ignore."

#### Sympathy Saved The Soldier

The commander of a war ship noticed that one of his young officers, who had never been in a battle before, was almost in a state of collapse as the ship joined battle with a formidable foe. The man commanding the gun could not rally and was likely to prove a complete failure, when his superior quietly stepped to his side and in a few sympathetic words told how he himself had felt when first he came into a real battle, and assured the young man that his fears would soon pass away and he would be all right. This saved the soldier. Words of sympathy and appreciation spoken at the right time cheered him, so that he soon forgot himself, thought

little of his danger, and made a most valuable man at the guns.

Many a soldier of the Cross, many a toiler in life's hard battle, tempted to give up, or unnerved by impending trouble until unable to go forward, might be saved to noble service if those more experienced would be as kind and tactful with him as was this commander with his soldier boy.

#### Put Yourself In His Place

A young apprentice in a great shop was nervous over his work and seemed to have a faculty for spoiling or breaking every piece put into his hands. Finally the fellow with him said to the foreman, "I can't work with that boy." Upon this the boy was quietly placed in another department. In his new position, with a different work-fellow, he gave little trouble and soon developed into a good mechanic. The fact is, the man with whom he had served had had but little patience with him and the poor boy made mistakes because he had lost confidence in himself. It took only a few words of encouragement to put him on the right track; and the exercise of a little patience, a show of sympathy made the change.

The principle suggested here holds good in every line of human activity. Men who toil together must not forget to apply the Golden Rule. The question should be, "How would I feel if I were in my fellow-worker's place?" This would enable one to see many things to which he had hitherto been blind. It is a great thing to be able to realize how matters look to the other man. If persons in any field of activity can put themselves in the places of those they are inclined to criticise, the spirit of criticism will disappear and the get-together spirit of genuine helpfulness will prevail.

#### The Get-Together Spirit Essential to Success

A certain graded school is said to have deteriorated and failed because the four teachers made no attempt to get together or to stand by one another in the work. In fact each one rather belittled the work of the others, seeing much in it to criticise, while his own special line was with him considerably magnified. All four failed to see that the school as a whole could not succeed with-

out hearty and loyal co-operation on the part of all. No matter how competent each teacher might be in his own particular division, if his view was not broad enough to take in the general interests of the school as a whole, if he failed to acknowledge the worth of every other department in its relation to the well-being of the whole, and if he withheld his sympathetic effort to promote the common good, then failure was the only outcome for the school. Because its teachers lacked the get-together spirit it was foredoomed.

This principle holds in every line of good work. Schools, churches, denominations, and all moral reform movements suffer loss in proportion to the lack of co-operation among their workers. No cause, however good, can succeed without the get-together spirit and the hearty co-operation of those who stand for that cause.

#### Why This Indifference?

Without doubt the indifference of many toward the Sabbath truth and toward those things by which it is proposed to keep this truth alive in the hearts of men is having much to do toward discouraging the workers and thereby making the way seem dark to those who are bearing the responsibility. If the members of the Tract Board, for instance, could see some signs of enthusiasm in our churches for real Sabbath reform, they would take new courage and the outlook would be more hopeful. The greatest obstacle in the way of aggressive work and of forward movement is the indifference of the people, the utter lack of enthusiasm for the one distinguishing truth that gives us our name. A people who really believe they have a vital truth that others are neglecting, the acceptance of which would make the world better and give Christianity an uplift such as has not been known since the Reformation, will do what they can to promote that truth. Such a people will show some enthusiasm for their cause and hail with joy every advance effort put forth by their boards. On the other hand, a people who are in a state of apathy regarding the principles they are supposed to hold will do very little toward promoting them.

We have one society organized for the express purpose of propagating the Sab-

bath truth. To the board of this society our churches have committed the work pertaining to this phase of our denominational life, and I sometimes wish the entire people could be invisible witnesses at some of the board meetings. The evidences brought out there of inactivity, and, too often, of actual indifference on the part of the people at large would be most depressing upon these witnesses as it sometimes is upon the board.

Every month comes the report of the Committee on Distribution of Literature, showing that after all the pleas made with the churches to push the matter of securing subscribers for the SABBATH RECORDER little or no results have come! One or two churches have taken the matter up in a systematic way, but so far as we can learn, the great majority seem indifferent and do nothing. We have heard that in some of our communities not more than half the families have the RECORDER. The prospect seems poor for such families to become rooted and grounded in the faith. These things should stir the heart of every loyal Seventh Day Baptist to do something for the cause he loves.

A few weeks ago the offer was made by personal letters to furnish every church with that splendid set of gospel tracts—not Sabbath tracts—by Rev. Wardner C. Titsworth, for use in its prayer meetings. Sample sets were sent to all the churches with assurances that enough to furnish every member with one would be provided free, upon request. And out of all the churches only one request was made!

And yet nothing could be better than these tracts to arouse interest in vital Christianity and put new life into a dead prayer meeting. Let the pastor read the tract for his prayer meeting talk—it would take only seven or eight minutes—with the understanding that the testimonies in the after meeting shall call attention to some good thing contained in it—some helpful thought that should be emphasized. I have seen a meeting made very interesting in this way.

These tracts have just been reprinted in attractive form in the hope that our people would be benefited by their use, and yet few seem to care for them. Do you wonder when we ask, Why this indifference?

**A Book Offered Free** The Tract Board has on hand some two hundred copies of Dr. Lewis' book, "Swift Decadence of Sunday. What Next?" which it would rather place in the hands of people who do not have it than to keep in storage. At the last board meeting it was voted to give one of these books (as long as they last) to every subscriber for the SABBATH RECORDER (old or new) who will pay his subscription in full for the year 1918 together with the postage on the book.

This book was written about eighteen years ago. It contains 273 pages including the Index, and contains the testimony of leading First-day papers and men of other denominations as to the swift decadence of Sunday as a sacred day.

**Young People In Charge** Once each year the morning services of the Plainfield Church are conducted by the Young People's Society of Christian Endeavor, in which services the society's annual reports are made. This year December 8 was their day. The meeting was conducted by Miss Margaret Kimball, president, and the main address was by ex-pastor Rev. Edwin Shaw. The report of the year, by Secretary Frances I. Kinne, appears in the Young People's department of this RECORDER.

**"Food Conservation Proverbs"** We see on every hand some strong appeal from the Government to save in foodstuffs. "Save a loaf a week and win the war;" "Conservation of food will win the war; waste will lose it;" "Every pound of fat is as sure of service as every bullet." These are some of the placards seen today in store windows and on bulletin boards all over the land. The food administrators are doing a wonderful work. Twelve million families have already signed the pledge to co-operate in the movement, and leading industries are taking up the matter in accordance with the Government's wishes.

In one of the bulletins sent out from Food Administration headquarters we find these "proverbs":

"He that wasteth today will be hungry tomorrow."

"He that wasteth in his own house increases the price of his neighbor's dinner."

## THE PITTSBURGH CONGRESS ON INTER-CHURCH FEDERATIONS

REV. ARTHUR E. MAIN

The editor of a leading religious paper says that the most solid material, the most matter-of-fact and applicable and yet the most idealistic, that any meeting for general religious consultation ever produced in this country, was brought forth by the Inter-Church Federation Congress held in Pittsburgh.

One of our prominent pastors says it was the greatest meeting he ever attended; and that it lifted him up to heights he had never before reached.

Such testimony is good evidence that every Christian ought to wish to know something of its nature, spirit, purpose, and work.

The Federal Council of the Churches of Christ in America is a body of delegates representing some thirty denominations and 18,000,000 of communicants. It meets once in four years; and its object is to increase the spirit of co-operation in all good works.

There is a large Executive Committee that meets once a year; and its next meeting is to be in Cincinnati, Ohio, December 12-14, 1917. The Administrative Committee, smaller in number, meets in New York City every month.

There are permanent commissions and committees, some of them having salaried secretaries, at work seeking to promote co-operation and effectiveness in the following lines of Christian activities:—State and Local Inter-Church Federations; Evangelism; Church and Social Service; Church and Country Life; Temperance; Christian Education; International Justice and Goodwill; Relations with the Orient; Family Life and a Religious Rest Day; Foreign Missions; and Home Missions.

There is also a General War-Time Commission of the Churches, with Rev. Robert E. Speer chairman, and Rev. William Adams Brown secretary, whose great task is to rally the Christian forces of our country on behalf of the physical, intellectual, moral and religious welfare of our army and navy.

The Pittsburgh Congress was planned and called by the Commission on Inter-Church Federations, Fred B. Smith chairman, Rev. Roy B. Guild secretary. The great purpose of the congress was to send

"Wasted materials belong to no one, but might belong to all."

"If I could have what the Nation wastes in one day, I would be rich for life."

"The mother of a family who does not economize today is taking tomorrow's bread out of the mouth of her children."

"The man who laughs at you today for saving may envy you tomorrow."

"The stomach is a greater cause of poverty than the sword."

We would add to this list one more statement, "Grain put into booze is worse than wasted," and urge that our government prohibit all such waste.

### ENROL TODAY

Every day, greatly increasing demands are coming from our Boys over seas, for more hospital supplies, more extra clothing, more foodstuffs. Your Red Cross must bear this burden. No other volunteer organizations exist to supply this necessary aid.

Your Red Cross does not ask at this time for large contributions. It asks you to become a part of it. It asks you to be one of ten million more members to give one dollar towards world relief.

Let this coming Christmas Day find you a member of the Red Cross. The Red Cross spirit is the true Christmas spirit. Woodrow Wilson says:

Show your colors as the rest of the ten million new members will do. Put your membership Red Cross Service Flag in your window. Let there be a Red Cross on it to represent each and every member in your household from the baby to the oldest. Let a greater Red Cross be our Christmas gift to our Boys and our Allies. Will you help? Is a dollar too much for you to give to such a cause?

Go to your nearest Local Red Cross Chapter *today!* Ask for an enrolment blank. Enrol yourself and every member of your household. Let yours be a Red Cross home this Christmas.

Display a Red Cross Service Flag in your home—it will be supplied by your nearest Red Cross Chapter the instant you become a member. Enrol every member in your household—not only Bobby and Betty, but every servant or helper in the household. Make yours a Red Cross home this Christmas. Will you do it? Go to your nearest Red Cross Chapter now—Today.

AMERICAN RED CROSS COMMITTEE.

forth this cry to the churches of America, —We are confronted with local, national, and international problems and tasks which we can not adequately meet without Christian co-operation.

The congress was composed of 506 delegates, from 134 towns and cities, 36 States, and 31 religious bodies. Seriousness, devotion, enthusiasm for the triumph of Christian ideals, dignity, businesslike procedure, frankness, and brotherly love, characterized the meetings, and witnessed to the guidance of the Holy Spirit.

The purposes of the Congress were to recognize the increasing need of co-operation; to assemble evidence that this co-operation is actually taking place, as for example, in 31 cities with salaried executives; to interpret the relation of this spirit of co-operation to church life and work; to consider the need of a deepening sense of oneness in view of the awful war; and to publish for use everywhere an inspiring and helpful account of the meetings, with their reports and discussions relating to principles and methods of federation; community evangelism; world evangelism; religious education; social service; church comity; international justice and goodwill; religious publicity; and war-time inter-church work.

The able and impressive report of a special committee on Observation and Recommendations said that the idea of Christian co-operation is not new; it has a long history; but the Pittsburgh Congress marked a definite stage of progress. The unifying grace of love has been fusing hearts, bringing the visions of the Church to a common focus, and organizing scattered energies for the achievement of purposes cherished by all true followers of the one Master, in the realms of religion, philanthropy, education, missions, and citizenship.

It is the time of times for all who love the kingdom of God and believe it to be the only salvation of the world, to join their resources in a mighty effort to enthrone Jesus Christ as King over human life. And this holy feeling is spreading in States, cities, counties, villages, and rural districts, being made more deep and strong by pressing war needs.

Only a living, active, united Church can meet the issues of these days, both during and after the war. Ideals, convictions, visions, methods, can not but change mightly.

There need be no fear or panic; only calm faith in the Living God.

The report of this committee on Observation and Recommendations goes on to say that it is important to keep clearly before us *the ideals of Federation*. Its purpose is not to weaken denominational loyalty. We remain attached to our own churches; but we are learning the royal grace of love, and the virtue of serving with one another. A strong combination needs strong units. And neither this Congress nor any federation has authority of any kind over any denomination or local church. The aim of federation is to unify existing Christian forces and worthy Christian movements for the service of the kingdom of God.

There was agreement as to the necessity of intelligent and consecrated leadership; of using all the resources of local churches possessed by men and women; of united loyalty to Christ, instead of isolated effort, if we are to meet our tremendous tasks; and of the co-operation of local churches and local church federations with general public movements whose activities are related to community betterment and the kingdom of God. And it was recommended that all churches support more generously than ever their own local and denominational work; that the principles and ideals of federated co-operation be extended as fast and as far as is possible; and that the proceedings of the Congress with the reports of the Commissions be placed in every community of our land.

