

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

The 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

THE SABBATH RECORDER

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

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

Advertising rates furnished on request.

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

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

Yes, life is a game. . . . The rules of it have been made independently of us, but they are absolute, and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect, above all, the laws of God. . . . Disobey them, and you make of life a misery and of death a ruin.—*Frederick W. Farrar.*

The Sabbath Recorder

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WHOLE NO. 3,802

When the Recorder Is Doubly Precious

It is a great encouragement to those who are striving to make the SABBATH RECORDER a real help to members of our scattered household of faith, to receive such words as the following from an aged sister in New England who sends money for the renewal of her subscription. She says: "You inquire to know if I wish to discontinue my RECORDER. No, never. I am in my seventy-eighth year and can not remember when I began to read it—*always* in our family. As I am now away from my home church, it is *doubly precious*. Every number is most excellent; we have the fine editorials and helpful sermons. To my mind the RECORDER was never better. May God bless and keep each faithful worker."

There are times when such testimonies are doubly precious to the RECORDER, and we desire to thank this loyal reader for her kind words and her prayer for the workers. Those who try to make the RECORDER an evangel of blessing do not all live in Plainfield nor work in the RECORDER office. They are scattered throughout several States—loyal, faithful workers for the cause we all love—and it will be a comfort to them all to know that their sermons, their articles regarding the welfare of the kingdom, their reports of self-sacrificing labors on mission fields, are appreciated by many readers whose lives would be lonely without them. It is indeed a great help, a wonderful unifying power for common workers in the Master's kingdom to pray for one another. We, too, would say to lone Sabbath-keepers, all those who are away from their home church, and to all the pastors and missionaries and teachers, to all the faithful workers in our churches: "May God bless and keep you each one, and give your labors success."

Another Word Of Cheer

Here is another encouraging letter. The one above came from the extreme eastern portion of the denomination while this arrived by the same mail

from a brother on the Pacific Coast in southern California. After referring to the money sent for a renewal of RECORDER subscription this brother says: "It is by no means beyond the ability of our denomination to carry out the plans of building a home to receive its business headquarters. If all exert themselves to pull together, possibly assistance may be promised from outside parties, as it is for the cause of Christianity. I will send \$10.00 as my subscription whenever it is called. A feasible plan might be to invite subscriptions of one dollar and upward, payable June 30, 1918."

We are glad to know of those throughout the land who have this matter on their hearts. This fund is growing slowly, and whatever is added to it is being placed where it will increase until the way is open for building.

"But the End Is Not Yet"

An esteemed aged friend in a personal letter makes this request: "Will you please, when you conveniently can, give briefly the position of our people, your position, as to the fulfilment of Matthew 24: 6 and 14? Also as to the order of events closing this dispensation?"

These two verses are found in Christ's reply to three of his disciples as they sit over against Jerusalem on the Mount of Olives, just after his prediction of the utter destruction of the temple. Much of the language partakes of the spectacular method so common to Old Testament writers, and contains an illusive element found in much predictive prophecy. Volumes have been written in controversy over the matter, excellent Christian scholars have differed widely as to how far the words are to be taken literally and how far they are symbolical; also as to how far the prophecy was actually fulfilled when Jerusalem was destroyed. It would hardly be possible to give "briefly the position of our people" upon the passage in question, for I think there are many shades of belief regarding the *literality* and the *reality* of these teachings of Jesus.

I think no one among us doubts that Jesus himself inspired the hope of his return which fills the New Testament. The disciples did not comprehend at first his full meaning in regard to his coming again, for they clearly looked for him day by day. They had no expectation that their generation would live on, and die a natural death. In this they must have been mistaken; for nearly two thousand years have passed, with wars and rumors of wars innumerable, with earthquakes in divers places, pestilences and famines, and the end is not yet. And so far as we can see, the earth is in a fair way to continue another thousand years.

Personally I believe it has been a misfortune that, in every generation, at critical times when it is hard enough for Christians to keep their faith from being shaken, men have argued that the end was near, from signs as definite as those of today, *only to have all their claims end in disappointment.* In serious times such as confront us now, we can see no practical gain to come from agitation upon a question so essentially controversial, and upon which men of equal faith and devotion entertain widely differing views. There are too many practical Bible teachings which are intended to get the spirit of Christ into the hearts of men, and which are clearly stated and easily understood, for us to spend our days in trying to chart the future and fix times and seasons which Jesus himself—which angels in heaven—did not know. If the whole matter was a secret to all but the Father; if he did not see fit to make the matter clear to the early church, why should we now excite the public mind with terrifying messages which, if not fulfilled any better than such messages have been for hundreds of years, must only tend to unsettle faith?

To crowd to the front with frightful portrayals of some spectacular ending of the world, every time war or earthquakes startle the countries; to enforce these messages with pictures of imaginary beasts and dragons—half animal and half man—until many people are almost panic-stricken, seems to me unwise even in time of peace, and much more so when a world-war is raging. I am sorry to see the agitation recently started in papers on both sides of the Atlantic to the effect that the end is right

here. I notice that even those who magnify everything in connection with the war as a sure sign of the near coming of Christ and the end of the world, go on working and erecting permanent buildings just as though they expected the world to stand another hundred years!

Paul preached righteousness, temperance, and a judgment to come; and when he found that a few words on the second coming had been taken too seriously, he hastened to correct the matter and allay fears. But in these days too many have reversed the order and seem to think that judgment to come is the main thing to preach and to argue about. It does seem as though the end of the world had been figured out times enough, and, as in the present war, that the dates for the battle of Armageddon had been often enough set, only to prove modern prophecy all wrong, for men to begin to see that there are no time-marks in Bible prophecy by which the date for any future event in the world's history can be fixed.

I would rather urge people to labor for the Master from day to day as though they were to live out the allotted time of man, and if they are found in faithful, practical service they need have no fear about the Lord's coming. This will happen "soon" enough in each one's case, even though it be at death, and it has been the only "soon" applicable to all the generations that have passed away since the time of Christ.

"The Position Of Our People" The position of our people as to the Scriptural teachings of the second coming of Christ—the main truth in the texts of Matthew 24 referred to by our friend—was briefly stated in a resolution by General Conference, 1886. After referring to misunderstandings, and therefore misinterpretation, of our attitude upon this question, the Conference said: "While a few of our people may dissent from the doctrine, it is nevertheless the general belief of our denomination that our Lord Jesus Christ, according to the Scriptures, will certainly and personally come again 'without sin unto salvation'."

The belief was also recorded, that while we know not the day nor the hour when either the second coming of Christ or the resurrection of the dead shall occur, there

is nevertheless a time coming when these events will certainly take place.

This is sufficiently clear as to belief in the great truth of Christ's coming, and personally I am glad that Seventh Day Baptists have not insisted upon emphasizing the highly symbolical or figurative language used to convey the wonderful truth. The language which is sufficiently vivid to make the truth most impressive, is similar to that of Old Testament prophecies of national calamities. Old Babylon was threatened by vivid predictions of falling stars, darkening sun, moon failing, shaking heavens, and the removing of the earth (Isa. 13: 10, 13). Similar language was used to foretell the fall of Egypt (Ezek. 32: 7, 8). It was a manner of expression with which Israel had long been familiar, and the fulfilment of these prophecies do not seem to indicate that the prophets meant to have their words interpreted literally. He who insists upon the letter of such Bible teachings may after all come short of the real thing conveyed by the symbol.

Christ's words, "I will come again and receive you unto myself," are being fulfilled as the ages go by, and the one who believes this and also in his final coming, and who tries to be ready—who follows Christ's command to "watch"—need have no fear, whichever way the Lord may come to him, whether at death or in the clouds of heaven.

"And Then Shall The End Come" The end, whether of the age or of the world, was something

to be looked for after the "gospel of the kingdom had been preached in all the world for a witness unto all nations." Evidently the apostles thought this had already been done, and it may be one reason why they looked for Christ's coming in their day. The New Testament is clear on this point. Paul declares that it was preached to every creature under heaven (Col. 1: 6, 23). The then inhabited world must have had the gospel, for "the faith of the believers in Rome," said Paul, was "spoken of throughout the whole world" (Rom. 1: 8). Evidently he had preached in Arabia (Gal. 1: 17), at "Jerusalem and round about unto Illyricum" (Rom. 15: 19), and we know of his travels in

Asia Minor, Greece, Crete, and in Italy and probably in Spain (Rom. 15: 24-28). The other apostles, two, were constantly preaching wherever they went.

If they understood the "end of the world" to be the end of that age, or of the Jewish economy, as the text seems to show, then it is not strange that they looked for the Lord's immediate return. In that case they may have been right about the "nearness" of his coming and only wrong about the details of it.

Did not Christ come in fulfilment of his promise on the day of Pentecost? Was not that one of the signs of a greater coming to be completed in the future? Every great victory for Christ in the world has been a sign of his actual coming at the time, a looking forward to his future final advent. Some how I have come to love the idea of a majestic coming of the Lord which goes on, and will go on in the process of history, in every great triumph of righteousness, in every great reformation, until in his own good time he finally comes to reign. But I can take but little interest in the mathematical calculations by which men for hundreds of years have tried to figure out dates and times for his appearing. The fact that the gospel is being preached in the whole world makes no stronger sign today than it did nineteen hundred years ago, and we are as likely to be mistaken in setting times and figuring out events now as people were then. So I for one am satisfied to keep preaching the gospel of salvation in practical, helpful ways—a gospel of repentance, of faith and love, of service to our fellowmen—and to let theorizing on matters God has not seen fit to make clear—matters of times and seasons which my Master himself did not know—rest until his own revealing day comes.

Ringling Message From "A Methodist American" Bishop William A. Quayle of the Methodist Episcopal Church recently sent a loyal, clear message to Mr. Hoover regarding food conservation which will meet with hearty approval among Christians of all creeds. After referring to the loyalty of his people who are giving the last ounce of their ability in service and devotion to the country, the Bishop assures Mr. Hoover that they

can be depended upon to serve the United States "whether in battle or in cornfield; and that they will never be found among the slackers." But he insists that while the church is co-operating in food conservation with the Government, the Administration should, at the same time, co-operate in food conservation with the churches. He says that when the Government "will insist that no grain be used save for food, then it can with good grace ask the churches to co-operate."

He thinks Christians have a right to expect the Administration to stop all beer brewing during the war. Upon this matter we give his own words:

The conferences under my supervision have passed resolutions demanding that no foodstuffs be used by brewers and distillers so long as this world danger is upon us. Beer consumption is a very significant form of pro-German friendship. The unthinkable barbarism of the German armies in this present war is, in all reasonableness, to be accounted for largely by their centuries of beer drinking, which has deadened their moral sense and coarsened their moral fiber until barbaric tragedies have become a delight and brutalities have been reduced to a code, when the rape of women, the herding of girls like sheep to be driven away to lives of enforced infamy, the slavery of millions and the starvation of millions, the poisoning of wells, are thought of as trifling incidents. Of all forms of drink beer is the most brutalizing.

Appreciating yourself and your eminent services to the Belgian people, I am cordially yours, a Methodist American.

A Mother's Vision of Her Little Boy That Died

Not long ago I read a beautiful word-picture of a mother whose eyes were opened, after years of sorrow, to see how God had kept her little one that died, so that he was still hers in a special sense. The word-picture shows an aged woman sitting alone by the firelight with head bowed low over the garments of her little boy who had worn them long ago, before his death. She was dreaming of other years. The house was oppressively still. The feet of all the living children had wandered far away, and for many years the grass had grown over the dear one who had died. Yet, strange to say, this one seemed nearer that night than any of the others. In fancy she saw him standing beside her, with eyes as blue and smile as bright as in days gone by. Soon a voice seemed to speak to her soul saying, "My meaning you could not fathom when you

wept over his departure. I have kept him safely for you. Your living children have all wandered from your hearthstone, but this one shall abide with you in the beauty of deathless childhood while your earthly home endures."

Many a mother has been sustained and comforted by some such vision. Many a home has been brightened by a sense of God's love and the assurance that he is keeping the dear ones who have died as surely as he keeps the living, and that sometimes the child that died may seem nearer than the living.

Our Soldier Boys Enjoy the Recorder

We learn from several sources that our soldiers thoroughly enjoy the RECORDER. We are glad we can furnish them with it, and hope it may seem to many like a letter from home. It will make a connecting link between the boys and the friends they have left behind—friends who constantly think of them, and hope and pray that they may be kept in safety in the midst of the vicissitudes of war.

"Strengthen America"

Under this heading comes the first of a series of advertisements—one hundred and four pieces in all—to be used this year in all papers desiring them, as part of a "Strengthen America Campaign," organized by the Federal Council and under the leadership of Charles Stelzle. Copy and plates are offered free to papers that will give them space. They promise to make a most effective weapon in the coming nation-wide campaign for prohibition.

