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The Sabbath Recorder

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

VOL. 83, NO. 27

PLAINFIELD, N. J., DECEMBER 31, 1917

WHOLE NO. 3,800

The Tale That Is Told

After this RECORDER leaves the press and before it reaches its readers, the year 1917 will have passed away with its record of successes or failures, and the year 1918 will have come with its clean page upon which we must write—yes, upon which we *must* write, for there is no alternative.

We have told the tale of the years gone by, and whether satisfied with the record or not, there is no changing it now. If we see mistakes, or mark where we could have done better but did not, there is now no remedy. The only wise thing for us is to do as Paul did,—forget the things which are behind and turn toward the work that is before us. We can not improve the past, but we can make a better record in the future. Standing on the threshold of this new year, would it not be wise for Seventh Day Baptists to resolve that 1918 shall witness greater consecration and more willing service for the Master than were recorded in 1917? What have we done to be proud of as a people during the year just past? It is a question each one may answer for himself. Have I grown in grace or improved in spiritual life? Is my church any stronger? Have the prayer meetings been made more helpful by my interest in them? Have extra burdens come upon our boards because I have neglected to support the work as I should? Have I turned the cold shoulder to any important forward movement, proposed for the good of the cause we love? Am I satisfied with the progress made by the denomination in years gone by, or am I ashamed to have the world know how slow we have been? If it seems as though the cause has made too little progress, let each one ask himself, "Am I to blame for it?"

If the tale that is told is not satisfactory, then let us look to the future and make it tell a better story. God's work can not be done haphazard; it must be planned beforehand and carried out systematically. If every church will plan for the new year with

earnest zeal for the Master's cause, if every church member will faithfully do his part in the work and in the bearing of burdens, there will be no reason to regret the tale that will be told in 1918.

Will the Christmas Spirit Survive the War?

Not long ago I saw in print words to the

effect that it is a farce to celebrate Christmas, since all the world has denied the Prince of Peace. The doctrine of meekness and gentleness has been supplanted by that of power and might, and the angel song of peace and good will seems out of place. This is only one straw in the current showing how the tide of human feeling runs toward depression as the terrible world war goes on. It is difficult to think of millions of men engaged in deadly conflict, blowing each other to pieces with high explosives, hurling deadly gas into each other's faces, rushing on each other in the frenzy of the bayonet charge, starving women and children to death or drowning them in icy seas, without feeling that it is a travesty to celebrate the birth of the Christ whose one gospel was that of love—even love for our enemies.

While thousands who own Christ as their Lord and Master may be affected by this spirit of depression, and fear that the Christmas spirit can not survive the war, there are nevertheless many signs indicating that it will.

The rank and file of the armies are not willingly rushing into deadly strife. Very reluctantly have the soldiers left their homes for fields of carnage, and as the war goes on everything reveals the fact that thousands upon thousands feel the incongruity of the situation, and the sentiment is growing throughout the world that never again shall a few iron-hearted unbelievers in a Christ of love, good will, and forgiveness be allowed to plunge the world into war. Never again shall two or three kings and autocrats have a chance to drive masses into killing men for whom they have

hitherto had nothing but friendly feelings. This spirit of revolt against militarism, and the determination to push the issue of world-wide democracy until another war will be impossible are among the hopeful signs of these times. Men have come to see as never before that either Christ or war must go, and so are willing to sacrifice life, if need be, to put away the war-gods and enthrone Christ in their stead. And when the dreams of war are overcome, we predict such a turning to Christ as the world has never yet known.

Beautiful Gleams Of Light

Those who fear that the war will dethrone the Prince of Peace on earth, will, if they look carefully, see many gleams of light breaking through the darkness. Who can think of the thousands who have left home and country to nurse the sick and minister to the suffering—women of wealth, from luxurious surroundings, young ladies from almost every town and hamlet in America, suffering all sorts of privations and enduring hardships to obey the Christ by serving the least of these his brethren, without feeling that the Master's leaven is still working and that it will yet leaven the lump?

Who can look upon the army of physicians and surgeons giving their own lives to save others from racking pains, without thinking that the spirit of the great Physician has still a place in human hearts moving them to do unto others as they would be done by?

Who can watch the wonderful Red Cross drive this very week—closing on Christmas eve—with more than ten million dollars given to relieve the suffering of the world, without the assurance that the salt has not yet lost its savor, and that the Lord has a great army, soldiers of the cross, with which he is still able to overcome the world? If the outlook was hopeful when the Son of Man had only a dozen preachers and about a hundred and twenty disciples, all told, against a warring pagan world nineteen hundred years ago, surely his followers should be hopeful today.

Have you read of the ships that have sailed from our shores bearing millions of tons of food and raiment for starving Belgium, Armenia, and Syria, all sent forth by

Christian men and women of America, and did you fail to recognize the spirit of Christ in the senders? Have you watched these ships braving the terrors of submarine warfare until safe on the other shore, where they were boarded by eager men anxious to send the tons of supplies to the starving without a moment's delay? Have you noted the fact that many women of great wealth, from America and Europe, have accompanied these supplies and with their own hands have served the bread lines, labored in canteens and in hospitals, "without money and without price"? Have you observed all these things, and do you still feel that Christianity is a failure?

Have you marked the change that is coming over the social life of our day? Many who hitherto seemed to have little interest in anything but social functions, who never put their hands to ordinary work, are now improving every moment at some benevolent service by which others are to be made comfortable. A serious turn has come to the masses in America. There is an atmosphere all about us which indicates a wonderful change in the spirit of the people, and nothing shows it more than the Christmas time just passed. Today with the Red Cross service flag looking from almost every home, with Young Men's Christian Association halls in every cantonment, with Young Women's Christian Associations planting canteens even on the battle lines, and with the people in all churches responding to calls for service in every line of benevolent work as they never responded before, who can say there are no gleams of light coming through the darkness? Never was the Christ spirit more alive than it is today. And in spite of the ravages of war, his people will yet be led to victory, and Jehovah the God of Israel shall triumph.

Entering the "Open Door" Two or three weeks ago we called attention to the fact that the door would be kept open for gifts to the building fund if any one desired to help in that way. Of course we would like to see this fund grow. It can be used for nothing else, and serves as a nest egg for a greater fund, which gifts, and interest earned, will cause to accrue.

A letter to Treasurer Hubbard reads like this: "Please accept this small sum of ten dollars for the new Seventh Day Baptist office building. Am hoping to add to this from time to time and earnestly wish for the success of the movement." The writer also expresses a desire to see such united effort for Christian work as will give a spiritual uplift to our dear people.

If We Could Know No East or West

We welcome expressions of opinion upon the matter of a new denominational building. The many letters received by the board from all sections of the country are carefully read and placed on file by the corresponding secretary, but so far as we know, the question of locality has hardly been mentioned in them.

One thing we wish our readers would note, and that is, no Plainfield man, so far as we remember, has put up a plea for having it located here. The members of the Tract Board do not wish it to be regarded as a Plainfield enterprise, but entirely as a denominational one. Wherever the denomination decides to place it, the Plainfield people will be found ready to co-operate.

If, after keeping the publishing house in Plainfield twenty-two years, it at last appears that this is not a good place for it and that it should go elsewhere, we know the brethren of this church well enough, after more than ten years of continuous service with them, to assure our readers that the Plainfield people will gladly acquiesce in any decision reached by the denomination. Furthermore, there is not a man on the board who would not feel relieved if the building were to be taken elsewhere and the present members be permitted to lay down the burdens and rest from the responsibilities they have freely carried so long.

Nothing of importance can be done either toward locating or building, without the spirit of unity and co-operation throughout the denomination. As a people of one faith, if we are to prosper, there should be no East or West, but one people willing to look at denominational problems with wide vision and open mind and with no purpose but the general good. If the editor were to make any suggestion as to how the discussion should proceed, it would

be in the form of a request that special care be taken to avoid all comparisons between churches or sections of the denomination that might tend to alienate or arouse unpleasant feelings. Any spirit of rivalry between East and West can do no good for our common cause. Any words that tend to hurt the feelings of people in some one of our churches would be unfortunate; and in view of our various local interests, in view of the broad field over which our churches are scattered, in view of the tendency to think of our work in terms of East and West, we can not be too careful both with pen and tongue when we discuss these questions.

Words that reflect upon any church—any section—any faithful worker whose burdens are already too heavy, should not appear in our denominational paper—indeed, should be kept out of mind. Free and friendly discussion showing the merits of every side of the problems that confront us can easily be carried on without anything that tends to alienate.

Now for Dry America

For the first time in the history of the nation the several States are called upon to vote liquor out of America. It was a glorious victory when prohibitionists, after the fiercest fight with the rum power ever known in the land, "went over the top" by a vote in Congress of 282 to 128. Prohibition societies all over the country have taken new courage, and are planning for an early campaign in which it is expected that at least thirty-six States will ratify the amendment. When this is done the amendment becomes a part of the fundamental law of the United States. Counting as safely dry the twenty-seven States already under prohibition, it seems all but certain that nine more can be won out of the remaining twenty-one.

The Supreme Court has helped the cause greatly by deciding that a dry State can compel a railroad to show records of all liquors shipped into it, and prohibit the keeping of intoxicants for personal use.

"At one of the French aviation camps recently seven women canteen workers served 900 American aviation students and soldiers in one afternoon."

THE FEDERAL COUNCIL OF CHURCHES

MEETING OF THE EXECUTIVE COMMITTEE

REV. ARTHUR E. MAIN

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held in Cincinnati, Ohio, December 12-14, 1917, in the Christ Protestant Episcopal Church. The splendid audience room with its grand organ was used for the daily services of worship. The adjoining parish house with two large rooms and many smaller ones was all that could be desired for meetings of the committee, for exhibits, and for meetings of sub-committees. The rector extended to the delegates a cordial welcome. Lodgings and breakfast were furnished by the joint hospitality of the Chamber of Commerce and the City Federation of Churches. The Seventh Day Baptist members of the committee were Rev. A. J. C. Bond, of Salem, W. Va., and the writer.

Of course all lines of Christian effort were presented and considered from the standpoint of this awful War-Time; such as Inter-Church Federation, Evangelism, Social Service, Rural Life, Temperance, Religious Education, International Justice and Goodwill, Orient Relations, Family Life and Purity, a Religious Rest Day, Missions, the Red Cross, Camp Activities, Y. M. and Y. W. C. A. work, Food Conservation, The General War-Time Commission of the Churches, and the importance of unabated loyalty and ever increased efficiency in the maintenance of all regular church and denominational work. This last point may have some bearing upon the question of a Denominational House for ourselves, not only as a greatly needed convenience, but as an equally needed symbol of life and unity.

As an illustration of the value of Federal Council principles let me mention the following: they call for the organized co-operation of churches in community, State and Nation, and among our soldiers in America and France, in the hard fight against the iniquitous liquor business. The social service commission has the backing of American Protestantism in its extending efforts to help men and women in country, village, city and camp, to be comfortable, happy and morally clean and so-

ber. There is also reason to fear that as the result of prohibition legislation manufacturers of liquor are planning to move their wicked business to some other country, China, for instance. Now if the temperance commission of the Federal Council should send a warning message to the government and people of China, or of Japan; or send a delegation of widely known men, all this would be done not in the name of a single denomination, or of some political party; but in the name of thirty denominations and of 20,000,000 of Christian people. And the national Christian Associations are supported in their world-wide tasks by these same churches and people.

As to the question of the Church's Sunday and Sunday laws the fear has risen in my mind that we delegates have given our people a wrong impression as to the place this subject occupies in the counsels of the Federal Council of Churches. Sometimes it has not even been mentioned; sometimes it has received but very little attention. Far bigger problems and tasks have outranked it; and besides, our Sunday friends are far from being of one mind in this matter.

For nine years I have attended every meeting of the Council and of the Executive Committee; and during all the time since the Philadelphia Quadrennium in 1908 only one man can be justly charged, as far as my knowledge goes, with having treated us with discourtesy and unfairness. I am, of course, speaking of the Federal Council, not of local federations for whose utterances and acts the Council is not responsible. And in the Council's official reports our people are spoken of as impressing one with our loyalty to convictions and our large charity for others.

Two things should be very clear in our minds: (1) Outside the Council we may as freely as others proclaim and defend our distinctive views. But no denomination has any right to membership in the Council who enters it for the purpose of sectarian propagandism. The great movement stands for Free Christian Co-operation. (2) In the communicants represented in the Federal Council, in round numbers, we are but 10,000 out of 20,000,000; or in terms of ratio 1 to 2,000. Now does not common fairness seem to require that we, the one Sabbath-keeper, allow the 2,000 to say, with-

out aggressive opposition on our part, what they may like to say concerning the Sunday, provided they not only permit us to speak with utmost freedom in their counsels, but also disclaim any desire or purpose to interfere with our religious liberties as Sabbath-keeping Baptists?

There are two sides to most questions, it is said. And ought not our Christian reaction to the abounding kindness and fraternity of all these years, shown to us, the one, by the 2,000, lead us to take such a position as that just described?

In the belief that no rational, democratic, and Christian request of ours would be turned down, and before going to Cincinnati, I thought out and wrote out with all possible pains, the paragraph below beginning, "It is understood that this report is to be interpreted," etc., intending to oppose nothing at all reasonable, fair, and Christian, if a place were given to this paragraph.