My supreme desire in this article is to move ourselves to feel and think, speak and act, in ever-expanding terms, ideas, ideals, and efforts, as we pass in thought, interest, and loyalty, from the smallest community of which we may be members on to world-wide concerns.

The motto of the Congress was, "That they may be one as we are"; and the first hymn sung was, "The Church's One Foundation."

The leading spirits in the Congress were the chairman, Fred B. Smith; chairmen of committees and commissions; executive secretaries; and the speakers on the various reports and assigned subjects.

The central, dominant idea of the Congress was, We face conditions that can be met, problems that can be solved, tasks that can be performed, only as we work together; and the seriousness and importance

of the situation are emphasized by the great and awful war.

My method of reporting or interpreting the spirit and purpose of the Congress to the reader is by means of utterances and ideas jotted down as the meetings went on. These have not been reduced to a system, as will be readily seen; but it is probably possible to overdo even so valuable a thing as systematizing.

The Church is bigger than churches. Our own Conference and common interests are bigger than the local church and local interests.

It is too late in the history of the world for any centralized power to interfere with human liberty.

There will be many new things after the war; new men and women among those who survive; new situations and tasks; new ideas, motives, and ends.

May there not be on the way not only our United States of America, but the United States of South America, of Europe, of Asia, of the world?

The principles of federal union are spreading,—federation in the realms of the spirit, of thought, of ideals, of all human activities.

There is a growing common consciousness in our interpretation of life, in our aims and our endeavors.

Mr. Smith met with over one hundred pastors and told them that the heavier responsibilities rested upon them. While together they voted that they did not wish to be exempted from war merely because they were ministers of the gospel.

The 40,000,000 of soldiers are thoughtful and serious men.

There are "danger zones" everywhere; and they will continue to exist after the war is over.

Dr. John R. Mott, who knows Russia well, affirms that that nation is socially, ethically, religiously and politically, plastic; and pleads with us to take wide and long views, in faith, hope, love and patience.

The war costs \$130,000,000 a day; and we are paying 25 per cent as much as all the warring nations.

There are 50,000,000 of people in our rural districts; let them get together in neighborhoods to talk about the federal union of all their forces of good, always putting the community welfare first.

One city religious survey found 900 young men not in the churches; and Charles Stelzle says that as the churches have the only cure for sin they ought to make more of publicity.

The new program for churches is, Religion plus Social Service.

Minds and hearts in the whole world are more open to the Gospel than ever before; and the first duty of ministers is, not to administer an institution or teach a creed, but to preach Jesus Christ as the Savior and Master of men.

True community servants are community prophets; and team work by ordained and unordained men is greatly needed. Under such leadership the church should throw itself into the struggle for individual righteousness and social justice.

The greatest war danger is liquor—and lust-defiled men and women.

The church as such ought to keep free from party politics; but it is the duty of all Christians to vote in the interests of truth, purity, and goodness.

Our nation, confronted by mighty tasks, is mobilizing educational, social, religious, financial, industrial, and political forces, on a mammoth scale. What is the Church, by profession and calling the Body of Christ, doing in this regard, with the stupendous task of a world's redemption on its hands?

An insular person, community, school, church, denomination, or nation, today, will lose opportunity, if not life itself.

The Rev. Dr. Freeman, of Minnesota, said, in substance, I am proud to have been ordained by a bishop; I am proud of my surplice, symbol of the purity for which I strive; but it is not enough for me just to shake hands cordially with my Baptist, Methodist, or Presbyterian brother: I must work by his side under a common banner for the kingdom of God, human brotherhood, and righteousness.

A British admiral says that a great religious revival must come before there can be lasting world-peace.

Hundreds of thousands of soldiers are rendered unfit for service by sex-vice. What a testimony to the physical and mental value of purity!

Jesus of Nazareth preached and practiced good morals and social service; but he also preached doctrine,—a vitalizing theology. An inspirational church, and inspiring men and women, must be both outwardly and in-

wardly intelligently Christian. Our city streets and rural highways can be turned into the golden streets of the New Jerusalem only by spiritual energetic and energizing leaders.

John Barleycorn is an enemy more to be dreaded than the Kaiser. Clean moving pictures may be made successful rivals of the saloon. Some lumbermen once came into Bangor, Me., and found only one open door, the whiskey seller's. Our communities need seven-day churches.

Dr. Mott said it is a ghastly time in which to live; a glorious time in which to serve. But the highest service can be given only by those who are joined together in God through Jesus Christ; and who believe in themselves, in their fellow-men, and in the world as the divinely intended scene of social salvation.

If war was ever righteous this is a righteous war. And though dreadful beyond power of thought or expression, it is also a saving and socializing power. Many are coming closer to God and to one another. The educated and the unlettered, rich and poor, men differing in creed and blood, are side by side on land and sea.

The returned soldiers and sailors will be religious, moral, social, and political factors; and all the more because of their strange and wide experiences. Their characters, forming now in camp and at the front; Christian and friendly influences extended to them now; Christian Association and federated church service now, will have much to do in determining their future value to our nation's life.

It is probable that multitudes do not know the really promising side of the situation in Japan and China; or what open doors there will be in the Mohammedan world, after the war. And one privilege of the local federation of churches is to give the people a *world-outlook*.

Some one will teach and lead us during and after the war. And religious, Christianizing, and socializing education, is of fundamental importance, if we are to have a world safe for democracy, and a democracy safe for the world.

Social units in education are homes and communities. Community consciousness, public opinion, needs to be greatly aroused.

A leading Y. W. C. A. secretary said that young women need and wish for religious education; and mothers regret that

they do not know how or what to teach their children.

The two-fold object of religious education is to bring young men and women into the Christian life and church; and then to fit them for Christian service and social leadership.

The churches of the world, had they been united in spirit and purpose, in communion, worship, and work, might have prevented this world-war. And if they become thus united they can prevent another.

Nations as well as individuals are called into the kingdom of God and of righteousness.

It is worth while to grow bigger by facing big, international problems.

The war will be a tremendous failure unless it shall be followed by a new and better world. American, Englishman, Frenchman, Italian, Jew, Armenian, German, Greek, Turk,—all peoples should come into the blessings of international partnership in life, liberty, and the pursuit of happiness. Good citizenship in a good nation is a prize to be sought and won.

A diplomat has been defined as an honest man sent abroad to lie for his country. And Bismark is reported to have said, Deceive men by telling them the truth.

Japan and China are copying us; for example, in the spheres of education and manufacturing.

National leaders are looking to the churches for leadership in the production of character and conduct that shall be nationally worthy. Clean men make the best soldiers; and we can have the best army on earth. The American college has justified itself in the character of its student soldiers.

The Y. M. C. A. is working for one well-equipped building for every 5,000 soldiers. Will the churches rise to their opportunity and duty in the way of supporting this endeavor?

Our army and navy should be worthy of our country, its history and ideals. We have entered the war not for aggrandizement but for the great principles of democracy, a league of nations, and highest human interests.

We need a league of churches to express, unitedly, the ideals of our Protestant Christianity; and to make the church safe for religious and social democracy.

The world is very serious now; and easy-

going Gospel will not edify and satisfy it; a democratized theology, with a self-sacrificing Savior God in Jesus Christ, is the world's need.

According to Jesus, the great heresy is sin against man. Human rights have the right of way. Democracy is not a government of the people, by rascals for the benefit of the rich.

Backward nations must be lifted by those that are stronger and better to higher levels of expression in Church and State.

Democracy was born in German forests, in a land where autocracy now reigns; and where it is affirmed that law is a makeshift, might makes right, and force is the reality.

The United States has been saved to serve the world in this awful crisis. Do we believe that that nation will become the greatest of all which is willing to be the servant of all? What are we doing with what we have been getting in the gifts of Providence,—wealth, education, religion, opportunity, influence, power?

It is a great thing, said Dr. Macdonald, of Toronto, to be citizens of Canada and the United States, with their borders touching each other for thousands of miles, unguarded by a single gun. The spirit and temper of democracy has made this possible.

Army officers say, If you Protestants will plan and work together you can have anything you want; but our cantonments are no place for sectarian zeal.

We have sent millions of dollars and many men to help care for German and Austrian prisoners.

In France our boys are tempted by evil resorts in the ratio of one saloon, two places of vice, and three gambling houses. General Pershing calls for 500 Christian workers. Let us ask Great Britain and France to safeguard our men as we are trying to do here, in our own country.

It is probable that churches were never so drawn together in faith, purpose, and work, as now. This is no time for extreme individualism anywhere. A million young men, for instance, going out from our colleges and universities need our united sympathy and help.

Our differences may be significant and of value to ourselves; but if they hinder our co-operation in the great things of the kingdom of God they will lose in their

meaning and worth both to ourselves and the world. This is no time to distrust one another.

We face conditions that are testing institutions and social ideas of every kind, as well as individuals one by one.

This war can not but be followed by a new world. The right kind of a new world can be built only by mutual goodwill and united efforts. Self-sacrificing service is a law of life; and our Lord says,—Behold a great task and a great opportunity; work together, self-denyingly and joyously.

We want an army not only to defend, but to win, to win the victory of human rights. And one general said that the winning forces in soldiers were character, cooperation, and skill. It is upon such qualities that the future of our nation and of the world now depends.

If we are really fighting for the safety and spread of individual righteousness and social justice, our great armies and navies need not only munitions of war, but the added equipment of spiritual armor,—faith, hope, and love. And this moral equipment will not be in camp, trench, battle-field, and ship, unless they exist among ourselves.

Hanging in Independence Hall, Philadelphia, I have seen the painting of a landscape in which the sun is a little above the horizon. Whether it is the rising or setting sun is not altogether certain. Once a speaker, discussing national interests, pointed to the picture and cried, It is the rising sun. The sun of international peace and friendship is above the world's horizon; and our faith in the indestructibility of values exclaims, It is the rising sun.

And they who would share in its healing and energizing power, and rejoice in its world-wide illuminating glory, need to rise to the highest possible levels of character and conduct by way of the best possible training in body, mind, and heart.

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling;  
To be living is sublime."

Alfred Theological Seminary,  
Alfred, N. Y.

Some preachers have done with their text as soon as they have read it.—Charles H. Spurgeon.

## MISSIONS

### OBSERVATIONS EN ROUTE

REV. JAY W. CROFOOT

It was Thursday morning, November 22, that I started from Alfred for my third term of service in China, leaving my family behind. Through the Buffalo agent of the Canadian Pacific Railway I had secured my tickets from Alfred to Shanghai, but the agent had made a mistake in the route. My ticket as it reached me the night before I left Alfred read via St. Paul, which would not permit me to stop at North Loup as I had planned to do. By a talk over the telephone from Alfred to Buffalo I was able to arrange that the ticket should be changed at Chicago, where I spent from Friday morning to Monday night. Friday afternoon was spent in getting the new ticket and in rechecking my trunks through to Vancouver, B. C.

Sabbath afternoon after listening to a good Thanksgiving sermon by Mr. Fifield I gave a brief talk to the Sabbath school. My hosts, Dr. and Mrs. Larkin, invited those of the congregation who cared to meet me in a social way to come to their home at Oak Park Sunday evening. About a dozen came, though for some of them it required nearly a two-hours' ride each way, and we had a very good time together. Visits at Will M. Davis' and at Mrs. Titsworth's with calls on other friends, occupied the remainder of my time in the city. Davis from the South Side and Dr. Larkin from Oak Park both "saw me off" at the station Monday night.

The mattress on the Tourist Sleeper on which I rode to Lincoln, Neb., had certain corrugations which did not entirely conform to the irregularities of my anatomy, and the hotel room in Grand Island did not have so much ventilation as I could wish, but I arrived at North Loup on Wednesday morning without serious discomfort. Pastor Alva L. Davis met me at the train and I enjoyed the hospitality of the parsonage during my stay in North Loup.

Just here it may not be amiss for me to say that not the least of the privileges which

I have had during my furlough is that of becoming better acquainted with so fine a group of people as the Seventh Day Baptist pastors and their wives.

On Wednesday evening we attended a social of the Young Women's Missionary Society. Among the good things there were popcorn and taffy. There were twenty-seven children present, as well as several of the young women and their husbands. The Cradle Roll of the North Loup Sabbath School contains about one hundred names. No signs of race suicide there! On Thursday, besides the "joint" Thanksgiving dinner at Mr. Hutchins' there was a social at the church in the evening at which I met a large number of the members of the church and congregation.

Friday evening occurred the ordination of two deacons, at which I delivered the sermon. Sabbath morning I spoke to an attentive congregation of 275 people. I also "said a few words" to two different Sabbath-school classes, and at the Christian Endeavor society in the afternoon.

Shortly after five o'clock (sundown), I left for Grand Island in the pastor's Ford, driven a part of the way by the pastor himself, and a part by Mr. Babcock. Although we had only dirt roads, and a part of them were not good, we made the sixty miles at eight-thirty, and I took my train on the "Burlington" shortly after nine. But Mr. Davis and Mr. Babcock could hardly reach home before one o'clock next morning. I certainly did appreciate their bringing me so far to the train.

