

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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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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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.

Grip Rules in The Sanctum For two weeks now the prevalent epidemic called "Grip" has held a high hand in the editor's home. This of itself is bad enough, but when reenforced by a daily touch of neuritis it becomes doubly troublesome. The editor first became a "shut in" for a full week, and at the end of that time his wife and helper was taken with the same affliction, and now both are doing their best to overcome the invader. Thus, you can not expect the RECORDER to escape without some signs of neglect due to these conditions. If therefore you chance to discover any fault in its makeup please charge it all to grip neuritis and company, and excuse us.

Something That Should Arouse You Do you need something to wake you up and set you to thinking? If so, read Secretary Shaw's notes on Missionary Board's receipts and debts in *Missions* in this RECORDER. It is almost unbelievable that our churches have allowed the Missionary Board to hire \$3,000 since Conference in order to pay its bills! Yet it is true.

Look again at the Secretary's notes. During the month of Christian gift-making, the living among us gave only \$297.54 for missions, while the income from gifts of the dead amounted to \$700. Practically all the income from invested funds comes from endowments willed to the society by those gone on before.

Friends, the RECORDER is heart sick over the prospect of having to run another debt campaign this year. Are not the readers sick of it too? Yes, but they are the only ones that can prevent it.

Read the Nation's Appeal To the Ministers On another page we give a letter from Commissioner Daniel C. Rogers, in which we are urged "to inspire others to do their duty" to the country in its time of dire distress. We all desire to be classed among those who never fail to do their part, and since this letter makes it very clear what we should do, we know no better way than to give it to our readers in full.

An Urgent Duty A Glorious Privilege Enclosed with the letter referred to above was an article from the *Literary Digest*, entitled "An Urgent Duty and a Glorious Privilege." This was also sent by Commissioner Daniel C. Rogers for our use. We are glad to send it to our loyal, patriotic readers; and we are sure the Government can depend upon them to perform well their part in the great work urged upon all. Most of them will want to turn to the page upon which the letter stands and read that the next thing.

Good Results From Salem Recorder Canvass It will be remembered that the Salem, W. Va., church appointed its pastor to canvass that society for the purpose of enlarging the subscription list for the SABBATH RECORDER, even offering to pay out of the church treasury for any families unable to take it, and yet who would like to have it. Brother A. J. C. Bond has just made his first report as to results. He found that about fifty families of his church were already taking the RECORDER, none of whom were a year behind with their subscriptions. To this number he has been able to add twenty new subscribers, and sends us a check for forty dollars. He says he hopes soon to be able to send on a few more names.

Brother Bond was greatly encouraged by the spirit of denominational loyalty he found as expressed in the interest the people manifested, and in their readiness to respond to his solicitation.

His method was to have his Boy Scouts distribute printed copies of the resolutions passed by the church calling for the canvass. These he followed up by a personal canvass in which he made thirty-seven calls and solicitations. In this work he had to see twenty-nine persons from one to three times each. We predict that the good results of this faithful work by the pastor among his people are not to be measured by the twenty new subscriptions for the RECORDER—nor yet by the good twenty families may receive from reading it—but they must include the far-reaching effects upon the homes, and upon the church activities sure to follow such house to house pastoral work. Salem church itself is bound to be strengthened by rendering

such service; and the pastor, too, can not fail to receive a blessing.

Prof. Esle F. Randolph Loses His Soldier Son Our readers will be sorry to learn of the bereavement of Prof. Esle F. Randolph and wife in the sudden death of their only son, Franklin, who had been but few weeks in the army. At this writing we have no particulars, and hope to receive definite data before our next issue. The SABBATH RECORDER, and the Tract Board of which Brother Randolph is a member, unite in extending heartfelt sympathy.

SYSTEMATIC GIVING

REV. OSCAR U. WHITFORD*

THIS subject naturally divides itself into two heads: (1) Giving. (2) The method of giving.

I.

THE giving which we shall discuss in this paper is the giving for the maintenance and the advancement of the gospel of Jesus Christ in the world, and for benevolent and philanthropic purposes. Very early was man taught to give an offering unto the Lord. Cain brought of the fruit of the ground an offering unto the Lord. Abel brought also the firstlings of his flock. Abel's was accepted because it was an offering of faith. Cain's was not accepted because of his lack of faith in the promise of God. In both the Old and New Testament Scriptures we are taught the obligation, the blessedness, the pleasure, and the reward of giving. It is impressed on man that the gold and the silver, the flocks and the herds on the hills and in the valleys, the grass of the fields, and the products of the soil, are the Lord's and man is a steward of whatever the Lord may give him and must render an account unto God of his stewardship. Whatever we may give to advance the cause of Christ in the world, or to help our brother man, is really, after all, only rendering unto God what is his own. We believe that God keeps this world in being not that man may eat, and drink, and wear fine apparel; that he may enjoy what this world and his labor may bring to him, or to accumulate riches, or for the highest social and intellectual life

and enjoyment; but it exists today, tomorrow, and to the end of time, only that the resources of this world shall be for the bringing to a glorious triumph and a grand consummation the kingdom of Jesus Christ.