The first advertisement, on Liquor and the War, deals with "Food, Labor, Life," as the factors in winning the war. The liquor men are wasting all three. Under the food item we learn that 7,000,000,000 pounds of foodstuffs are wasted in one year in liquor-making. The conclusion is: "Men have no right to starve some by making others drunk."

As to Labor, it is shown that, "the labor of 300,000 men is worse than wasted—no possible good can come from it, but much harm."

As to waste of life, 300,000 men engaged in the various lines of the liquor business lose an average of six years of life on ac-

count of their occupation. This makes the liquor traffic "use up an equivalent of 60,000 men in a generation. This is too great a price for the nation to pay."

The Strengthen America Campaign makes a strong plea for all to arise and help abolish the liquor business.

"Christianity That Counts"

During the recent rush of soldiers from Fort Slocum into New Rochelle, N. Y., until nearly ten thousand army boys were unexpectedly crowded into that town without lodgings or means with which to buy bread, the churches arose to meet the situation in a way that will never be forgotten.

It was bitter cold, and darkness had fallen upon the town when the emergency came; but the people quickly rallied, brought out such provision as they could get together, opened the church buildings for shelter, and fed and lodged the boys as best they could. Hundreds slept on pews in some churches, while other churches stripped their seats of cushions and hurried them away to those places where boys were sleeping on bare seats, and by two o'clock in the morning all were fed and put to bed either in the homes or in churches. In the latter, fires were rushed all night because coverings were scarce. One pastor found one hundred and fifty fellows sleeping on the hard floor at the police station and took them all over to his church and made them comfortable there. The boys cheered and cheered that pastor and one of them said: "I never had much use for the church before, but this is the Christianity that counts."

On the next Sunday that church was crowded with soldiers. The congregation took to the galleries, and gave the body of the house to the boys. So greatly did the soldiers appreciate these kindnesses that they presented the church with a silk flag, and when, in the evening service, that pastor urged all present who had not already sworn allegiance to Jesus Christ to do so now, nearly three hundred men sprang to their feet and pressed forward to the altar.

Christianity that counts is still in the land. Such opportunities do not come to all, but there are thousands of churches in America today ready to respond as occasion requires, and in quiet ways and by practical methods are responding to whatever calls come to them. Christianity that counts is bound

to win. The Churches of Christ in America are beginning to come into their own. When this war closes, no one will be able to say, "The Church has failed."

One Fiftieth Is A Generous Offer

Below will be found an article by Hon. Jesse F. Randolph, of Salem, West Virginia, whom every one knows as a loyal supporter of the movement for a new denominational building. He has already pledged and paid \$500 for this work, and now offers another \$500 in Liberty Bonds, making in all one fiftieth of the amount suggested. Read his plan and the conditions upon which his last offer is made. You will be interested in it. We like this kind of "double header" by which to help both the government and our denominational enterprises, and we believe others will take it up.

A GENEROUS OFFER FOR THE NEW BUILDING

DEAR RECORDER:

Head lines in the RECORDER of December 31, 1917, read "If we could know no East or West," and then you say editorially, "We welcome expressions of opinion upon the matter of a new denominational building."

I believe our need for such a building is accepted by all. Then the question naturally arises, Where is the money to come from to meet the expense of such an enterprise? When and how should the needed funds be procured? To me this is an easy problem if we all enter into the undertaking with the proper spirit, and will to succeed. And when should we begin a canvass for funds? I would suggest that we begin at once. And who shall make the canvass? The pastor of each church. They should be appointed by their respective churches to make a thorough canvass, not only of those whose names are on the church book, but of all who hold with us as a denomination, and especially the young folks. I believe a pastor can get closer to his people than any one else, and should there be a pastor who could not, I would suggest, it might be wise to make some change.

We are in the midst of a world war, and we are called upon to do our bit. The government needs money, and to be loyal we

must help with our means. How can we be loyal financially to our government and with the same fund be loyal to our obligation to help on the denominational building? Buy a Liberty Bond, or use one already owned, turn the same over to the Tract Society's Board, who has the business in charge. This board can use it as so much cash. The pastor will encourage the smaller girls and boys, with the approval and encouragement of the parents, to buy a \$5.00 war saving certificate stamp, costing \$4.12 to \$4.23, owing to the time purchased in 1918, worth \$5.00 and payable on January 1st, 1923, and then this stamp be turned over to the said board. Many children will be glad to do this, and they will feel that they have an interest in the denominational assets: "Where their treasures are there will their hearts be also." The parents will, where they can, make it possible for their children to procure the money for stamps during the year 1918, and if from any cause such parent can not so help, the child can always find some friend that will. All funds shall be in the hands of said board by January 1, 1920. Amount raised shall be \$50,000.00 or more. When to build is an open question. The present need of such a building is great, and the expense of building at this time is so very much more than it would have been when labor and building material were at normal prices in previous years. We can hardly expect prices at the close of the war, or for many years at least after, if ever, to recede to former prices, and, in fact, I am not sure we should want them to. So, as to the time of building, I would suggest that it be left to future developments and the wisdom of those who may have the matter in charge. But one thing I do insist on is, that we have the needed funds in hand, or in sight at least, before we incur any debt for a building, to be paid in after years. I remember how in years gone by we incurred great obligations as a denomination, and how faithful and true we were to meet them, but not without great effort. And I insist that we do not now incur such debt to be paid in years after this war closes, and we desire that it may close soon. And after the close we may expect depression all along the line, probably gradual, possibly rapid. Now every thing we have to offer on the market is in demand at prices as a

rule scarcely ever heard of before. This means the products of the farm of *every kind*, and the products of factories, industries and labor—in fact, nothing is exempt. As I figure, if we could save a little each year with everything proportionately low, we should save more each year with every thing proportionately high. While money is easy and everything we have to offer on the market is in demand at high prices, why not accept this as an opportune time to put the means at the command of the board, to be used by them as circumstances may demand? Why not economize a little in current living? Make a little effort at least; dispose of some thing we have that possibly we can quite as well get along without. I sold two acres of my cow pasture land and bought Liberty Bonds; then the question arose, was that not doing injustice to the other cows? I thought it was, so I sold one cow and bought more Liberty Bonds. Now I don't expect to use these bonds for personal needs, and as I now see it, I don't know of any investment that would suit me better than to put \$500.00 of Liberty Bonds in this denominational enterprise; however, on the condition that there be placed in the hands of said Board at least \$50,000.00 by the 1st of January, 1920, to be invested by them as hereinbefore stated. There are no strings to this contribution as to location of said property. If I was contributing for a selfish or personal motive, I would say locate it in Salem, W. Va., but as it is for the uplift, use and benefit of the denomination, I am willing to leave the location to the denomination, when the time comes to locate, and trust all contributions will be in the spirit suggested in the head lines referred to in the RECORDER, "If we could know no East or West." I would like to know that the money is contributed for this purpose, if I don't live to see the building erected.

I conclude by saying in this matter, as I have in other matters, if we have the will we will find the way.

JESSE F. RANDOLPH.

Salem, W. Va.

O how perilous to feel rightly without acting rightly! If feeling be awakened without passing into action, our character becomes untrue.—John Horne.

THE WORK OF THE TRACT BOARD

REV. ARTHUR ELWIN MAIN

[At the last session of the Western Association at Nile, N. Y., in June, 1917, I asked Dean Arthur E. Main to speak at the hour given to the Tract Society's work. Later, I asked him to write out what he said for publication. The copy is at hand, and with it a note in which he says: "At any rate what comes to you at this time is a kind of revived, revised and enlarged edition."—EDWIN SHAW.]

I. INTRODUCTION

After referring to the ancient Greek mathematician who said that with a lever of sufficient length and a place on which to stand he could lift the earth, our college president, on graduation day, exclaimed, "Young men, if you expect to move the world *you must stand upon it*."

Jesus made an important city his headquarters; and the glad tidings of human redemption were carried by his apostles to cities. That is to say, they stood upon the world.

A thoughtful seminary student once remarked that as our denomination had given the policy of exclusiveness a long and fair trial it might be well, now to adopt a different policy. Another student, in connection with the idea of our having tried to fence ourselves off from the great world of life, thought, and activities, added that to continue to remain inside would be to die.

One of the greatest heresies ever held and taught among us has been in the words of parents who with deep sighings have said they did not see how their children *could get on* and keep the Sabbath. And it was once remarked concerning a young man that it seemed foolish for him to seek a college and theological training just for the sake of sailing in a goose pond!

This world with all its vast resources belongs to our heavenly Father. It was made, like the Sabbath itself, for his children, to whom he gave dominion over it. Believing in God, as I do, and in a future life, and that creation was and has always been "good", it is my firm belief that in the here and the hereafter every child of God will get all the ownership, power, opportunity, and happiness that one is entitled to and that would be best for one. In a word, Jesus taught that the world belongs to his God and Father, and ours; and he was mis-

taken unless, ultimately, justice, righteousness, and truth are to win the battle. Pessimism and faith are not kindred.

II. SUGGESTIONS

It seems to me that the work of the board might be outlined somewhat as follows:

1. To build up a good jobbing business in harmony with approved business principles. Who has a better right to do this?

2. To publish as far as is practicable and useful general religious and denominational literature; and to circulate it by all right and wise ways and means.

3. To lead in the promotion of a re-study of the whole Sabbath question from such points of view as the following:

(1) The generally accepted results of the historical and literary criticism of the Scriptures. There is development, history, and literature in the holy Bible; therefore it has both divine perfections and human imperfections. Truth has no need to fear the light of knowledge, and the witness of reason.

(2) The large place and the great need and real value of the Sabbath in the realms of spiritual religion, ethics, sociology, economics, industries, and civic life. Another heresy is the un-Christian teaching that trade, the relations of capital and labor, and politics have no fit room for religion and its supreme symbol, the sacred Sabbath. I do not pretend to know much about business or politics; but my faith and reason assure me that Jehovah God runs the world on the principles of universal goodness, right, and justice; and that the sooner men and nations lay this to heart the better.

(4) The divine and rational sequence of tasks and privileges in our marching orders which is Go, make disciples, baptize, teach. This seems to me to rule out of every denominational program sectarian proselytism. (a) It is probably safe to say that every one of our churches is in the midst of the needs and opportunities of evangelism; and it is the spirit, purpose and results of evangelism that win the task and privilege of giving religious instruction. And beyond our own borders even to the uttermost parts of the earth there is abundance of room for obeying the great commission in every particular. (b) I assume that all, including ourselves, who by sincere and living faith receive God revealed

in Jesus Christ, as Savior and Master, are Christians, that is, are being saved, are going in the right direction, though hindered by ignorance, error and imperfection. And in my judgment our own individual and group moral standards are low enough to make it eminently fitting that we pay good heed to the solemn words of Jesus recorded in Matthew 7: 1-5.

(5) One of the best Sabbath arguments is a living, working, growing, consistent Seventh Day Baptist church. And it has long been my conviction that the most telling Sabbath reform work, the most striking advertisement of truth, the wisest campaign of publicity, for us, is, with enduring loyalty to our Master, to throw ourselves more and yet more into the worldwide work of the kingdom of God, which is the duty and privilege of making God, in Christ, the King of the lives of men and nations. The Church of God is face to face with hard problems and big tasks that call for a united, consecrated, actively cooperating Protestantism. Loyalty to conscience and truth, with toleration and fraternity, were never needed more. Never has Divine Providence given the Church a greater chance. All thoughtful persons seem to feel that the world can never again be what it has been. But whatever the new world may be that comes out of this awful war it will need religion, and education, the Sabbath, as sources of spiritual-mindedness, personal righteousness, and social justice. What shall be our contribution to the coming newness of human life?

(6) Above all does it seem to me to be the work of the Tract Board to promote a re-study of the Sabbath question in the light of the Sabbath principles and practice of Jesus. The world's supreme lawgiver is not God through Moses, Isaiah, Paul, or John; but God manifested in Christ his Son. The Decalogue is of inestimable worth as a great, divinely written chapter in the history of the religious, moral, and social development of man, and on account of the significant place it gives the Sabbath; but the teachings of Jesus are the revised laws, statutes, testimonies, ordinances, and commandments of the Christian Church. I recollect saying, through the RECORDER, years ago, that they who seek support for the so-called Christian Sabbath in the fourth commandment are legalists; not we Seventh Day Baptists who

hold to the Sabbath of Christ, of whose glad tidings it was a part according to Mark 2: 27-28.