The committee on a Rest Day was not present and sent no report. Bishop Kephart, who won a large place in the hearts of Brother Edwin Shaw and myself, at Saint Louis, in 1916, asked me to co-operate with him in the preparation of some statements relating to family life and a religious rest day. It should be said here that what appears below went through the Business Committee to the Executive Committee, but at the last minute, with other papers, had to be referred to the Administrative Committee for final action at its next meeting in New York City. Should any change be made in it I will report through the RECORDER.

"One" wrote the introduction and the paragraph already mentioned; "2,000" wrote the rest; and one approved the adoption of the whole upon the principles set forth above. The statements were as follows:

Members present of your Committee on Family Life and a Religious Rest Day would recommend the adoption of the following:

Never were the principles of individual and social purity, and the value of religious symbols to personal, social, and national life, more urgent in their claims upon conscience than in these trying days.

FAMILY LIFE

The family is the fundamental institution of society: whatever imperils it imperils both our social and religious institutions.

We recognize marriage, the home, personal

purity, and sobriety as essential to the welfare of the family everywhere, and therefore appeal to the Nation and to our several States for such legal enactment and enforcement as is necessary to maintain the sanctity of the marriage relation, limit divorce to scriptural grounds, provide for the establishing, maintenance and support of the home, and abolish social evil and drunkenness.

We call the church everywhere to increased diligence in promoting religious life and activity in the family as essential to the welfare of the family and to the life and activity of the church.

REST DAY

The importance and value of a weekly day of rest and worship is recognized by the Christian Church universally.

The necessity of the legal sanction and defense of such a day is increasingly apparent to students of conditions in both our own and foreign lands.

Therefore, in order to the preservation and sanctity of the day almost universally recognized as the Lord's Day, we hereby call upon both our State and Federal governments to throw about the first day of the week such legal defenses as will preserve it sacredly for rest and worship.

It is understood that this report is to be interpreted in full harmony with the principles of Christian Democracy; with the Constitutions of the United States and of this Federal Council of Churches; and with the Declaration of the recent Pittsburgh Congress on Inter-Church Federations that the Ideals of Federation do not mean the weakening of denominational integrity or loyalty; or that "any Federation has authority of any kind over any denomination or local church"; but, rather, the unifying of existing Christian forces for the service of the Kingdom of God.

Now one having been freely granted by 2,000 every right that need be asked for, have we nothing to do beyond trying to promote the ideals, principles, and practice of Christian co-operation, federation, and fraternity, local, national, and worldwide? Has the one common standard of the Holy Cross overshadowed our own regimental colors and robbed them of significance and value?

To millions of believers Sunday is not the Christian Sabbath; it is the "Lord's Day" or the Church's Festal Resurrection Day. To other millions the sabbath idea is still precious; but the Sunday is saying with increasing clearness, It is not with me. We are called then, it seems to me, to the high and holy calling of practicing and proclaiming the religious values of sabbath ideals, in brotherly, faithful, and hopeful ways; ideals not to be found in Mosaic or Levitical sabbathism, but in the univer-

salism and spirituality of the great Poem of Creation, and in the life and teachings of our Master; ideals that holy sentiment and religious history affirm can be preserved only in the seventh or last day of the week. The real alternative is not keeping Saturday or observing Sunday; but the having or the losing of the benedictions of a weekly returning Holy Sabbath Day.

To my younger brothers and sisters, led just now by our esteemed and hopeful President of Conference, is this calling committed. With inward vision, like Hosea may he "hear," and like Amos "see," the word of Jehovah concerning Israel.

Alfred, N. Y.

LETTERS FROM SOLDIERS

Mr. Edwin Shaw,

DEAR SIR:

The SABBATH RECORDER has been coming to my address here in camp lately. I want to thank the American Sabbath Tract Society. It certainly means a great deal to us fellows in training camps to know that there are people back home who think of us often and are doing all they can to help us.

Our work here is, necessarily, of a rough nature and it is only on a long "hike" or perhaps an evening around our tent stove, especially if word has just come from home, that one realizes there is a God who is directing it all.

Our President says, "The spirit with which our soldiers leave America and their efficiency on the battle fronts of Europe will be vitally affected by the character of the environment surrounding our training camps." Not only are our people back home helping him to make camp environment what it should be, the citizens in the neighborhood of this camp, at least, are doing their utmost.

We certainly have a great cause to fight for.

Thanking you again for the RECORDER, I remain,

Sincerely yours,

RONALD P. BABCOCK.

Corp Co. K. 108 U. S. Inf.,

Camp Wadsworth,

Spartanburg, S. C.,

Dec. 23, 1917.

KIND SIRs:

As some kind friend has given our names to your mailing department, and we have received the December 10th issue of the RECORDER, we wish to take this way of expressing our appreciation and thanks, both to the one, or ones, who gave you our names, and to your society.

It was with most sincere pleasure and interest that we read the articles, and, as we have met, or known, many of the writers, or ones spoken of, it gave us renewed remembrances and thoughts almost forgotten.

A son (Cecil) of the Mrs. Woolworth, whose obituary appeared in the December 10th issue, is in the same battery as is Edgar Coon, at this camp. One article, in particular, interested me, the one by Hosea W. Rood, on "the morale of the army." Our company has now been stationed at three different posts, and I can truly say that strict regulations against vice have been enforced at each camp.

Of course it seems that vice can not be entirely eradicated, but much is being done for the betterment of the soldiers,—the Y. M. C. A. work being especially helpful and successful.

With most sincere thanks for your kindness, and a trust that God will soon cause this terrible strife and suffering to cease, we remain,

Yours respectfully,

EARLE D. STEPHAN,

Corporal,

THOMAS A. STEPHAN,

Corporal,

RAYMOND KNIGHT,

Saddler,

Co. A, 110th Engrs., 35th Div.

Camp Doniphan,

Fort Sill, Okla.,

Dec. 16, 1917.

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11: 25-26.

What we are is God's gift to us; what we make of ourselves is our gift to God."
—From Louise Stockton Andrews's Bible.

SABBATH REFORM

FOR JEW AND GENTILE ALIKE

EDITOR SABBATH RECORDER:

The following letter to Leopold Cohn, editor "The Chosen People," may be of interest to others. He seems to think we Gentile Christians are under no obligation to keep the Sabbath, as we were never in Egyptian bondage. Hence this letter. You may use it if you wish.

T. C. D.

DEAR BROTHER COHN:

Your kind letter of November 14 is before me. I am glad to note that you have not been led to abandon the Sabbath of Jehovah through the influence of modern Christianity. The Sabbath may have a deeper significance to the Jewish than to the Gentile Christian. But the reason given for the Sabbath, as written by the finger of God, in the original law, seems to me to be sufficient reason for keeping it; not only for Jews, but for all mankind. The text you refer to (Deut. 5: 15) gives an additional reason why the Jews should not forget God and his Sabbath.

Sunday has been a rival of the Sabbath from the earliest dawn of history, even to the present time. No doubt the apostate Jews in Elijah's time were led into Baal worship by first participating in the Sunday festivities with their pagan neighbors.

History shows that the Christian Church was divided during the first century of this era, by the encroachments of paganism. Sunday observance with other pagan rites rapidly developed into the papacy. The persecution of Sabbath-keeping Christians began during the latter part of the first century and continued with renewed vigor under the papacy.

The persecutions by the Romish Church drove the Sabbath completely from her domains. But there was a remnant of Sabbath-keeping Christians all through the ages who never submitted to the authority of the paganized church. The Seventh Day Baptists are lineal descendants of that people. We were never under the power of the Roman Catholic Church; therefore had no part in the "Reformation." There never was a time since the days of Christ on

earth, that there were not Sabbath-keeping Christians.

To neglect keeping the Sabbath would be to disobey the fourth commandment. To observe the Sunday would be to pay homage to Baal, thus dishonoring God and violating the second great commandment. It is certainly encouraging to note that the Jewish converts are holding to the Sabbath, although it may be only for a secondary reason. I can hardly imagine that they would ever forget the primary reason for its observance, or permit the secondary to eclipse or obscure it. It has been said that the Decalog is God's constitutional law for the world. If so, are we not all under the same obligation to keep holy the Sabbath Day?

Jewish Christians are in position to render the world very great service by entering the fight against paganism and antinomianism in the Christian Church; and, I believe, such a fight would strengthen your work and influence among your own people rather than otherwise.

Most sincerely yours,

T. C. DAVIS.

Alva, Fla.,

Dec. 19, 1917.

COLLEGE BOYS LIKE THIS ONE ARE BOUND TO SUCCEED

In the *American Magazine* Charles A. Stone of the electrical engineering firm of Stone & Webster tells the following story of a college boy who came to him for employment:

"He was the son of a very prominent and influential family. His parents wanted us to train him. At college he had been cutting a wide swath, and when I talked with him he let me know that a presidency, or at least a general managership, was about his strength as a starter. I told him the best I could do for him would be to send him to Ponce as a car greaser, and it would be up to him how long he remained at the bottom. He surprised me by immediately getting off his high horse and saying he was ready to start greasing right away and, by the way, he stuck to his job with the best of them, and in three years, after serving as conductor, motorman, superintendent of one department, and finally, manager, got an important position with a very large traction company."

YEARLY MEETING AT MARLBORO, N. J.

Composed of the New Jersey, New York City, and Berlin, (N. Y.) Churches

DEAR FRIENDS OF THE RECORDER FAMILY: We wish you could all have been here to attend these meetings. I am not sure what we would have done with you, especially on Sabbath morning, as the pews were full, the aisles were full, and some standing in the hall; still we wish you could have enjoyed them as we did who were here.

The first session on the evening before the Sabbath was opened by a spirited song service lead by Professor Walter B. Davis, supervisor of the schools of Salem, N. J.

Rev. Herbert L. Cottrell, of the Berlin, (N. Y.) Church, then read the Scripture lesson from Hebrews 12: 1-16 and offered prayer. The congregation sang "Blessed Assurance" and Rev. E. E. Sutton, of Shiloh, N. J., preached from Hebrews 12: 1. Theme, "The Christian Race."

The Christian race differs from athletic races or the Marathon races in that all *may* win the Christian race if they will lay aside every weight and run with patience the race that is set before them.

After the sermon the congregation sang "Higher Ground" and in a short time thirty-five took part in the testimony meeting led by Pastor Sutton. After singing "Beulah Land," the benediction was pronounced by Rev. W. D. Burdick, of Milton, Wis.

This first meeting was well attended and good attendance prevailed through the meetings.

On Sabbath morning the opening services were as follows: Voluntary, Mrs. Luther S. Davis. Call to Worship, Pastor A. G. Crofoot. Doxology, congregation. Rev. E. E. Sutton then read John 14: 4-24 and offered prayer.

A duet, "Drifting," was sung by Mrs. Luther S. Davis and Professor Walter B. Davis.

Hymn, "Take the World, but Give Me Jesus."

Rev. James L. Skaggs then preached a powerful sermon on "The Master's Challenge." The program of Jesus Christ for the world sets a big task—a man's job—before every Christian. The church needs to fall on its knees and pray for a full con-

secration of all that it has. There is great joy in having a part in the greatest program of the world.

A collection was then taken which was, with a few contributions made later, sufficient to defray all expenses of the visiting pastors. Benediction followed.

On Sabbath afternoon the session opened with a praise service led by Rev. H. L. Cottrell. In this service, Pastor Cottrell had a number of the Juniors, who were seated in the front of the room, take part in the singing. He then spoke from 1 Samuel 6: 30, on "Courage." Visions, high ideals, and ideas are of no use unless back of them is God, the dynamo that generates the courage to carry out these ideals. In dark days, the man who "strengthens himself in the Lord" finally wins the victory. Our courage will encourage those around us.

Song, "Jesus is all the World to Me."

Rev. W. D. Burdick then gave a strong address on "When the Bars Are Down." The bars are down when too low standards of truth and honesty are held; when a commercial value is set on education; when questionable amusements are indulged; when we differ from the Bible in regard to the Sabbath or any other truth.

Rev. H. L. Cottrell sang a solo, "My Prayer." Benediction by Rev. J. L. Skaggs, of Plainfield, N. J.

On the evening after the Sabbath, Mr. Ward Glaspey, leader of the choir of Shiloh, N. J., conducted the song service.

Pastor A. G. Crofoot then referred to the burning of the school and church building at Fouke, Ark., and read from the RECORDER an article by Principal Fred I. Babcock on the need of a new building, library, etc. Pastor Crofoot referred to the fact that the work of the Fouke School is well known here as several teachers have given gratuitous service to Fouke, and he requested that they and others interested should speak of the work there.

Mrs. Luther S. Davis then said that had the building in which she began the school been burned, the loss would have been small, and referred to conditions as they existed there in 1901.

Mrs. Mollie Davis, an ex-teacher at Fouke, told of the equipment of the burned

building and the value of the school to the community.

Mr. Luther S. Davis, who was at two different times principal of the Fouke School, spoke of the lack of good public schools in that section.

Rev. T. L. Gardiner said he considered the school at Fouke a true missionary enterprise and that he was happily surprised by the kind and amount of work done in the school when he visited it a few years ago.

Miss Lavinia Munro, of Gentry, Ark., but who is now a member of the Marlboro Church, told of her experiences, first as a pupil, then as a teacher, in the school, and of the value the school had been to her.

A collection was taken for the Fouke School. This, with funds handed in later, amounted to \$52.50, which was promptly forwarded by Luther S. Davis to Mrs. Nancy Davis Smith, of Fouke, in the form of a New York draft.

A duet, "I'm Praying for You," was sung by Messrs. Ward Glaspey and Harry Lupton.