IN the Old Dispensation God made it obligatory upon his people to give for the support of the worship of the Most High, for the maintenance of the tabernacle and temple services. The sons of Levi who received the office of the priesthood had a commandment to take tithes of the people according to the law for their services, and they had a tithe of what they received for a peace offering unto the Lord, and for the use of the high priest. The tribe of Levi had no land assigned to it, as was the case with the other tribes, but drew its support from the tithes of these other tribes. A tithe was a tenth of their flocks, their herds, and of the products from the land, and if sold and converted into money they were to give one-tenth of the money. As an offering to the Lord the people were to bring the best of their oil, of their wine, of their wheat, and the firstlings of their flocks and their herds. They were to give of their best, to the Lord and his service, not use the best for themselves and give of the residue to him.

PROVISIONS were made also under the theocracy for the support or help of the poor. While giving was made, under the government of God, and obligation, it was however a religious duty, based on love to God and man. Many precious promises were given to those who gave. "Cast thy bread upon the waters; for thou shalt find it after many days" (Eccl. 11: 1). "The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. 11: 25). "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay again" (Prov. 19: 17). "But the liberal deviseth liberal things; and by liberal things shall he stand" (Isa. 32: 8). "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as noonday" (Isa. 58: 10).

*This timely article on Christian giving is from the papers of Rev. Oscar U. Whitford, late corresponding secretary of the Seventh Day Baptist Missionary Society.

UNDER the New Dispensation giving is made more a voluntary offering, an expression of Christian love and fellowship. It is the Christ-love in the heart going out in kindness, helpfulness and charity to all men. It is the very essence and spirit of the gospel. It is in the name of, and for the sake of Jesus Christ. It is more than a human feeling for the needy. It is a Christly feeling and act. It all centers in love and flows therefrom. For God so loved the world that He gave this His only begotten Son. Those who receive that gift in faith have the same love for others, in kind, but not in like degree. Christ taught the disciples the true nature and spirit of giving. Paul taught the elders of the Church at Ephesus that it was their duty to support the weak, and to remember the words of the Lord Jesus how he said: "It is more blessed to give than to receive." Paul also taught that true giving is a Christian grace. When he asked the brethren of the church of Corinth to give liberally for the poor saints at Jerusalem, he exhorted them, as "ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8: 7)—that is the grace of liberal giving. And that they might have the right spirit and incentive in their giving, he reminded them of their riches through Jesus Christ: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich" (2 Cor. 8: 9). In regard to the support of the gospel and its advancement in the world the New Testament teaching is that the Lord hath ordained that they who preach the gospel should live of the gospel. When Christ sent out his apostles, he said to them "freely ye have received, freely give." They were to set the example of liberal giving. And then they were to provide neither gold nor silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat; that is, his living.

PAUL instructed the Galatians, "Let him that is taught in the word communicate unto him that teacheth in all good things." It is evident from these passages

and others which might be added, that Christ's kingdom on the earth is to be maintained and extended, so far as financial means can do it, by the voluntary giving of those who compose that kingdom.

There are various promises of blessing and reward to those who thus give for gospel and benevolent purposes. "Give and it shall be given unto you good measure, pressed down, and shaken together and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again." Now he that ministereth seed to the sower, both ministereth bread for your food and multiply your seed sown and increase the fruits of your righteousness. "He which soweth sparingly shall reap sparingly and he which soweth bountifully shall reap bountifully."

This giving is to be done cheerfully, whole-heartedly, "not grudgingly, or of necessity, for God loveth a cheerful giver."

II

AS to the method of giving it should be systematic. God has system in all his works. The universe is a system of systems, and its vast machinery runs by law, order, system. There can be no success in any kind of business without system in planning, providing for it, and in running it. So must it be in God's kingdom on the earth. The *business* of his spiritual kingdom in the world should be managed and provided for as systematically and as successfully as the world's business, and more so, for it is the business of the kingdom of Jesus Christ. No worldly method which is not in accord with the love, spirit, righteousness, and holy principles of the gospel should ever be used to provide for the support and advancement of that kingdom. We question whether church fairs, church lottery schemes, church theatricals, etc., for raising money would be approved by the Great Head of that kingdom.