4. One of the Tract Board's greatest tasks and opportunities is, as most probably believe, to publish the SABBATH RECORDER. (1) Many need the RECORDER for the sake of general and religious news. I was told many years ago that the best editors wrote in paragraphs. Dr. Gardiner's paragraph summaries are excellent. (2) All of us need the RECORDER for very substantial reasons. (a) As a kind of large family letter helping to keep the widely scattered children of the household of our faith acquainted with and interested in one another. We are many members, but one body. (b) As a kind of editorial, spiritual clearing-house, to borrow a figure of speech, in the realms of various ideas and ideals that are expressed in its columns; to the end, first, that we may find, correctly locate, and wisely unify ourselves, in the kingdom of our own brotherhood; and, secondly, to the end that other Christian people may truly find and accurately locate us in the great world of Christian life, thought, and activities.

CONCLUSION

A summary of my own general point of view: (1) Hopeful, loyal, prepared Sabbath-keepers do not need to sit idly waiting for open doors to opportunity and self-denying service. (2) The growing wonderfulness of the Bible, the whole world's Great Book on religion, morals, industrial problems, social service, and citizenship. (3) The torn world's absolute need, now and when the day of its reorganization shall come, of intelligent and guiding faith in the living, personal Christ of God; and its need of a source of blessing not yet known in human experience, loyal obedience to all the teachings of our Lord, including his own Sabbath which was made for our benefit, as were all created things.

An old woodman once said, "If I am to raise pines fit for masts, I must begin with the seeds." So it is with little ones. If they are to become manly men and womanly women, their training must begin from earliest infancy. He places the work of parents on a plane with the most eminent educator, the most profound scientist.—*Home and School.*

MISSIONS

FROM NORTONVILLE, (KAN.), MISSIONARY SOCIETY

TO THE SABBATH RECORDER:

It has been a long while since the Nortonville Missionary Society gave an account of its work.

We elected officers in July. We meet the first Thursday afternoon of each month. We are divided into three circles; the older ladies, the young ladies, and those who live on or near the "Sevenday Lane." Each one works independently of the others earning money any way they can.

We were without a pastor about three months. We were very sorry to have Pastor Skaggs and family leave us, and were just as glad when Pastor Polan and family arrived. That was a long three months. Perhaps it was good for us. The different organizations of the church had charge of the Sabbath services, the Baraca Class, Brotherhood, Sabbath School, Christian Endeavor, etc. The Missionary Society had charge of the last service before Pastor Polan came. They decided to turn the arrangements over to Circle No. 1, whose members live in the Lane. Some of the circle thought we could not get up a program that would be worth while as some were getting tired of programs. So we tried to make this one different, principally by each one taking some part. We took for one topic "Work," having the Scripture lesson and references and songs all appropriate. Some who had never taken part in a public program since they were children were finally mustered into service and did their parts well. The choir was made up of the ladies of church and society, and even the offering was taken by two of the young ladies.

The next week our new pastor and family were here. We gave them an informal reception at the church on Sabbath night.

The Missionary Society was asked by the Commercial Club to furnish a luncheon and oyster supper for the Annual Meeting of Group One of the Kansas Bankers' Association held here Nov. 22. This was a big undertaking but was carried out to a successful finish. We felt well paid for

our hard work as we cleared about \$150.00.

S. L. W., Press. Com.

Nortonville, Kan., Dec. 30th, 1917.

MISSIONARY SOCIETY NOTES

SECRETARY EDWIN SHAW

There was published in the SABBATH RECORDER one week ago a copy of a circular and a pamphlet that has been sent out to all our churches in reference to a Forward Movement among Seventh Day Baptists. Readers of that article will remember that it contained a "goal" for the churches of the denomination as suggested by the Missionary Society. There were six points in this goal as follows:

1. A definite, special evangelistic effort by every church at some time during the year.
2. Five hundred additions of new members to the churches of the denomination. This would be about six per cent of the membership of each church as its share.
3. The payment in full before July 1, 1918, of the denominational apportionments, as made by the Board of Finance, by every church.
4. A family altar in every home.
5. Ten young men for the gospel ministry.
6. The formation in many of the churches of Bible study classes, cottage prayer meetings, and groups of tithers and personal workers.

Let us look briefly at these six points in the "goal."

1—A definite, special evangelistic effort by the church. This may be a series of revival meetings, with or without outside help. It may be a gospel effort made by the church in behalf of another community. It may be in connection with a union campaign. It may be a special effort in the church prayer meeting, or in the Sabbath school. It may be in other ways. The point is, will the church agree to make a sincere effort for itself and others in the line of evangelism? If so, then you have met point one.

2—The definite number "five hundred" was set for us two years ago by the General Conference. Recognizing that numbers are not the essential, but it is the spirit that

counts with God, nevertheless, will you and your church promise earnestly to endeavor to add six per cent, one for every seventeen members, to your present membership before July 1, 1918?

3—As to this point. The Year Book has not yet been published, but the Board of Finance made the apportionments to the churches on the following basis:

	Per each resident church member
Missionary Society	\$1.07
Tract Society95
Education Society25
Sabbath School Board12½
Woman's Board57
Conference Budget20

From this you can yourself calculate what the amounts will be for your church. Of course some churches will give more than what has been assigned, but we hope that no church will give less, and our goal is to get every church to do at least its part. Will your church vote to try to meet this point? Thank you.

4—You will notice that point four is along the line of regular family worship in every home. We believe that this is important and that in it are resources of great spiritual power. Just how to promote this may be a delicate question. But it is suggested that one of the adult classes in the Sabbath school be asked to take up this work, and find out carefully just how many homes do not have a family altar, and then encourage the establishment of one wherever lacking. And thus be able to report next July 1, the percentage of homes in the church where family worship is maintained. For help and suggestions along this work, write to John H. Austin, Westerly, R. I.

5—May not your church be one of the ten to furnish a young man this year for the gospel ministry? This does not, of course, mean that he shall be ready for the pastorate, or even the seminary at once. But it does mean that the *decision* shall be made to be willing to preach the gospel, and to bend one's efforts to a preparation for that work, under the call of God and the needs of the fields. Will you and your church definitely promise to work and to pray for at least one young man for this purpose from your church?

6—You will see that point six has reference to the definite formation in the church

membership of *groups* of workers, volunteers working in groups. This would mean the simplest sort of an organization with a leader, and with occasional meetings of each group for consultation. Will you suggest and promote such work by groups in your church as seems wise and practicable, Bible study classes, cottage prayer meetings, bands of tithers, circles of personal workers, etc., and so be prepared to report in reference to this point next July?

It is quite probable that most of the work as included in these six points of the *Goal* is already being done in your church. The idea is to *identify* the work with the Forward Movement, to make it a part of the Forward Movement, and thus to increase and intensify it, and cause the people of the churches to feel that we are all working together for the same great ends.

"INFANT BAPTISM"*

REV. AHVA J. C. BOND

The above is the title of a small volume from the pen of my friend and teacher, Rev. W. J. McGlothlin, D. D., LL. D., of Louisville. I first read the book through last August, and it was with both pleasure and profit. I have had it in mind ever since to write a review of it for readers of the *SABBATH RECORDER*. Perhaps I am stimulated to undertake the task now by an address which I heard Robert Speer make recently in the course of which he said, "It will be a calamity if in this war the *service* of Christianity shall become divorced from its *doctrines* and its *ordinances*."

Such sentiments expressed by a world-citizen and Christian statesman like Dr. Speer, and at a time like the present, challenges the attention of thinkers and leaders in the church.

There is no doubt but that we are in the mood to magnify the value of what Donald Hankey calls the religion of the inarticulate. As over against a religion wrongly articulated, as much of our Christianity has been, perhaps an inarticulate religion is to be preferred. Certainly a religion of love and service and sacrifice minus the usual labels is better than one bearing all the marks of orthodoxy, with these Christ-qualities left out. But New Testament

*Sunday School Board, Southern Baptist Convention, Nashville, Tenn. Price 50 cents.

Christianity, the as yet untried but only cure for a sin-sick world, demands both elements. Sound doctrine and a proper interpretation and use of the ordinances of the church beget and promote a Christlike life and service.

In this volume on Baptism Dr. McGlothlin has rendered to all Baptists the significant service of providing, in handy form, the means to a comprehensive understanding, and a spiritual appreciation, of this initial Christian ordinance. The title of the book might lead one to think that the manner of treatment is controversial. Such, however, is not the case. The subject is historically considered, and the result is a splendid exposition of faith-baptism.

In the chapter on the Baptist view of Baptism the author says, "To Baptists the Christian religion is by its very nature personal and spiritual. In their opinion there can be no religion by proxy or family or ceremony." In the early church, he continues in a later chapter, "each one repented, believed and was baptized for himself. The age of magic and proxies had not come."

The steps by which infant baptism came into the church, "directly from paganism," are traced with the faithfulness of the historian, and its evils are pointed out with the insight of the warmly evangelical Christian. "Faith-baptism," Dr. McGlothlin says, "is not a baptism of the darkness and ignorance of the Middle Ages, but of the light and freedom of Bible days and modern times."

Another striking passage follows an account of the early Anabaptists. "Religiously they were striving for freedom and autonomy of the individual soul, and the purity and spiritual power of each individual church—a church of redeemed people, saints, living holy lives, and associated together by their own choice, on the basis of a common faith, for the spread and establishment of the kingdom of God. The symbol and seal of these spiritual treasures was faith-baptism, accepted freely by each soul as a testimonial of its own faith and its own self-consecration to the cause of Christ."

It would be difficult to formulate a definition of the church that would be more satisfactory to Christians holding the con-

gregational polity, and the spiritual significance of Baptism is set forth with a freshness of statement and a warmth of conviction that appeals both to the mind and heart of the reader. If this was the goal of the Anabaptists, it is one that has not yet been reached by any Christian denomination. It is one well worth striving for by all Christian bodies today, and to have it so clearly defined is an important step in that direction.

The amount of space devoted to proofs that there were no infants in the "household" that were baptized according to the New Testament record, gives these passages undue importance in their bearing on this subject. The same might be said of the author's reference to the baptism of the Children of Israel in the sea. Many readers of the *RECORDER* will have more sympathy with what he calls "Modern Pelagianism" than the author seems to possess. However, the difficulty here is often one of definition. We should all tread lightly and think prayerfully, and this is the spirit in which the subject has been treated in this chapter, and it is helpful. Quite incidentally the author gives a definition of conversion that is at once simple and illuminating—"... a fruit of the conscious apprehension of Jesus Christ as Savior and Lord."

Undoubtedly this is the most satisfactory treatment of the subject of Baptism extant today. The careful, sympathetic reading of this little book is bound to result in a more spiritual apprehension of the beautiful, significant and sacred ordinance of Baptism. Every Seventh Day Baptist pastor should possess a copy. It has real devotional value, and may be used as a handbook in a pastor's training class, or as a textbook in a religious day school. I should like to see it used for one quarter in all the adult classes of our Sabbath schools. Three months may seem like an undue amount of time to devote to the study of this one ordinance. But it is none too much time to give to its consideration in the broad, comprehensive treatment set forth in Dr. McGlothlin's book. It can not be studied without considering the nature of the church, qualifications for membership, etc. The pagan origin of infant baptism so nearly parallels the origin of Sunday-keeping as a Christian practice, that the

Sabbath question would naturally come in for consideration in this connection. And my conviction is that a thoughtful study of this book will not only make us better Baptists, but better Sabbath-keepers as well. In fact, better Christians according to New Testament standards.

TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

I have several times been asked this question, "What can our society do for the Tract Society?" Perhaps there are others who are asking, "What can our church, or our class, or our club, or our circle, or our society, do for the Tract Society?"

The following suggestions are offered, and they are put in the form of a goal, or target, or project, or purpose, consisting of six points, towards which, and to attain which, the people of the denomination are earnestly urged to "go forward."

1. Five hundred new subscribers for the SABBATH RECORDER, or three for every fifty members of the denomination.
2. The observance of Sabbath Rally Day, the third Sabbath in May, the 18th, by every church in the denomination.
3. A denominational library in every church or parsonage.
4. A definite and regular study and distribution of denominational Sabbath literature in every church.
5. The acceptance by every church of the idea of a "denominational building," and the starting of a fund for that purpose.
6. The payment in full before July 1, 1918, of the denominational apportionment for the Tract Society, which is ninety-five cents per resident church member.

Is this a goal difficult to reach? Is it a target hard to hit? Is it a project not easy to attain? Is it a purpose arduous to accomplish? Is it a tough proposition? Well, it is not intended to be easy. It is hoped that it is well worth while. And anything worth while costs somebody something. Let us look at each point briefly.

We need more readers and more subscribers of the SABBATH RECORDER. Five hundred new subscriptions would mean that about seventeen people of the denom-

ination should be responsible for the securing of one subscription. It would not seem that this is so difficult a task. What it lacks is some one to push the matter. If you really are in earnest about the question of what your society can do, see to it that some group of people is made responsible for the getting of six new subscriptions for every one hundred members of your church.