This was my first visit to North Loup, and I certainly was glad to see this prosperous people. (About thirty automobiles were purchased by them during the last year.) The church building is fine, and the people come to church. It was a pleasure to become acquainted with some of whom I had heard before, and to renew acquaintance with some whom I had not seen for many years.

This morning when we were in South Dakota I saw what I suppose was a real mirage. I surely thought I saw a river or lake in front of us, but we did not come any nearer to it. After some time I made up my mind that what I had supposed to be the horizon was only a break in the clouds,

and that the real horizon was much nearer, but the appearance was surely very deceiving.

I shall probably mail this letter at Billings, Mont., tonight. I am due at Seattle Tuesday morning but the train is now about two hours late. Perhaps from Seattle or Vancouver I shall again "report progress" to my RECORDER friends.

*Somewhere in Wyoming,  
Sunday, Dec. 2, 1917.*

### Monthly Statement

November 1, 1917, to December 1, 1917

S. H. Davis  
In account with the  
Seventh Day Baptist Missionary Society

Dr.	
Balance in hand Nov. 1, 1917.....	\$ 654 53
Miss Lottie Baldwin .....	1 00
Mrs. Shelfer, L. S. K. ....	7 50
Mrs. Ferron, L. S. K. ....	5 00
Mrs. J. D. Washburn .....	1 50
Mrs. Ellis Ayers, L. S. K. ....	84
Mr. and Mrs. J. W. Crosby.....	2 50
Carrie E. Green, L. S. K., cred. to Dodge Center Church .....	1 00
D. Burdett Coon, col. Stanberry Congregational Church .....	1 50
D. Burdett Coon, col. from Exeland....	4 45
Mrs. Prudence Alen, Marie Jansz.....	2 00
L. S. K. Wisconsin, Debt Fund.....	5 00
Churches:	
Little Genesee .....	16 92
Lost Creek .....	21 10
Welton .....	4 47
Syracuse .....	1 00
Farnam .....	10 75
Independence .....	14 17
Salemville S. S., Marie Jansz .....	10 00
Welton S. S., Debt Fund .....	10 00
Offering at Hebron Center .....	1 83
Young People's Board, Dr. Palmberg's Salary .....	25 00
Income from Permanent Funds .....	400 00
Temporary loan from S. H. Davis....	500 00
	\$1,702 06

Cr.	
D. Burdett Coon, Oct. sal., trav. exp...\$	111 01
J. W. Crofoot, Oct. sal., child allowance	68 75
George W. Hills, Oct. sal.....	58 33
J. G. Burdick, Oct. sal.....	20 00
J. J. Kovats, Oct. sal .....	29 16
Edwin Shaw, Oct. sal., trav. exp.....	82 55
Stephen J. Davis, Oct. sal. for Fouke pastor .....	25 00
R. R. Thorngate, Oct. sal.....	29 17
T. J. Van Horn, Oct. sal.....	41 67
Luther A. Wing, Oct. sal.....	37 50
Grace I. Crandall, Oct. sal., trav. exp..	53 33
T. L. M. Spencer, Nov. sal.....	50 00
J. W. Crofoot, Dec. sal., trav. exp., child allowance .....	395 05
S. H. Davis, exp. to Salem Conference, 1916 .....	35 55
S. H. Davis, postage .....	1 00
Treasurer's expenses .....	20 00
	\$1,058 07

Balance on hand Dec. 1, 1917..... 643 99

\$1,702 06

Bills payable in December, about.....\$ 400 00  
Notes outstanding Dec. 1, 1917.....\$ 2,000 00

S. H. DAVIS,  
Treasurer.

E. & O. E.

### BY WAY OF EXPLANATION

At the last General Conference the publishing house made the statement that it would get the Year Book out before January 1 this year if the copy was forthcoming. The publishing house now gives notice that it can not issue the Year Book as intended, as the final O. K. has not yet been given on proof of the Conference minutes. Also we have but very recently received a number of tables which make up the statistical records that make the Year Book of value.

In default of more definite instructions, the publishing house will issue the Year Book upon the same plan as last year; that is, sending only to those who have expressed a desire for it. The same mailing list will be used as last year. If any who care for a Year Book did not receive one last year, by sending your name and address and name of your church, we will see that one is included for you.

The books will be sent in lots to either the pastor or clerk of the church. Each book will be plainly marked for whom intended. Unless your name was sent to the publishing house last year, or you send it now, you will not receive a copy.

L. P. BURCH,  
Business Manager.

### THE STORY OF THE RED CROSS

The Red Cross Society is an international organization for the relief of the sick and wounded in any time of special distress. It has been of great service in times of peace, yet it is readily seen that its constitution makes it of particular service in time of war. Throughout its life it has given good account of itself in every time of need.

It bears the honorable distinction of being an agency which is designed to minister to the needs of the living. There are always plenty of praises for the dead, and enough tears are always shed over the graves heaped up by the bloody hand of war. It is more especially needful that there should be means of helping the living who still need it, and who are still able to appreciate it when it is given. The Red Cross is a ministry to life in the midst of the fields of death.

It owes its origin to the efforts of Jean Henri Dunant, a Swiss author and philanthropist, whose whole life and fortune were both given to the service of mankind.

Great movements must always be fathered by self-sacrificing spirits before they are finally taken upon the hearts of the people. It sometimes even happens that the name of the originator of a movement fails to cling to it in the days of its popularity and success.

M. Dunant was present at the battle of Solferino on June 24, 1859. There he witnessed the suffering and need of the soldiers who fell wounded upon the field, and realized the powerlessness of any nation to provide adequate hospital facilities in time of actual battle.

After three years of meditation and discussion Dunant wrote and published a book, in which he suggested the preparation of supplies and the training of nurses against the time of need, in order that the volume of distress might not be again so far beyond the power of any one to relieve it.

He was invited to speak before the Geneva Society of Public Utility. That society took sufficient interest in his contention to call an international conference to meet in Geneva in the autumn of 1863. Delegates came from sixteen nations, and, after going into the subject, they laid some plans for future action and adjourned.

A year from that time a more formally and authoritatively delegated assembly met in the same city. Before it adjourned the famous Geneva Convention had been written and signed by its members. That convention did not specifically outline the plan of the present Red Cross Society, but it did make possible its organization and activity.

Fourteen nations ratified the Geneva Convention at that time. As it came to be better understood and more greatly appreciated, others added their approval. Today all the principal nations of the world have approved and adopted it. It has long since come to be a movement of such influence and proportions as to command the fullest sanction of international law.

The emblem chosen for this society was the familiar red cross design which has long since become a symbol of sanitation and cleanliness. The Turkish Government alone failed to adopt this uniform symbol. According to its traditional ideals, it chose the use of the crescent instead.

It was not long until agreements were made by which the rules and practices of the Red Cross Society were applied in the

navy as well as in the army. Now the man who falls wounded upon a battleship receives the same helpful attentions as does the fallen hero of the land forces. Moreover, the Red Cross symbol until this present war has been immune to attack on sea as well as on land. Conventions have, of course, been determined upon which are designed to prevent the wrongful use of the familiar symbol of mercy in time of war.

The various national Red Cross organizations are independent in their formation and responsibility, yet it to be regarded as the Geneva Committee is to be regarded as central in its prestige and influence if not in power and authority. From time to time Americans have been honored with places upon that committee. W. H. Taft was made president of it some years ago, and is today one of the world's most enthusiastic Red Cross workers.

The American Red Cross Society was organized in 1884 by Miss Clara Barton, who throughout life interested herself in this and similar labors of unselfish helpfulness. She has been to the American Red Cross Society what M. Dunant was to the international organization.

In 1905 the American Congress realized the need for an organization which should be more distinctly national in its scope and plan. The existing society was therefore disbanded, and a reorganization was effected along slightly different lines. The American Red Cross now operates under distinctly governmental supervision and authority. Its head is the President of the United States. Its chief officers are men high in governmental councils. Its accounts are audited in the War Department, and its activities in every way center in Washington.

Yet it is distinctively a civil organization. Its membership is made up of the common people of the country. It accepts volunteers for medical, surgical, and nursing work behind the battle lines in time of war, but it also accepts as members all who care to enrol and pay the small annual membership fee.

The average citizen is thus afforded an opportunity to have a part in the better side of war—the care of the sick, the wounded, and the distressed. It enables the last person, however far away and how-

ever lowly he may be, to do his share together with the rest.

Even those who volunteer as doctors and nurses find that most of their work is at a distance from the firing line. Strict observance must be given to certain fixed rules governing the activities of Red Cross workers, but so long as these rules are observed the danger is comparatively small.

The American Red Cross has, since its organization in 1884, proven its worth in a number of times of need. Its opportunity for wartime service has, thus far, been limited. Until we had been touched by the present war, our people had only been engaged in one brief struggle since the organization of the Red Cross in America. It did its work well during the Spanish-American War of 1898. It will now have an opportunity for much greater wartime usefulness in a time of much greater need.

It has, however, been giving frequent service to the suffering in other times of catastrophe. It gave notable aid in the time of the yellow fever epidemic in the South, the Johnstown flood, the famines in Russia and Japan, tidal-wave floods in South Carolina and Texas, the Armenian massacre, the oppression of the Cuban people, the Mount Pelee volcanic eruption, and earthquakes in Chile, Jamaica, and California.

These are but a few of the outstanding instances of Red Cross aid to stricken people. In smaller disasters almost everywhere the same helping hand has been extended. The American Red Cross has expended about fifteen millions upon its work thus far in its history. That sum will, of course, be rapidly multiplied if the present war continues long. The whole country has been roused to a spirit of co-operation, contributing both work and money.

It seems a particularly hopeful thing that, although war has not yet been recognized as a mere relic of the barbarous past, in the midst of its bloodshed there are to be heard the hurrying feet of messengers of mercy and help. One of the strongest forces now making for a day of lasting peace is the beautiful suggestion that comes from the spirit of those who make it their aim to help while others destroy. The spirit of positive service will endure long after the work of destruction has been forsaken. Those who assist in such a task will suffer no regrets.

The work of M. Dunant has been significant in the cause of peace. The Nobel prize went to him in 1901 for distinguished services in behalf of international arbitration and conciliation. The day will yet come when the world will see the realization of his great dream of an age of brotherly kindness.—*Clarence E. Flynn, in Young People.*

#### FROM THE AMERICAN RED CROSS

Ten Million new members in a week!

That is the goal the American Red Cross has set for itself in its Christmas membership campaign that is to be launched December 16. Throughout the United States Red Cross chapters are preparing for the enrolment of the new army which is to stand as the organized support of the boys in the trenches.

No man is more deeply concerned in the world war than President Wilson—who is also president of the Red Cross—and this is his proclamation:

TO THE PEOPLE OF THE UNITED STATES

Ten million Americans are invited to join the American Red Cross during the week ending with Christmas Eve. The times require that every branch of our great national effort shall be loyally upheld, and it is peculiarly fitting that at the Christmas season the Red Cross should be the branch through which your willingness to help is expressed.

You should join the American Red Cross, because it alone can carry the pledges of Christmas good will to those who are bearing for us the real burdens of the world-war, both in our own army and navy and in the nations upon whose territory the issues of the world-war are being fought out. Your evidence of faith in this work is necessary for their heartening and cheer.

You should join the Red Cross because this arm of the national service is steadily and efficiently maintaining its overseas relief in every suffering land, administering our millions wisely and well and awakening the gratitude of every people.

Our consciences will not let us enjoy the Christmas season if this pledge of support to our cause and the world's weal is left unfulfilled. Red Cross membership is the Christmas spirit in terms of action.

(Signed) WOODROW WILSON,  
President of the American Red Cross.



### TRAGEDY AND PATHOS FILL LIVES OF CHILDREN IN WAR AREAS

A recent cablegram from France brings another human interest story of tragedy and pathos in the child life of the French and Belgian war areas.

"Six hundred and fifty underfed children, travel-worn after three days in a closed train coming from Belgian provinces," says the cablegram, "crossed the frontier last night and reached Evian at dawn. The morning blare of French trumpets met the children who, some too young to know their age, had traveled motherless and unaccompanied. They poured into the street crying 'Vie la France' and 'Vive la Belgique,' shaking hands with every bystander.

"Trumpeters, like six Pied Pipers of Hamelin, led the dancing, shouting throng to the casino—all except a few sick children who were carried in American Red Cross ambulances. At the casino all received food. Flags were distributed and songs were sung. Welcoming words were spoken by the mayor. Even the small children knew the words of Brabonconne and the Marseillaise, but some of them were so tired that they slept right through the music.

"Next came baths, examination by an American Red Cross doctor; and then lunch and sleep. Tomorrow these children start for Longlandier, where the American Red Cross will house thousands of them—some orphans, others pretubercular or needing better nourishment than was possible under the German rule from which they had come.

"One little girl in the throng disembarking at Evian clutched four franc pieces in a pudgy fist. 'What are you going to do with them?' she was asked. 'Buy paper to write to mamma,' was the reply."