THE method employed under the Old Dispensation for the support of divine worship and for benevolent objects was the tithing system, which we have before mentioned. To state it briefly again: (1) God's chosen people were required to tithe. The

law required them to give one-tenth of their flocks, their herds and of the fruit of the land unto the Lord.

(2) This tithe, or one-tenth, was assigned for the maintenance of the Levites for their service in the tabernacle of the congregation, and afterwards in the temple.

(3) The Levites were to give one-tenth of what they received for the use of the High Priest.

(4) A tithe, probably a second tithe, was applied to festival purposes.

(5) Every third year this festival tithe was for the benefit of the poor, or to be shared by the Levites with the poor.—These tithes were to be brought to the house of God, to the chamber of the treasure house, or their equivalent in money.

IN the New or Christian Dispensation the tithing system was not made a rule or law of giving, for the support of the gospel. Man was to give voluntarily and liberally, not grudgingly, or of necessity, but cheerfully, as he purposed in his heart, and as God had prospered him. This giving was to be without ostentation or public display but quietly and in humility. At first in the Apostolic Church the property of the believers was made common and they lived from this common fund. This system failed, and afterwards the gospel was maintained by voluntary offerings and collections. The first *system* in collections, or of giving is found in 1 Cor. 16: 1, 2, where Paul gave orders to the Corinthian brethren to lay by in store on the first day of the week, *at home*, not in the public assembly as some claim, for the poor saints, that there be no gatherings when he should come.

A writer in "The Library of Universal Knowledge" says that some time in the Christian Dispensation a certain fixed provision for the maintenance of the clergy was established. The necessity for such provision, and the right on which it was founded, was expressed in such passages of the New Testament as Matt. 10: 10; Luke 10: 7; Rom. 15: 27; 1 Cor. 9: 7-14. The obligation in the general sense which these passages involve has been put forward in ecclesiastical legislation from the

earliest period. The apostolic canons, the apostolic constitutions, St. Cyprian on The Unity of the Church, and the works of St. Ambrose, St. Chrysostom, St. Augustine, and other fathers of both divisions of the church abound with allusion to it.

AS yet, however, this obligation was discharged mainly in the form of voluntary offerings; and the legislation of the first Christian emperors, while it presupposed the duty of maintaining the clergy, and even assigned lands and other property for their support, did not extend to any general enactment for the payment of the tenth of the produce of the lands. The Council of Tours, 567 A. D., Second Council of Macon, 585, of Rouen, 650, of Nantes, 660, of Metz, 756, and some others, distinctly sanction that form,—that is the tithe, and at length Charlemagne formally established the practice within those portions of the Ancient Roman empire to which his legislation extended. From this and other sources the payment of a tenth to the church extended throughout western Christendom. By some the claim was held to be of divine law; by others of human institution.

THE first introduction of tithes into England is ascribed to Offa, king of Nurcia, in the close of the eighth century. The usage passed into the other divisions of Saxon, England, and in the end made general for all England by Ethelwulf. From this system came the parochial livings and church endowments which are still in vogue in England.

IN the Protestant church of our own land the methods which have been and are now used to raise monies for the support of the gospel for Missionary and Tract societies are voluntary contributions, weekly collections, the subscription paper or pledge, tithing, the tax, or pro rata method, and more recently the envelope system. There are probably other methods but these are the chief ones. In my experience as a pastor, and in the missionary work, the envelope system I find best meets all the ends desired in systematic giving.

THE system is this: (1) There are pledge cards on which the father and mother and the children of the family who have become old enough to earn some money pledge to pay weekly or monthly so much for the church expenses, that is for pastor's salary and the running expenses. (2) There are envelopes which go with these pledge cards, weekly or monthly or quarterly as desired,—if pledges are for weekly payment, then weekly envelopes, if monthly then monthly, if quarterly then quarterly. On the envelopes are the name of the church, the postoffice address, place for the name of the giver, then the objects for church expenses, for missions, for tract cause, etc., and then blank dates to be filled out when payment is made. Each member of the family has his or her own envelopes. The money is put in the envelope, sealed, the name written on it and the amount of money given is put opposite each object, and at the bottom of the column the aggregate amount. This is taken to church and deposited in the plates or collection boxes which are passed through the seats by the ushers. If one is absent one Sabbath, or more, when he does come he brings the envelopes which are behind. In some churches these plates or boxes with their contents are brought to the pastor and he invokes *the divine blessing* upon the gifts and the givers.