Rev. T. L. Gardiner, the speaker of the evening, referred to the fact that it was 38 years ago that very week that he had broken up his home to come to Shiloh as pastor, which church he served 11 years, and baptized during his pastorate 140. To those especially of that 140, who were then boys and girls and who were now fathers and mothers bearing the heat and burden of the day, he said he wished to bring a helpful and comforting message. That he did so, the writer and many others who heard him can certainly testify. That sermon should have a special report by itself coming as it did from an ex-pastor, and with the tenderness of feeling and richness of experience, but space forbids more than a mention of a few of the thoughts brought out.

The texts were: "Cast thy burden upon the Lord," (Ps. 55: 22), and "Casting all your care upon him, for he careth for you," (Peter 5: 7).

Christians are not exempt from burdens. Some burdens, such as the burden of sin, may be cast upon the Lord and need never be carried again. Other burdens we are *sustained* in bearing: "My grace is sufficient for thee." Some of the best people

are tempted to give up to discouragement as was Moses and Elijah.

People should stop talking of their burdens to each other, *and cast them upon the Lord*, and we should not carry a burden of discouragement after having done our best. Sometimes we cast our burdens on the Lord and then immediately upon some trial take them up again. A foreigner with heavy baggage went into a ticket office, bought a ticket and started to walk down the track, not realizing that he was entitled by his ticket to transportation on the train. The texts entitle us to be freed from burden-bearing.

A child who has a string in a tangle, at once and in perfect confidence runs to mother to untangle the string. We need to have the same childlike confidence in our heavenly Father. A mother has her child on her heart and that is one rendering of the text, "Casting all your care upon him, for he has you on his heart."

We are often like the children of Israel. God led them through the Red Sea, delivering them from Pharaoh; then they praised the Lord in a glorious song. Three days later they came to bitter waters. They forgot all that had been done for them, blamed the Lord and scolded Moses.

A certain barber had a canary bird in his shop which sang one tune only,—*"Over the Garden Wall."* Customers were much attracted by the bird and one asked how it had been trained to sing that song. The barber said that while the bird hung in its cage in the window it sang its varied notes, but he put it in a dark room and by its cage put a graphophone which played over and over the one record, *"Over the Garden Wall,"* and soon the bird began to sing *"Over the Garden Wall."* So sometimes we have to be put in the dark room of affliction and trial, taken out of the glare of prosperity and ease, in order that we may be trained to sing the song the Lord would put in our mouths.

In traveling over the B. & O. Railroad, sometimes the train men come in and turn on all the lights. We wonder why. Soon the train plunges into a tunnel and all is darkness and we are thankful for the light. We should light now the lamps of faith that they may be ready to serve us in times of darkness and despair.

During a terrible ocean storm a little girl

was happy and carefree. Some one asked her if she was not afraid. "Oh, no," she said, "My papa is on deck, guiding the ship and watching the storm." And so let us remember in all the storms of life, "Our Father's at the helm."

At the close of the sermon the benediction was pronounced by Rev. W. D. Burdick.

On Sunday morning a praise service was led by Rev. W. D. Burdick. Prayers were offered by Rev. T. L. Gardiner and Rev. H. L. Cottrell.

It was arranged that the next yearly meeting should be held with the church at Plainfield, N. J. Rev. H. L. Cottrell read the Scripture from Mark 14: 38. Two good sermons were then preached by Rev. Wilburt Davis and Rev. W. D. Burdick on the themes respectively of "The Shadow of Adversity" and "Personal Evangelism." Music was interspersed between the sermons. At the close of the morning service the congregation sang "Onward, Christian Soldiers" and Rev. T. L. Gardiner pronounced the benediction.

At 2.30 Sunday afternoon, Mr. Wilson S. Davis, of Shiloh, led a praise service. Then followed the Layman's Hour, with the general subject of "Contentment." This meeting was in charge of Rev. A. G. Crofoot, who read from a recent issue of the *Youth's Companion* a story entitled "The White Farm."

Then followed excellent remarks from four representative farmers: Messrs. L. Hoover Harris and Joseph Fogg, of the Shiloh Church, and Messrs. George Schai-ble and Eben Davis, of the Marlboro Church. The following points were brought out: Many boys who leave the farm for higher wages and seemingly more attractive positions, do not, in after years, measure up as well from a financial, moral or spiritual standpoint as the boys who stick to the farm. There are many things a person can do as well as farm, and yet keep the Sabbath. We should try to decide from the call of our own heart the work in life to choose. Young people should be encouraged to farm and to establish homes near the church. Make the farm pleasant.

Mrs. Belle Bowden then read an excellent paper on "Contentment," which has already been printed in the RECORDER.

The male quartet consisting of Rev. H. L. Cottrell, Rev. W. D. Burdick, Messrs.

Leslie Tomlinson and Luther Davis, sang "The Little Brown Church in the Vale."

Rev. E. E. Sutton made some splendid points on the necessity of being content with the little brown church, adjusting our business to suit our religion, and getting an education that will fit one for life and not to earn more dollars.

Rev. J. L. Skaggs closed the service by repeating the benediction.

On Sunday evening the opening service was in charge of the Shiloh and Marlboro Christian Endeavor societies with Miss Susie Bivins, president of the Marlboro Christian Endeavor, presiding. The song service was led by Miss Florence Bowden, of the Shiloh Christian Endeavor. The topic was read by Miss Pauline Harris, president of the Shiloh Christian Endeavor, and Miss Ella Kirby, of Shiloh, sang "I Want to See Jesus, Don't You?" accompanied by Miss Bowden on the violin.

Rev. James L. Skaggs then read Isaiah 55 and offered prayer. The congregation sang, "Count Your Blessings," and Rev. H. L. Cottrell delivered in a very pleasing manner the closing sermon, "The Great Offer of God." The congregation then were led in a closing conference meeting by Rev. James L. Skaggs, after which all joined in singing "Blest Be the Tie." The benediction was pronounced by Rev. H. L. Cottrell, and thus closed a very interesting and profitable session of the yearly meeting.

Dinner was served on Sabbath Day to 240 and supper to 110 by the section of the Marlboro Church of which Mr. and Mrs. George Schaible were the head.

On Sunday dinner was served to 110 and supper to 90 by the section of which Deacon and Mrs. Henry L. Davis were the head.

There were no delegates present from the New Market (N. J.) or New York City churches.

ELIZABETH FISHER DAVIS.

Reported at request of Pastor Crofoot.

ONLY GOD IS GREAT

A certain Pasha had this sentence on the city's gate
Deeply engraven, *Only God is Great.*
So those four words above the city's noise
Hung like the accent of an angel's voice.

And evermore from the high barbican,
Saluted each returning caravan.

Lost is that city's glory
And all is ruin—save, one wrinkled gate
Whereon is written, *Only God is Great.*

—Thomas Bailey Aldrich.

MISSIONS

DR. SINCLAIR WELCOMED IN CHINA

Rev. Edwin Shaw,
Plainfield, N. J.

DEAR MR. SHAW: Yesterday I received letters from China announcing the safe arrival there of Dr. Sinclair. Very likely she wrote you, too, but lest she did not I will pass on the good news.

She arrived on Friday, the 16th of November. I had letters from several of the mission people but Miss Burdick gave the most of the little details which makes one see just how it all was. I expect that they will some of them write it all up for the RECORDER but I will quote a little for you anyhow. You can use your own discretion about passing it on.

Miss Burdick's letter is dated November 22, and part of it is as follows:

"I have no doubt that others have written you of Dr. Sinclair's arrival. It is just a week ago tomorrow morning that Anna, Eugene, Dzau Sien-sang and I got up and had breakfast in the early morning and started away at six o'clock or a little after to go down and meet her. The *Ecuador* came up to Shanghai. The boat was advertised to be getting in at seven, but it must have been a half-hour later before it appeared, and then it was some time before it was alongside the wharf. They had told Dr. Sinclair that they would be in at twelve o'clock, so she was taking it leisurely and we looked for her in vain on deck. When the steamer was finally anchored we started to go on board but were held up because we had no passes. All sorts and conditions of men were allowed to go on but a few foreigners were held back. Whether the man rather hoped for a bribe we do not know, but finally he said that it was disobeying orders but he supposed that he might as well let us go on, which we did, soon finding Dr. Sinclair.

"The people over the way [a short way of designating Mrs. D. H. Davis and Eugene's family] wanted to entertain her, so she was with them; but you will know that there was some exchanging of meals and we had the pleasure of giving a little after-

noon tea for her that some of the neighbors might meet her and that she might have a little group of people who would not be entire strangers to her. We invited our neighbors at the South Gate, the Woman's Union Mission, the North Gate, Dr. Polk [formerly of the Southern Methodist Mission of Soochow] and the Drs. Selmon and Mrs. Landis of the Adventist Mission, Mrs. Bryan and Miss Suvoong, a Chinese girl who was with Dr. Sinclair when I saw her in Chicago. Anna and I thought it a little remarkable that practically every one we invited came and some beside. We did not invite the men but Mr. Silsby [South Gate, who was associated so much with Dr. Davis] and the Adventist men came. We were glad they did. Our hours were from four to six-thirty but you will see that the people took to Dr. Sinclair when I tell you that some of them settled down and we had a regular visit until eight o'clock. On Wednesday morning, Dr. Sinclair with Mrs. D. H. Davis started for, not your native place, but the land of your adoption. We have promised that one of us will go out to come back with Mrs. Davis. It has been a good deal of a toss-up as to which of us would go [each insisting that the other should have the privilege], but I guess that Anna could leave her classes rather better than I can just now. We are having reviews and exams just now."

Dr. Palmberg writes under date of November 24:

"I know you are having a good time at home but I imagine you would like to run in here for a few minutes. Mrs. Davis is knitting, Anna West, Dr. Bessie, and I are all writing letters. Pau-ling [our little seven-year-old] sits at the table and asked who I was writing to and wants to 'maung-maung' [greet] you. Ah-san is putting away the dishes. We have a fire and don't we look cozy—for Lieu-oo! So many foreigners—all at once! I wrote a note by the *Empress* to tell you that Mrs. Davis and Bessie came out on Wednesday. Anna came last night and we are having such a nice time. Mrs. Davis and Anna will be going on Monday when, I am afraid, the lonesomeness may settle down on Bessie but she is so brave and so bound to like everything and everybody and be happy that it may help her."

I do not think that I had better quote all of the nice things that they all said about Dr. Sinclair lest she should be embarrassed by it. I can fully appreciate how good it seems to Dr. Palmberg to have such a group of friends about her after her long months alone. It will be such a comfort, too, to feel that she has some one who will stay with her. In another letter written at the same time, they tell me that Dr. Sinclair has already begun to study the language with the teacher whom Dr. Palmberg had engaged for her. From her own letter and what others have written, it is evident that she isn't letting any grass grow under her feet.

I have made up my mind that I shall spend another month, at least, here in North Loup, on account of my sister's poor health.

With kindest regards to you and yours,
GRACE I. CRANDALL.

North Loup, Neb.,
December 17, 1917.

A WORKING PROGRAM FOR THE CHURCHES OF WEST VIRGINIA

REV. A. J. C. BOND

Address delivered at a meeting of the Inter-Church Council for Social Service, held in Fairmont, W. Va., December 5, 1917.

In the brief time given to the opening of this discussion, I wish to say two things. First a word in regard to Christian co-operation in general, and second, something concerning the more local phase of the subject.

The day of effective co-operation among the Protestant churches of America has arrived. Its fruit is abundantly evident in the accomplished work and in the projected plans of the Federal Council of Churches of Christ in America. I would not attempt here to describe the organization or define the functions of the Federal Council. But I would say a reassuring word to any who may not be familiar with its work and spirit.

I would not presume to speak with authority, or with the full knowledge of one who is connected with its executive office, as is Dr. Tippy who has just addressed you; but having been a member of the Federal Circuit for some years, a regular attendant at its executive committee meetings, and a member of the Committee

of Fifteen who reviewed with considerable care the work of the Council for the last quadrennium, for the purpose of appraisal and recommendation. I may speak at least with some knowledge. And, too, I discuss the subject as a denominational representative in the Council, and present the viewpoint of one who believes most thoroughly in the distinct mission of his own particular denomination. There are movements for the union of Christian communions that are closely related in doctrine. Many of these denominations trace their history back to a common origin, and they now realize that the point of separation is not marked by any fundamental doctrine or practice.

No doubt such movements are accelerated by co-operative efforts in Christian service.

There are movements, also, looking toward the organic union of Christendom. We can all study with profit the faith and order of other communions, and especially those tenets which each holds to be vital to the Christian faith, but which others do not so hold. And again such study is promoted, or at least is relieved of much prejudice, through personal contact in Christian service of representatives of all denominations.

But these are but by-products of Christian co-operation as represented in the church federation idea. On the other hand, federation has strengthened denominationalism. I do not mean sectarianism. There is a difference. But the denominations that have been most active in promoting those larger religious enterprises which require the impact of the united churches have prospered especially in the enrichment of their spiritual life.

Some of us who fear that union would mean conformity, which is always fatal to spirituality, believe most sincerely in co-operation through federation. By such methods of co-operation the denomination that feels that it holds a neglected truth that is vital to its own life, and which it believes is essential to the true church of Jesus Christ, may still enjoy the larger fellowship, and have a part in the greater service made possible by the federation of the churches. Indeed, here each denomination may justly feel that its own service in the fields that must be occupied by a united effort, is enriched by its loyal adherence to its own distinguishing doctrines.