Another cablegram received at Red Cross headquarters says that in a speech to the last trainload of repatriees, the mayor of Evian called particular attention to their gratitude to the American Red Cross, for the splendid work it is doing in hospital care of sick children. The speech was instantly responded to with shouts of "L' Amerique vive nos Allies."—*Red Cross Bulletin.*

"In no profession does sympathy count for as much as in the ministry. Don't try to run your engine with cold water."

### A PLEA FOR CHRISTAIN UNITY

Amid the ghastly wreck of civilization still stand unscathed certain eternal principles. The rights of man found expression in the Magna Charta. The rights of peoples secured recognition in the American and French revolutions. Now follows in the fine phrase which Hamilton Holt used in his preface to ex-President Taft's book, "The United States and Peace," a "declaration of interdependence." With nations as well as individuals it must be true as was said in the French Revolution: the liberty of one man ends where the liberty of the next man begins. To let individualism or nationalism run riot today is a crime against the new age which is dawning.

Now, I believe that this same truth needs to be understood by the Churches of Christ in America. We have a great and burning desire that while soldiers and sailors and statesmen are taking to heart the teaching of this age, the Church should also learn, and not sit mourning over her failure to prevent the outbreak of hostilities. After all, to say that the Church has failed because she did not succeed in preventing the war is only to imply that education and the state have also failed. But it is not our business as soldiers of Christ to mourn over the past, which is irretrievable, but to learn from history and experience and build in the present for the future. And the lesson which the churches must learn today is the wickedness and uselessness of any gain made by one church at the expense of another, and the absolute necessity of presenting a united front to the gross materialists who are momentarily in control of so much of our civilization. Nothing is more needful in a world like this than the maintenance of spiritual perspective. It is so much easier to be a fanatic than a great man. It is so much easier to be a sectarian than a Christian.—*Tertius Van Dyke, in Christian Work.*

### SOWING AND REAPING

He that soweth in tears shall reap in joy.—  
Ps. 126: 5.

Sowing the seed with a weary hand  
Over a wild and wayward land,  
With bruised feet and head bent low,  
From morn till night doth he weeping go.

But lo! when the harvest is waving white,  
The day with his joyful song is bright;  
And the dreary months of doubt and pain  
He forgets as he reaps his ripened grain.

—*Olive Booth Giles.*

## WOMAN'S WORK

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

### A CHRISTMAS PRAYER

O'er the world the cry again,  
Peace on earth, good will to men.  
Ceaseless tramp of marching feet,  
Cannons roar from land and fleet;  
Millions hushed in bloody death,  
With no prayer nor martyr's wreath!  
Herald angels, close your eyes,  
Back again to heaven rise.  
Plead the swift surcease of war.  
That all peoples near and far  
In accord may learn to dwell,  
May be lifted from the hell  
Mars, the war god makes of earth.  
Hasten, Father, the rebirth  
When these conflicts grim shall cease;  
Send us universal peace!  
Let that cry be not in vain,  
Peace on earth—good will to men.

—*Mary Moncure Parker.*

When this paper reaches you it may be a little late to say, "I wish you a Merry Christmas." I should have said it last week. I am not so sure that I want to say it to any of you "grown-ups" who read this page. I don't think that any one of you will want to hear me say it; you do not want to spend Christmas day in merrymaking this year. I hope you will find happiness and joy in the day. I trust you are making a very merry Christmas for the children—not alone those in whom you have special interest because they are members of your own family circle, but also those children who are not so fortunate and have no one to play Santa for them, unless some of us do it. My heart has been touched this year as I have read some of the letters sent to the "Good Fellows" by children, asking for Christmas gifts for smaller brothers and sisters. Many times these requests have been for clothing—for underwear and shoes and stockings. Just think what a condition where clothing necessary for comfort is asked for by children!

Under such conditions the giving of presents save to the children seems, as one of my friends has written me, "a little out of place," and she adds, "We don't need to give each other presents to show our affection for each other." I am glad, too, that many of our Sabbath schools are fol-

lowing the plan of the "White Christmas"—or the "Giving Christmas." I should hate to think of the world with the Christmas spirit left out, but it seems that this year we are getting back to the real genuine Christmas spirit, which after all can not be camouflaged.

If we were asked what Christmas gift we most desired, I think we would all unite in saying we would like again the gift of that first Christmas day—peace—the kind of peace that is accompanied by the good will among men. That is the peace for which our soldiers are fighting, and while they are doing their bit we at home must do ours. There are so many ways to help. Of course you sent the boys Christmas boxes and letters of encouragement. I am impressed by the wonderful courage of the American women who send their men to war. As I go about and see them everywhere, on the street, at the social meeting, in the home and at church, their cheerfulness is an inspiration. One mother said to me, "There are times when it seems that I can not endure it. Then I try to go away by myself for awhile." Another, a mother of two soldier boys, said when told that she was brave, "I am not a bit brave inside, but they are gone, and I can't help it, and I wouldn't if I could. Other women are standing it and so must I, and it doesn't help one bit to go about with a long face." She felt that it was her work to keep a cheerful face for her family at home and for her friends. That reminds me of the story of Sam Higginbottom, of India, who was able to do a great deal for the poor lepers of that country. Some one asked him, "Is it safe to work among lepers." Instantly came the reply, "Yes, it is safer to work among lepers, if it is my job, than to work anywhere else."

I was shopping the other day and stopped to look at a window displaying suggested gifts for the Sammies. I was attracted by the small compasses with their tiny fingers of radium pointing to the north, always to the north. There has always seemed to me something wonderful in this little friendly finger of the compass; no matter how you shake and turn it around and around, the finger always goes back to its duty of showing us the north.

Did you ever ride over strange roads at night, when the friendly moon hid her face and the pole star was not on duty? It

is then, unless you have a compass, you are at the mercy of the imaginations of the "turned around" member of the party. If you have never had that feeling that comes with the loss of a knowledge of direction you are probably to be congratulated, I do not know, but at least you have missed an experience. The members of my family have decided that when I ride with them after dark upon unknown roads they will have a compass handy. They do not enjoy being called on to alter their course. It is little Barton Baynes in "The Light in the Clearing" who asks his Uncle Peabody, "Do folks take compasses with 'em when they die," "No," Uncle Peabody replies, "they don't need 'em there, everybody has a kind of compass in his own heart. It shows us the way to be useful, and I guess the way o' usefulness is the way to heaven every time." At this Christmas season it is well for each of us to sit down and consult the compass in our heart, and see just where it points. It is not wise to trust our inclinations alone.

I trust that you have all bought the Red Cross Christmas seals and used them, too. Our town has been thoroughly canvassed this afternoon; for not less than twelve children have been here in relays trying to sell me Christmas stamps. Bless their hearts. I hope they sold them all. They are doing their bit, too.

#### MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. Morton on December 3, 1917.

Members present: Mrs. A. B. West, Mrs. Morton, Mrs. Crandall, Mrs. Nettie West, Mrs. J. H. Babcock, Mrs. Crosley, Mrs. Maxson.

Mrs. West read Isaiah 41 and Mrs. Babcock offered prayer.

Minutes of November 5 and minutes of special meeting held November 20 were read.

The receipts for the month of November were \$172.85. No disbursements.

The Corresponding Secretary made a report of the correspondence for the month of November.

The committee appointed to secure a place for keeping the missionary exhibit placed in charge of Woman's Board, reported that there is a cupboard in the Crandall room of Milton College which has been placed at their disposal.

This report was accepted and it was voted

that the committee complete the work of placing and cataloging the exhibit.

The minutes were read, corrected and approved and the Board adjourned to meet with Mrs. Whitford in January.

MRS. A. B. WEST,  
President.  
DOLLIE B. MAXSON,  
Recording Secretary.

#### LET THERE BE MINISTERS

CLYDE F. ARMITAGE

Will there be a scarcity of ministers during the war? It is already evident that the supply is not equal to the demand in many places. It is certain that the number coming from the theological seminaries will be greatly less than the number who graduated in recent years.

Shortly after the opening of the present school year, the Boston *Evening Transcript* made a study of the number of students in colleges and seminaries, and reported that the number of men in attendance at the theological schools would be reduced by forty or fifty per cent from last year's figures. Reports since that time show that this is true, at least of the entering class, in several of the seminaries.

Why the reduction? Many men who would otherwise be preparing for the ministry have entered the ranks of the army or navy for service at home or abroad in the great world war. Others have gone into the reserve officers' training camps and have obtained, or are expecting, commissions in the line. Several have entered for chaplaincy, more have delayed their theological training to enter vacant pastorates for temporary or permanent work, and others, being affected by the changed conditions due to the war, are postponing their training or feel compelled to sacrifice it.

It is said that three thousand eight hundred ministers are needed annually to take the places of those who die or retire and to open new work. The supply now available must be conserved. Those this country has obtained from England will be missed while the war lasts. An extra demand on our supply is made by the army and navy for chaplains. A bill which passed the Senate and is awaiting the action of the House in December should become law, and would provide many additional chaplains.

One of the greatest hindrances to conser-

vation of the supply of ministers is the fear on the part of young men available for military service, who remain in the seminary or pastorate, that they will be considered slackers. Surely one should not be called a slacker who is doing his best to prepare himself for the greatest service he can render for God and humanity.

Those who are out of the seminary and serving pastorates may well be called slackers if they neglect the opportunities which are theirs to assist in the world's war. But most of them are diligent in the service of their country through the channels of the Red Cross, through co-operation with the Food Administration, through assisting the sale of liberty bonds, through their offerings to the work of the Young Men's Christian Association and the Commission on Training Camp Activities.

Their work is valuable beyond measure in increasing the morale and efficiency of the home base of our army and navy. The special work done by the churches that are located by the army and navy camps is not more necessary or hopeful than this. As an editorial in the *Christian Intelligencer* this month says, "Exemption from military service means a draft to spiritual service."

Our ministers all want to give the service that will register most ultimately as well as immediately. If that be military, God bless them. But they should first consider earnestly and be sure of God's desire.

#### THE NEW TASK OF THE CHURCH

[The World Alliance for Promoting International Friendship through the Churches is launching one of the greatest movements of this age. In co-operation with the Federal Council Commission on International Justice and Goodwill it issues the following appeal to the churches under the general heading given above.—Ed.]

THE abiding and supreme task of the Church is, through Christ, to bring sinful children to the heavenly Father for forgiveness and reconciliation, for newness and fulness of life in him. Whatever else the Church may, or may not do, failure to do this is fatal. But this task also includes the establishment of the kingdom of God—that society of men who love him and who love to learn and to do his will here on earth as it is done in heaven. Our vision of this kingdom has expanded with the centuries. Today we see that God's kingdom

requires right relations between nations and races; that truth and righteousness, honesty and square dealing, honor and good will must exist between nations no less than between individuals and classes.

THE new task of American churches is to Christianize America's international relations. Too long have these relations been regarded as outside the range of Christian responsibility. The tragedy of Europe discloses the consequences of this error. America now has unique opportunity and responsibility for bringing in the new world order. The American Government and all people should be as active in promoting world organization and international good will as they are in providing for national safety and prosperity.

Permanent world peace can come only as the fruit and product of international righteousness. Peace is the outcome of justice, justice is secured through law, law depends upon organization. The political organization of the world, therefore, is an essential step toward durable peace. Nations, as individuals, should—

Recognize the rights of others,  
Render justice rather than demand rights, and  
Find their greatness in good will and service.

THE establishment of this Christian world order requires:

1. The abandonment of selfish nationalism, with its distorted patriotism, its secret diplomacy, its double morality, its demoralizing spy system, and its frank and brutal assertion of selfishness, of unlimited sovereignty and of the right to override and destroy weak neighbors; and

2. The adoption of a Christian nationalism, a Christian patriotism, and a Christian internationalism, which assert the familyhood of nations, the limitations of sovereignty, and the right of all nations and races, small and great, to share in the world's resources and in opportunity for self-directing development and expanding life.

The establishment of the new world order implies the substitution of the co-operative for the competitive theory and practice of nations. The churches of America should now vigorously promote nation-wide education in Christian internationalism.

**A** LEAGUE OF NATIONS should be established having adequate legislative, judicial and executive agencies and processes, by which to secure and insure international justice, order and peace.

Relations between America and Japan should be set right. Our treaties with China should no longer be contravened. Our pledges to protect aliens should be kept through the enactment of proper legislation. Mexican suspicion should be overcome. The full confidence in us of South Americans should be won. Adequate national relief and reconstruction funds should be raised for grappling with the frightful sufferings of Europe.

Our churches should now mobilize their forces for collective action to secure these ends.

The plan proposed is:

1. To connect each denomination and each local congregation in America with this World Movement of Churches and Christians.

2. To promote study in the local community of the principles of Christian internationalism. The principles and methods of world constructive statesmanship should be studied in Bible classes, brotherhoods, Men's leagues, women's clubs, missionary societies, Young Men's and Young Women's Christian Associations, and young people's societies.

3. To develop the intelligent convictions of Christians as to their international duties. Every Christian should share in Christianizing international relations as they should share in sending the gospel to non-Christian countries. The success of missions in Asia is increasingly dependent on maintaining Christian relations with Asia.