Sabbath Rally Day seems like a time far in the future. But it is not too early to decide to observe it when the time arrives. Then preparation can be made, suitable songs and recitations can be selected, and the whole church can be ready for it. One difficulty has been that we have let it go till just before the day came, and then have been hurried and ill-prepared. Let us look forward to it as we do to Christmas, and get ready for the occasion and make it a joy and delight.

The idea of a denominational library is that either in the church building or the parsonage there shall be kept a file of all denominational books, tracts, pamphlets, and periodicals. Your society might attend to getting this matter started, that is to say, to seeing that a suitable case is provided, that a rubber stamp is secured for marking every article, that the address is sent to the Tract Society, when it will be put on the free mailing list for all periodicals and new publications if an assurance is given that the files will be carefully preserved. Then it is possible that from the homes of the community there could be gathered many copies of Year Books and Associational Minutes of years gone by, and books, too. Yes, your society can do a good work in starting and maintaining a denominational library in your community.

The fourth point concerns the matter of a definite and regular study and distribution of denominational Sabbath literature. Has your society ever made a study of the Sabbath tracts which we as a people are publishing? Does your society make any systematic distribution of this literature among yourselves and your neighbors? Here is a wonderful chance for your society to do something of real worth and of great importance. Will you take this matter seriously, and send for a few tracts for the

purpose of study and distribution? This work will not go of itself to begin with. It will demand a little planning, and considerable labor, and something of team work. Start this matter now, while it is in your mind and heart.

It will be a long step ahead if your society will be influential in discussing the matter of a denominational building till the church accepts the idea, till the people of the church come to believe in the idea. Then all honor to that society or class, or club, in your church, that makes the first voluntary contribution towards starting a fund for this purpose. In one of the West Virginia churches the Junior Society has already done this very thing. In a letter just received is this sentence: "I believe that one of the best ways to bring about a stronger spirit of denominational unity and co-operation is to institute some undertaking big enough to challenge the united effort of the people in all parts of the country, and of such mutual and common interest as to enlist their very best efforts. I should judge that our people have never been schooled in the arts of united sacrifice and lifting as most other denominations have been. We have no monuments of their sacrifice to show to the world (no material monuments of united endeavor). This is what we need. I should not overlook our schools, but these are largely local or sectional in their significance. There are to my mind many cogent reasons aside from the considerations of practical utility that demand a united effort in the establishment of a denominational center to which all our people may look with satisfaction, and which will bear testimony to the world of our ability to do things as a denomination, and will speak eloquently of our denominational stability and worth."

The last point needs no comment. Our boards are lacking funds to pay current expenses. The meeting of the apportionments would solve this problem. For the Tract Society it is 95 cents per resident church member. Do it early in the year.

SALEM COLLEGE NOTES

Considering international conditions and the effect they are having on schools generally, Salem College is gratified to have an enrollment of one hundred and twenty-five

students doing regular literary work in courses besides a number who are specializing.

The spirit of the students is wholesome as manifested in an unusual degree of earnest thorough application.

The results of standardizing the college work as outlined by the State Board last year has proven of value to the college in many ways. This is obvious in the complete separation of academic and college work, each having its own faculty and program. To carry out this arrangement a somewhat enlarged faculty with standardized literary requirements was necessary. Enlargement of laboratories and library facilities and the installation of a Domestic Science department were also features of standardization.

In addition to those of the faculty who have served as regular members for several years, new members in employ are

Mr. J. R. Hall, Otterbein University,—College English.

Miss Corrinne Tetedoux, Drexel Institute,—Domestic Science.

Miss Mildred Fitz Randolph, Barnard College,—Academic English.

Mr. Allison Burdick, Milton College—Academic Science.

Mrs. Allison Burdick, Milton College,—Academic History.

We miss from our roll of students about twenty who have answered the call of our country, one having recently enlisted.

The chapel hour has been unusually interesting and instructive, sometimes purely entertaining.

Members of the faculty have taken turns with devotionals on Monday morning; Tuesday morning the students are favored with a lecture, often by some outside speaker; Wednesday morning is left open for consultation period. Teachers are in their rooms to help any student who may come to them; Thursday morning is devoted to student interests, and Friday morning to Christian Association work.

Athletics and Physical Culture under direction of Mr. Allison Burdick are receiving efficient attention.

Two numbers have been given on the lecture course. Both were not only entertaining but displayed character and thought. Our lecture course is always well supported by the citizens.

The Y. W. C. A. girls devote one hour each week to the Red Cross work.

WOMAN'S WORK

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

I am not bound to win life's fame, I am not
charged to reach a goal;
It is not told that victory alone shall con-
secrate the soul.
Not all the great men come to wealth, not
all the noble men succeed;
The glory of a life is not the record of one
daring deed;
And if I serve a purpose true, and keep my
course, though tempest-tossed,
It shall not matter in the end, whether I won
my fight or lost.

If only victory were good, and only riches
proved men's worth,
Then only men of strength would live, and
brutes alone would rule the earth;
Then striving for a lofty goal and failing to
succeed, were sin;
And men would lie and cheat and steal, and
stoop to anything to win.
But there are greater goals than gold, and
finer virtues than success,
And how I've fought shall count for more
than what I've managed to possess.

DID SHE GO?

In the heart of Martha Campbell, a young teacher in a country school, lay the commission of her Savior, "Go into all the world and preach the gospel."

Since that day when Martha Campbell went back and forth to her little school the years have come and the years have gone until the young school teacher of a generation ago is the grandmother of today, with whitened hair. All of her life has been lived in America, yet there is no land into which she has not gone.

When, as a young mother, most of the days of her life were shut in by the walls of her home, and most of her time was claimed by the six children, who came to that home, "the uttermost part of the earth" seemed far beyond the reach of her life. Little dreamed she, as she went about the endless round of daily duties that that home of hers was a center of a circle of influence which would reach round the world.

As each new life was given to her care, she consecrated that life to God. Caring for six active, vigorous girls and boys and providing for each of them the education

upon which her heart was set, was not a task for idle moments. Yet, notwithstanding the poverty which makes many mothers yield to the temptation to take their children from school, this mother, with quiet determination, kept her ideals for a Christian education for each one of her children ever before her, and was rewarded by seeing five of them complete the course at the University of Wooster, at Wooster, Ohio, the youngest one having to drop out because of poor health.

Would it be possible today to hold in any other home on earth a family reunion which would gather together a circle of wider missionary influence than the sons and daughters, the sons-in-law and daughters-in-law, through whom this consecrated mother has gone to the uttermost part of the earth?

The eldest son is Wilbert W. White, of New York, whose influence as a missionary and as founder of the Bible Teachers' Training School, is felt throughout the mission stations of every land.

The eldest daughter is Mrs. Compton. She and her husband, Rev. Charles R. Compton, spent years in frontier home mission service in Nebraska and Montana, and are now working in the University of Wooster, preparing young men for Christian service.

Mrs. John R. Mott is the second daughter. Through her wide missionary influence and through the missionary statesmanship of Dr. Mott, the students and the Christian leaders of the entire world have felt the touch of that little home in Ohio.

In China, the other daughter, Mrs. W. R. Stewart, is proclaiming tidings of salvation, working with her husband, Mr. W. R. Stewart, of the Y. M. C. A. force in China.

This quiet mother never addressed an audience in her life, but perhaps no other one man in America has ever stirred as many thousands of the men of America to a recognition of their world obligation as has her second son, J. Campbell White, formerly a missionary in India and later the first General Secretary of the Laymen's Missionary Movement of the United States and Canada. His experience as a foreign missionary convinced him that the greatest need of foreign missions was an adequate support from the home base. So he returned to America to set a new standard

for missionary support. He changed dimes to dollars, dollars to hundreds, hundreds to thousands and thousands to millions. Now Dr. White is devoting his life to the other great need which his experience made evident—the need for trained missionary leadership. As president of the University of Wooster he is exerting an untold influence in training missionary leadership.

Five grandsons are in missionary and national service: John L. Mott with the Y. M. C. A. in France; Wilbert W. White, Jr., with the Aviation Corps; William Compton with the artillery; Ralph White in the Officers' Training Camp and Hubert White with the Marine Corps.

As one by one her children gave their lives to missionary service the mother said to each one, "Long before you knew anything about it, I gave you to God for his service."

So Mrs. Martha Campbell White, while remaining all of her life in the United States of America, has gone into all of the world.—*Missionary Review of the World.*

ASPECTS OF THE THIRD LIBERTY LOAN CAMPAIGN

The third Liberty Loan will undoubtedly exceed in amount not only its two predecessors in this country but any single war loan or any other loan ever offered in the history of the world. The probable date of offering will be March 1st. These provisions, of course, are subject to such change as the rapidly changing conditions of war may warrant.

WIDEST DISTRIBUTION ESSENTIAL

No loan of such proportions can be successfully absorbed unless the entire nation responds to the offering and every citizen prides himself on the practice of self-denial that he may subscribe to the limit of his ability. The number of subscribers to the last loan has been estimated at 10,000,000. Proportionally for the new loan it must exceed 15,000,000, or contain one in six at least of all the men, women and children in the country.

It must be obvious from the foregoing that Americans individually will need to squeeze the dollar they spend on themselves as they never yet have been accustomed to do. Luxuries and extravagance must go completely out of fashion, should, in fact, be considered little short of treach-

ery. Shabby clothes and old hats must be worn longer, diet be cut to the wholesome essentials, and we must no longer hire others to do for us those things which we can do for ourselves.

DRASTIC READJUSTMENT NEEDED

There is not enough capital, labor, coal, transportation or raw material to go round if those industries which are not essential to the conduct of war are continued at their normal productiveness. The vast multiplication and expansion of the essential industries is only possible if the others may be bled white of capital, labor and materials to support the increase. Every unessential industry which continues in operation must be considered as bidding against the nation for its life's blood.

The complexity of the modern industrial organization has helped to confuse the popular mind regarding the function of money. There is a widespread assumption (1) That money is a miracle worker and can make good for the nation as a whole the shortages in labor and materials which it seems to correct in individual cases, and (2) That some virtue attaches to the keeping of money in circulation by promiscuous expenditure.

In England the above fallacies have been successfully assailed in connection with the War Savings movement there, by preaching of the "gospel of goods and services," which may be translated here into that of labor and materials.

These are the only things that count in support of the fighting machine and they can not be bought if they don't exist. At any given time in the country as a whole there is just so much of these vital necessities available for all purposes. Every unessential industry which burns coal deprives the essential industries by just so much of the supply available for their purposes. So does every housewife who burns an unnecessary hodful in her kitchen range. Every man who buys a new overcoat is bidding against Uncle Sam who is buying overcoats for soldiers. And every dollar spent on a luxury is helping to support an unessential industry in the competitive consumption of essentials. Money spent on Liberty Bonds gets as wide and as immediate circulation as that spent on candy or theater tickets, but it goes to

support industries which produce those things which the Government needs.

PERSONAL SAVINGS

But if it is true that, in the last analysis, labor and materials are the only things that can be of any value in the support of our fighting machine, it is also true that the only economy of these things which counts is present economy. We can't increase the present supply of these things with the thought that we might have used more of them than we did a year ago. The only food or clothing or fuel or munitions of interest to our soldiers and sailors is that which is available today. Past savings of these things have all been absorbed. The War must be waged entirely on present savings. Hence the imperative necessity of thrift, not only on the part of those who have never before put aside anything, but also on the part of those who normally would be spending the income from past savings. The latter especially must be made to feel that in living on such incomes they are simply exchanging their own past savings or those of their ancestors for the present savings of others, in other words, competing with Uncle Sam for these present savings. It is their duty in the present situation not only to practice self-denial in the matter of consumption but if possible to support themselves by some occupation of value to their country and turn over their private incomes to the Government in the form of Liberty Bond investments.

EVERY CITIZEN'S DOUBLE DUTY

It is every citizen's double duty to produce more and consume less, not only that he may have greater individual savings with which to invest in the Government's securities, but also that he may help to increase the aggregate of labor and materials (the war surplus) which the Government may purchase with the proceeds of these securities.

To inspire the average citizen with zeal for his two-fold effort, to justify to his mind his unaccustomed sacrifices for the common good, it is highly necessary always that his realization of the issues involved in the war be strengthened and that on the one hand he should visualize more perfectly the power, ambition, cruelty and arrogance of the enemy, and on the other the vastness of his country's needs, its tremendous

preparations and the heroism and self-sacrifice of its defenders.

But aside from his general acceptance of the principles involved in the war and the necessity of its vigorous prosecution the man in the street is interested in seeing how his money is being spent. He wants to know how much of a cog in the mighty wheel his bond subscription is, what the items of military equipment cost, the amounts needed, the progress of the army and navy, and the efforts of the Government executives to get the most and the best in the quickest time with the money he has intrusted to them. And especially he would like to know how the vast sums being advanced to the country's allies are benefiting his own country.