Advantages of this system:

- (1) It is systematic.
- (2) It gets the whole family to give, parents and children.
- (3) It is giving regularly, not spasmodically. Spasms in giving are dangerous to Christian benevolence.
- (4) It trains and establishes one in the habit of giving.
- (5) It is educational,—it educates and trains the children in giving, and gives them a sense of responsibility and obligation in the support of the gospel and raises up a generation of generous gospel givers and supporters, to take the places of the fathers and mothes who pass away.
- (6) It meets grandly the pecuniary demands. The pastor's salary can be paid at the end of each month, or quarter, and also the running expenses for the month or quarter. At the end of the year the church is not in debt to the pastor, nor the janitor, nor to the coal dealer, nor for lights, etc.

It enables the pastor to know what amount he can depend upon regularly, how to plan his own pecuniary affairs, meet promptly his own expenses, and save much in his expenses by having cash in hand to make his purchases.

(7) Those who have to do with tract, missionary, educational societies or societies for whatever benevolent purposes, know that bills are due every month or quarter, they aggregate no small sum,—this system fully adopted and conscientiously carried out, will meet these bills fully and promptly, and will give to these societies good financial and business strength and character.

(8) This system will raise, other things being equal, as much if not more money for the gospel; and I am inclined to the belief more than any other system. It is no iron clad rule. It does not stand in the way of special collections, contributions, or some big special efforts for any good cause.

(9) This system makes the greatest giving constituency,—parents and children, old and young, rich and poor, the well-to-do and the partly well-to-do, are all committed to giving for the Lord's cause; and when you have enlisted them to thus systematically give you have gotten an interested constituency for the cause itself. When you enlist a man's pocketbook in a cause, you have interested and enlisted him in that cause, and in most cases have gained a lasting friend to it.

(10) Lastly, we think this system fully adopted by a church or any benevolent society and carried out, will give financial strength and standing to a church or society, and good business character, strength and influence to Christ's kingdom in the world, and such a financial character, strength and influence are needed to maintain successfully and to advance the great work of evangelizing the world.

The true strength of every human soul is to be dependent on as many nobler as it can discern, and to be depended upon by as many inferior as it can reach.—*Ruskin*.

There are words that sever hearts more than sharp swords; there are words the point of which stings the heart through the course of a whole life.—*F. Brewer*.

MISSIONS

MISSIONARY SOCIETY NOTES

SECRETARY EDWIN SHAW

A glance at the monthly statement of the treasurer for the month of December, 1917, as found in the SABBATH RECORDER of January 7, 1918, page 10, gives the following information:

Received during the month	\$2643 53
Of this amount a loan at the bank was	\$1000 00
Income from permanent funds	700 00
Balance at first of month	646 99

A total of	\$2346 99
Leaving as the entire amount contributed for the month only	\$ 297 54

It hardly seems possible that our entire denomination during the month of December, the time of the Christmas season, the time for making precious gifts, gave to our work of missions only \$297.54, a little over three and one-half cents each for eight thousand people.

The statement also shows notes of \$3,000.00 to carry on the work since Conference time. Shall we wait till next July to meet these obligations? Now is the time. Our denominational apportionment is \$1.07 per resident church membership, for the Missionary Society. May the next two months show such giving as shall take up all the notes thus far contracted this Conference year.

OBSERVATIONS FROM YOKOHAMA

JAY W. CROFOOT

"The shortest distance between two points on the surface of a sphere is on the arc of the great circle running through those points." This fact of Solid Geometry many of us learned without thinking that it has anything to do with navigation. But it does, and it accounts for the fact that ships running between Vancouver and Seattle and Japan go northwestward so far as to reach nearly to the Aleutian Islands and then southwestward to Japan. And this northern trip makes the journey in December a cold and unpleasant one. There have been no such deck sports on this voyage as

on the previous ones that I have made, and nearly all of the passengers have been more or less sea sick. I think I have had my share, though some have had a worse time than I.

We have had only about fifty first class passengers, or about one-third as many as the ship can carry. This has the advantage that several people have had a whole room each. I have been glad to have the room to myself. On account of the bad weather and the prevalence of sea sickness I have made less acquaintances than usual. Besides, this is my first trip when I came on board knowing no one. But there are about a dozen missionaries among us, and with some of them I have been very friendly as well as with the Chief Officer who seems an earnest Christian, and an archeologist who works for the Smithsonian Institution.

Two Mormon "Elders," aged about twenty-one, who go to Tokio as missionaries, are among our number. So are three Canadian Army medical men going to Shanghai, presumably to bring back gangs of Chinese coolies for France. There is also an army doctor bound for East Africa, and a Y. M. C. A. man in uniform going to Mesopotamia.

One lady on board was so unfortunate (?) as to lose her birthday this year as her birthday came on the day we lost.

We had wireless news from Honolulu for the first week but were without news for about a week. By orders of the British Admiralty we can not send messages except in case of emergency. For one or two days we had wireless from Japan. One of the first items of news we got was of the fall of Jerusalem—together with news that kerosene oil had gone up a cent a gallon.