For such churches will carry the spirit of conviction and devotion into the larger tasks of the whole Christian church.

So much for the subject of church federation in general. Now for my second word, which may be more to the point. However, I hope what has been said may have served a practical purpose in preparing receptive minds for what shall follow.

Since the churches of the whole country have been federated so effectively, it might seem on first thought that the next logical step, and the one most easily taken, would be the federation of churches of the State. This does not follow so easily, however, and for reasons that are not far to seek.

The national federalization is effected through members elected by the national denominational judicatories, which puts it on a basis at once simple and equitable. Many of the denominations do not observe state lines in organizing conferences, synods, presbyteries, associations, etc. Besides, a state federation whose functions differ from those of a national organization, should include members generally representative geographically. It would seem, therefore, that a stronger as well as a more representative council could be brought together in the State by working up from the smaller unit, rather than by working down from the top.

I am inclined to recommend a double basis of membership, denominational and county. The first might be based upon the plan of the Federal Council or of our present tentative state organization. The county representatives should be elected by the county ministers' association, or better, the county federation. This raises the question as to whether the ministers of the State are very generally organized on the county basis, and if not, the further question as to how such organization may be promoted.

I fear we would not find many county ministers' associations in the State. But I am frank to say that to my mind in a state with a rural population and interests of our own, the county is the logical unit for a live federation of churches. Such federation should include not only pastors but laymen as well. In most of our counties the largest town, which is usually at the geographical center of the county, is the center of a rural population, and social welfare and civic righteousness could

best be secured and promoted through a county-wide federation of Christian forces.

In counties where there are larger centers of population, these cities should doubtless have their city federation, but this need not preclude on the part of its ministers and representative laymen, membership in a county federation of churches. In fact the city ministers who are usually more familiar with the idea of federation and its benefits, might well take the initiative in extending this practical Christian service throughout the county. Such a federation would help the Christian populations of both city and county to appreciate each other's peculiar problems, would emphasize their unity of interests, and aims, and would accomplish great good in practical service, by enabling all the churches of the county to present a united front on all social questions.

Should a state federation of churches be undertaken on some such basis as here proposed, the response from the counties might at first prove discouraging. The denominational basis of membership would furnish a working force for the present, however, and these members, meanwhile, might do something toward promoting county federation.

The Christian church is being looked to and trusted today as never before in Christian history. Especially is this true of the churches in America. One of the marvels of this war thus far is the place taken in cantonment, on battle front and in hospital by the Christian forces of America. If the war in Europe was the evidence of the collapse of Christianity, it was the breaking down of a Christianity falsely so called. On the other hand the church is confronted with the opportunity of the centuries to prove the worth to a crushed and burdened humanity of a vital Christian faith.

The church of Jesus Christ must not fail in this hour of its supreme opportunity. "Lord, to whom shall we go? Thou hast the words of eternal life" Let us unitedly lift up the Lord Christ, for in him is the world's only hope.

"In Los Angeles the prohibitionists of southern California celebrated with a banquet, on November 1, the raising of prohibition's white flag over our National Capitol."

WOMAN'S WORK

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

"Oh, how praying rests the weary!
Prayer will change the night to day,
So when life is dark and dreary,
Don't forget to pray."

A GREETING FROM ENGLAND

No one could bring you such a greeting with more hearty and admiring love for America than I do, so I am very grateful for being allowed to speak to you. I feel as if, at a distance of three thousand miles, you can not possibly realize how much England *cares* for your being shoulder to shoulder with her.

Besides, England seldom says much about her feelings and is often disagreeable from shyness when she does not mean it! Of course she likes it if other nations ever say "Well done," but she does not mind if they do not. Yet she cares very much when America is in question! She minds when you grumble at her and she cares very much indeed when you say "Well done." I think you may say "Well done" in this war because she owes so much to the Colonies and she owes *them* to you! We learned much from you in '76 and you ought to feel a glow of personal as well as of family pride when you see the Colonies standing by the Mother Country, for it shows that we attended to your teaching.

In '76 you fought for liberty and in 1914 we followed your lead. Now you are in the war, too, and there is no personal gain in view for either of us, except that, like the rest of the world, we shall henceforth go about our lawful occasions in a free democratic world.

This is doubly true of you in your security of size and distance, and you also disregarded small personal provocation to war, such as the *Lusitania*, with a unanimous love of peace never before seen in a strong and virile nation.

The reason we saluted your flag so enthusiastically when it floated alongside ours over Westminster, was because we felt

that you came to jeopardize your lives unto the death, for no smaller reason than that you desired America to come to the help of the Lord against the mighty.

Yes! England's message is that she is mighty glad you have come in, not so much for the enormous help you bring, as because she cares that it should come from you.

On Memorial Day I saw a wonderful and poetical expression of this feeling between you and us. Early that morning I went to the old North Bridge, with flowers for the Minute-men. So did a Southern friend, and thus two Lost Causes, a Britisher and a Confederate, found themselves alone on the bridge, unless indeed Hawthorne's spirit joined us, as we passed the Old Manse. Just then a ghostly procession came through the mist—six old veterans, probably roused by Hawthorne from the graveyard, four tiny boy scouts of the future army and two young men of the present, carrying the flag and bugle that none of the rest could have lifted.

They went first to the grave of the two British soldiers whose fate so moved Hawthorne, laid on it a branch of New England apple blossom and an English flag; saluted the grave (for the first time in history as well as on that Memorial Day), blew a call on the bugle and passed on to do the like by the Minute-men with your flag. Then they stood in line on the bridge and each threw a flower into the stream saluting, while the leader said, "We salute the memory of all sailors who died in the Civil War."

Then with a last ghostly bugle call they melted away into the mists of the Past—or was it of the Future? Anyway, they had saluted the three chief facts of Past, Present and Future history; the Birth of America, the Friendship of Anglo-Saxonism, and the Future Peace of the world which will surely result from that friendship. Concord Bridge will always be one of my greatest memories—a symbol of the growing brotherhood of today.

I should like to tell you of another memory of my travels which bears on the growing Divine Sonship of today. As I was going out of the cathedral at San Francisco, a stranger said to me: "I'm so sorry for you. I can't sleep at night for thinking

of what the Allies are going through." I said, "Thank you heartily for your sympathy, but do not dwell on the pity of it, as every nation in this crusade is finding her soul thereby."

I will only speak for England, but I say unhesitatingly that if she wished to put up a statue to her best friend, it should be to the Kaiser! Before the war, we were too comfortable; too many of our boys were satisfied with comfort and sport; and our men with business and success. But now, every man, woman and child is doing his or her bit for the country, cheerfully and proudly. If you could bring our dead back to life again, at the cost of putting us back in our old comfortable days, I do not believe any war widow, or even childless mother in England would take your offer.

We are proud of our men who die and of our women who work,—and so are you! We belong to you, and you to us! It is we who are proud of what you are doing and have done; of the way your women toiled over French War Relief—over the fact that Mr. Hoover is the one man in history who has kept a nation alive, of the way you transported your troops and raised your Liberty Loan. Yes! we are prouder of what you are doing than you yourselves can be!

But on both sides of the water, the feeling must be pride and thankfulness that we are alive in such glorious times and can lend a hand in any smallest way, to such a Crusade. For this war is no mere blast of death—it is a life-giving wind of God. Not hate, but brotherhood, is resulting from it. A Boston shopgirl was telling me the other day that her brother, now in our Oxford, wrote to her that he noticed a so much pleasanter expression during the war, on the faces he passed in the street. That is a small thing in itself but typical of a great one.

The great thing is that, before the war, the nations of Europe were as a valley of dry bones, slain by comfort and materialism. True, many of their best now lie dead in the trenches but no son of man any longer sees a vision of dry bones, but says with Rupert Brooke:

"Blow out, you bugles, over the rich dead.
Blow, bugles, blow, they brought us for our dearth
Holiness lacked so long, and love and pain!"

Before the war one could well understand people wondering if there was a God in heaven, or whether the world was being left to die of dry rot.

But this hideous warfare seems to make things clear. We have no doubts, we know that God is here. Never before have there been such unselfish causes for war, or such world brotherhood in sight. But God can not work out his purposes unless we do our part.

Perhaps God's great purpose of the kingdom is close on fulfillment and only needing the extra impetus of deeper spiritual life in us women to bring it about.

The war itself is a very little thing compared to the spiritual results which ought to follow it, but they must be won by prayer. Shall we not come to the help of the Lord against the mighty by enlisting in "The Praying Legion"?

God has surely said of this war, "Awake, O North wind; and come, thou South; blow upon my garden that the spices thereof may flow forth." The North wind has roused Duty, Discipline, Self-devotion, in the fighters; but if this be all, there will be a revulsion to self-indulgence, to recoup the men for what they have endured.

We need the South wind of Prayer to bring forth the spices of that spiritual life which is beginning among the fighting nations. But it is a plant of tender growth and needs a Praying Legion.

Your Conference of Women represents the forces on which the final victory will depend. The Women's movement is the chief new force of today. A far more momentous question than the issue of the war is the question whether woman is going to conserve—not merely the food of the world, but—its spiritual forces. Or, is she going to be merely an additional element of feverish activity? Woman must "see life steadily and see it whole." She must gain from her Bible study such a firm grip on God's love, such a clear-sighted view of his purpose, as will enable her to help her men when they come home wounded or heart-broken by the loss of their best friend.

America is magnificently full of preparedness, but what women need first and foremost in this preparedness is such a *thoughtful*, as well as *loving faith*, that,

when the cross is laid on them and theirs, they may not be among those who cry out vaguely and angrily that there can not be a God in Heaven, or earth would be an easier place to live in.

They must be friends, not servants, knowing what their Lord doeth, able to turn confidently to their father's God, who is working out his purpose of making men free in the Armageddon of today as he was in the battles of '76.

"As Christ died to make men holy,
Men die now to make them free."

—Miss Lucy H. M. Soulsby, in *Record of Christian Work*.

DAY OF PRAYER

OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS

Friday, January 11, 1918

THE Executive Committee of the Federation of Women's Boards, at its meeting in New York City, October 5, 1917, appointed Friday, January 11, 1918, as a Day of Prayer for Foreign Missions. All Women's Missionary Organizations—Denominational and Inter-denominational—are requested to observe it *in truth as a day of prayer*. Never was intercessory prayer more needed than today, when the world is full of suffering and sorrow.

The hours to be observed are from 10 a. m. to 4 p. m., the noon hour being optional. In the past, when the noon hour has been set apart for a special service of humiliation and confession, rich blessings have been the result.

OUTLINE OF PROGRAM—TOPICS

- 10-11 a. m.—Praise and Thanksgiving. Scripture: Psalm 100: 1-5; Psalm 145: 1-10.
11 a. m.-12 m.—Mission Work and Workers in all lands. Scripture: Col. 4: 2-4; Eph. 6: 18-19; 2 Thess. 3: 1-2.
12 m.-1 p. m.—Prayer for the Spirit of Humiliation and Confession. Scripture: Jas. 4: 10; 1 Peter 5: 5-6; Isa. 57: 15; Psalm 51: 1-13.
1-1.30 p. m.—For Native Church and Union Colleges for Women. Scripture: Mark 6: 34-37, first clause.
1.30-2 p. m.—For Home Church. Scripture: John 17: 9-11, 15-26.
2-3 p. m.—For Nations at War. Scripture: Isa. 32: 17-18; Hosea 10: 12; Psalm 46: 8-11; Isa. 2: 4.
3-3.30 p. m.—Young Women's Hour. Scripture: Eccles. 12: 1; Prov. 8: 17; Psalm 144: 12.
3.30-4 p. m.—Quiet Hour and Re-consecration. Scripture: Jas. 4: 8; Heb. 10: 22; Rom. 12: 1; 1 Chron. 29: 5, last clause.

The program will be published in full, in leaflet form, by the Central Committee. After the middle of November, order copies of Miss M. H. Leavis, West Medford, Mass. Price per 50 and 100 copies at reasonable rates.

SOME ONE WILL MISS IT

REV. GEORGE M. COTTRELL

Across the plains and hills from the East has come to me a beautiful Scripture Text Calendar, with daily readings for meditation.

It is further illustrated and illumined by pictures from the life of Christ. On the cover page is a beautiful work of art by Hoffman, The Boy Christ, with his eager outlook and uplook, bright eye, earnest, yet sweet face, one hand stretched out in partial gesture, the other resting on the table by the book, the purple spread showing so clearly with its golden fringe, the whole making a beautiful and striking piece.

Then follow, one on each succeeding page, the wonderful gravure pictures taken from the works of the eminent foreign artist, R. Leinweber, and repainted by a competent American artist for this calendar.

These pictures in their order are: The Annunciation, The Shepherds Worshipping, The Flight into Egypt; Boy Christ in Temple, Wedding at Cana of Galilee, Miraculous Draft of Fishes, Jesus and Woman at Well, Jesus in Gethsemane, Jesus Before Pilate, Women at Sepulchre, Jesus Appears to Mary, and The Ascension.

This calendar is put out by the Messenger Publishing Co., Chicago. It may be familiar to many of the readers, but it was all new to me.

Aside from its artistic effect, what a fund of help and inspiration it might furnish for the devout student, and the Sabbath-school worker, with its dozen pictures of the salient features in the life of the Master, and then a golden passage, from the best book in all the world, for every day of the three hundred and sixty-five in the year.