PRESENT VALUE OF THE DISCIPLINE

The lesson of thrift is not easily forgotten individually or nationally. As an incidental result of the war the bondbuyers of the country will have expanded from a small minority of its inhabitants to a majority of its adult population. We shall have become familiar with safe investment and have learned the language and practice of thrift. And for the first time we shall practically all of us have had a direct stake in the conduct of the Federal Government, with an incalculable effect on the progress of good and economical government in the future. Individually we may be transformed in great part from a nation of spenders and borrowers into one of savers and lenders. And we shall all have had a training in some of the fundamentals of political economy.

FARMERS MUST BE SHOWN

Industrial, as distinct from agricultural communities, are easily circularized and easily wrought upon. In the one the problem of publicity is largely one of mob psychology, in the other of individual psychology. The industrial community readily adopts a fashion, each man depending upon his neighbor for justification. The farmer must be shown. Furthermore, the farmer is accustomed to thrift, but not to investment except in land, and as law unto himself he is not easily impressed with governmental authority. He reads a special press, and the problem of reaching him should be intrusted to specialists. Yet the agricultural field, if cultivated intensively and with care

can be made to yield a vastly greater return in bond subscriptions than heretofore, in the opinion of competent observers.

PROBLEMS OF WAR FINANCE

The problems of war finance, while not a subject capable of wide popular appeal, can nevertheless be made to yield some valuable articles for circulation among thoughtful people. The adjustment of war taxation, the balance to be struck between taxation and borrowing, the financial policies of the different belligerents, past experience, these are all subdivisions of the subject anyone of which can be made to shed an interesting light on the present situation. The problems of war finance, while not a subject capable of wide popular appeal, may nevertheless be made to produce valuable articles of interest to thoughtful readers. A great many people, no doubt, would like to learn from an attractively prepared piece why the "pay-as-you-go" policy of war finance is neither desirable nor practicable beyond a certain point. This in turn raises the whole question of the adjustment of war taxes and their incidence, involving precedent and popular psychology, revenue production, the relative merits of old and new methods of taxation and its collection, of direct and indirect taxes, etc.

What proportion of the expenditures of government in war time shall be defrayed through taxation and what proportion through bond issues? This has been called the "crux of the matter." Authorities differ. Why? History can be made to produce a lot of colorful matter on this subdivision of the main subject, and very recent war history as well as that of the centuries gone by. Germany and Great Britain offer a striking contrast in the matter of their financial policies in the present conflict, illustrating most strikingly the tempers of the two peoples and shedding a bright light on their respective motives in entering the war.

These are only a few of the points in this large subject which immediately suggest themselves for journalistic or periodical treatment in connection with our own war finance policy and its whys and wherefores. There is a vast field awaiting exploitation in the probable consequences after the war of the different policies pursued by the belligerents. It is the con-

sensus of expert opinion that our own policy is a sound and wise one and that our financial future is secure. But a great many people would like to be able to support their faith with explanations of the proper clarity and simplicity.

"A DUTY OF HOSPITALITY"

American families whose sons have gone to France will find great comfort in the attitude of the French people toward foreign troops on their soil, as expressed in the following note, just published in all French Protestant newspapers.

"The soldiers of the American Army, the Canadians, and the Australians of the British Army are too far away to get furloughs for their own homes. Most of them come to Paris and live in the hotels or the Y. M. C. A. buildings. These officers and soldiers, Protestants generally, and very young, know little of our own country. It would be very good and useful for them to know the real French Protestant homes, and to become acquainted with the various aspects of our country. From several sources it has been suggested to us that Frenchmen should show hospitality to these men who have come from the extremities of the world, in order to fight for the defense of our native soil, in the name of the great principles of liberty. Among these are ministers' sons, divinity students, young men educated with care by pious mothers, distinguished pupils of the universities. There will doubtless be, in all parts of France, many of our families who will be glad to provide hospitality for one of them during a furlough or during convalescence. Some of these soldiers may offer, if necessary, to be received as paying guests.

We expect numerous offers, as a manifestation of fraternity.

Send all offers and particulars to Andre Monod, secretary of the French Protestant Committee, 102 Boulevard Arago, Paris 14."—*Religious Publicity Service.*

"He who praises freely what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty."—*Savater.*

See special offer on last cover of this RECORDER.—adv.

YOUNG PEOPLE'S WORK

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

A MESSAGE FROM THE PRESIDENT

Let me call your attention to two matters. The first I have mentioned before: The task of compiling a complete list of the names of our boys who are in the service of their country. A good start has been made, but it is evident that there remains much to be done before the list is complete. The American Sabbath Tract Society has agreed to send the SABBATH RECORDER and other literature to all our boys whose names and addresses are furnished, and the various Christian Endeavor societies throughout the denomination are asked to furnish this list. Now, if you fail in your section, as some societies have done, it means that the boys will be deprived of the RECORDER with all the home news and other interesting matter which it contains at the very time when they are hungry for such reading. Let the Good Literature Committee get busy and look over the list of names published in the RECORDER and see if the names of the boys from your church and society are in the list. If they are not that means that they are not receiving the SABBATH RECORDER and that you have failed to put them on the list.

The second matter I want to mention is the set of six Gospel Tracts which have recently been published by our Tract Society. These tracts were written by the late Wardner C. Titsworth on the subjects, Repentance, The Birth from Above, Salvation by Faith, Change in Citizenship, Following Jesus, and Sanctification. These tracts are written in such an interesting manner, with such simple language and forceful illustrations that their message comes home with peculiar force.

I suspect that most, if not all, our Young People's societies have received a communication from the board asking that these tracts be given special attention in the meetings of the society or the church prayer meeting.

In our own church the pastor made them the basis of his prayer meeting topics on

Friday night during a course of six weeks, with most satisfactory results. I suggest that you take up the study of these tracts either in your Christian Endeavor prayer meeting or ask the pastor to take them for study in the Friday night meeting. They are old themes but treated in such a way as to give them a freshness that makes them of vital interest in these times. You will suffer a distinct loss if you do not take up these tracts and give them thoughtful attention.

ANNUAL REPORT OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR, ALFRED, N. Y.

The following excellent report of the numerous activities of the Alfred Society of Christian Endeavor is taken from the Quarterly Bulletin of the Alfred Seventh Day Baptist church. The report is encouraging, and shows that faithful work has been done during the year.

We have at the present time seventy-two members, thirty-four of these being new members within the last four months. Six of our members are in military service.

Last February our society sent to the Seventh Day Baptist Girls' Boarding School in Shanghai, China, a balopticon lantern. Also with the help of the Intermediates and a collection being taken at one of the Five Corners' meetings, we paid for a bed in the new Lieu-oo hospital.

During the past year we have raised our apportionment of about \$69 for the Young People's Board.

During six weeks of the summer, we held no meetings but began again with renewed energy and enthusiasm the first of September.

Our society has had charge of the bi-weekly Sunday night meetings at Five Corners during the spring, summer and fall, and through its efforts a Red Cross branch has been started there.

Three socials have been held during the year, one being a welcome social this fall for the new members at which the society were guests of Pastor and Mrs. Burdick.

Our Missionary Committee had charge of sending to Dr. Sinclair a steamer package when she sailed, October 21, for her new field in China.

Six Christmas packages for six of the Alfred soldier boys have been packed by

the Christian Endeavor, over \$8.00 being raised for this purpose.

Mission study by various means has been carried on during the year.

The weekly meetings are well attended and are interesting and inspiring. We have had several outside speakers with us whose talks we have greatly appreciated and enjoyed.

The Flower Committee has decorated the church each Sabbath, and the Information Committee has assisted the pastor with the church notes and mailing of the church bulletin. The society has had charge of the weekly vesper service; the ringing of the sunset bell, and of one prayer meeting service, at which a musical service was given.

RUTH L. PHILLIPS,
President.

CONCERNING RECORDER DELIVERY

RECENTLY we have been receiving many letters in regard to the unreliable delivery of the SABBATH RECORDER. Evidently the subscribers expect the RECORDER to reach them on the same mail on the same day of the week, which we think is not true of the other papers and magazines they receive. We are located twenty-five miles from New York and generally get our New York Sunday paper, which we can buy on Sunday morning at the news stand, sometimes on Tuesday, and occasionally on Wednesday. One party writes, "Has the RECORDER frozen up? Only a few copies received last week and none this week. No Sabbath Visitors last week or this week," etc. Another writes to know when the RECORDERS are mailed, as they get it some times one day and some times the next. While we would be very glad to say that you will receive your RECORDER on a certain day every week, it is impossible to do so. We mail the RECORDER every week on Monday night or Tuesday, or rather have in the past. The past two weeks we have been cut down on our electric power by the Public Service Corporation, which supplies the electric current to all this section of New Jersey. Each piece of machinery is connected to an individual motor, so it is impossible to put in an auxiliary plant of our own without re-equipping the entire office. After this, until further notice, we will be allowed to

use power only Tuesdays Thursdays and Saturdays. As we can not use the power on Saturday it cuts us down to two days a week. So there is no possibility of issuing the RECORDER on Mondays, which is the regular publication day. We can not now see any way of putting them in the mails before Wednesday, and perhaps not before Thursday.

To show that the RECORDER is not the only paper that is having its troubles we reprint herewith a notice that the Plainfield Courier-News has been running on its front page every day for some time. Please notice your other papers and see how regularly you get them on the same mail each week. Also inquire if your neighbors are having any trouble with other papers than the SABBATH RECORDER. We are willing to take our share of the criticism, but after the mail leaves the publication office we have no further control over it, and ask that you be as patient as possible in these trying times or take the advice of the Courier-News given herewith:

NOTICE TO OUR MAIL SUBSCRIBERS

The delay in handling second-class mail by the Post-Office Department has become exasperating to newspaper publishers and readers.

From every part of the country complaints are being made that the mail service, as far as daily newspapers are concerned, is the poorest in history. Subscribers complain that no attention is paid to their protests, while the same condition exists in reference to complaints filed by publishers with the Post Office Department.

As a means of improving the service, you are requested to write a personal letter of protest to the Postmaster General, Washington, D. C., each and every time you fail to receive your paper on schedule time. In this way it is hoped the head of the department may realize just how bad the real conditions are.

It is expected that the Post Office Department will welcome direct and definite information regarding the present unsatisfactory service.

By following the above suggestion, you will not only help yourself, but will also help every newspaper publisher and reader in the United States.

Yours for better service,
COURIER-NEWS PUB. CO.

LUCIUS P. BURCH,
Manager.

All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure;
What entered into thee,
That was, is, and shall be.
Time's wheel runs back or stops; potter and clay
endure.—Browning.

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.

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.
 Ats, 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, Sergt. A. T., Headquarters Co., Hospital Battalion 14, 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, Sergt. Edgar, Battery A, 130 Field Artillery, Camp Doniphan, Fort Sill, Okla.
 Coon, Leland A. (Leonardville, N. Y.), Co. C, 7th Inf., Camp Greene, Charlotte, N. C.
 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, Capt. Edward (Salem, W. Va.), medical Corps, Infirmary, 368 Inf., Camp Meade, Md.
 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.
 Green, Paul L. (Nile, N. Y.), Co. I, 128th Inf., Camp MacArthur, Waco, Tex.
 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, Esie (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.), Q. M. C., Motor Truck Co. No. 337, 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.
 Stephans, Corp. Earl D. (Nortonville, Kan.), Co. 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, Lieut. George (Salem, W. Va., and Milton, Wis.), Camp Greenleaf, Fort Oglethorpe, Ga.
 Thorngate, Roscoe M., U. S. S. Maine, c/o Postmaster, N. Y. City.
 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, Corp. 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 Reserve, 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.

THE LIGHT OF LIFE

MOST ASSUREDLY the pilgrim of our day needs the light. It is not necessary to ask where we need it. Where do we not need the light? Let me look at my own necessity. I need light in the temple of my visions and dreams, lest even my aspirations be pathetic children of delusion. I need light in the motive-house of my principles, lest my actuating powers be the spawn of night. I need light in the highway of common practices, lest the decision of the moment should become the tragedy of years. I need the light of practical wisdom, some usable illuminant which will be as a lamp to my feet and a guide to my path. I need light in all the knotty problems which confront me as an incorporated member of national and international life. I need the light which is the child of purity, the radiance of a blameless life. I need the light which is the companion of unsullied joy, the sparkle of good spirits not dulled with sin. I need light—light in the day of life, light which will not be blown out in the blasts of death. "Send out thy light and thy truth and let them lead me!"