"The Superior Man is watchful of himself when he is alone." So it is recorded in the classics. What shall one do when he is not very sick then? Of course when one is really sea-sick he needs no one to tell him what to do; but sometimes he is too sick to be up, or to read, but just lies and thinks, and what shall he do with his mind? I found that I could name only seventeen of the eighteen Chinese provinces; only sixteen of the capitals; only one hundred of the two hundred and fourteen Radicals in the Chinese language; all the United States, but only forty-two capitals; only twenty-five American presidents; only

short snatches of Shakespeare; only about four chapters of the Bible; rather better on hymns, etc.

As a matter of fact very few people seem to have really enjoyed the voyage. But this morning when we got up and found Japan lying off our port side, and soon after saw the majestic snow clad top of Fujiyama looming high in the air, every body seemed to get a new lease of life. Smiles were everywhere. We reached Yokohama soon after noon, and had passed the doctor, shown our passports, and were on shore before two o'clock. We are to omit the usual stop at Kobe as we left Vancouver a day late and Victoria nearly two days late. We sail for Nagasaki direct at ten tonight.

Yokohama, Dec. 21, 1917.

SECOND ALFRED CHURCH—ANNUAL MEETING

REV. IRA S. GOFF, PASTOR

There were about 125 present at the church dinner Tuesday. In the afternoon the regular annual business meeting of the church was held. After the regular routine of business the following officers were elected: Moderator, Schuyler Whitford; Treasurer, M. L. Palmer; Clerk, Fred Pierce; Chorister, Mrs. C. A. Vincent; Assistant Chorister, M. L. Palmer; Organist, Miss Kathryn Langworthy; Assistant Organist, Mrs. F. S. Champlin. Leon Lewis was elected usher to take the place of John Allen who is away.

A clause in the will of the late Mrs. Milo Shaw was read which gave \$100 to be invested as a permanent fund. The income from the same to be used for the pastor's salary. It was voted that the money be invested in a registered U. S. Liberty Bond. It was also voted that the pastor's salary be continued at \$900 per year as voted in August. The treasurer's report was very gratifying. He reported all bills paid to date with a balance of \$125 in treasury.

The church with various auxiliaries has raised \$2051.21. Denominational boards were well supported. \$199.45 to the Sabbath Tract Society; \$190.35 for the Missionary Board. The auxiliaries of the church have had a splendid year. Christian Endeavor has raised \$115; Union In-

dustrial Society \$175.95; the Sabbath school \$113.80.

The church is looking forward to the best year she has ever experienced.

THE ANNUAL MESSAGE

DEAR CHRISTIAN FRIENDS:

WE are drawing near the close of our first year's experience since we adopted the systematic plan of finance and it has been indeed gratifying. There has been no time during the year when there was not money sufficient to pay all bills. This is a credit to our church. More than half the money pledged has been paid in a systematic way, and all financial embarrassment would cease if each one would pledge his fair share to be paid in fifty-two installments. The church of God will forever fail to do its work until his children learn to do things in a business way. It is our business to serve God. We farm, teach school, or sell goods to pay the expense. We ought to bring our offering every Sabbath, no one can know until he has trained himself to give in a systematic way the real pleasure of giving. We can all worship God together when the contribution box passes down the aisle, for we can indeed worship him by our cheerful giving. A former treasurer said he always paid his pledge early in the year, because he always found the treasury low during the first two or three months of the year. This was not the case this year as a good number of the pledges were paid in a systematic way. Those using this method speak in terms of satisfaction and would not give it up, finding it so much easier to pay their apportionment. Won't you try it this year, as it is the only successful way to do business for our King.

THEN too, the missionary interests were better supported this year than ever before. Forty-two pledges were made for the denominational budget. Every one should pledge something for missions. Our boards will never have to run in debt if all the churches pay their apportionment in a systematic way, and we can do this if each one does a little. The pledges have nearly all been paid for this year. You will receive a statement of what remains unpaid, unless you are paying in a duplex

envelope. Those who pay in that way have a record of their present standing. We trust the unpaid part of your pledge will be met by the last Sabbath in the month, in order that we can commence the new year with a clean slate.

WE are ready to make a canvass of the church and society to secure funds to carry on the work for the coming year. This letter is sent you to acquaint you with the needs of the church and the plans and time for making the canvass. The church work for 1918 will require about \$1160. Missionary and other benevolent work will require about \$440, making a total for the year of \$1600. Our budget you will see is larger than that asked for last year, due to the increase in the pastor's salary. Everything has advanced, therefore it was not possible for this item to remain the same. We are confident the full amount of the budget called for can be raised. As is Nehemiah's day the wall was built when the people had a mind to work, so here we can easily raise our budget money if we all work together.