But this was not all that came with the picture. For rolled up in and with it was a card, the sender's card, and on the reverse side of it was written the fact that this 1918 calendar would be a daily reminder (365 times) that the RECORDER articles by the receiver are "missed." Hence the theme: Some one will miss it.

Is it possible? Can't we hide? Can't

we ostrich-like stick our head in the sand? Must our sin find us out? Can't we stroll in the garden with Adam and Eve? Yes, but not so far that the voice in the cool of the day will not reach us, Adam, where art thou? Is it like Benjamin's cup in the mouth of his brother's sack, a reminder of their sin toward that brother? Some one will miss it. Can we not lay down our burden? Can we not cease our work, can we not fall asleep at our post, can we not step out of the rank, roll up our knapsack, stack our arms, and let the rest do the marching and fighting? Yes! But some one will miss it. Some one will miss us. For the want of a nail the shoe was lost. For the want of a shoe the horse gave out. For the want of a horse the rider was not there. For the want of the rider the battle was lost. How much more than a horseshoe nail are ye, O ye of little faith!

Father, if you are recreant to your duty, if you fail as a father to live as you should before your children, and train them in the right way, some one will miss it, and it is easy to guess who that some one will be. And who shall guess how much that missing will mean to a *life*?

Mother, wife, husband, lover, teacher, you are all standing in places of responsibility, where you can fill full the life and work of the station you occupy, or where you may utterly fail to measure up to the position of trust. But *if* you fail, that is not the end of it. Some one will miss the help you should have furnished. Some one will be crippled because of your shortcoming. Some one's life will be handicapped because you failed in yours.

Soldiers in France, you must not fail us. We can not spare a single man. The conflict is terrific! The enemy is powerful. Every ounce of man-power is needed. If you come short, some one will know it, and some one will miss it.

Soldier of Christ, somewhere in America, somewhere in this church or that; somewhere out on the field, on sentinel duty, guarding the Master's interests on a foreign field, ambassadors and consuls for the King, lone sentinels, Lone Sabbath Keepers, some one will miss it if you fail at your post. Some one will miss it if you do not do your level best. Some one is kept at work way at the other end of the line by the ammunition you can supply.

Yea, not only some one, but *every* one must feel the effect if you drop out and fall and fail by the way.

Get your calendar, and look every day of the year in the face, and know that the battle is on; the forces are small; the enemy is strong; the God of Battles needs you, your comrades need you, victory may hang in the balance, and go this way or that, just according as you stand firm and true at your post, or fail and fall. Some one will miss you. Every one will miss you.

EYE AND TEMPER SAVERS

"Those who do fine needlework of any kind," says a writer in the *June Woman's Home Companion*, "will find it advantageous to observe these rules closely:

"1. Do not sit too long at the task. If you wish to spend a day or a half day at it, keep at it steadily for fifty minutes, and drop the work for the next ten minutes, occupying your time with something else through which the mind may be relaxed. At the end of ten minutes go back to the needlework, again applying yourself to it for fifty minutes, and so continue throughout the entire day.

"2. Always observe closely the rule regarding light direction. Sit with your back almost facing the light, with the latter coming over your left shoulder.

"3. When working with net or fine laces that are white or light colored, wear a black apron that is without gloss, and never wear a dress or apron that has a figure or stripe of any sort in it. Use plain colors as a background for your work, and use colors that are receding, like blue, dark brown, or green."

"The first requisite to ideal co-operation with others is a realization that we have need of each other. One of the hardest persons to work with is the individual who thinks he could do everything better if he were left to himself, and who believes that he alone is capable of achieving the best results. While each person has individual responsibilities, we are, from first to last, dependent on each other. The carpenter may build the house, but the work of the lumberman, the mill operator, and a host of others, made the building of the house possible."

YOUNG PEOPLE'S WORK

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

A NEW CHRISTIAN ENDEAVOR SOCIETY AT WHITE CLOUD, MICH.

On November 9, two members of the Battle Creek society were sent to White Cloud to assist in the organization of a new Christian Endeavor society there. A regular Christian Endeavor prayer meeting was held late Sabbath afternoon, and following it a business meeting at which the new society was organized. In this later meeting, the history and principles of Christian Endeavor were briefly explained, the work of officers and committees outlined, and the various membership pledges read. When the call came for membership the response was as follows: 23 active, 2 associate and 8 honorary. Since then several more members have been added.

The work was most enthusiastically received by young and old. It would be a great help to all our societies, if the older church members would be as interested and sympathetic as were those at White Cloud. For example, one man living in the country, and having many cows to milk and chores to do, stayed until the call for honorary members was made, when he was among the first to rise. He went home immediately afterward but allowed his sons to stay until the end of the meeting.

Before the close of the meeting the officers and committee chairmen were elected, and an Executive Committee meeting called for Sunday evening at the home of the president. At the Executive Committee meeting every member was placed upon some committee. The work of the committees was talked over again, and each chairman ordered a book of committee helps from the United Society of Christian Endeavor.

Reports received from White Cloud since the organization are most encouraging. The following quotation from a letter from there gives the spirit of the society: "Next Sabbath after church we are all going out a mile into the country to hold a regular Christian Endeavor meeting at the home of a lady who is an invalid. She

has no chance of meeting with us, so we asked if we might come and she was very much pleased to have us. Next week the young men of our society will call upon an old man who is in want, and must have food and fuel. So we will go and help him out. We have many opportunities to do things, it seems, if we look for them."

MRS. L. E. B.

BATTLE CREEK CHRISTIAN ENDEAVOR ITEMS

Several things have happened in our society recently which we think would be of interest to all.

It was our great privilege to help in the organization of the new society at White Cloud.

Our own Christian Endeavor meetings have been especially interesting lately.

At one meeting, Carrol West, who is a Y. M. C. A. secretary at Camp Custer, gave us a very interesting account of his work at the camp. We greatly enjoy having Mr. West in our meetings again.

The roll call at our last consecration meeting was taken by States, each person taking part in the meeting when the State of his birth was called. Very few of our members are natives of Michigan, but many other States were represented. There were also letters from our absent members which were very encouraging.

At another meeting a missionary from Burma gave us an earnest talk about conditions in India and Burma.

The society gave out ten baskets of food to poor families the evening before Thanksgiving.

MRS. L. E. BABCOCK.

THE SOBERING EFFECT OF WAR

"Let us turn first to France. Prior to the war in France it was considered something of an offence if an officer showed himself to be religious by his conversation, or by in any way revealing his soul. Today it is quite the opposite. Everywhere I went along the French line I saw evidence of religion. There are a great many priests with the French army, and it is not uncommon to see a soldier making his confession right in the trenches. So far as church attendance is a symptom of reality in religion, the attendance in churches throughout France

indicates that the people are truly worshipping. I went into churches in a great many places, not merely in Paris, but in towns behind the line outside the zone of actual fighting. They were always crowded. Coming to England, you have a different religious genius, but there is no question about that nation being stirred to its very depths. So far as the soldiers are concerned, you will find a great variety of religious reaction. But, in the main, the war has made for constructive belief. Take, for instance, the case of large numbers of men, men of culture, character, position, and wealth, who prior to the war were drifting along without any serious aim. Great numbers of these men have found their soul in the war. Generals and other high ranking officers, who have not been especially religious, now confess that they have been driven to prayer by the weight of their anxieties and responsibilities. I remember taking an ordinary service at the front when there were four major-generals present, the ranking one being commander of an army. This was not an exception. It was a commonplace. The Tommies are single-minded chaps and very readily respond to religious appeal. It is not an uncommon thing, before an offensive takes place, for the men to ask the chaplain to hold the communion service. You find readiness to sacrifice self, to lay down life everywhere."—*Bishop Brent, quoted in The Church Advocate.*

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 Engineers, S. Branch, American Expeditionary Forces, France.

Ayars, 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 (Alfred, 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.
Briggs, Charles B. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
Briggs, Leverett A. Jr. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
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, Corp. Arthur E. (Alfred, N. Y.), Co. A, 48th Inf., Newport News, Hill Branch, Va.
Burdick, Lieut. Philip (Little Genesee, N. Y.), 1012 Green St., Augusta, Ga.
Burdick, Sidney D. (Alfred, N. Y.), Coast Artillery.
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 Inf., 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.
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 Inf., Fort Snelling, Minn.
Clarke, Lieut. Walton B. (Alfred, N. Y.), Fort Stevens, Oregon.
Clayton, Howard (son of Rev. Mr. Clayton, Syracuse, N. Y.), Camp Dix, N. J.
Coon, John T. (Ashaway, R. I.), U. S. Coaling Station, Melville, R. I.
Coon, Lance Corp. Aaron Mac (Alfred, N. Y.), No. 1 Presbyterian General Hospital, formerly U. S. A. Base Hospital No. 2, British Exped. Forces, France.
Coon, Edgar, Battery A, 130 Field Artillery, Camp Doniphan, Fort Sill, Okla.
Coon, Leland (Leonardsville, N. Y.), Co. I, 310th Inf., Camp Dix, N. J.
Coon, Raymond H. (Westerly, R. I.), Camp Sevier, Greenville, S. C., Medical Division, Base Hospital. (Formerly of Camp Dix, Co. E, 310 Inf.)
Cottrell, Capt. Arthur M. (Unassigned) (Alfred, N. Y.).
Crandall, Private C. L. (Farina, Ill.), Co. G, 130th Inf., Camp Logan, Houston, Tex.
Crandall, Lieut. Winfield R. (Alfred, N. Y.), (Unassigned).
Daggett, Q. M. Sergt. C. S. (Dodge Center, Minn.), Headquarters, 1st F. A. Regt., U. S. Marines, Quantico, Va.
David, Private Marion (Farina, Ill.), Co. G, 130th Inf., Houston, Tex.
Davis, B. Colwell, Jr., (Alfred, N. Y.), U. S. Marines.
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. Inf., Camp Wadsworth, Spartanburg, S. C.
Estee, James L. (Camargo, Okla.), Co. G, 357, Camp Travis, Texas.

Fenner, Glenn B. (Alfred, N. Y.), 96th Aerial Service Squad, Signal Corps, Am. Exped. Forces, France.

Fillyaw, Walter Judson (near Charlotte, N. C.), Medical Dept., Co. F, 4th Inf., Camp Greene, Charlotte, N. C.

Greene, Carlton (Adams Center, N. Y.), Mach. Co., 310th Inf., Camp Dix, N. J.

Greene, Carl (Adams Center, N. Y.), Co. 5, 2nd Bn. 157 Depot Brigade, Camp Dix, N. J.

Greene, Corp. Ernest G. (Alfred, 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 Inf., Chickamauga Park, Ga.

Hamilton, Sergt. Clinton (Portville, N. Y.), Co. C, 41st Inf., Fort Crook, Neb.

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.

Horton, Kenneth F. (Adams Center, N. Y.), Battery E, 8th Regt., C. A. C. Brigade, American Expeditionary Force.

Hunting, Elmer Leon, (Plainfield, N. J.), U. S. Army School of Military Aeronautics, Princeton, N. J., General Delivery.

Jeffrey, Dr. Robin I. (Nortonville, Kan.), 122 Ridgeland Ave., Waukegan, Ill.

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.

Langworthy, Private Floyd E. (Dodge Center, Minn.), 7th P. T. Bn., 159th D. B., Camp Taylor, Louisville, Ky.

Langworthy, Lloyd (Ashaway, R. I.), Co. F, 301 Engineer, Camp Devens, Mass.

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. Inf., 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.

Mills, Corp. Harold A. (Hammond, La.), Co. E., 154 Inf., Camp Beauregard, La.

Mosher, Floyd C. (Berlin, N. Y.), 5th Regt., 2nd Battalion, 23rd Co., U. S. M. C., care Postmaster, N. Y. City.

Phillips, Lieut. Kent, 105th Field Signal Battalion, Camp Sevier, Greenville, S. C.

Osborn, Lester G. (Los Angeles, Calif.), Division B, Naval Reserve, Shore address, 922 Center St., San Pedro, Cal.

Poole, Clesson O. (Alfred, N. Y.), Coast Artillery.

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 F. (Alfred, N. Y.), 1st Pa. Field Artillery, Camp Hancock, Augusta, Ga.

Riffenberg, Fred (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.

Rogers, Private S. Z., Co. G, 130th Inf., Houston, Tex.

Rood, Bayard A. (North Loup, Neb.), Battalion C, 17 Field Artillery, Camp Robinson, Sparta, Wis.

Rosebush, Capt. Waldo E. (Alfred, N. Y.), 57th Dept. Brigade, Camp McArthur, Waco, Texas.

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. Inf., 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.

Seager, H. Bernade, U. S. A. A. C., Sec. 602, Camp Allentown, Pa.

Shaw, Lieut. Leon I. (Ord. Dept.) (Alfred, N. Y.), 1208 G St., N. W. Washington, D. C.

Sheppard, Mark (Alfred, N. Y.), (Address later).

Smith, Arthur M. (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.

Spooner, Malcolm (Brookfield, N. Y.), U. S. A. School of Military Aeronautics, Cornell University, Ithaca, N. Y.

Stephan, Earl D. (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.

Stephan, Corp. Thomas A. (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.

Stevens, George P. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.

Stillman, Archie L. (North Loup, Neb.), U. S. Armed Guard Crew, care Postmaster, New York City, N. Y.

Straight, B. D., Co. B, 308th Inf., Camp Upton, Long Island, 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 Inf., 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.

Vars, Otho L. (Alfred, N. Y.), Co. K, 310th Inf., Camp Dix, N. J.