Everything depends on the light in which we see a thing. That is true of a picture. If it is placed in a bad light, its excellencies are concealed. Hang it in a good light, and its virtues become manifest. It is also true of a landscape. You say you were impressed with the Grand Canyon in the Yellowstone on a gray day! You should see it when it is flooded with morning sunlight! "Yes, I can imagine what it would look like!" But you can not imagine it; no one can imagine the transforming ministries of light. Ten thousand hidden wretchednesses leap into view at the gentle touch of the sun, and you are unable to catch even one of them in your imaginations. And you should see human life, as God purposed it, when it is shining in the light that never was on sea or land! Human life in the dim twilight is one thing; human life shining in a resplendent noon is quite another. Everything depends on the light in which we see a thing.

WHERE, THEN, shall we find the light we need? Where do we try to find it? Just glance at some of these lights. There is the light of mother-wit, the good, useful light of common sense, of inestimable worth but not throwing its rays far out into the surrounding night, and often leaving us in burdensome perplexity. There is the light of conscience, with its wonderful mysterious beams, irradiating a thousand questions with bright distinction. Who has not seen a problem transformed when some public man of great moral probity has lifted it into the light of conscience and lofty moral principle? That was the distinction of the speeches Edmund Burke made in the British house of commons at the time of the American revolution. The great statesman lifted the controversy from the sordid plane of imperial pride into the clear light and ample air of moral principle. He placed the question in the radiance of the national conscience. That is the ministry of every public man when he lifts great modern problems from the dim and confusing maze of mere political expediency into the blazing light of conscience and the august arbitrament of right and wrong.

THE LIGHT of conscience is very sacred and venerable. But all our difficulties are not perplexities of right and wrong, and conscience does not afford me the more intimate guidance I need every day. Sometimes I stagger in the cold night of great need of some comforting, kindly light. Conscience does not give it to me. Sometimes sorrow fills my home like a black and chilling cloud, and the light of conscience gives no warmth or cheer. And when life is gray with age, and the shadows lengthen, and the old family circle is broken, the lamp of conscience is not the angel presence we need. It is then we need the light of the Great Companion, even of him who called himself the Light of Life.

In all ages, but surely more especially in the ages since our Lord appeared, men have sought the gracious presence of God and in his fellowship have found the light of life. What can we say about it? Let us first of all say this: there are many people who do not wish to have this light. It disturbs them. Their only chance of ease is to draw the shades and keep it out. They do not like to tread too near the sunlit realm of religion. They prefer not to have

Christ named. He interferes with their conversation. He disarranges their plans. He brings the light of uncomfortable exposure instead of the sparkle of good cheer. So they prefer to leave him out—for the present!

Some of you may remember the account Hazlitt gives of a remarkable conversation in which he and a number of his distinguished friends expressed their choice as to which of the great dead they would like to have reappear and visit them that night. One after another was named, and towards the end of the conversation Charles Lamb uttered these words: "There is only one other Person I can ever think of after this. If Shakespeare were to come into the room we should rise up to meet him; but if that Person were to come we should fall down and try to kiss the hem of his garment." But it is the next sentence I want you to note, for Hazlitt immediately adds, "As a lady present seemed to get uneasy, at the turn the conversation had taken, we rose up to go."

MANY OF US in our social intercourse would grow uneasy at the turn the conversation had taken if Jesus Christ became the theme. We have only to imagine what would happen if our Savior suddenly appeared in some of our morning fellowships or at some of our afternoon parties or evening gatherings, and took his place in the circle. It is probable many would be uneasy and would rise to go. And why? Because the first thing the light of the world does when it comes into our presence is to search us through and through. We stand revealed. As Whittier sings:

"Thou judgest us; thy purity
Doth all our vices condemn,
The love that draws us nearer thee
Is hot with wrath to them.
Our thoughts lie open to thy sight,
And naked to thy glance,
Our secret aims are in the light
Of thy pure countenance."

That is eternally true. "In thy light shall we see light." We see things as they are, revealed in inward nature and hue. We never see how ugly ugly things are until we see them in the revealing light of God. Take for instance what we call a "white lie," which is really only another name for "a devil with lamb's horns." Take a white lie, which seems perfectly tolerable in the

dull light of the world, into the radiant presence of the Lord, and you will see all its inherent ugliness and shame. Or take some mood of moral indifference or spirit of ignoble ease or inclination to unworthy compromise and carry them into the glorious presence of God and examine there. You will be amazed how the hidden ugliness will emerge just as some hidden corruption in the blood reveals itself in a scarlet rash upon the skin.

ON THE other hand, we never really know the loveliness of lovely things until we see them in the light of God's countenance. I think we never know how lovely love is until we see it in the brightness of his presence. The love of a husband for his wife; the love of a wife for her husband; the love of a parent for child; or the love of a young girl in whom its wonder has but newly dawned—these lives never display their superlative beauty until the love-light of Jesus falls upon them in enriching, sanctifying beams. Or take common duty and set it in the light of God's presence; what colors it reveals! Carry labor or patience or sacrifice into the presence of the glory of the Lord, and brilliantly it will shine as a jewel of our God!

It is true that in the presence of the light of life all things are revealed. But as we practice the holy presence we are taken beyond the disquieting sense of mere exposure, and we grow in the joyful power of seeing everything in the radiant fellowship of God. If I may venture to say it, our God becomes mixed up with everything, and we begin to see God in everything and everything in God. Horace Bushnell was a man of the rarest strength. He had a massive and masculine mind. He had an exquisite conscience. He was a master of philosophy. But there came a day when mental insight and illumination of conscience and philosophic discernment were eclipsed in the glory of a reverent and intimate companionship with God. He made the supremely personal discovery of God in Christ, and to those about him he seemed a new man, or, as one of his friends put it, "the same man with a heavenly investiture."

HOW CAN we get this light? First of all, do we desire it? Are we satisfied about that? If the Lord were here

now again incarnate, are we sure we should receive him? Quite sure? Should we care to take him with us on the morrow? Should we care to ask him to share in all our purposes and plans?

Let us humbly make the glorious assumption that we thus desire the light. How then can we get the light? How do we get into the ordinary sunlight? If you are on the cold and gloomy side of the avenue, and the cheery sunshine is on the other, how do you get into its warmth? You just cross the road. It is a matter of simple will. You go! If the entry into the fellowship of God is not one of extreme simplicity, then the words of Jesus mock us with delusion. There are mysteries unfathomable. There are a thousand problems to which as yet we have no clue. But the entry into the light and grace of the friendship of Christ is so simple that a child can find it. By an act of will you cross the road into the sunlight; and by an act of will you pass from the shame and darkness of sin into the sunshine of redeeming love and grace. "Come unto me," says our Lord. The answer is to go! "O Lamb of God, I come." To go to the Lord is to surrender yourself, in lowliness and quiet faith, and in completeness of body, mind and soul, to his blessed ownership.

"If I ask him to receive me,
Will he say me nay?
Not till earth and not till heaven
Pass away."

Accepted by our Lord, the home of your soul will be in your Father's house, and in his light you shall see light, for "he will bring forth thy righteousness as the light and thy glory as the noonday."—*J. H. Jowett, in the Continent, by permission.*

McTavish and Macpherson were adrift at sea in an open boat. McTavish got down on his knees and prayed:

"O Lord, I ken I've broken maist o' thy commandments. And I've been a hard drinker a'ma days. But O Lord, if we're spared this time, I promise never—"

Macpherson interrupted him with: "I wouldna committ mysel' ower far, Donald. I think I see land."—*Continent*

"Sloth, like rust, consumes faster than labor wears, while the used key is always bright."

CHILDREN'S PAGE

THE NEIGHBORHOOD BOY

"Who is that little lad?" asked a visiting cousin as she sat on Mrs. Murl's porch one warm afternoon.

"I think we ought to call him the neighborhood boy," said Mrs. Murl. "His name is Chester York, and he really belongs to all of us."

"I should think so," said the visitor, "I've been watching him for three days, and I can not make out where he belongs. He sleeps in the little house covered with vines; he takes some of his meals in the big house across the street; he goes to the white house after school each day, and I think he calls the woman who lives in the yellow house, mother. Besides, I am sure he does errands for every house on the street."

"Yes, that's true, and it looks rather puzzling, doesn't it? But I'll explain. Old Grandma Kirby lives in the little house. She is very much afraid of burglars; not that she has ever seen any, but she says very truly that you never know when to expect them. So Chester is staying at her house nights until her son returns from his journey. An invalid child lives in the big house. His mother can hardly get him to eat enough to keep him alive. But Chester goes there for dinner each day, and he invents such splendid games to go with the eating that the sick child has a good meal before he knows it. The old people in the white house are very fond of music. Chester goes every day to play for them. He has had no training, but he has a wonderful natural skill. The woman in the yellow house is his mother. She is very poor, but she has a treasure that some rich people might be glad to buy. He thinks she's the best mother in the world, and she thinks he's the best boy. And, indeed, some people about here quite agree with her."

While the two ladies were talking about him, the neighborhood boy went into the big house.

"Hello, Chester!" cried the sick child's eager little voice. "Dinner's ready, and what are we going to play today?"

"We'll be squirrels living in a hollow tree, and we'll eat all the nuts we can find. We can take up those pieces of chicken

and play we're holding them in our front paws; then we can nibble off bits like the squirrels do."

The chicken that Ross had despised proved very acceptable this way, and Chester kept up a talk in which he gave the supposed history of the family of squirrels to which they belonged. Ross shouted with laughter over some of their funny doings. Then Chester would say, "I see another nut; let's get it quick," and they would begin on something else. When dinner was done, Chester took his cap and said good-by to Ross and his mother.

"Must you go?" asked Mrs. Ash.

"Yes; I want to see if mother has anything for me to do before I go to school," said Chester.

That afternoon, when the neighborhood boy came from school, he did enough things to keep two average boys busy. He took the day's lessons to Jamie, who had to stay in the house with a sprained ankle; when he went to the grocery for mother, he stopped at two houses along the way and found out what they wanted from the grocery, too; then he carried coal and water for mother, and took home some of the sewing that she had finished; he looked in on Ross to tell him that the squirrel story would be finished tomorrow, and, last, he did the things he liked best—he went to the Jennings' house and sat down at the old piano with yellow keys. For half an hour he sat and played sweet songs that he knew by heart, and had picked up just because he knew the sound of them.

That evening before bedtime he sat talking with his mother.

"Why are you so serious tonight?" she asked as another big sigh came from the usually cheerful boy.

"Of course it's silly, mother, but I can't help wishing there was some way that I could have lessons from the lady that's going to stay here this summer. She's a great musician. I heard John's mother say it was an opportunity such as we wouldn't get again. He's going to have lessons, and she just hates it. If I could have them, I'd be so glad. But I don't see any way I can earn the money, do you?"

The widow's heart was very sad as she answered: "No, son, I don't. I'd do anything to give you the chance. But I don't see anything we can do without except

SABBATH EVENING

M. E. H. EVERETT

Heed not, dear love, the throng's rude clamor,
Where God abides is peace tonight,
And those who seek the hidden altar
Shall fill their eyes with heavenly light.

Weary and faint with life's long struggle
And sorrowful for sin and dearth,
Come where the Master's hand is breaking
Bread for the famished souls of earth.

Not to the house that hands have builded,
Not to the mountain bleak and wild,
But come with me to an inner chamber
And the cot of a sleeping child.

Here there is peace by earth untroubled
Here there is rest no wild dreams break,
Still on the rosy lips there lingers,
"My soul to take, for Jesus' sake."

Yes, kneel down by the sleeper's pillow
And pray that God will make us, too,
White as this flower of heaven that slumbers
All fresh and sweet with Hermon's dew.
Coudersport, Pa.

"Throughout the many vicissitudes of life, a sweet temper is found to be a valuable asset and a panacea for most ills. It is a Christian virtue of great worth and merit, and its moral influence is boundless. It is graceful, and sits well on old and young. It is the best of all good company, and adorns the wearer more than rubies and diamonds set in gold. How delightful does it make social converse. Here it looks on the bright side of human nature, and is kind in its judgments of others. It is charitable, gentle, and truthful; it scatters comforting words, which produce others in return; and thus good thoughts are cherished and deeds of kindness done."

To be interested in all the world is the mark of a real man. Some people are so provincial that they know nothing nor care nothing for anything outside of their mere locality. Their horizon is limited by the limits of the town in which they were born. The greatest man on earth said, "The field is the world." This was the field of his thought and endeavor. Following close in his footsteps, Paul said, "I am a debtor both to Greek and to barbarian." We are but poor followers of the Nazarene if we are not vitally interested in the welfare of white and black and yellow the world over. Be truly public-spirited.—*Service.*

food, and lessons wouldn't be much good without food, I'm afraid."

"No, I think not," said Chester, laughing. "Now, don't worry about it. I don't care very much, and some day I'm going to have lessons, and good ones, too. In a few years I will be old enough to earn some money."

The gate opened and Mr. Ash came up the walk. "Hello, Chester," he said; "we've come to make a little call. In fact, this is sort of a surprise party, though we're going to stay only a few minutes."