4. To render possible at strategic times the collective action of Christians. When moral issues arise in international relations, millions of Christians, co-operating with this office, should write to their Congressmen, Senators or Legislators.

The duty—

1. Of the Church.

Every church should establish its committee on world problems and introduce into all its groups at some suitable time the study of the methods and responsibilities for establishing world righteousness and world peace. No new organization is

proposed and no new meetings. Where a church missionary committee already exists it might take on this new task and be named the Missionary and International Friendship Committee.

2. Of the Christian.

Christian Men have their peculiar responsibility in this matter of Christianizing America's international relations. They alone have the suffrage except in a few States. What they think on international policies will have directive influence upon those policies. They should, therefore, study these questions earnestly and conscientiously, and be prepared to make their contribution to the cause of establishing a Christian world-order.

Christian women also have their responsibilities in these matters. They train the children in the home, in the schools and in the Bible schools. They can look upon international problems and policies with interests less warped by ambition for great financial gains, commercial conquests and national glory. The disasters and calamities of war fall most heavily upon them. Through their missionary societies, women's clubs and Chautauqua courses they are organized for study and for work as are no other groups in the country. They, therefore, should bend their energies to the study of these questions.

Every Christian who wishes to do his part and to have the churches of America do their part in establishing a Christian World-Order should see to it that his church establishes at once its Committee on International Friendship.

**C**HURCHES join the World Alliance by appointing their Committees and reporting to the National Office. There are no fees nor financial obligations for churches or committees.

Individuals join the World Alliance by becoming members. Tens of thousands of individual members should give their moral and financial aid, if America's international relations are to be made Christian. Will you be a personal supporter?

#### Classes of Members

Patron . . . . .	\$500	Subscribing . . . . .	\$25
Life . . . . .	100	Contributing . . . . .	10
Honorary . . . . .	50	Regular . . . . .	1-5

Each member on enrolling will receive, free of charge, a copy of "A New Era in Human History" and leaflets.

## YOUNG PEOPLE'S WORK

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

### THE TWENTY-SIXTH ANNUAL REPORT OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR, PLAINFIELD, N. J.

The Christian Endeavor society of this church was organized twenty-six years ago, on December 9, 1891. Many changes have taken place in the course of these years, but the purpose for which this society was organized remains the same. During Christian Endeavor week, January 27 to February 3, 1917, which was participated in by all the local Christian Endeavor societies, we were made to feel that Christian Endeavor work was not a work of the past, but a most important work for the future.

Enrolling members for the "Quiet Hour" was undertaken in this society last year with great success. This year six new members have been gained, which speaks well for the spiritual growth of the society.

Eight consecration meetings have been held during the year with a total attendance of one hundred and twenty.

In February a Bible study class was begun which occupied part of the time of our weekly prayer meetings. Mrs. Henry M. Maxson conducted the studies on "The Life of Christ" which were instructive and most interesting. An increased attendance was the immediate result of this study class.

On account of more urgent duties, the written part of our "Efficiency Plan," which was introduced into the society two years ago, was temporarily voted out at the January business meeting. We do not feel that our efficiency is lessened, however, since this written work was but a small percentage of the Efficiency program.

There has been a slight falling off in active membership since last year. Two names have been transferred to the honorary list and four names have been transferred to the absent list. Two new members have joined the society. This makes an active list of twenty-two members.

Owing to the decrease in membership it was found necessary to make an amendment to the Constitution, Art. X, lessen-

ing the number necessary to constitute a quorum.

One of our members, Mr. Elmer L. Hunting, has left to join the colors. It is our prayer that he may take a spiritual blessing to his comrades; that, his work having been accomplished, he may safely return.

It is the Christian man and woman who are needed in the world today more than ever before. It is the object of this society to promote an earnest Christian life among its members and to make them more useful in the service of God.

Respectfully submitted,

FRANCES I. KINNE,  
Secretary.

### FROM THE NORTH LOUP, (NEB.) CHRISTIAN ENDEAVOR SOCIETY

DEAR RECORDER READERS:

Possibly you would like to hear something of the North Loup Christian Endeavor. We hold meetings every Sabbath afternoon in the church with a good attendance each Sabbath. Our membership is increasing; sometimes we have several new names to vote on each week and at other times we do not have any. However, our membership and attendance are on the "pick-up."

We had a very interesting social the other evening, when each member brought a dollar earned in an unusual way, from selling bottles, to saving it from not buying chewing gum. After each one had told how his or her dollar was earned they turned them into the treasury, making the society richer by several dollars. A mock trial furnished the rest of the evening's amusement.

Dr. Grace Crandall is to give two lectures for the benefit of the China missions, and also the society here. We expect to receive several dollars more from her entertainments.

Now you Christian Endeavor members who have read this poorly constructed "epistle" please write to the RECORDER about your Christian Endeavor Society.

HENRY C. BLACK,

Member of Church Publicity Committee.  
Dec. 7, 1917.

Salvation is a theme for which I would fain enlist every holy tongue.—Charles H. Spurgeon.

### LETTER TO THE ALFRED SUN FROM THE SCHOOL OF MILITARY AERONAUTICS

DEAR MR. CRUMB:

The *Sun* has been coming regularly but I have been so very busy that I have not had time to write. This is a beautiful Thanksgiving morning and our first, and I guess only, vacation. Unless I flunk one week, I graduate December 22, just before Christmas. I am taking the morning to do a little of my much neglected letter writing.

When I was at Alfred and had 17 hours a week I thought I was busy but here the first three weeks we had 23 hours of recitation a week, and 25 hours of drill and the other five weeks we have 40 hours of recitations and 10 hours of drill. Then, too, of course, we have to tend our beds and rooms besides our studying. Reveille comes at 5.45 and taps at 9.45 and we are all ready for bed by that time, too.

These eight weeks here at Princeton are all study. We do not get a chance to fly until after that, although the other day in rigging (aeroplane assembly) I got a chance to sit in the pilot's seat and work the controls. Each week is complete in itself and you take examinations every Friday and Saturday in the preceding week's work. Perhaps a short list of some of the subjects I have passed might be interesting. Wireless, sending and receiving, machine gun nomenclature, operation, assembly and repair, military hygiene, military sanitation, army regulations, United States, British and French army organization, military law, gasoline engines, theory and practice (construction, operation and repair), theory of flight, rigging, map reading, aeronautical instruments, etc.

We are divided into 8 squadrons, according to the length of time we have been here, and are lettered from A to H, exactly on the same rule as the college classes are named Fresh., Soph., Junior, and Senior; the first week here you are in A squadron and the last you are in H. I am now in E, last Saturday being my half-way mark. If any time you fail in any examination you repeat the week. If you fail in a second one you are tendered a discharge or transfer to some other branch of the service.

But on the other hand there are many advantages to this branch of the service. We have very good grub. Lots better than I really expected and better than they get in the regular branches, so the boys say who

have come from other camps. We get a good variety of well-prepared food—butter and milk, and all we want of everything except sugar and that is because it is not to be had. The report is that we drink about 250 gallons of milk a day. I know I drink my share.

We have had several special occasions since we have been here. Two were evening lectures, one by Captain Wilson of the Royal Flying Corps and the other by the chaplain of the school at West Point. They were both very good. Two weeks ago tomorrow we were reviewed by ex-President Roosevelt. It was quite an experience. He spoke to us afterward, and while I could not agree with him in practically anything he said, it was a pleasure to hear him. He spoke for perpetual, universal, compulsory military training and it was pleasant to hear afterward how few of the men here agreed with him and how many of them agree with President Wilson that if this war is to be worth the cost it must be the end of all military establishments on an extensive basis.

I guess I have rambled on enough for this time. Please have my *Sun* sent to General Delivery, Princeton, N. J., instead of the present address, as I get it much quicker that way, and getting mail is usually our only diversion. That is one reason letters are so welcome; the other is, we are mighty glad to be remembered by our old friends and hear about familiar places and people.

Sincerely yours,

ELMER L. HUNTING.

Princeton, N. J.

Nov. 29, 1917.

TO SOLDIERS FROM SEVENTH DAY BAPTIST CONGREGATIONS:

The New York Church extends a cordial invitation to attend their Sabbath morning service (Sabbath school at 10:45, preaching service at 11:30). This service is held in the Judson Memorial Church, at Washington Square, West 4th Street.

We will be glad to become acquainted with you.

Upon behalf of the Church,

WM. C. WHITFORD,

Acting Pastor.

Better is a poor and wise child than an old and foolish king.—Eccles. 4: 13.

## CHILDREN'S PAGE

### SANTA CLAUS COME TRUE

'Twas a dingy back room; one window, a door;

Not a sign of a carpet or rug on the floor;  
A rickety table, a cupboard near bare,  
And little lame Maggie propped up in a chair.

'Twas the day before Christmas, but Maggie,  
alack!

Expected no presents from Santa Claus' sack.  
"Sure, Santa has too many fine streets to go,  
To visit the children in Tenement Row."

But she shut her eyes tight, lest the teardrops  
should fall;

For she longed for a dolly, no matter how  
small.

Now if she went napping I really can't say,  
But, sleeping or waking, it happened this way:

The door opened softly, with scarcely a stir;  
In came a small figure, all muffled in fur.  
It carried a basket, most carefully packed,  
And soon on the table its contents were  
stacked.

There were three lovely dolls, each a different  
size,

And one was a baby that opened its eyes.  
There were other things, too, that I can't  
stop to name;

Then the little form vanished the way that it  
came.

"Honk, honk!" something tooted, then, fainter,  
once more,

And wee Maggie started, and stared at the  
door.

Such a wonderful dream, so she wistfully  
thought,

Of gifts that a kindly somebody had brought!  
But it wasn't a dream, for, oh, there lay the  
dolls,

With their ribbons and laces and gay fol-  
derols!

Apples, candy and popcorn and oranges, too,  
And a beautiful picture book, crimson and  
blue!

\* \* \* \* \*

Now Gladys Evangeline Dorothy May,  
Who lives on the avenue some miles away,  
When counting her dollies the very next morn,  
Found three of the dear little creatures had  
gone.

But she wasn't surprised—not a bit, so they  
say:

Only nodded her head in a very wise way.  
And her lips curled right up in a curve that  
they had

When Gladys Evangeline felt very glad!  
—Pauline Frances Camp. From the Continent,  
by permission.

### THE RAG DOLL'S CHRISTMAS

There was once a very, very old rag doll who lived in a nursery. She was so old that she had seen all the children grow up—the boy who wore trousers now, the girl who had her hair done in braids, the middle-sized child who had so often left the rag doll out in the garden at night. There was only the baby left—bless his pink toes!—to sleep in the nursery; but didn't he take the rag doll to bed with him just as all the other children had so many years ago, and didn't he love her just the same?

But the rag doll was very, very old, and one beautiful Christmas time she began to show her age. It began with her back. She had been loved so much and squeezed so much about her waist that some of her sawdust had gone up, and some of it had gone down, and the place where there should have been sawdust was as empty as a drum, and she simply could not sit up.

Her hair had been combed so much that it had come out dreadfully, and her nose, from a great deal of kissing, was entirely gone. Her pretty pink cheeks had been washed away when the boy tried to teach her to swim in the bath-tub and all her clothes were very untidy indeed.

The baby never noticed all these things, but the toys did, and they all made the most unkind remarks to the rag doll the day before Christmas.

"Look at your dirty face," said the large French doll. "You'll be put in the attic tonight. That's where the old dolls go."

"Look at your dress," said the jumping-jack. "It's all torn. I wouldn't walk across the nursery floor with you."

"Did you ever see such thin hair?" asked the hobby horse. "I thought my tail was thin, but it isn't to be compared with that!"

But just then the nursery door opened and the Christmas Angel came in. You could be perfectly sure that it was the Christmas Angel even if she did have on a gingham apron, because her face shone so through the dark, and there was a crown just over her head not quite touching her hair, but very plainly to be seen if a person looked for it. Her arms were full of Christmas things—Christmas greens, and strings of glass bells, and bags of candy, and lollipops, and scarlet candles, and gold and silver bells—all for the Christmas tree. She covered the nursery walls with the greens and the tree with the Christmas

things, and then she went softly about the nursery gathering up the old toys.

"The French doll must go up to the attic," said the Christmas Angel. "There is a more beautiful new best doll coming."

"Why, the jack-in-the-box has forgotten how to jump!"

You see the jack-in-the-box had been so excited about the rag doll's torn dress that he had broken his spring.

"The jack-in-the-box must go up to the attic, too," said the Christmas Angel.

Then she went over to the hobby horse.

"Poor, old hobby horse!" she said. "Your leg is broken very badly broken. I will take you up to the attic until you can be mended."

"There," the Christmas Angel said at last, "the nursery is all tidy, and ready for new toys—but, dear me, what's this? Why it is the little rag doll!"

"Oh, please, do I have to go to the attic, too?" said the rag doll. "It's very cold there, and I know the best doll will have the chimney corner for herself—and I don't want the mice to gnaw my toes!"