Warren, Private Hurley S. (Salem, W. Va.), Co. A, 1st Reg., W. Va. Inf., Camp Shelby, Hattiesburg, Miss.

Wells, Edward (Ashaway, R. I.), U. S. Atlantic 116, Care Postmaster, New York City, N. Y.

Wells, Forest (Ashaway, R. I.), 23rd Detachment, 23rd Engineers, Camp Meade, Md.

Wells, Nathanael (Ashaway, R. I.), Naval Reserves, Y. M. C. A., Newport, R. I.

Whitford, W. G. (Nile, N. Y.), Co. A, Headquarters Trains, 86th Division, Camp Grant, Rockford, Ill.

Witter, Adrian E. (Alfred, N. Y.), Battery E, 17th F. A., Camp Robinson, Sparta, Wis.

Witter, E. Allen (Alfred, N. Y.), (Address later).

Woodruff, Corp. Charles Eldon (Alfred Station, N. Y.), Co. A, 50th Inf., Charlotte, N. C.

Woolworth, Cecil (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.

"No matter how efficient we are, and no matter how excellent our records are, in the matter of faithfulness and energy, we may spoil our possibilities of doing good if we do not work well with others. The new minister noted that the young people were not disposed to include a certain young woman in their special committees. He made direct inquiries. 'Wasn't she capable?' Yes, they owned that she was, and, moreover, she was a hard worker. Finally the secret was out. *She was hard to get along with.* All of her excellent qualities were rendered useless by this one really serious defect."

CHILDREN'S PAGE

NEW YEAR'S DAY

M. E. H. EVERETT

As I walked up the highway,
I met an ancient crone
Who bore a little basket
And crept along alone.

She said, "I'm Mrs. Kronos
And I am bringing here,
Safe covered in my basket,
A little baby year.

"The years that I have brought you
Have grown exceeding bad;
If you'll bring him up better,
I surely shall be glad."

Just as the clock struck midnight
She set her basket down
And out there sprang, delighted,
A babe with locks of brown.

"I want pop corns and candies,
A hobbyhorse for me,
And oranges," he shouted,
"All hung up in a tree."

"Now, hush," cried Mrs. Kronos,
"You can't have one," she said,
"Be good or I shall shake you
And put you back to bed."

"Oh, ho!" he cried, "you dare not;
You only talk, I say,
I'll do just what I like to
For this is New Year's Day."

I sighed, "O Mrs. Kronos,
Before you brought them here
This same thing was the matter
With every baby year."

Coudersport, Pa.

MUSCLE: A SERMON TO BOYS AND GIRLS

REV. WILLIAM M. SIMPSON

You know, there are two kinds of muscles—voluntary muscles, and involuntary muscles. The voluntary muscles are those which you can use as you wish; but the involuntary muscles work right along without your thinking about them. The muscles of the arm are voluntary; the muscles of the heart are involuntary.

So here is a little joke: Are the muscles of your tongue voluntary or involuntary? Can you always make them move as you wish? Can you always say the right word?

There is one little word which seems to

be very hard for some persons to pronounce. It is spelled with only two letters: N-O.

A certain farmer boy became old enough to go to help the neighbors thresh grain. At the first place where he went to help thresh, beer and whiskey were passed around for the workmen to drink while they worked. But the boy's father had taught him that it was better not to drink anything that would make one drunk. Some men talked of making the boy drink; but he knew that they would not do it.

The boy's work that day was to carry grain from the threshing-machine to the bin. In the morning some rough men laughed at him a little because he could not carry grain as well as some older men. But in the afternoon no one there could carry grain as well as he. Had he grown stronger? or had their voluntary muscles become involuntary? or were the muscles in his tongue stronger than the muscles in their tongues, so that he could say the magic word, "No," while they could not? What was the reason? Do you suppose that boys who have good backbones have more voluntary muscles than those who do not?

Text: *The glory of young men is their strength.* Proverbs 20: 29.

A SURPRISING NEIGHBOR

"Where are you going, Buddy?" Cynthia Lee inquired hoarsely as Jack, securely cloaked and protected against the cold weather, passed along the hall, whistling a cheery air.

"Over to Dick Dodd's to make a snow man and throw snowballs at folks that pass his house," the brother answered carelessly, as he stopped for a moment at the half-open door of the bedroom where his little sister was confined on account of a very bad cold.

"Oh, I'm so sorry you're going out this afternoon! I'm dreadfully lonesome, and I wanted you to read me all the stories in my new book," Cynthia observed regretfully.

"Pshaw! That's a silly book. I don't like girl's stories. Anyhow, I don't want to waste a fine afternoon like this indoors when Dick's out there having a fine time in the snow." So saying, Jack banged the hall door and ran whistling down the street. As he neared his chum's home he uttered a shrill sort of yell, which was the comrade's call, but there was no response,

and the snow man in the yard boasted no arms or head. He had been left in a state of incompleteness. Jack rang the doorbell loudly. "Where's Dick?" he asked of the seryant who let him in.

"Upstairs," said the maid. "Run right up."

"All right," Jack replied. And he started to enter the room at the head of the stairs.

"No, Dick is not in his room: he's in the nursery, at the end of the hall," the servant directed.

"I wonder what he's doing in here," Jack was thinking as he knocked at the nursery door.

"Come in," two voices called. And the guest entered, but he could hardly believe what he saw. For there was Dick Dodd, the leader of all the boyish games, playing dolls with his little sister May.

"Hello, Jack. Come join us in our game," Dick called, unabashed. "Sis' May is sick of a cold today and couldn't get out, and mother had to go to town, and there was nobody to keep her company. So I'm pretending I'm her doll's chauffeur as she goes out for a ride in her new motor."

Jack gazed silently at the toy automobile occupied by a large flaxen-haired bisque lady with staring marble eyes, and then at the frail little girl propped up with pillows on the couch, and then at his chum, who was doing all he could to entertain his little sister during her illness.

"No thanks. I reckon I can't stop today. 'I'll come again," he said as he turned and left the room.

Jack hurried home through the deep snow. A wistful face looked out the window of the small bedroom as he neared the house. "I guess I'd better run in and read to Cynthia awhile," he resolved as he entered the hall.—*The Child's Gem.*

HOME NEWS

LITTLE GENESEE, N. Y.—Sabbath Day, December 1, the ordinance of baptism was administered to six candidates from Richburg. Their Sabbath services, which are held in the afternoon, were discontinued for that day and they met with the church at Little Genesee, where baptism took place in the church.

Through the thoughtfulness and generosity of the people of Little Genesee their pastor attended the National Convention

of the Anti-Saloon League which convened in Washington, D. C., December 10-13. There was gathered an enthusiastic force of temperance workers, representing practically all organizations that are avowed foes of the liquor traffic. The week before, Mary Bowler attended the National W. C. T. U. Convention in the same place.

Our correspondent has not kept the RECORDER readers very well posted as to the many activities of our community the past year or two. The Bethel Class was organized over two years ago, and has made good, and it ought to report its work. More recently the Berea class has been organized and it has stayed by its job ever since. I am going to venture a pledge that these classes will send to the RECORDER reports of some of the splendid things they are doing. The boys who play basketball in the hall may send in a report, too. By the way, the hall is owned by the church. So the church is interested in basketball and a lot of things. We are using and enjoying the "gospel tracts" in our Friday night prayer meeting. E. F. LOOFBOBO.

WALWORTH, WIS.—Pastor Loofbourrow is taking the place of the principal of the Fontana School, who has gone to the colors, and seems to be quite a busy man these days, with caring for his church, his family, and his duties as clerk of the village school board.

Our church services are well sustained. The prayer meeting has not been quite up to the average in number, but not, we think, because of lack of interest. We have recently lost two of our members by death.

We are interested in the work of other churches and in the denomination generally and enjoy the good things in the RECORDER from week to week.

Every one here seems to be doing his "bit" to help the Government carry its burden. Several young men have gone to the service from our village and town, and more will be going soon. The war casts a shadow over every one, but we know that God still lives and in his own way and time will adjust the balances level and bring peace to the world. We who live in this good land have every reason to thank God for his goodness and mercy to the children of men. REPORTER.

Dec. 21, 1917.

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

SABBATH SCHOOL SUPERINTENDENTS

DEAR SUPERINTENDENT:

To have three score card reports from every Sabbath school in the denomination before the Conference year closes is one of the points adopted in our Forward Movement goal. Of course your school is not going to be the one that prevents us from reaching that goal.

The schools which have used the score card in the past years find it an incentive to better attendance and better lesson preparation. One superintendent even suggested that we ask for one every month.

Please give this your careful consideration, promptly filling out each blank and mailing the cards as soon as the month's record is closed.

Yours in Christian fellowship,

E. M. HOLSTON,

A. L. BURDICK,

L. M. BABCOCK,

Field Committee.

MINUTES OF SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, December 16, 1917, at 2 o'clock. The meeting was called to order by the President, Professor A. E. Whitford, with the following Trustees present: A. E. Whitford, Mrs. J. H. Babcock, E. D. Van Horn, George M. Ellis, W. H. Greenman, E. M. Holston, George E. Crosley, D. N. Inglis and A. L. Burdick. Visitor, D. Burdett Coon.

Prayer was offered by the Rev. D. Burdett Coon. The minutes of the last meeting were read and the Secretary reported that notices of this meeting had been properly sent to the Trustees. The minutes of the joint meetings of the Sabbath School Board, the Young People's Board and the Secretary of the Missionary Society were read and upon motion they were adopted and ordered placed on record.

The Committee on Publications reported,

through the chairman, Rev. E. D. Van Horn, that the matter of graded lessons had been given considerable consideration and the different plans as considered were outlined. Correspondence along this line from the Rev. W. L. Burdick and the Rev. M. G. Stillman was also presented. It was voted that the report be accepted as a report of progress and that the committee be requested to investigate further the different plans and find out what can be done in the matter of securing graded material from other publishing houses, that might be rearranged to suit the needs of our schools.

The report of the Committee on Finance was presented by the chairman, Dr. G. E. Grosley, recommending that the permanent funds be invested in government Liberty Bonds or certificates. Upon motion the report was adopted and the committee authorized to make such investments as in their judgment seemed wise.

The report of the Committee on Field Work was presented by the chairman, E. M. Holston, recommending certain changes in the Sabbath school standard, which upon motion, was adopted. The report also showed that score cards had been prepared for the month of January, 1918, and would shortly be sent to the schools and recommended that the schools be scored again in the months of April and June. This recommendation was adopted. The committee also recommended that certain schools be visited by members of the Board in the near future. Upon motion the committee was authorized to arrange for such visitation if, upon further investigation, it seems advisable.

The Treasurer's report was given as follows, which was adopted and ordered placed on file.

TREASURER'S REPORT

From September 23, 1917, to December 16, 1917
General Fund

Dr.	
1917	
Sept. 23, Balance on hand	\$553 62
Oct. 8, I. F. Randolph, New Market, N. J., S. S.	2 50
" 8, Irving A. Hunting, Plainfield, N. J., S. S.	7 15
" 8, A. L. Burdick, Janesville, Wis., refund Con. exp., 1917,	30
" 10, Mrs. E. Crumb, 2d Brookfield, N. Y., S. S.	11 50
" 21, W. S. Wells, Riverside, Cal., Church	2 43
" 21, Edgar P. Maxson, Westerly, R. I., Church	7 25
" 21, N. C. Clarke, Farina, Ill., S. S.	2 57
" 21, A. B. West, Milton Jct., Wis., Church	2 87

" 27, E. E. Whitford, New York, N. Y., Church	12 13
Nov. 1, Wm. M. Stillman, Plainfield, N. J., Church	17 35
" 1, H. D. Clarke, Battle Creek, Mich	5 00
" 12, Alta L. Van Horn, Farnam, Neb., Church	1 25
Dec. 3, Mrs. Eva L. Greene, Berlin, N. Y., S. S.	4 00
" 9, Curtis F. Randolph, Alfred, N. Y., Church	12 78
Cr.	\$642 77
1917	
Oct. 8, Dr. A. L. Burdick, postage	\$ 1 50
" 8, Davis Printing Co., printed matter	1 40
Nov. 13, H. W. Rood, Associate Editor Helping Hand, 1918	25 00
" 29, Prof. W. C. Whitford, Editor Helping Hand, 1918	25 00
" 29, Rev. J. E. Hutchins, Associate Editor, Helping Hand, 1918	25 00
" 29, Mrs. Herbert Polan, editing Sabbath Visitor, Oct., Nov., Dec., 1917	30 00
" 29, Mrs. T. J. Van Horn, editing Junior Quarterly, 1 qr., 1918	17 50
Dec. 9, Prof. W. C. Whitford, exp. International Less Com.	9 00
Bal. on hand Dec. 16, 1917	\$134 40 508 37
	\$642 77

It was voted that the "Goal of the Sabbath School Board" as outlined in the Forward Movement pamphlet be adopted and the matter placed in the hands of the Committee on Field Work for promulgation.

Bills for \$5.00 for postage for the Secretary and \$2.25 for printing for the *Journal-Telephone* were allowed and ordered paid.

It was moved and carried that the matter of securing certificates for organized classes be referred to the Committee on Field Work.

The minutes were read and adopted.
Adjourned.

A. E. WHITFORD,
President.
A. L. BURDICK,
Secretary.

Lesson II.—January 12, 1918

JESUS BEGINS HIS WORK. Mark 1: 12-20.
Golden Text.—Repent ye, and believe in the gospel. Mark 1: 15.