Then Chester noticed that some of the other neighbors were coming in too.

"We wanted to do something as a slight token that we appreciate your services in the neighborhood," Mr. Ash went on, "and we thought music lessons would be the thing you would like best, so we have made arrangements with the city musician, and you can begin on Saturday. You belong to the whole neighborhood, anyway, and, of course, we have a right to provide for our boy. And we think, too, that you will be a credit to your extensive family circle before you get through."

Chester was too excited to remember clearly what happened after that. He knew that he and his mother tried to thank the kind friends, and they all declared that the pleasure was theirs. And an hour after he should have been asleep Chester was lying in his bed with wide-open eyes, thinking that he would make this opportunity count, and that he would be a credit to the neighborhood that had adopted him.—*Zelia M. Walters, in Christian Standard.*

THE MEANING OF "HURRAH"

Who can tell the meaning of "hurrah"? Jack used it just now a little thoughtlessly, considering the true sense. The pretty schoolma'am says it originated among Eastern nations, where it was used as a war-cry, from the belief that all who died in battle went to heaven.

"To paradise" (hurrah), men shouted to one another, by way of encouragement, in the thickest of the fight; and so, in time, came our word "hurrah," which means almost anything you choose, so that it be of good cheer.—*St. Nicholas.*

"The best way to make sure of your job is to stop feeling sure of it."

OUR WEEKLY SERMON

THE STRAIT GATE AND NARROW WAY

REV. EDGAR D. VAN HORN

Text: Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matthew 7: 13-14.

Theme: The appeal of Christ to the noble and heroic.

The gospel of Christ's kingdom contains a vigorous protest against the doctrine that the good things, the best things, of this life come easy or may be purchased at below cost prices. Jesus seems to have had a strangely keen insight into human nature and read with unfaltering accuracy the fatal tendency of men to get "something for nothing." Evidently the "below cost" bait was being held out to the unsophisticated bargain hunters of his own day and he saw its curse not only then but through all time. Human nature is about the same in all places and ages. There are always those who take quick advantage of those who are easy victims. I have noticed that in this city there are firms that make a business of "selling out" below cost. "Removal sales" or "fire sales" are periodical with them. They are always selling out at great sacrifice and the bargain hunters furnish them with a lucrative business as they grow fat on their victims.

But the saddest feature of this false philosophy is that it is carried over into the realm of things immaterial. Men seek distinction, reputation, positions of power, happiness, and even the blessings of the Christian life at the "below cost" price. They seem unwilling to pay the price but go on their foolish conquests of seeking something for nothing. Like the people who are always looking for the get-rich-quick opportunity they seem to think that the coveted goal can be reached by a short cut, an easy way; that while others fight to win the prize they can attain it by riding on flowery beds of ease. So it goes. Men continue to pursue the phantoms of

their own perverted intellects only to awaken at the end to find the delusion a bitter and disappointing experience. When will men learn the lesson? When will they come to appreciate the fact that the best things come at a high cost, often a tremendous cost, that nothing of real value is obtained without paying the price.

It is this false idea of religion, of Christianity, this blighting tendency to cheapen it that calls for this new evaluation of the Christian life. So great is the love of ease, the desire to be on dress parade, and so abhorrent the idea of paying for things, either through hard-earned cash or honest toil, so prevalent the notion that all good things come to those who sit and wait, that true religion has had to go begging on the market. The result is that a cheaper article has been placed on the market. The cheapening process came partly through a demand for something easy, partly through the false teaching of an old theological dogma, and partly—I am sorry to say—because some ministers of the Gospel have loved quantity rather than quality. The desire to address large congregations from the pulpit rather than go into the byways and hedges or to go to the mountains for the lost sheep as did the Great Shepherd of the flock, has led many to display in the ecclesiastical shops of the land the "below cost" sign and thus lead the unthinking to believe that religion was free, that one could possess it without any self-sacrifice or honest toil. So anxious have been some evangelists lest their appeal go unheeded that they have asked their congregations to close their eyes and bow their heads while a few timid souls have stolen away to Jesus. Such appeals do not reach the strong, brave, and heroic. Compare this cheap method with the cost price affixed by Jesus.

In the first place, for the self-satisfied ecclesiastical leaders and religious teachers of the people who are unwilling to enter into the common struggles and hardships of their flock he has only stern words of condemnation: Ye hypocrites, "ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." To the man who desired to be a disciple of Jesus but was unwilling to pay the cost, Jesus said, "Go sell all

that thou hast, and come, and follow me." To another who was too indolent to count the cost and flippantly said, "Lord, I will follow thee," he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," implying thereby that the life of the Christian is a life of hardship and self-sacrifice. Of others he asks, "Are ye able to drink the cup that I am about to drink?" When people flocked to him and professed faith in Christ without an actual change of heart, they were instructed to bring "forth fruits worthy of repentance." "He that would be my disciple," said Jesus, "let him take up his cross, and daily follow me." The way may lead through Gethsemane, it may lead by way of Golgotha, but "no cross, no crown." To his disciples to whom he committed his work he said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." To the idle Christian his command is, "Go work."

I want you to notice that Jesus does not seek to pave the way and tell men they will have an easy time when they become Christians. He does not put the below cost price on his goods. He does not try to frighten men or discourage them, but he gives them to understand that the exigences of the time demand men of heroic spirit, men strong both in decision and in character. He throws off the mask and bids men look the facts in the face; he applies the test, to reveal the real motives of men, to discover their true desires, and thus determines whether they are willing to pay the cost. It is no rosy pathway that he opens up. The way is up the hill where hardship and honest toil must be encountered; there are hard battles to be fought, times which will lay bare our cowardice or our heroism.

That's a striking picture which Jesus gives us in the words of our text—the picture of the great broad way, the easy way, the way of the indolent, the shiftless, the intellectually lazy, the lovers of softness and ease, the ignorant and foolish bargain hunters. They are a multitude. They are the crowd and they are going the way of the crowd, the way of least resistance, whose end is destruction.

Mr. Harry Smith in the Men and Religion Congress last spring gave us a pic-

ture of the end of this great broad way, as he found it in New York City. He went with a friend down into the Bowery. They visited one of the cheap lodging houses, a lodging house where for ten cents one could secure a night's lodging. It was a ramshackle building, long and narrow, with no ventilation except at one end where there were dirty dingy windows. The beds were crude shelves arranged in tiers along the sides and through the middle. A dirty, greasy blanket was the only bedding. These rough shelves, six hundred in number, were all filled with practically young men. They went to a five-cent lodging house. It was very much like the first one with the exception that there was no blanket, not for sanitary reasons but simply because the men who patronized this lodging house were too poor to afford the luxury of a covering. The place was vile and filthy but every bed was taken, all by practically young men. Not a gray hair was seen. They went to another and cheaper lodging house, a two-cent house where a "bruiser" stood at the door to see that every guest dropped two cents into a box as the turnstile registered his night's lodging. In this place were no beds, only rickety chairs and benches, with now and then a spot where a man could lie on the floor. From noon until eleven o'clock at night, Mr. Smith tells us, over eleven hundred men had patronized this lodging place. Then at 25th Street and Fifth Avenue a clergyman was preaching to a life of men who were waiting for a charity bed in a nearby institution where they might get a "ten-cent sleep" paid for by some Good Samaritan. Mr. Smith said that when he was told that there were many such lodging houses in the city as those which he had visited and they were all filled, and when he recalled that there were many still lower lodging houses where vice and crime were rampant, and that our prisons were filled with young men who were criminals under the law, he went home with a confused feeling that there were too many men in the world. But after a sleepless night he picked up a morning paper and turning to the "wanted" section he counted 1,700 positions offered to men representing almost every line of profession from the business manager to the day laborer. Then the Y. M. C. A. can not find men to fill its open positions, the ministry

is calling loudly for men, employment agencies are everywhere offering good inducements for men who want work, and yet a great army are eking out a miserable existence in debauchery and sin. *Why is it?* Why is it that every day business enterprises have to seek men to fill positions, why the incessant call for men to do the world's work? Mr. Smith reminds us that it is because men are not willing to pay the cost. They are seeking something for nothing, they want the comfort and even the luxuries of life without paying equal value in return. They have underestimated the value of honest toil and failed to appreciate the fact that things worth having are worth paying for; indeed, the more we pay for a thing the more we prize it, as a rule. This is true, everlastingly true, of the best things in this world.

What added significance this gives to the words of Jesus when he says, "Strive to enter in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

To bring this matter a little closer home I want to remind you that we as a denomination have fallen more or less into this false doctrine of life. Not infrequently we hear it given as an excuse for those who leave the Sabbath that it is too hard to be loyal to it. That's the trouble. We are seeking not the "strait" way but the easy way, the broad way of which Jesus speaks. Not infrequently in the Conference and other public gatherings during the last few years I have heard the fact of young people leaving the Sabbath bemoaned and then a solution proposed for the leakage which almost invariably set forth the inducement of *ease*. "Make it as easy as possible for young people to keep the Sabbath" is too often on the lips of would-be reformers. For in holding out this inducement we are appealing not to the strong, brave and heroic in them but to the weak and cowardly. In the last Conference I heard it repeatedly said we must encourage our young people to turn more to the country where it is easy to keep the Sabbath and be true to their convictions. Now I believe we should exalt the magnificent opportunities of the country life but let us no longer make the fatal error of holding up the false and unchristian standard of "ease." Christ never

talked that way. His command was, "Go work in my vineyard." He said, "My Father worketh hitherto, and I work," and a willingness to follow his example in this respect is a test of discipleship. Charles E. Jefferson says, "When did Christ ever ask men any easy thing? His favorite word was, 'Take up thy cross.' That is his word today. If you are going to shirk hard things you can never be a Christian." I wish I could strike this truth into the very granite of youth's heart—that if we want the highest and best in life we must pay the cost. If we aspire to fill a good position we must pay the cost in years of preparation, good hard earnest toil with hand or brain. It is a sad day when any one gets the notion that he can get something for nothing. Such an idea is the "father of all kinds of abominations, the provider of inmates for jails, almshouses, insane asylums, orphan's resorts, dives and gambling dens. Such a false idea is the devil's best friend and God's worst enemy."

"*Strive to enter in.*" Religion is no holiday job but makes its appeal to the deepest and best in men. Therefore let us tear off this mask of false ease and reveal to men everywhere that its claims are worthy a man's best effort, that Christianity's call is to great, grand, honest men who will make the fight for honesty and uprightness, even though they walk the narrow way. Let us exalt the truth that true happiness and blessedness come through facing the hard tasks of life with an unflinching, unflinching courage; that this, and this alone, is the pathway that leads to life both now and hereafter. This is the course worthy a man's best and highest effort to which Jesus invites all who would be his disciples.

Sabbath School. Lesson IV.—January 26, 1918

JESUS FORGIVING SIN. Mark 2: 1-12.

Golden Text.—"The Son of man hath authority on earth to forgive sins." Mark 2: 10.

DAILY READINGS

- Jan. 20—Mark 2: 1-12. Jesus Forgiving Sin
 Jan. 21—Psalm 32. The Blessedness of Forgiveness
 Jan. 22—Luke 15: 11-24. A Forgiven Son
 Jan. 23—Luke 7: 41-50. Forgiven Much
 Jan. 24—1 John 1. Forgiveness and Cleansing
 Jan. 25—Isa. 1: 2-6, 16-18. The Scarlet Made White
 Jan. 26—1 Peter 1: 13-23. Forgiven to Serve.
 (For Lesson Notes, see *Helping Hand*)

HOME NEWS

DERUYTER, N. Y.—The annual dinner and church meeting was held again at the pleasant and commodious home of Deacon C. J. York and wife on January 6, 1918. Immediately after the excellent dinner which was served, the meeting was called to order by the Moderator, Deacon York, and the election of officers, reading of reports, appointing of committees, and other necessary business attended to. It was one of the most pleasant gatherings of the kind we have ever held, and a vote of thanks was extended to Brother York and wife for their generous hospitality in welcoming us to their home. The meeting was adjourned to meet in the same place another year, if all is well.

Early in December we had the privilege of having Brother W. D. Burdick with us a few days, and his earnest, loving message touched all our hearts. We hope he will come again.

When the news reached here of the burning of the school building at Fouke, Ark., our pastor made a most touching appeal for help to rebuild, which met an immediate response on the part of our people, and quite a sum was raised in church and Sabbath school for the purpose.

Brother Hurley and wife are very much liked by our people and the community as well. He has supplied the Congregational church some since their pastor left a few weeks ago. He is giving us very practical earnest messages, which, if we take heed to them, will surely result in a growth in grace and more faithful Christian living.