It is the hope of the committee, and the pastor, that every member of the church will consider it not only a duty but a privilege to give to the support of the church, and that all will give cheerfully and generously. \$1600 is a large sum if paid by a few; but if we all share in it according to our ability, it is small, and it will be a burden to no one.

WHILE as a church we are rich in material things, our earning capacity is large. If everyone of our membership will but assume some definite share of the running expenses of the church the budget will easily be taken care of. So we are planning an every member canvass, and asking that the children and young people of the church as well as the adults, become contributors to the church expenses. In case the child is not earning anything, parents might well make the child a weekly allowance, even if their own contributions had to be reduced that amount. Teaching the child to give is certainly worth while; and the pennies of the children are just as acceptable to our Lord as the dollars of the older people.

And we further urge that, just so far as

possible, all pledges for the year be made on a weekly basis and paid into the church treasury weekly, using the envelope system.

The date set for the canvass is Sunday, December 16, 1917. It is the plan of the committee to make the canvass in a single day. In order to make this simultaneous canvass a success we request all our people so far as possible, to remain at home or in their places of business on that day in the afternoon.

It is the earnest prayer of the committee that we shall think of giving as a Christian grace, and that through our intelligent and generous giving, we shall come up to the end of the year enlarged in life and enriched in Christian experience. "See that ye abound in this grace alone."

Alfred Station, N. Y.

A NEW YEAR SOLILOQUY

ANNIE L. HOLBERTON

I am musing alone in the gloaming,
As the shadows of eventide fall,
With fond wishes and hopes for the future,
While the past I am fain to recall.

I would gratefully think of the blessings
That were mine in the years that are past,
But I would not rehearse all the sadness,
Clouds of gloom o'er the present to cast.

When the joy bells a welcome were pealing,
At the birth of the infant New Year,
Down the cheek of some watcher was stealing
A bereft one's most sorrowful tear.

I am glad for the joys of the happy,
I have sympathy's sorrow for grief,
I would bring words of cheer to the lonely,
From all suffering pray for relief.

Be it mine to bear meekly with patience,
All the cross He permits me to bear,
And God help me to lighten the burden
Of those who for my welfare may care.

I have penned no New Year resolutions,
It would be to my sorrow to break.
Rather be it my pleasure to live them
For my own and humanity's sake.

Carolina, R. I.

The underlying, consuming passion of his heart was the world. He never shut it out of his heart in order to devote himself to an inner circle. He devoted himself to an inner circle in order that he might widen it until the whole world was in it.—*Campbell Morgan.*

WOMAN'S WORK

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

THE WAR'S RECOMPENSE

(The original of this verse was found on an Australian soldier who bravely fought and as nobly died. His name is as yet unknown.)

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise

The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower,
To live in these great times and have your part
In Freedom's crowning hour.

That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness put to flight,
I saw the morning break."

—From *The Red Cross Magazine*.

A WAR EXPERIENCE IN EAST AFRICA

A story told by Kala, an L. M. S. Mission Teacher

GRANDFATHERS and grandmothers, above everything else, I want to tell you of the power of God.

"On August 15, 1914, we were all in our houses and the doors were shut, for it was night, when we suddenly heard an angry voice outside which said, 'Open the door,' and I replied, 'Why should I open the door? I do not want to go out in the night.' The voice said again 'Open.' So I quickly took up my Bible, which was near my bed, and hid it in my clothes; then I opened the door and some German soldiers came in and took hold of me and my wife.

"I asked, 'Why do you come to my house and take hold of me in this way?' and they replied, 'There is a great war, and we are taking you because you are servants of the English.'

"In the morning the great white German officer came and asked why we were in their country, and I replied that we came to teach the story of Jesus Christ, and he asked:

"Who sent you?" and I replied, 'God sent us.' He said, 'Very good, you are our prisoners now, and when I return from the battle, I shall kill you all.'

"I replied that we feared nothing, God

was of great strength. He went away and we remained in prison ten days with very little food.

"We all prayed to God and sang hymns with all our strength, and felt no fear in our hearts. We heard that the officer who had threatened us had been killed in battle. Then another officer came to us and asked, 'Are you the men from over the border?' We said, 'We are men of God,' and he said, 'Our chief has been killed but I remain to do his work and I will surely kill you when I return,' and he went away and some of the children and young girls began to weep.

"Two of the elder women, 'Katai' and 'Kisola,' comforted them, saying, 'Don't cry, we are in God's hands,' but they replied, 'Twice they have said they will kill us, and they will do so,' but Katai said again, 'Crying will not save you; only prayer can do that,' so the younger ones took heart, and we all prayed to God.