DAILY READINGS

- Jan. 6—Mark 1: 12-20. Jesus Begins His Work
Jan. 7—Matt. 3: 16-4: 11. Jesus' Baptism and Temptations
Jan. 8—Heb. 4: 14-5: 9. Jesus Tempted as We Are
Jan. 9—Isa. 42: 1-8. The Work of Jesus Foretold (cf. Matt. 12: 15-21)
Jan. 10—John 1: 35-47. Jesus and His First Disciples
Jan. 11—Luke 5: 1-11. Jesus Calling His First Helpers
Jan. 12—John 2: 1-11. Jesus' First Miracle
(For Lesson Notes, see *Helping Hand*)

A GOLDEN WEDDING

On Sunday, December 9, was celebrated the golden wedding of Mr. and Mrs. William Hurley. The children had to get up early in the morning to get ahead of their parents, but they were equal to it and took possession of the parental home at about five o'clock in the morning to prepare for the festivities. December 8, 1867, Mr. Hurley and Cecilia V. Furrow were married by Rev. Benjamin F. Clement at the Long Branch Seventh Day Baptist church at Humboldt, Neb. To them were born nine children, three of whom died in infancy. Ulysses G. lives at St. Mary's, Ohio; Charley L., at Charleston, Utah; Mrs. Naomi Snay, Bert and Mrs. Maud Stillman, at Nortonville, and Alvin at San Francisco, Cal. Those living at Norton-



ville were present with their families, also Charley from Utah, Bernard and Kenneth, sons of Alvin, and Pastor Polan.

The home was beautifully decorated with the national colors, golden horseshoes and roses. A tasty and bountiful dinner was served, the pastor gave a brief talk and read some verses appropriate for the occasion by Mrs. Polan, the Victrola furnished music and then Miss Luella Snay, a granddaughter, read the following lines:

GOLDEN ISLE OF LIFE

Just fifty years ago, dear wife,
We started down the stream of life;
Just fifty years have swept along,
Through much of sunshine, shade and song.
Today we rest upon this isle,
'Till loved ones greet us with their smile;
Then part we till our boat shall glide
Far out upon the heavenly tide.
Far back among the fallen years,
I see the house, where you, with tears
And loving voice and fairest face,
Did'st vow to love 'till death's embrace;

How true you've been when skies were clear,
Or gloom or shadow hover'd near,
This weary heart knows surely best,
For in that love it e'er was blest.

The springtime can not always last,
The summer comes and soon is past;
The autumn then with richest leaf
And ripe and gathered golden sheaf.
The wheat may bloom, but sun and rain
Shall make it bear the golden grain;
So lives must have love's warmth and dew,
To make them bear rich harvest, too.
We look back through the years today
And think of joys long pass'd away,
But on a bright and fairer shore,
We know, are joys for evermore.

Mr. and Mrs. Hurley are well known in this locality and are highly esteemed by all. Their many friends wish them many more years of happy wedded life.

C. C. SNAY.

THAT PUBLISHING HOUSE—WHY, WHEN, WHERE?

DEAR EDITOR: I was much interested and deeply impressed by your comments of December 3 on "When the People Want It, They Will Have It," as also your suggestions as to how we may arouse that spirit now. As our church did not have a representative at the Plainfield council except in the letter of Brother H. D. Clarke, I am impressed to write a little on the above topic for publication, even at a late hour, although neither the Tract Society nor the RECORDER has requested such articles, so far as we know. I hesitate however in so doing as I can not, like Uncle Jesse Randolph, back up my words by a generous gift. And yet that is no valid reason for not writing.

I am quite sure that if several persons from different parts of the denomination, who did not attend the council, would yet write articles setting forth their desires and preferences, it would greatly aid in solving this difficult problem.

As to the need of such a building, none can doubt who saw last August the crowded condition in which our work is being done. Not only is it needed for business principles, but many feel it would aid in greater unity of action among us, and be a spiritual uplift to all. As other remedies have partly failed, it is surely worth the trying. As to whether it can be built now or in the near future seems somewhat doubtful; for added to the "high cost of

living" are the Liberty Bonds, the Red Cross and Y. M. C. A. work, our three school endowments, besides the Fouke School in its present crisis, to say nothing of our denominational budget and debts, and the running expenses of our churches. Surely such a long list of noble causes seems about all any ordinary mortal can undertake at one time. And these needs are quite as imperative as the need of a new publishing house. *And yet*, if we all were practicing due economy, and even tithing our net income, say nothing of freewill offerings, this building could be erected and paid for in the next two years, and no one suffer for the necessities of life. Indeed it could be done now better than after the great war is over, as has been wisely stated by others. But of course, if our money goes first for other things, for fine houses, fine clothes, automobiles and rubber-tired buggies, pleasure trips both winter and summer, besides joining two or three clubs or lodges and paying dues regularly and promptly before we get to our religious duty, is it any wonder that we have but little to spare for a publishing house, denominational schools or debts?

What we most need as a people, even worse than a new building, is a Holy Ghost baptism, a baptism of deep and sincere consecration and self-denial that puts God's cause first in our daily program. But there is another obstacle, quite as serious from a business standpoint as anything yet stated, and one which will have much to do with the raising of the \$50,000 *at any time*, and especially in the great Northwest. We refer to the location of this denominational building. Many of us in Battle Creek and elsewhere were greatly surprised to read in the RECORDER that Plainfield is the "logical place" for this denominational home; that neither "Alfred nor Milton is in it." But we note also that no strong reason was given, save that a nice bunch of job work had been secured in New York City, as the result of twenty or more years of faithful work, which might be true of other cities, with equal effort expended.

We were truly glad to read from the pen of one of these brethren, that "if there were a church in Chicago as strong as the Plainfield Church, very much could be said in favor of locating this denominational home in that wonderful city," and there

surely can be, even with the present Chicago Church, as compared with Plainfield or any other eastern city; for bear in mind that a *small* church is not necessarily a *weak* church. But as a publishing house does not require location in a large city in order to succeed, I wish to give several reasons why Milton or Milton Junction is "in it," and why either may be the "logical place."

1. There are four strong churches near that point instead of three, as at Plainfield. Also one of our colleges is there, which draws many young people and alumni from several States, which fact furnishes a fine opportunity to advertise our cause and secure job work. In addition to this there is no reason to doubt that job work can be secured in Chicago and Milwaukee after a few years of faithful work.

2. Milton is located where land, workmen, and much material is cheaper than in Chicago or Plainfield. Many of our brethren near there would no doubt give much more, had they a chance to work it out. These things mean a great saving in expense in erecting the building. Also living there is much cheaper than in a large city.

3. All thinking and observing people must know that our *chief* field for missionary and Sabbath reform work is between western New York and the Pacific coast. This territory contains a busy and hard-working people, mostly engaged in agricultural pursuits, and the Sabbath is about the only day on which many read our literature. The RECORDER and all weekly issues should reach our homes by Friday night, else it means to many going to the postoffice on Sabbath Day or not reading them until the next Sabbath, when the news is stale. Even here in Battle Creek quite often we do not get our paper till Sabbath Day and sometimes on Sunday, and the homes farther west fair still worse. A central location for this plant would largely correct this condition. But most of all it is in harmony with sound business principles. What farmer would place his building on a 2,000 acre farm away at one end, remote from the bulk of his work? Or what pastor could do efficient work in his church living many miles from his flock? This is too apparent to need farther treatment. We are surprised that this was not mentioned in either the RECORDER or

the Plainfield council, as far as we know.

4. Another strong reason favoring Milton over Plainfield or Chicago is, that friction between capital and labor is liable at any time to produce strikes and boycotts in large cities. And this is no visionary affair for argument's sake. Let one of the above cities say to our publishing house that it must use Union labor at advanced wages, and it would be obliged to do it or be boycotted. This condition, as all know, would greatly cut our profits and add to our expenses. Milton would be practically free from this embarrassment.

The most that can be said against Milton is (a) The item of freight on paper used. This was a reason against Alfred's retaining it. But we must remember that there are good paper houses in the west, and that freight from Chicago or Milwaukee is but a trifle more than from New York City to Plainfield. (b) Moving the furniture of the plant, the editor, business manager and expert workmen would of course cost something, but it is justified on the ground that the plant is worth more to the denomination, as we have seen. Our Adventist friends saw the folly of serving the whole country from the plants in California and Michigan, and so established one at Washington, D. C. The principle is just as true concerning meeting the needs of our people, and now is the time to remedy it.

A mistake in this matter would be little less than a calamity, for we are building for all time. But if we are not to erect the plant until the money is raised, we are probably safe. For until some radical changes occur in some parts of our policy the money in our opinion can not be raised without hazarding other equally important interests. You are right, Brother Editor, when you say, "Old and young will talk it up," and no other way is half so efficient as through the RECORDER columns, so long as it is done in the right spirit and with proper language. That is one of the offices of a denominational paper. In the language of another writer, I have said some things "because somebody else does not say them," and because they are worthy of consideration, in a problem as big as this. Again I say, a mistake in this matter would be not less than a calamity.

(Continued on page 864)

OUR WEEKLY SERMON

THE GOSPEL KEY

REV. GEORGE W. HILLS

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you. Matthew 5: 11-12.

The Beatitudes are the summing up of all the Christian excellencies. They say none too little. Nothing can be omitted. They are complete. Man can not improve them. They are the world-standard for all the Christian ages and experiences. With them Jesus introduced his Sermon on the Mount. Following this introduction, and making up the balance of his discourse, he shows how the principles of the Beatitudes may be applied to human life, in all its wide and varied fields of activity. Justice, mercy, righteousness, and love are stamped on every statement as its governing, vital characteristic.

The full absorption of these principles into the life, will give it a high standing with God. But it will make it so very different from the unregenerated world, that criticism, reproaches, or persecution will almost surely follow.

Did you think the day and spirit of persecution were fully past? They are still here. The world is still intolerant of differences and peculiarities that show its blemishes; especially is this true in religious fields.

A Beatitude manner of living will make the life extremely peculiar, and widely different from the world's life. It is on a much higher plane.

To lead an efficient and successful life, our first care must be to get right, and stay right with God, regardless of all else. This will require much prayer, much study of the Bible, and many seasons of close communion with God, and constant Beatitude living.

To such a life there will come times when it must choose between the good opinions

of people, and right relations with God. Sometimes it is impossible to stand in full favor with both.

Our Savior's teachings in this sermon apply as truly to us as they did to his hearers on the Mount, nineteen hundred years ago.

He assures us that if we stand true to his teachings in all the tests of life, living in his strength, wisdom, and spirit, we shall not be deprived of the blessings of his children, whatever others may say or do. Therefore he said: "Blessed are ye."

He means much more than a single blessing—as it were, "payment in full up to date." This is his meaning: If those evil things are charged against us "falsely" while we are living and serving, for his sake, they can not destroy or hinder a continuous state of blessedness in the soul, as long as those Beatitude principles remain.

THEN HE CONTINUES

"Rejoice and be exceeding glad."

Did this question flash into your mind? Am I to "rejoice and be exceeding glad" for the misfortune of receiving the reproaches and persecutions of those about me?

It is not a misfortune to live so near to God that the world can see the difference that exists between its life and yours. When it criticises, and reproaches, and persecutes you for such living, it is because it is lost, and on a very low plane of life, and not able to interpret true living. Its condition should appeal to your pity. You can not retaliate. You must not allow its treatment of you to drag you down to its level. If you do, you will then be in the same lost condition, which would rob you of the ability to help it up to the true plane of life, up on the Beatitude plateau, in the atmosphere of God. No matter what the ungodly may say or do to you, you must stand true to the Master, and to yourself.

Yes, you are to "rejoice and be exceeding glad" for the privilege and the joy of representing Jesus in hard places. That is service out on the firing line. Such Christian living brings into your life "joy unspeakable and full of glory," and a "peace that passeth understanding," that the world can not give or take away.

You can not govern the world's conduct. But you can govern yourself. You can be

Christlike, and "revile not again." This is your first duty and highest privilege. To be able to do this, you must be so firmly fixed in Jesus that nothing that the world can do, or fail to do, can draw or push you away from following "in his steps."

Have you the Christ spirit? Live it. Stay close to God. The closer you stay to him, the less influence temptations have over you, and the less the evil treatment of others hurts you. To live close to him is your only rightful place. "Love your enemies, and pray for those that persecute you," and never hold a grudge.

The treatment that others may cast upon you is but incidental, and you may not always be able to avoid it, and be true to yourself and to God. But you can have the full determination that, "This one thing I do . . . I will keep my eye upon the mark," that I see "in Christ Jesus my Lord," that God has set for me to live by, and treat as forgotten the wrong treatment I have received from others who are not true to God and his principles of life.

BUT NOTICE

Between the two great words, "Blessed," and "Rejoice," Jesus placed the towering mountain-peak statement, "For my sake."

That peak stands alone, away against the sky line where divine instruction and Christian experiences meet, surrounded by a halo of brightness that beckons us on and up into the divine presence beyond, where we may enter into his joy, that our joy may be full.

That little group of three short words suggest forbearance, self-restraint, charity, love. But much more, they suggest motive. That is of vital importance to you and me, for we can not raise our living above our life-motive.

Why are we Christians? What is our motive? Are we Christians for Christ's sake or for our sake? Is it to secure the crown over beyond the cross? Is it that we may gain citizenship in that "city that hath foundations, whose builder and maker is God"? or for the "house not made with hands, eternal in the heavens"? or for the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept"?