"Why, you dear old thing!" said the Christmas Angel. "You're the same rag doll that I used to play with when I was little. You go to the attic? Why, I just guess not. We couldn't get along without you in the nursery. You do need a little mending, but I am going to sew you, and then you shall sit on the very tiptop of the Christmas tree."

The Christmas Angel lighted one of the Christmas candles so that she could see to sew. Then she took the rag doll in her lap and opened her workbag and set to work.

First she stuffed the rag doll's insides with plenty of cotton so she could sit up. Then she sewed her toes and put new little white stockings and black shoes on her feet. She took a piece of clean, white cloth and covered the rag doll's dirty face, and painted in blue eyes and a smiling red mouth and vermilion cheeks. She sewed on a new yellow wig; and then she made a pink-and-white checked gingham dress with puffed sleeves, and a white apron with strings to keep the dress clean, and a pink-and-white checked sunbonnet to tie under the rag doll's chin and keep her hair tidy.

"I think you will do now, you dear old thing," said the Christmas Angel.

So it came Christmas morning, and there

on the tiptop of the tree sat the rag doll quite made over. The children thought her really the most beautiful of all the Christmas things. As for the rag doll herself—why, all the pleasure of her old days was as nothing to the happiness that was hers now.—*Carolyn S. Bailey, in Kindergarten Review.*

### JUNIOR AMERICAN RED CROSS

Conducted and Edited by Dr. H. N. MacCracken,  
National Director of Junior Membership,  
American Red Cross, Washington, D. C.

The chief principles for which America has stood in entering this war are identical with the interests and ideals of the American Red Cross—Relief, Rescue and Reconstruction. These are the three R's which the Red Cross brings to the American school.

Every man, woman or child in this country feels the pressure of a great national effort to meet a great national need. Its outward signs are everywhere visible; in the uniforms that crowd the streets, in the headlines of the papers, in Red Cross work-rooms, in countless patriotic posters. Every one feels a personal need for finding his place in the great intelligent machine of patriotism that is working ceaselessly to win the war. It is to help the 22,000,000 school children of the United States to find their place that the Junior Red Cross has been organized.

But, as President Wilson has said, the Junior Red Cross makes no "plea for a temporary enlargement of the school program appropriate merely to the period of the war. It is a plea for a realization in public education of the new emphasis which the war has given to the ideals of democracy and to the broader conception of national life."

The Junior Red Cross will enable its members to contribute directly to the needs of our fighting force and of all the destitute, sick or wounded for which the Red Cross cares; it will also give them training in the highest duties of citizenship; promotion of personal health and efficiency, betterment of community conditions, the inculcation of respect and care for useful and harmless birds and animals, the spread of health education through the country by preventative means, instruction in elementary measures of aid in emergencies, and in home nursing and dietetics, and in the preparation of supplies by those who have

time and service to give to aid the destitute, wherever found, in this and other countries,—duties that endure beyond the limits of the war.

The Junior Red Cross Membership is organized under the National Red Cross with a National Director, and its work is carried on in the thirteen Divisions of the American Red Cross. Its plan was formally adopted by the War Council on September 3, 1917, and has received the endorsement of President Wilson, the U. S. Commissioner of Education, the President of the National Education Association, and of the committee of five appointed by that association to co-operate with the Red Cross.

Its aim is to mobilize school children and their teachers for Red Cross work through the existing machinery of school organization, or that of other recognized educational centers, in this way giving the child practical expression for his patriotic impulses in the natural center of his life—the school. The Red Cross authorities feel that the school organization should be as independent as possible and that the initiative lies with the school authorities, who should be consulted in the make-up of all committees and whose consent to introduce the Junior Membership in the schools should be obtained as the first step.

The simple machinery adopted to this end is as follows:—Each local Chapter of the Red Cross will receive permission from its Divisional Director to form a Red Cross Chapter School Committee, and to appoint a Treasurer of the School Fund. Any school, or approved educational center, can be created a School Auxiliary by the Chapter School Committee upon payment of its membership dues to the School Fund. The membership dues consist of a sum equal to 25 cents for each pupil, and are to be raised by the school as a whole, not by each child. These dues are required as a pledge of definite service and will be disposed of by the Auxiliary, largely in the purchase of materials for its own work in making supplies. The Chapter School Committee may, at its discretion, allow the substitution of a pledge of serious support for the membership fee when it is found too onerous, and allow single classes to organize as School Auxiliaries, pending the organization of the entire school.

The activities of the School Auxiliaries may be many; making supplies for hospi-

tal use, for the dependent children of Europe, for soldiers in the trenches; studying the development of the Red Cross, the elements of First Aid, Home Nursing and Dietetics; aiding in campaigns with posters and canvassing; raising money by dramatics and entertainments of all kinds; co-operating with the army camps near the schools. There is no single Red Cross activity which does not present some phase that is of interest to the boy or girl at school.

A Manual of Activities is now being prepared which will explain the nature of that work which is not highly standardized. A simple outline will suggest the material for Red Cross instruction, leaving the choice of textbooks, and methods of instruction and marking, to each school.

In a word, the Junior Membership of the American Red Cross intends to place the ideas of service which are held by the great national organization at the disposition of the community. The records of membership fees, methods and plans of instruction, and control of activities, rest within the discretion and disposition of the Chapter School Committee and the several school Auxiliaries over which they exercise jurisdiction. The supplies alone and the sums of money which may be voted for other Red Cross purposes are to be given to the National Red Cross. We trust that the ideal for which the Junior Membership was founded may be realized, that of bringing the school and community of which it is the center, by means of the Red Cross, into more intimate relation with the world community.

### TO SABBATH KEEPERS ON THE PACIFIC COAST

The annual session of the Pacific Coast Association will be held with the Riverside Church, December 28-30. Seventh Day Baptists coming to the Pacific Coast this winter are urged to arrange their itinerary so as to be in Riverside on the above dates. Those planning to attend the association are asked to notify Pastor R. J. Severance, 1153 Mulberry Street. Free entertainment will be provided.

What doth the Lord require of thee,  
But to do justly, and to love mercy,  
And to walk humbly with thy God?

—Micah 6: 8.

## OUR WEEKLY SERMON

### THANKSGIVING SERMON

REV. A. J. C. BOND

Then on that day did David first ordain to give thanks unto Jehovah. I Chronicles 16:7.

The words of my text have reference to a thanksgiving day in ancient Israel, set apart by King David, and participated in by all the tribes of Israel at the new capitol in Jerusalem. The immediate occasion of this national thanksgiving was the bringing of the ark of the covenant of Jehovah from its precarious wanderings to its abiding place on Mt. Zion. It was therefore not only a national holiday, it was a time for praise and thanksgiving, a time for religious exultation and joy. From the time of Moses the ark was the symbol of the presence of Jehovah. It contained the tablets of the law which testified of the ethical character of the God of Israel, and its presence in their midst was to these primitive, Oriental Hebrews the assurance of the presence and blessing of God.

The ark went before them during all the years of their wilderness wandering. Borne by the priests, it drove back the waves of the Jordan that the tribes might pass over. It led the procession about the walls of Jericho until these walls fell to the ground.

During the time when the Judges judged, the ark had been carried about from place to place, its presence proving a curse to the enemies of Jehovah who held it, and a blessing to those who received it in reverent spirit, and who recognized its sacred character. But for a number of years during the reign of Saul, the ark had been relegated to an indifferent place in the life of Israel, or was wholly forgotten by those in authority. And religion no longer occupied a fundamental place at the heart and center of Israel's national life. One of the first acts of the new king was to erect a tent on a suitable site in Jerusalem, and with appropriate ceremony, to bring to this new capitol the ark of the covenant of Jehovah. And that day was a day for thanksgiving on the part of Israel, for not only were the tribes bound together under the brave king

David, but they were reunited to the God of their fathers.

The source and center of all their thanksgiving was the ark which symbolized the immediate and sacred presence of Jehovah.

With this ancient thanksgiving day of Israel as a starting point, I wish to bring together some thoughts helpful to a proper observance of our national Thanksgiving Day in this year of our Lord nineteen hundred seventeen. Our President, like David of old, has called upon the people of the nation to meet today to give reverent and hearty thanks to Almighty God for the blessings vouchsafed to his people.

The first Thanksgiving Day in Colonial New England was set apart with a purpose, and was observed in a spirit, wholly religious. And every Thanksgiving proclamation since has had for its purpose the calling of the people together in religious assembly.

I fear its observance by the American people has not been as consistently religious as have these proclamations. Our dominant spirit of irreverence makes an atmosphere unfriendly to a serious, devout and prayerful use of the day. Our newspapers which confessedly make no attempt at educating public sentiment, but claim only to reflect it, sometimes call it "Turkey Day." Does this mean that the stomach of the average American, and not his heart, furnishes his motive of action and determines the use he shall make of a holiday, even one appointed for religious uses? Another appropriate designation growing out of the uses to which the day is put, especially by many of our leading colleges, would be "Football Day."

I suppose we ought to be able to gather about the table the center of whose steaming viands is a big well-cooked turkey and still subordinate the appetite to the more spiritual enjoyment of friendships. Also, some part of the day might be given to clean sport, free from commercialism. But it will be well for us all to look each into his own heart today and see what it is in a Thanksgiving Day celebration that touches the most responsive chord in our lives. To some this may seem an appropriate time to come together for prayer, but not for thanksgiving. Rather should we assemble for humiliation, for confession and for intercession. Many may have asked themselves as the thanksgiving season approached and

as this day dawned, "What have we as a people to be thankful for?"

Our day of thanksgiving has been set in the autumn time because then the crops have been gathered; and it is essential to the very origin and history of the day that thanks shall be given for the harvest that has been reaped and is now stored in cellar and barn. Our harvests have been abundant this year, but we can be grateful for that, when they are being consumed in war and by nations across the sea, for whose prosperity heretofore we have felt no responsibility?

It is the genius of Thanksgiving Day also, that it shall be observed as a family day. From the days of our New England forefathers, it has been a time for the children to come back home and for the grandchildren to gather at grandfather's house, when the day is spent in happy recognition of the blessing of home ties and family kinship.

Today in a million homes there is a vacant chair, and the uncertainty of the future gives rise to forebodings which settle down like a pall over the family festal board. Will not our family thanksgiving be stifled by memories of the boys in training camps, on the treacherous bosom of old ocean, or in the French battle line?

Another topic which is wont to inspire our thanksgiving prayer is the peace of the nation. Comparatively few is the number of those who can remember the dark days of our Civil War. Thank God they have been only a memory for more than fifty years. For half a century they have but served to heighten our joy and to increase our thankfulness for a free, united and peaceful country.

The Spanish-American War caused scarcely a ripple on the peaceful waters of our national life, and the Mexican situation has been but a series of bubbles on their placid surface. Today the war cloud, seen more than three years ago in the Eastern sky, at first as big as a man's hand, has enveloped the earth, and has settled down black and heavy over our fair land. As we assemble today in our places of worship in city and village, on hilltop and in valley, on the plain and by country crossroads, what have we as a nation to be thankful for?

I realize that in this negative outline I have set myself a task difficult to perform.

To raise such questions as these and to provoke such thoughts as have stirred you in these moments would be unworthy of a minister, if he can give no satisfactory answer to his own questions, and has no assuring word of hope for the feelings of apprehension which he may have aroused.

If I fail, the failure will be due to my own inability to state the truth as it is, and will not be because the times are not full of reasons for devout gratitude. I proceed on the premise that there are things more precious than food, or home or country. And back of and beyond these may be seen the fringe which betrays the silver lining, even in the present war cloud.

In David's-day it was the ark of the covenant of Jehovah that aroused the emotions of joy and feelings of gratitude, rather than a condition of peace or of temporal prosperity, for these did not exist. And always that condition which brings God nearest to man is the one which calls for profoundest gratitude.

I am not sure but that our thanksgiving has been superficial because we have been content to appropriate to ourselves blessings which have cost us nothing, and have forgotten that others paid the price. We may preface our thanksgiving today with a season of sincere humiliation and confession. In fact this should be the spirit which underlies all our worship of praise and thanksgiving.

I am glad that we can not say today as we have often said in our praying: "God, we thank thee that while other nations are at war, thou hast kept our country in peace." We have too often prayed that prayer in the spirit of the Pharisee who thanked God that he was not as others, and we have received the Pharisee's reward.

We have passed the day of our provincialism. The arteries of commerce that bind us to other nations of earth can not be severed without causing great suffering and distress. But more than that, the spirit of justice, so long fostered among us, forbids our passing by on the other side while an innocent nation lies crushed and bleeding under the feet of a giant foe. Let us thank God that no nation can make war on another without affecting the prosperity and threatening the peace of all nations. This fact does but witness to the intimate relationship among modern nations. And when that vital intimacy is fully realized the best

brain and heart of all the nations will be set to work to make international relationships not only tolerable but mutually helpful.