"Soon we were removed to another fort, and they compelled us to work very hard, so hard that sometimes blood oozed from the palms of our hands, but whatever they put us to do we did it with all our might, and always prayed to God and sang praises.

"For five months we were working on the roads; for one month we were carrying heavy loads to Katanga, and for many months we were tilling, reaping, and grinding grain, felling trees, digging trenches, and doing all sorts of hard work, and always had faith in our hearts that God would save us.

"After two years we heard that there was a battle at Kasanga, and that the English were there. So we all agreed to try and escape, and when we got near to Kasanga we met some English and rejoiced, and the Germans never looked for us, for they all left Kasanga that night, and the English took the fort. We visited the English officer and told him all about ourselves, and he said, 'Go home to Kafakula and tell your friends that you are free,' and we very soon went, and great was the joy of our friends to see us safe again.

"Everybody at Kasanga marvelled at our safety, and if you go and ask them which God they pray to now, they will all answer, 'The God of the teachers, for he is mighty to have saved them from the hands of the

Germans,' and I tell you all here that only prayer saved us. We had friends praying for us, and we prayed ourselves, and God in His great love heard and answered.—*Missionary Review of the World*.

WOMAN'S BOARD—TREASURER'S REPORT

For three months ending Dec. 31, 1917

Mrs. A. E. Whitford, Treasurer
In account with
The Woman's Executive Board

Cash on hand Sept. 30, 1917...	\$ 367 72	
Albion, Wis., Missionary and Benevolent Society		
Miss Burdick's salary	15 00	
Retired Minister's fund	5 00	20 00
Alfred, N. Y., Woman's Evangelical Society		
Miss Burdick's salary	20 00	
20th Century Endowment fund	5 00	25 00
Alfred Station, N. Y., Union Industrial Society		
Tract Society	4 37	
Missionary Society	4 37	
Marie Jansz	2 00	
Fouke School	10 00	20 75
Brookfield, N. Y., Mrs. Anvernette Clarke		
Missionary Society	15 00	
Cowen, W. Va., L. S. K., Bed Lieu-oo Hospital	10 00	
Dodge Center, Minn., Ellen N. Churchward		
Tract Society	1 00	
Missionary Society	1 00	2 00
Farnam, Neb., Church—Unappropriated	5 10	
Guilford, N. Y., Mrs. Maryett Benjamin in memory of her parents, Nathan and Harriett Rogers Retired Ministers' Fund	50 00	
Leonardsville, N. Y., Woman's Benevolent Society		
Tract Society	15 00	
Missionary Society	15 00	30 00
Little Genesee, N. Y., Woman's Board Auxiliary		
Miss Burdick's salary	5 00	
Board Expenses	3 00	8 00
Little Genesee, N. Y., Mrs. H. Vine Burdick		
Miss Burdick's salary	1 25	
Marie Jansz	1 25	
Evangelistic work, S. W. Association	5 00	
Fouke School	2 50	10 00
Long Beach, Cal., Mrs. Lucy E. Sweet, South America	2 00	
Lost Creek, W. Va., Mrs. M. G. Stillman		
Board Expenses	3 00	
Lost Creek, W. Va., Ladies' Aid Society		
Tract Society	5 00	
Missionary Society	5 00	
Miss Burdick's salary	5 00	
Salem College	5 00	
Unappropriated	5 00	
Fouke School	10 00	35 00
Milton, Wis., Woman's Benevolent Society		
Home Missions	5 00	
Miss Burdick's salary	10 00	
Miss West's salary	10 00	
Recorder for Mary Goodrich	2 00	
Tract Society	5 00	
Missionary Society	5 00	
Building—Fouke	5 00	42 00
Milton, Wis., Circle No. 2		
Tract Society	12 50	