E. M. A.

"The parish priest of austerity
 Climbed up in the high church steeple
 To be nearer God so that he might hand
 God's word unto his people.
 And in a sermon script he daily wrote
 What he thought was sent from heaven
 And dropped it down on the people's heads
 Two times one day in seven.
 In his age, God said, 'Come down and die',
 And he cried from out the steeple,
 'Where art thou Lord?' And his Lord replied,
 'Down here among the people.'"

"DR. JIM"

Almost unnoticed amid the terrific happenings of the great world-struggle, there passed away the other day a man who by his action once set the world by the ears and indirectly brought on a great war. This was "Dr. Jim"—otherwise Sir Leander Starr Jameson—who died in London at the age of sixty-four. He was born at Edinburgh, the tenth son of a writer to the "Signal." Trained as a surgeon, he went to South Africa in 1878, and in club life became the close friend of Cecil Rhodes. At Rhodes' invitation, in 1889, he dropped his Kimberley practice and went as Rhodes' ambassador to Matabeleland, where he quickly closed successfully negotiations with the chief Lobengula for the occupation of part of his country by pioneer settlers of the Chartered Company. Jameson went with them as free-lance, and from 1891-4 was Administrator of Rhodesia. The Matabele rose in 1893 against the settlers, but Jameson himself marched with the column to Bulawayo, and Lobengula was defeated and fled, whereupon Rhodesia secured an enormous extension. It was the creation of Rhodesia, which cut off Boer expansion to the north, that led to the hostility of President Kruger. In December, 1895, Jameson led the ill-fated raid against the Boer Republic. He was brought a prisoner to England, and was sentenced to fifteen months' imprisonment, but after four months was taken dangerously ill in Holloway Gaol, from which he was released on the urgent representation of the doctors. He returned to South Africa. The Boer war was fought through, and after Rhodes' death in 1902 Jameson became leader of the Progressive party. He had sown his wild oats, and was a sagacious statesman, becoming premier of Cape Colony in 1904. He supported the Commonwealth proposal, and since the establishment of the Commonwealth was in the position of leader of the benevolent opposition to the government of General Botha till his retirement through ill health in 1912. Since the outbreak of the war he had been chairman of the Central Prisoners of War Committee. A poor speaker, and with little capacity for the "tricks of the trade" of political management, Jameson established a powerful ascendancy over his followers by his mixture of idealism and practical sense.—*The Christian Work*.

DEATHS

BERRY.—At his home in Ashaway, R. I., on December 7, 1917. A. B. Berry in the seventy-third year of his age.

He was the son of P. Lyman and Deborah Tanner Berry. He was named Alfred Benedict for Rev. Alfred Burdick and Rev. Benedict Rogers. Alfred was born at New London, Conn., January 19, 1845. When he was about fourteen years old the family removed to Westerly, R. I. In 1861 he enlisted in Co. D, 4th R. I. volunteers. He saw much real service. After the war he attended Hopkinton Academy. In 1869 he married Sarah Cottrell. By trade he was a harness maker. His home in Ashaway was beside the parsonage. He was a very pleasant neighbor.

Besides his widow, Mr. Berry is survived by a daughter, Mrs. Carrie Stillman, of Olean, N. Y., and by a son, Frank Berry, of Ft. Stanton, N. M.
G. B. S.

NICHOLS.—Mrs. Mary Woolworth Nichols was born in Allegany Co., N. Y., September 17, 1843 and died at the home of her daughter, Mrs. N. E. Peterson, in Russell, Kan., December 25, 1917, after seven weeks' illness of acute nephritis.

She was the daughter of Leonard and Eunice Babcock Woolworth. She was married to Verdoyne E. Nichols, September 3, 1864, and their home was at Albion, Wis., for a number of years, and afterwards in Nortonville, Kan. Her husband died several years ago. She is survived by a brother, Charles L. Woolworth, Nortonville, Kan., and two sisters, Mrs. Julia F. Main, Orleans, Neb., and Mrs. Vernetta Whitford, Milton Junction, Wis. Three children,—Lee E. Nichols, Pleasant Hill, Mo.; Mrs. Mae E. Evans, and Mrs. Carrie Peterson, each of Russell, Kan. Also seven grandchildren and one great-grandchild. She was baptized in early life and joined the Milton, Wis., Seventh Day Baptist Church. Her membership was transferred to Albion, Wis., and afterwards to Nortonville, Kan.

Always a loyal, cheerful Christian, truly "she hath done what she could" to make others happy. She fully trusted in her heavenly Father and was happy in the love of her children. Farewell services were held at her home December 26, and interment was made at Pleasant Hill, Mo., December 27, beside her husband.

J. F. M.

When you stand at a sorrowful bit of the road,
And a hand you loved has loosed its clasp;
When streams are dry that in sweetness flowed,
And flowers drop from your listless grasp;
E'en now take heart, for further on

There are hope and joy and the dawn of day,
You shall find again what you thought was gone;
'Tis the merry heart goes all the way.

—Margaret E. Sangster.

THE SECRET OF A HAPPY DAY

Just to let thy Father do
What he will;
Just to know that he is true,
And be still;
Just to follow, hour by hour,
As he leadeth;
Just to draw the moment's power
As it needeth;
Just to trust him—that is all.
Then the day will surely be
Peaceful, and what'er befall,
Bright and blessed, calm and free.

Just to let him speak to thee,
Through his Word,
Watching that his voice may be
Clearly heard;
Just to tell him everything
As it rises;
And at once to him to bring
All surprises;
Just to listen, and to stay
Where you can not miss his voice
That is all—and thus today
Communing, you shall rejoice.

—Unidentified.

I am so weak, dear Lord, I can not stand
One moment without thee;
But oh, the tenderness of thy enfolding,
And oh, the faithfulness of thy upholding,
And oh, the strength of thy right hand—
That strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in over-flowing measure
My last and greatest need, and so
Thy grace is enough for me.

It is so sweet to trust thy word alone;
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining:
Thy promise-roll is all my own—
Thy word is enough for me.

There were strange soul-depths, restless, vast
and broad,
Unfathomed as the sea—
An infinite craving for some infinite stilling;
And now thy perfect love is perfect filling,
Lord Jesus Christ, my Lord, my God,
Thou, thou, art enough for me.

—Unidentified.

"If true civilization is to come, we must breathe into our education the spirit of a joyous, living religion, a confident belief in a benevolent higher Power, who desires justice, decency, honesty, mercy, and love to reign here on earth."

"Swift Decadence of Sunday—What Next?" See last page of this RECORDER.—adv.

THE RIGHT MAN IN THE RIGHT JOB

In the *American Magazine* is an article entitled "Are You a Square Peg in a Round Hole?" by Herman Schneider, Dean of the School of Engineering of the University of Cincinnati. Dean Schneider has devoted his life to making successes out of failure and to finding the right job for the right man. He believes that failure is seldom more than an indication of the right path to success. Among other things he says:

"Every individual has certain general traits; every kind of work has certain general characteristics. The problem is to interpret the traits of the individual, classify the characteristics of the job, and then guide the individual into the job for which he is supremely fitted. This is one real employment problem.

"There are very many human characteristics, but there are a few broad and general ones which frequently make for success or failure.

"There is a type of a man who wants to get on the same car every morning, get off at the same corner, go to the same shop, ring up at the same clock, stow his lunch in the same locker, go to the same machine and do the same class of work day after day. Another type of man would go crazy under this routine: he wants to move about, meet new people, see and do things. The first is settled; the second is roving. The first might make a good man for a shop manufacturing a standard product; the second might make a good railroad man or a good outdoor carpenter."

One reason religion seems to limp so in times of stress is that it has become identified in so many minds with what goes on within the four walls of an edifice dedicated to religion; with *services* rather than *service*. The sign is often confused with the thing signified, the rite with the right; the crucifix on the vesture takes the place of the cross in the life. And yet there is a great opportunity in times of strain for the abiding and eternal to shine forth, eclipsing all that is incidental and transitory. In time of war when so many restraints and standards tend to break down, it is all the more important that representatives of Jesus Christ lay emphasis upon the things that are vital and abiding.—*Exchange*.

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

FOR RENT—A farm stocked with ten cows two miles from Andover, N. Y., natural gas free, house furnished or unfurnished. Sabbath keeper preferred. Inquire of Mrs. Flora Bess, Andover, N. Y., R. D. 2. 1-14-3w

WANTED—Gentleman stenographer and book-keeper. Part time spent in assisting with farm garden and other work. \$30.00 and board per month. Chances of advancement good. Only single man need apply. The above position is in the office of the Reymann Memorial Farms, Agricultural Substation, Wardensville, W. Va. The farms consist of about 1000 acres and are well equipped dairy farms. Luther F. Sutton, Supt., Wardensville, West Va. 1-14-3w

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

WE BLESS THEE

For the sunshine and the rain,
For the dew and for the shower,
For the yellow, ripened grain,
And for the golden harvest hour,
We bless thee, O our God!

For the heat and the shade,
For the gladness and the grief,
For the tender, sprouting blade,
And for the nodding sheaf,
We bless thee, O our God!

For the hope and for the fear,
For the storm and for the peace,
For the trembling and the cheer,
And for the glad increase,
We bless thee, O our God!

Our hands have tilled the sod,
And the torpid seed have sown;
But the quickening was of God,
And the praise be his alone.
We bless thee, O our God!

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. Sevance, pastor, 1153 Mulberry Street.

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

HER SIGNIFICANCE

His father, they say,
Was famous in his day—
What did his mother do?
His father helped to stump the State
For Grant in 1868—
What did his mother do?
She merely watched him day and night,
She merely kept him headed right,
And went on praying that he might
Some day be brave and good and great—
That's all his mother did.

His father, it is said,
Possessed a level head—
What did his mother have?
His father was no common clod
Intended but to tote a hod—
What was his mother, though?
Oh, she was merely one who taught
Her son that vices must be fought,
That sin is in each evil thought,
That virtues pave the way to God—
That's all his mother was.—S. E. Kiser.

These are things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Outlook.

"Let no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, no example sway thee, no persuasion move thee to do anything which thou knowest to be evil."

If you wish Dr. Lewis' Book read the last page of the cover this week.—adv.

The Sabbath Recorder

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VOL. 84, NO. 3

PLAINFIELD, N. J., JANUARY 21, 1918

WHOLE NO. 3,803

Loss of Power Hinders Our Work We do not know when this RECORDER will reach its readers.

The one which should be on its way to them now is not off the press yet and today we are without power, or at least without permission to use what we have.

War necessities have made themselves felt in our publishing house, and for three days in the week our power is denied us and our presses and linotypes must stand still. Conservation of fuel with which electricity is generated has made it necessary to cut off the current half the time from a large number of business places. This ruling affects us more severely because one of the days in which the power can be used is Sabbath Day.

Even if the circuit is not cut, we can not use it without special permission; since the penalty for disobeying the order is the removal of our meter. If this is done we can not get it replaced without permission from Washington. So if this RECORDER is late our readers will make due allowance, and count their inconvenience as one of the ways in which they "do their bit" toward winning the war.

The Secret Of All Power The power that runs our presses is purchased from the electric company and

while we recognize our obligation to the company producing it, we can not overlook the fact that such power could not be produced by the mightiest company in the world without careful conformity to the laws of God in nature. Let the mechanic, chemist or electrician attempt to produce power without careful regard for the laws governing them and utter failure must result—or even worse, disaster must accompany their efforts.

This thing that is so self-evident in the physical world is equally true in other great departments of God's kingdom which we are accustomed to regard as spiritual. He who would possess spiritual power, then, must know spiritual laws and care-

fully conform to them; for wherever they are ignored or violated failure is sure to follow. If the astronomer who exclaimed: "O God I think thy thoughts after thee!" was right, then the Christian who studies out the laws of God's spiritual kingdom, and labors in harmony with them may use the same words and feel assured that he is working together with God, and therefore his work must succeed.

Undreamed of Forces Yet in Store In view of the wonderful achievements in mastering

the unseen forces of nature, and harnessing the very elements to do his bidding, we are prepared to believe that man has but just begun to realize his power to utilize the invisible forces by which he is surrounded. These wonderful forces have always been close at hand, just waiting for men to use them. Man has not created one of them, he has only found them out and used them according to God's plan.

If this is so in the natural world, why should it not be doubly true in the realm of character and spiritual things? Is it probable that Jehovah has made greater provision for human success in the world of physics than he has for his spiritual children in the realm of spirit life? With the Spirit of Jehovah always at hand to fill us; with the promise of Christ, to be with his own even unto the end of the world; and with the Father's own law of prayer—indeed, with the wealth of spiritual resources provided and available for every Christian, what might not be expected if all would recognize and use the divine laws for humanity's well-being? Untold possibilities lie before the man of faith. Unseen, yet real forces await the one who consecrates his life to service for his fellowmen, and who would build for eternity amid the scenes of time. No man can cut the circuit and rob us of this power. It is available every day in the week and that too without money and without price.