Can we give thanks to God today then for abundant harvests, much of which must be shipped to foreign shores to maintain armies engaged in a European imbroglio—if indeed it is not fed to the fishes by an enemy submarine? This war is not Europe's war. War can no longer be localized either in the devastation wrought by it, or in its root causes. We have arrived at that place in human history where every war is a world war. Let us give thanks to God for abundant crops, for in our thanksgiving there is a new note which never was before in all history. Not only does our food go to feed fighting men but to help dependent families, and the innocent sufferers of maddened men's brutal hate. This were a high and unselfish service to render; but more than that, American wheat today not only supports life, but maintains ideals and makes surer the triumph of right, which is necessary to a lasting and world-wide peace. I venture the statement therefore that not since the days of Governor Bradley has a Thanksgiving Day been observed more in the spirit of the first Thanksgiving Day than this one. For we have been made to see as never before since that day how dependent we are upon one season's crops. Thank God today for grain and fruit in bin and barrel, sufficient to help in this hour of mankind's great need.

And what about our homes? Will there be no voice of thanksgiving for home blessings, because a khaki-clad boy, somewhere in France, or in America, eats army fare instead of enjoying the feast that loving hands would delight to serve? You did not raise your boy to be a soldier? Thank God for that. But that privilege was yours because other mothers in days that are passed gave their sons to their country.

There are boys today dying on the sodden fields of Flanders and in blood-soaked Alpine snows who were raised to be soldiers, and that is their misfortune and not their fault. Your boy has linked his life with the forces of earth which would make it possible not only for free nations to continue in peace, but for military-ridden people to throw off the shackles of their unconscious but blighting slavery, and enjoy with you the blessings of peace which are

for all mankind. The burden of your prayer today will be that peace may speedily come, and that your boy may come back to you clean and strong. But you will not forget to thank God for the home, and for family ties that absence can not sever. But recently I read a letter from one of these boys to his parents. He said: "I suppose if we whip the Kaiser, and we will, we boys will all be hailed as heroes, but for my part I am willing to give the honor to the fathers and mothers, and to my Father and Mother first of all."

Thank God today for a home that can send out a boy like that. Whether he be here or there it matters little when such sentiments fill his heart and motive his life. The things of the Spirit are the things that are worth while and that endure. Many a son may eat at his father's table today and they experience little more pleasure than pigs thrown jowl by jowl in a trough.

We will be thankful for our homes today, and our thanksgiving will be marked by an unwonted sincerity and genuineness. The prayer of thanks from the absent boy will be joined at the throne of Heaven by the thanks of the folks at home, and the angel of light will bear back to earth the multiplied blessings of Heaven.

If we can not be grateful today for national peace we may be thankful that the democratic nations of the world have been undeceived, and are no longer crying peace when there is no peace. To be able to see clearly the complex elements of an involved situation is to go a long way towards its solution. We see more clearly than we ever did before that the problems of one community are the concern of the world. The sin of one race brings suffering to all. No nation can continue to be blessed that does not share its prosperity and its ideals with the impoverished and sterile nations of the earth.

The growth of ideals involves pain, and the generation that gives birth to a new and better social order, suffers the inescapable birth pangs. A new internationalism is being born out of the present world agony, an internationalism more consonant with the spirit of Christ, mankind's elder brother.

The following verses indicate something of the war's recompense. They were found on an Austrian soldier, who died in France unidentified:

"Ye that have faith to look with fearless eyes  
Beyond the tragedy of a world at strife,  
And know that out of death and night shall rise  
The dawn of ampler life,  
Rejoice, whatever anguish rend the heart,  
That God has given you a priceless dower,  
To live in these great times and have your part  
In freedom's crowning hour,  
That ye may tell your sons who see the light,  
High in Heaven—their heritage to take—  
'I saw the power of Darkness put to flight,  
I saw the Morning break.'"

The center of Israel's thanksgiving service was the ark of God, and that service was entered upon only when all the tribes had been asked to join. The reborn nation of Israel was called together to give thanks because the symbol of God's presence had found a resting place among men.

And this very fact which they celebrated was the occasion of that new birth.

Never before in the history of the world has a nation gone to war with such clearly defined and holy motives as those which, voiced by her noble President, have called America to arms. The objects sought parallel in character and far outreach in ultimate aim, the purposes of the crusaders of the middle ages, the Covenanters of Cromwell, or the patriots of Valley Forge. We are not thankful today for war. War is a curse and a blight; a block to civilization and a denial of Christianity. It is an evil which must be banished from the earth and driven back to Hades where it belongs. We do not thank God for war. Our God is not a God of war. We worship not Mars, but God the Father our Lord and Savior Jesus Christ, who came to bring peace to earth. We are not thankful for war, but we are thankful that since war was forced upon peaceful peoples, our nation with all its resources and with its life blood is battling not for territory or commercial prestige, but for justice and freedom and peace.

It stirred our hearts to read the words of Pershing as he stood at the grave of that French patriot who nobly fought for American liberty, "Well, Lafayette, we are here." Thus does the spirit of freedom live in accelerative power, and make its way through the generations and through the nations. Thank God today that this spirit lives and is destined to cover the earth.

Let us thank God the ark of his covenant rests in our midst. The marvel of this war is the place in cantonment, in trench and in hospital, taken by the Christian forces of

America. If the war in Europe is an evidence of a breakdown of Christianity, it is the breakdown of a Christianity falsely so called. On the contrary, there never was given such an opportunity to demonstrate to the whole world the power of a vital Christianity to heal and to hearten a broken and depressed humanity. The Christian forces of America are looked to and trusted at this hour as never before. And the church, feeling her own insufficiency, is receiving a new baptism of power. Christ is being exalted and men are seeing in him their only and sufficient hope. These are things for which America, and the world may be devotedly thankful.

Salem, W. Va.,  
Nov. 29, 1917.

### 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

- 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.  
Brannon, Private Riley U. (North Loup, Neb.), Quartermaster Dept., Bar. 728, Camp Funston, Kansas.  
Brissey, Private, William (Berea, W. Va.), Battery D, 314 F. A., Camp Lee, Petersburg, Va.  
Brooks, Albert (Waterford, Conn.), Supply Co., 327 Inf., Atlanta, Ga.  
Burdick, Arthur E. (Alfred, N. Y.), Co. A, 48th Inf. Newport News, Hill Branch, Va.  
Burdick, Lieut. Phillip (Little Genesee, N. Y.), 1012 Green St., Augusta, Ga.  
Burdick, Sergt. William (Nile, N. Y.), Battery C, 307 F. A., Camp Dix, N. J.  
Burnett, George C., Co. D, 168th U. S. Inf., 84th Inf. Brigade, Rainbow Division, care Adjutant Gen. Expeditionary Forces, Washington, D. C.  
Canfield, Paul C. (Nile, N. Y.), Battery B, 307 F. A., Camp Dix, N. J.

Champlin, Lieut. E. V. (Alfred Station, N. Y.), Military Branch Postoffice, Trenton, N. J.  
Childers, Lieut. E. W., 148 Inft., Co. C, Camp Sheridan, Montgomery, Ala.  
Childers, Private A. T., Recruit M. O. T. C., Camp Greenleaf, Fort Oglethorpe, Ga.  
Childers, Private W. J., Battery D, 314 F. A., Camp Lee, Petersburg, Va.

The above are brothers and their home is Salem, W. Va., and all are members of the Seventh Day Baptist church of that place. They are certainly entitled to the Sabbath Recorder, for their father, A. S. Childers, has been "paying for three subscriptions to the Sabbath Recorder, for several years."

Chipman, Lieut. Charles C. (New York City), Battery E, 306 Field Artillery, Camp Upton, N. Y.  
Clark, Vergil (Little Genesee, N. Y.), Co. B, 36th Inft., 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, Edgar, Battery A, 130 Field Artillery, Camp Doniphan, Fort Sill, Okla.  
Coon, Raymond H. (Westerly, R. I.), Camp Sevier, Greenville, S. C., Medical Division, Base Hospital. (Formerly of Camp Dix, Co. E, 310 Inft.)  
Davis, Dr. Edward (Salem, W. Va.), M. O. T. C., Co. 11, Barrack C, Fort Benjamin Harrison, Ind.  
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. Inft., Camp Wadsworth, Spartanburg, S. C.  
Fillyaw, Walter Judson (near Charlotte, N. C.), Medical Dept., Co. F, 4th Inft., Camp Greene, Charlotte, N. C.  
Greene, Ernest G. (Alfred Station, N. Y.), Battery C, 307th Field Artillery, Camp Dix, N. J.  
Greene, Paul (Nile, N. Y.), 328th Machine Gun Battalion, Camp Custer, Mich.  
Greene, Robert A. (Alfred, N. Y.), Med. Dept., 52d Inft., Chickamauga Park, Ga.  
Harris, Lawrence F. (Shiloh, N. J.), Company 13, 4th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.  
Hemphill, Paul H. (North Loup, Neb.), Hdq. 20th Infantry, Ft. Douglas, Utah.  
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.  
Kenyon, M. Elwood (Westerly, R. I.), Naval Reserve, U. S. Submarine Base, New London, Conn.  
Knight, Raymond, Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.  
Lamphere, Leo (Milton, Wis.), Co. M, 128th U. S. N. G., Camp MacArthur, Texas.  
Larkin, George (North Loup, Neb.), Camp Perry, Co. H 2-4, Bar. 429 West, Great Lakes, Ill.  
Martin, Howard (Alfred, N. Y.), Co. B, 23d U. S. Inft., A. E. F. via New York City.  
Maxson, Eslie (North Loup, Neb.), Battery E, 355th Field Artillery, Camp Pike, Arkansas.  
Maxson, Leslie B. (Little Genesee, N. Y.), Battery B, 307th Field Artillery, Camp Dix, N. J.  
Randolph, Private Harold C. (Salem, W. Va.), Headquarters Co., 139th Field Artillery, Camp Shelby, Hattiesburg, Miss.  
Randolph, Milton Fitz (New Market, N. J.), Naval Militia Armory, Foot of 52d St., Brooklyn, N. Y.  
Randolph, Lieut. Winfield W. F. (Fouke, Ark.), 1st Pa. Field Artillery, Camp Hancock, Augusta, Ga.  
Rood, Bayard A. (North Loup, Neb.), Battalion C, 17 Field Artillery, Camp Robinson, Sparta, Wis.  
St. John, Sergt. Milton Wilcox (Plainfield, N. J.), son of DeValois, Co. B, Machine Gun Battalion 310, Camp Meade, Md.  
Saunders, William M. (Garwin), Co. B, 168th U. S. Inft., 84th Brigade, 42d Division U. S. Expeditionary Forces, Camp Mills, N. Y.

Sayre, Walter D. (North Loup, Neb.), Camp Perry, Co. H 2-4, Barrack 429 West, Great Lakes, Illinois.  
Shaw, Lieut. Leon I. (Alfred, N. Y.), 14 Hesketh St., Chevy Chase, Md.  
Spooner, Malcolm (Brookfield, N. Y.), U. S. A. School of Military Aeronautics, Cornell University, Ithaca, N. Y.  
Stephens, Earl D., Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.  
Stephens, Corporal Thomas A., Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.  
Stillman, Archie L. (North Loup, Neb.), U. S. Armed Guard Crew, care Postmaster, New York City, N. Y.  
Sutton, Ernest (Salem, W. Va.), Co. 2, M. P. Camp Shelby, Hattiesburg, Miss.  
Sutton, Eustace (Middle Island, W. Va., New Milton P. O.), 44th Aero Squadron, Wright Field, Dayton, O.  
Swiger, Capt. Fred E. (Salem, W. Va.), 223d Machine Gun Battery, Camp Sherman, O.  
Thomas, Herbert (Alfred, N. Y.), Co. L, 311th Inft., Camp Dix, N. J.  
Thorngate, Roscoe M., U. S. Naval Training Station, Camp Decatur, Barracks 843 N., Co. 52, care W. Hopkins, Great Lakes, Ill., son of Rev. R. R. Thorngate.  
Van Horn, Beecher (North Loup, Neb.), Battery D, 384th Field Artillery, Camp Lewis, Washington.  
Warren, Private Hurley S. (Salem, W. Va.), Co. A, 1st Reg., W. Va. Inft., Camp Shelby, Hattiesburg, Miss.  
Whitford, William (Nile, N. Y.), Co. A, 83d Division, National Army, Camp Grant, Rockford, Ill.  
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 NEWS

NORTH LOUP, NEB.—Rev. Jay W. Crofoot gave us one of the most interesting talks on China at the regular hour of service last week we ever heard. He told many interesting things about the habits and the customs of the people. He asked this question—"Who shall say they are wrong and we are right in our customs?"

The ordination services Friday night, when John Cruzan and R. N. Bee were ordained as deacons, were very impressive. Mr. Crofoot spoke of the work of deacons, and of their duties, illustrating his remarks with use of the blackboard. C. L. Hill gave the charge to the candidates; Dr. Grace Crandall gave the charge to the church. Each candidate was called upon and gave his religious experiences. Mr. Bee said he had been a member of the church forty-four years sometime this fall. Mr. Cruzan has not been a member so long—he came to us from another denomination. Both have proven to be men of high Christian ideals and are worthy the confidence the church has given them. While the candidates knelt in front of the rostrum the pastor and Mr. Crofoot placed their

hands on their heads while the pastor in a very earnest prayer consecrated them to the work to which they had been called. An opportunity was given all present to greet the newly ordained deacons, and the services closed.—*The Loyalist*.