These inspired statements refer to rewards. Are we Christians for rewards?

Is it just that we may get gain out of it as a speculation? If we are seeking rewards only, we are not even Christians, no matter how loud or how long-standing our professions may be. If this is the case our first and greatest need is to fall in humility and penitence before the Mercy Seat, seek forgiveness and the application of the "blood of regeneration." When that work is done, we need to ask Jesus to fill us with his Beatitude spirit and principles that we may be prepared to be led on to complete victory over self. Having our name written in the church record-book counts for nothing unless it is also written "in the Lamb's book of life" in the archives of heaven.

To seek God for rewards only, is purely selfish. Selfishness is sin. It is the mother sin of all other sins. We must *live* for Christ's sake, who *died* for our sake.

Should we not be awakened in responsive love for him who expressed his love for us on the cross? Should not that love for him be so great that it will prompt us to live for his sake, as the great first motive in our living? Do we really *love* God for Christ's sake? Do we really *serve* God for Christ's sake? Do we love and pray for those, for Christ's sake, who reproach and persecute us? Rewards are incidental. They are not in the fore. They are followers. Mistreatments are incidental. They hurt. But the great first aim in a true life is not incidentals, but it is God's service; God's grace; God's likeness of character in our character.

"FOR MY SAKE"

This is the key to his Sermon on the Mount. It is the key to his entire Gospel. It must be the key and the motive of your life and mine, as followers and representatives of the God-man of the cross, the Preacher on the Mount.

Can you find a Christian privilege, an enjoyment, a success, an enlargement of soul, a possibility of life, an activity or victory, a sacrifice, a suffering, a self-denial, that is taught in the Gospel, that is not based upon, and flows out from, that one great victory over Satan and sin that Jesus achieved for us on the cross?

Are we rejoicing in full salvation, and "the blessed hope" that that salvation awakens? That salvation and that hope are the result of his death on the cross, and

they are placed within the reach of the faith of every penitent heart. That death was not only an expression of divine love, but it shows the divine estimate of the value of the lost soul. It also shows how divine love met the supreme need of that lost soul.

Humanity needed a Redeemer, a Savior. It could not furnish it for itself, but God could. He loved lost man so much that he died. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

Jesus died on the cross and was buried in the tomb. The tomb was sealed, and the Roman Empire was authority for that seal. A guard of armed men watched at the tomb, who represented the military power of the Roman Empire. The whole transaction represented Jewish hatred. Satan, "the deceiver of the whole world," was prime mover of the entire matter. Every one thought that the career of Jesus was permanently closed, and that his work had failed. But in spite of all this combined effort to utterly destroy him, that employed the greatest powers of earth and the infernal regions, led by the satanic Field-Marshal, Jesus came forth into life again.

"The prince of the powers of the air," "the prince of this world," the Jews and Romans, were all defeated by him who is "the life," who told Mary at the grave of her departed brother, "I am the resurrection and the life"; who said: "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10: 17-18). When the "three days and three nights" had run their span, he took up his life again as he had promised (Matt. 12: 40).

We are not trusting in a dead Jew, in a far-away grave. But we love and trust a living Savior, who came out from the embrace of death, victorious over the cross, the grave, Jewish hatred, Roman power, the intrigues and power of Satan, all of which had done their worst possible against him, who is now at the "right hand of the Father," at the glory-throne above, where he is still loving us. Earth has an empty

cross and an empty tomb, but a living, loving Lord.

Can we trust such a Savior as that? Is it safe? Are our interests safe in his keeping? Was Paul wrong when he said: "I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day"? (2 Tim. 1: 12).

Can we wonder that Jesus said, "For my sake"? Can you measure the love those words contain? That statement is the safety vault in which our eternity is deposited for safe-keeping. But do we not wonder that we so frequently fail to live up to our full privileges in serving him? Do we not wonder that so many in the world are making no attempts at securing right relations with him? Do we not wonder that so very many are drawn into the many false, though popular cults, freaks, and fads of our day, where Christ is denied and the dear old Book of God is mangled and mutilated, or ignored?

May our Savior's appeal of love—"For my sake"—that comes to us across the centuries, touch us anew, and quicken the deepest, highest, tenderest, noblest, and best that is within us, and spur us on to a fuller consecration to his service, for his sake, for the world's true betterment, for our good, and for God's glory.

RECORDER WANT ADVERTISEMENTS

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

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogs, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

MONOGRAM STATIONERY—Your monogram die stamped in color on 24 sheets of high grade Shetland Linen, put up in attractive boxes with envelopes to match. One or two-letter monograms postpaid for 55c. Three or four letter combinations 80c per box, postpaid. No dies to buy; we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J. 12-17-tf

WANTED—By experienced farmer, position as manager on up-to-date farm, or might rent a fully equipped, moderate sized farm. New York State preferred. Address, Farm Manager, care Sabbath Recorder. 12-31-tf

THEY DO NOT SEEK THE CHRIST

THERE has been shown in New York a remarkable picture called "Christus." It was produced in Egypt and the Holy Land by a moving-picture company of Rome and was acted by some of the most famous players of Italy. No effort was spared to make the picture coincide as closely as possible, both with the facts of the gospel story and with the customs and manners of the gospel age. The story is handled reverently and very successfully, and no one seeing it can fail to apprehend a little more fully than ever before the real meaning of the events which made up the life of the Savior.

We saw this picture as one of a rather small company, for the theatre in which it is being given was scarce half filled. Those who saw the picture became spellbound and left still under its spell. The usual light talk and happy comment that usually follow a performance was noticeably absent as the company that had seen this picture left the theatre.

Before going in, with an hour to spare, we had walked up and down Broadway, watching the people and the lights and the life of this street of pleasure, known all over the country as "The Great White Way." Theatres were in every block, play houses with serious shows, with comedy and with shows of gayety and folly. Restaurants of high and low degree, with cabarets and lightly playing orchestras, had their doors wide open and the sidewalks were full of those who had come to Broadway in search of that will-o'-the-wisp, that siren which lures but never satisfies, called pleasure. There were children, young people in the enthusiastic flush of youth, people just passing into maturity and others whose maturity was approaching age. In the younger faces there was much of hope and interest, of expectation and anticipation, but the older faces were almost alike in the expression of their hopelessness. Fickle pleasure had disappointed so often that they had little anticipation except a half-formed expectation of disappointment. Some of the faces had been fair, but the flush of earlier years had been replaced by a hollow pretense, as artificial as the life of Broadway. Skins that had once bloomed with the fire of youth were

sallow and like parchment. Faces that had once been ready to smile were set in harsh lines that suggested hidden discontent. Yet the throng, old and young, was still following that deceiver of all the ages, that goddess of disappointment, and they passed by the theatre and saw the sign of "Christus" without realizing that perhaps in it might be the key to the pleasure which had so long eluded them.

So "Christus" played to a slim house and the restaurants and dancing floors and cabarets and follies were crowded and thousands of people crept home in the early hours of the dawn of the next day a little more tired, a little more hopeless, disappointed again.

And away up on the heights of Broadway, a hundred blocks or so, in a tabernacle of wooden boards, a man of God was giving his utmost strength, burning out his life to bring the vital, living, pulsating, throbbing message of the risen and living Christ to the people of Broadway and of all New York, and New York was crowding the tabernacle and was pushing forward by thousands to grasp the evangelist's hand and to pledge allegiance to the Christ. But many of the same sort of people who were passing the sign of "Christus" at Forty-fourth street, were passing the tabernacle at One Hundred and Sixty-eighth street, missing the message, losing the chance to find under the blood of Christ the only eternal and lasting joy which it is given to men to know in this beautiful old world, whose beauty is so sadly marred by the sin of men. Yet some of them found their way into both places. They left the theatre awed and inspired; they left the tabernacle radiant with joy, happy in the pleasure that needs no Great White Way to make it radiant.—*Louis E. Orcutt.*

In the June *Woman's Home Companion* a writer says:

"Fathers must realize, as well as mothers, that the last five years of the child's life are the most important in the child's development. It is then that he is most formative, most impressionable; it is then that he needs most serious and careful thought from both parents. And if the child is properly handled through this period half the battles of the future man in the child are won."

MARRIAGES

MOORE-FORD.—At the home of the bride's aunt, Miss Laura Ford, Salem, W. Va., November 27, 1917, by Rev. Charles B. Clark, C. Warren Moore, of Brooklyn, N. Y., and Miss Rhea Ford, of Hornell, N. Y.

MAXSON-BLYNN.—At the home of the bride, Bolivar, N. Y., by Rev. E. L. Loofboro, Sept. 1, 1917, Leslie B. Maxson, of Little Genesee, N. Y., and Miss Bulah J. Blynn, of Bolivar, N. Y.

BURDICK-FAIRBANK.—At the home of the bride, Little Genesee, N. Y., by Rev. E. F. Loofboro, August 27, 1917, Philip C. Burdick, and Miss E. Hortense Fairbank, both of Little Genesee, N. Y.

CLAWSON-WEED.—At the home of the bride's mother, Mrs. Harriet A. Weed, Alfred, N. Y., December 20, 1917, by Rev. Boothe C. Davis, Prof. Cortez R. Clawson and Miss Lucia S. Weed, both of Alfred.

DEATHS

BABCOCK.—Willis A. Babcock was born June 16, 1840, and died at his home in Adams, December 10, 1917.

He was born near Adams Center. At the opening of the Civil War he enlisted in the 10th New York Heavy Field Artillery and served throughout the war. He was twice married: his first wife died about fifteen years ago and a year later he married Della Potter, who survives him. He is also survived by a son, Henry Babcock, of Adams, and a brother, Albert R. Babcock, of Adams Center.

At an early age he joined the Seventh Day Baptist Church of Adams Center, where he remained a faithful member until his death. The following, spoken by a friend, and neighbor for the past fifteen years, shows the character of the man. Mr. Babcock was a splendid man, of a rather quiet, retiring disposition, yet active and energetic, and the embodiment of order and neatness. He was a man of not many words, yet he was a good thinker along correct lines. He fully respected the opinions of others in matters of personal convictions, but was a man who quietly formed his own opinions and then, without needless friction, adhered to his own firm, well-settled convictions of right and duty. He was a man of even temper, kind-hearted and every day alike, and always sunny. He never spoke an unkind word about any person, and his strong wholesome example was most commendable and worthy of emulation.

Funeral services were held at his home in Adams, December 13, conducted by his pastor, after which interment was made in the Adams Elmwood Cemetery. A. C. E.

HOW ONE MAN SETTLED HIS LABOR PROBLEM

When Matthew C. Brush, president of the Boston Elevated Railroad, found his men were getting restless, he settled the trouble in characteristic fashion. In the *American Magazine* Alfred Grunberg says:

"Constant argument did not appeal to Brush. It was not his way of doing business. He buckled up his belt and plunged into the muddle. His first move was to call W. D. Mahon, head of the National Car-men's Union, into his office and lock the door.

"'Now, Mahon,' he said, drawing up a chair and leaning forward with his friendly smile, 'we're here in my office. The doors are locked. There are no stenographers concealed anywhere. No dictographs. No one to listen. The curtains are drawn. We're here alone. But before we can do anything I've got to know you and you've got to know me. You tell me all about yourself, and I'll tell you who I am and what I've done.'

"And thus the labor leader and the frank, friendly railroad official drew back the curtains of reticence and suspicion and showed each other the goods that were within them. Mahon saw Brush the newsboy, and Brush, the apprentice, as well as Brush the vice president. Brush saw Mahon as a fellow-man whose heart was bound up in the welfare of labor.

"'Mahon found out that I was square,' Brush said afterward, 'and I found out that he was square. He was open and honest; so was I. We were both convinced that neither one was trying to play tricks on the other.'

"For nineteen hours the two men behind locked doors, debated the complex problems, each zealous for the interests he represented. At the end of that time the labor leader walked out with a mutual agreement in his hand. Not only was this agreement satisfactory to the company, but unions have called it one of the finest documents of its kind ever drawn up."

We must find our duties in what comes to us, not in what we imagine might have been.—*George Eliot.*

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

Seventh Day Baptists in and around Philadelphia, Pa., hold regular Sabbath services in a hall on the fourth floor at 1626 Arch street. Preaching at 2.30 p. m., followed by a Bible Class using the regular Sabbath-school lesson in *Helping Hand*. All are welcome.

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

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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Advertising rates furnished on request.

(Continued from page 858)

Were there time and space I should like to give several strong reasons for another shift in the location of some of our boards, as a second "forward movement," notwithstanding the noble work of the present boards. But this must wait for another date or perhaps not be written at all.

Brethren and sisters, why not immediately begin a zealous campaign of writing and talking this matter in the homes, in our churches, and in the RECORDER, until we actually come to "want it"? Then like the automobile brother of December 3 we will *get it and pay for it*, even if we mortgage the farm.

Sincerely yours,

GEORGE W. LEWIS.

Battle Creek, Mich.,

Dec. 18, 1917.

Wouldst thou be a happy liver,
Let the past be past forever!
Fret not, when prigs and pedants bore you;
Enjoy the good that's set before you;
But chiefly hate no man; the rest
Leave thou to God, who knows what's best.
—Goethe.

The Spirit of God needs your personality as a human channel through which to touch the men you touch.—S. D. Gordon.

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

McCALL'S MAGAZINE—For a limited time we will send the Sabbath Recorder and McCall's Magazine to one address one year for \$2.45—old or new. 12-16-4w