WELTON, IOWA.—We are always glad to read the news from other societies and I think others might enjoy reading something from Welton. On the whole we feel we have had a very successful year. Although the war brings a shadow over our lives, yet we rejoice in God's goodness to us and thank him for noble manhood gone out from us to stand for truth and right.

Our services are held regularly and with good attendance. The Ladies' Benevolent Society gave a chicken pie supper and sale, at which they raised the neat sum of \$85.00. They meet every two weeks at the different homes for an all-day session. The small sum of 10 cents is charged for each dinner served. Next Sabbath morning at the Sabbath-school hour will be given a short program; also "White Gifts for the King" will be presented.

We are glad to welcome to our midst Pastor Burdick, who is heart and soul in the work. Pray for us that our aims may be for the things that lead us upward and that we may do all things for his glory.

A READER IN THE WORK.

Dec. 10, 1917.

VERONA, N. Y.—We have been glad to have two former pastors with us this autumn,—Rev. George W. Lewis and Rev. Royal R. Thorngate. Both of them visited almost all the homes of the society and preached on a Sabbath. In September the pastors of the Verona Church and of the Syracuse Church exchanged pulpits. We were glad thus to become acquainted with Rev. William Clayton.

There is a special reason why the Verona Church should enjoy visits from various parts of the denomination. A large proportion of our membership are converts to the Sabbath,—either in the present generation or a preceding generation. Instead of the usual Seventh Day Baptist names, we have Dillmans, Deckers, Franklins, Lenons, Neweys, Warners, Woodcocks, Smiths, Stones and Thayers. However,

there is a good degree of denominational loyalty. So we welcome representatives of various denominational interests, who can make us acquainted with our denominational work.

Rev. L. C. Randolph stopped off here on his return from Conference, preached on a Sabbath morning, gave his lecture on "The Bright Side of Life" in the evening, and called at several homes in the interests of Milton College.

Rev. W. D. Burdick spent a week with us at Thanksgiving time. He preached on Thanksgiving morning. We ate Thanksgiving dinner at the church. In the afternoon Mr. Burdick told us of the meeting at Plainfield regarding the proposed denominational building and answered various questions. On the Sabbath we had two meetings at which Mr. Burdick conducted a Sabbath institute. On Tuesday evening he spoke on the subject of "Personal Work." The intervening days were well occupied in visiting in the homes. We hope sometime to catch Secretary Shaw on a trip east or west.

WILLIAM M. SIMPSON.

DR. GARDINER: Please excuse the suggestion to correct a slight error in the editorial of the 3d instant about the "Aged Pilgrims." "The pastor and the president of the college" were not there nor any male singer. The singers were all ladies "from the home of the pastor, the president of the college and others." The male members of the church choir were in training elsewhere at the same hours. The church has a faithful pastor and the college a splendid president.

Yours very truly,

P. F. RANDOLPH, SR.

Salem, W. Va.,

Dec. 7, 1917.

"Love wore a threadbare suit of gray  
And toiled upon the road all day.

"Love wielded pick and carried pack,  
And bent to heavy loads the back.

"Though meagre fed and sorely tasked,  
The only wage Love ever asked,—

"A child's white face to kiss at night,  
A woman's smile by candle light."



## FEAR NOT

WILLIAM L. CLARKE

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12: 32.

Little children, there is ever  
Noble work that you may do,  
Choosing as yours precious treasures  
Only what is pure and true;  
Then shall pleasant, smiling faces  
Speak of happiness within;  
Thus to stand firm by your colors,  
Shunning all the ways of sin,  
Fear not.

If perchance the wily Tempter  
Bids you in wrong paths to go,  
Pledging much of earthly pleasure,  
Early learn to answer, No.  
Bid the Tempter get behind you,  
Scorn the promises he makes;  
But to trust the words of Jesus,  
Who no promise ever breaks,  
Fear not.

At each heart he often knocketh,  
Loving are the words he speaks.  
Christ, our Lord and only Savior,  
He it is, admittance seeks;  
He from sin and woe can save us,  
He can wipe our guilt away;  
Hasten then each heart to open,  
Welcome him with no delay,  
Fear not.

Zion's watchman, from thy tower,  
Dost thou view our crooked walk,  
Till it seems that we are striving  
God's high purposes to balk?  
Dost thou tire because no promise  
Thou discernest in the sky,  
Of reward for all thy labor?  
Christ to preach, though men deny,  
Fear not.

If by noble, strong endeavor,  
Lofty stations we may fill,  
Onward, upward, far above us,  
Nobler posts await us still;  
Higher climbing thus forever,  
Trusting in a God of love,  
If each change but brings us nearer  
To the home in heaven above,  
Fear not.

Thus together let us ever  
Nobly strive to dare and do,  
Fearing nothing save to know well  
That our cause is just and true;  
Shunning always to do evil,  
Urging all from sin to flee;  
Trusting that the angel's greeting  
In the spirit land shall be,  
Fear not.

Sister, art thou care encumbered,  
Sad and weary, till the heart  
Fails to find love's consolation  
In the tedious, toilsome part  
That thou actest? Still to trust in  
Jesus, the divinely blest,

Who unto the heavy laden,  
Hath made promise of sure rest,  
Fear not.

Doth thine anxious heart yearn after  
Loved ones who have gone astray,  
Until ill, and weak, and wasted,  
Thou art faint beside the way?  
Still to plead with God, our Father,  
That through grace, and Christ the Son,  
Full redemption may be granted  
To the loved and erring one,  
Fear not.

Doth the love of God inspire thee  
Holy work for him to do,  
Pleading with the weak and erring,  
Bidding them to truth be true?  
Are there many souls about thee  
That to Christ thou fain wouldst win,  
Broad the field lies all before thee  
And to bravely enter in,  
Fear not.

Brother, on life's upward journey,  
Is thy soul oppressed by fears  
Of a world's unfriendly censure,  
With its frowns and stinging jeers?  
True to duty, stand thou ever  
In the path that Jesus trod,  
And to lift thy voice in warning  
'Gainst those wandering far from God,  
Fear not.

Doth ambition's proffered honors  
Tempt thy spirit to the strife,  
Where the richest, and the strongest  
Seem to win the joys of life;  
Where the gold and glory chiefly  
Are the prizes to be won?  
Then to cast aside such phantoms,  
Trusting humbler work well done,  
Fear not.

Doth life's worries and vexations  
Seem to thee a galling load,  
Till the soul doth fail within thee  
And becomes despair's abode,  
Till the sun and moon are darkened,  
With no light for thy drear way?  
Still to look to God for succor,  
Trusting through the darkest day,  
Fear not.

## ANNUAL ROLL CALL

The annual roll call of the Second Hopkinton Seventh Day Baptist Church will occur on Sabbath Day, January 5, 1918. It is the time of the regular Communion season. We surely will be glad to have a response to every name as it is called, either by word of mouth or a letter that may be read. Surely the Lord is good,—many are his wonderful works to us. Let us sing together unto the Lord, and bless his holy name.

E. ADELBERT WITTER,  
Pastor.

## DEATHS

CASS.—Daniel M. Cass was born in Dansville, N. Y., August 15, 1852, and died at his home in Wirt, N. Y., November 30, 1917.

When a child he moved with his parents to Hartsville N. Y. When a young man he with his mother moved to Alfred where he attended school. He was united in marriage to Miss Mary J. Corwin, of Bradford, Pa., December 25, 1877. To them were born three children,—Luella, wife of Willis R. Burdick, Ethel, wife of Ralph Colgrove, both of Alfred Station and Hubert, who so kindly cared for his father. The widow and children survive him. He was a member of the Seventh Day Baptist church at Nile.

Funeral was held from his late home, conducted by Elder G. P. Kenyon of Shinglehouse, Pa., assisted by Pastor John Randolph, of Nile.

G. P. K.

BOND.—Ann E. Crowl Bond was born June 22, 1829, and died at her home near Roanoke, W. Va., November 30, 1917, aged 88 years, 5 months, and 8 days.

She became the second wife of Richard Bond January 30, 1862, and has lived in the same house these fifty-five years. Her husband survived but eight years after this marriage. Mrs. Bond was the mother of two daughter and two sons. She was stepmother to five sons and two daughters. Only one is gone of the first named group.

Mrs. Bond became one the constituent members of the Roanoke Church, which was organized soon after the war of the sixties. She was a faithful Christian, having the respect and confidence of the many friends and neighbors. The church was filled with the friends and neighbors, for obituary service. She was ever active and kept her own house nearly to the last. Her triumph of faith and victory in Christ awaited a rich reward by the divine promises. She would but welcome the call to rest with her Lord and Savior.

M. G. S.

LEE.—At her home in Ashaway, R. I., on November 28, 1917. Mrs. Sarah Lee in the seventieth year of her age.

Sarah Newton was the daughter of Benjamin Newton, and was born in the town of Hopkinton, R. I., on June 27, 1848. Her parents died when Sarah was quite young, but a good home was found for her in the family of Thomas L. Larkin where she grew to womanhood. When about eighteen years of age she confessed faith in Jesus Christ as Savior in connection with a revival conducted by Rev. Charles M. Lewis at Woodville. Here she was baptized and joined the church which was then known as the Richmond Seventh Day Baptist Church.

She married George F. Gray. After the death of Mr. Gray and of their little daughter, she was married on July 5, 1875, to John Lee. The only child of Mr. and Mrs. Lee, a son, died many years ago. She joined the First Hopkinton Church by letter in 1873.

Both Mr. and Mrs. Lee have been in very feeble health for many weary months. She was anxious for the change that has come to her. She leaves a husband, a brother, and two sisters.

G. B. S.

MAXSON.—Herbert Russell Maxson, the oldest son of Russell and Hannah Babcock Maxson, was born at Carlton, Minn., September 9, 1865, and died in the Rock County Insane Asylum, near Janesville, Wis., December 7, 1917, at the age of 52 years, 2 months, and 28 days.

In the early days of his childhood Russell Maxson suffered from a severe sickness which put a tax upon his mind that he was unable to bear. From that day on he became the subject of his mother's loving care and guiding hand. About a year and a half ago his condition became such that it seemed wise to remove him to the county home for the insane where he was cared for until the time of his death.

He is survived by his mother, four brothers,—Clifford V., of Leonardsville, N. Y., Alfred L., of Florida, George F., of Quebec, Lyle, of Minn., and Mrs. Clifford Bond, of Milton Junction.

Funeral services were conducted in the county home Sabbath afternoon, December 8, by Rev. Edgar D. Van Horn, pastor of the Milton Junction Seventh Day Baptist Church and the body was laid to rest in the county burial ground.

E. D. V. H.

SPECIAL NOTICE—The Sabbath Recorder and the Youth's Companion for 1918 and the Companion Home Calendar for \$3.75. Only good when accompanied by Sabbath Recorder subscription—old or new. 12-16-4w

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## 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.

"The man who does not take proper care of his family can not remain in the employ of the Pennsylvania Rubber Company." So declares that company itself, with direct reference to habits that drink begets—*National Advocate*.

## THE SABBATH RECORDER

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Sabbath School. Lesson XIII, Dec. 29, 1917

CHRISTIANS AND THE WAR

DAILY READINGS

December 23—Psalm 46  
December 24—Psalm 133  
December 25—Eccles. 9: 11-18  
December 26—Isaiah 2: 1-11  
December 27—Micah 5: 1-5  
December 28—James 4: 1-11  
December 29—Matt. 5: 38-48

(For Lesson Notes, see *Helping Hand*)

There are peculiar dangers that beset those who teach others. The preachers and teachers and other recognized leaders in spiritual things may forget that they, too, are needy. In preaching to others they may forget to hold heart-to-heart talks with themselves. Mr. Moody once expressed this thought in his quaint way. He was so busy looking after other folks that, as he put it, he had to bring himself up standing now and then and say, "Moody, what are your faults, anyway?" There is danger of our learning the law of the Lord by heart and not taking it to heart.—*Christian Standard*.

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December 24, 1917

# The Sabbath Recorder

### THOUGHTS FOR THE NEW YEAR

Our little times and seasons are but fragments of eternity, and eternity is ours. The sunset on which we gaze with melancholy eyes is a sunrise on the other side of the world, and the vanishing days can take from us nothing that may not be restored by some day yet unborn.—"The Land of Long Ago."

I think that where one so often makes a mistake in life is in thinking of the beautiful past as over and done with. One ought to think of it rather as existing. It can no more be lost than any other beautiful thing or fine feeling can be lost.—A. C. Benson.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday. Today is a king in disguise. Today always looks mean to the thoughtless, in the face of a uniform experience that all great and good and happy actions are made up precisely of these blank todays. Let us not be so deceived, let us unmask the king as he passes.—Emerson.

And what is going to be our truth for the new year? Is it not that the love which has never deserted us shall come closer to us, because it finds us readier to receive it; making us better, stronger, purer, nobler, more manly, more womanly, more fit for life.—Phillips Brooks.

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