Missionary Society	12 50	25 00
Milton, Wis., Mrs. Nettie M. West		
Milton, Wis., Mrs. Nettie West Tract Society	5 00	
Lighting Plant Lieu-oo	5 00	10 00
Milton, Wis., Circle No. 3		
Miss Burdick's salary	15 00	
Milton College Scholarship..	125 00	
Fouke School	10 00	
Red Cross Work	10 00	160 00
Milton, Wis., Mrs. Anna C. Babcock		
Miss West's salary	5 00	
Unappropriated	5 00	10 00
Milton, Wis., Mrs. H. Vine Clark		
Tract Society	5 00	
Dr. Sinclair	5 00	10 00
Milton Junction, Wis., Ladies' Society		
Miss West's salary	50 00	
Milton Junction, Wis Church		
Marie Jansz	1 50	
Unappropriated	8 50	10 00
Marlboro, N. J., Ladies' Aid Society		
Tract Society	5 00	
Missionary Society	5 00	
Fouke School	5 00	15 00
Mora, Minn., Dodge Center Church by Carrie E. Green		
Unappropriated		2 00
New Market, N. J., Ladies' Aid Society		
Fouke School		10 00
New Auburn, Wis., Woman's Missionary Society		
Marie Jansz		5 00
New York City Church		
Unappropriated		1 00
New York City Woman's Auxiliary Society		
Board Expenses	2 00	
20th Century Endowment Fund	5 00	
Fouke School	10 00	
Retired Minister's Fund.....	5 00	22 00
Nile, N. Y., Donation Woman's Board Expense		5 00
North Loup, Neb., Woman's Missionary Society		
Unappropriated		50 00
North Loup, Neb., Young Woman's Miss. Society		
Tract Society	25 00	
Unappropriated	59 10	84 10
Nortonville, Kan., Woman's Missionary Society		25 00
Providence, R. I., Mary A. Stillman		
Tract Society	20 00	
Missionary Society	20 00	
S. S. Board	7 80	47 80
Salem, W. Va., Ladies' Aid Society		
Tract Society	25 00	
Miss Burdick's salary	25 00	
Miss West's salary	25 00	
Salem College Scholarship..	75 00	150 00
Welton, Iowa, Ladies' Aid Benevolent Society		
Fouke School		20 00
Welton, Iowa, Dea. J. O. Babcock, Fouke		1 00
		<u>\$ 1372 97</u>

Cr.

Davis Printing Co., Annual letter and letter heads	9 65
Mrs. A. B. West, Bal. Ex. to Conference	4 70
Mary Borden, Red Cross Work	10 00
W. H. Greenman, Treas. S. S. Board	7 80
C. E. Crandall, Treas. Milton College	125 00
F. J. Hubbard, Treas. Tract So.	122 87

S. H. Davis, Treas. Mis. So.		
Miss Burdick's salary	150 00	
Miss West's salary	150 00	
Home Missions	5 00	
General fund	82 88	
Dr. Sinclair	5 00	
South America	2 00	394 88
J. A. Hubbard, Treas. Memorial Board		
Retired Minister's Fund	55 00	
F. I. Babcock, Prin. Fouke School	100 00	
L. P. Burch, Recorder subscription	2 00	
W. C. Whitford, Treas. Conference		
Conference expenses	1 00	
T. F. Kemper, Treas. Salem College	80 00	
	\$ 912 90	
Cash on hand Dec. 31, 1917....	460 07	
	\$1372 97	

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 13, 1918, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Henry M. Maxson, Marcus L. Clawson, John B. Cottrell, Jesse G. Burdick, Franklin S. Wells, Alex W. Vars, James L. Skaggs, Otis B. Whitford, Arthur L. Titsworth, Business Manager Lucius P. Burch, and Sabbath Evangelist Willard D. Burdick.

Prayer was offered by Rev. Willard D. Burdick. Minutes of last meeting were read.

The Treasurer reported having executed the waiver in the matter of the estate of Electra A. Potter and having received \$598.42 additional thereto, and after paying Mrs. Sears on income \$82.33 and expenses had added \$510.19 to the permanent fund.

Secretary Shaw reported on the correspondence of George A. Main referred to him, and by vote it was referred to the Executive Committee of the Seventh Day Baptist General Conference, with the approval of the Board, for the preparation of a memorial of our religious belief for distribution.

The Advisory Committee through Secretary Shaw and Evangelist Burdick reported especially on the Hungarian Mission at Chicago.

The Supervisory Committee reported conditions serious at the Publishing House owing to shortage of electrical power due to war conditions, but the committee hopes to arrange for private power to solve the difficulty for the present.

Voted that the Committee on Distribution of Literature be authorized to arrange for cases of literature to be placed in our various churches, where copies of our tracts may be thus secured when desired.

President Corliss F. Randolph having been delayed in reaching the meeting, by reason of having visited his brother Esle F. Randolph and family, who have been advised of the sudden death at 11:30 a. m. yesterday of their son Franklin F. Randolph, Private in Machine Gun Corps stationed at Camp Green, North Carolina, entered at this time and took the chair.

By unanimous vote it was directed that we record and send to Brother Esle F. Randolph and wife our love and sympathy in their loss in the death of their son Franklin.

The Committee on Italian Missions reported for November and December an average attendance at New Era of 18 and at New York of 7 and 150 tracts distributed.

The Committee on Sabbath School Publications reported their recommendations to the Sabbath School Board to standardize the size of the *Helping Hand* and the *Junior Quarterly*.

The Treasurer presented correspondence from W. O. Babcock. He also presented his report for the second quarter duly audited, which was adopted.

Secretary Shaw presented the following report:

REPORT OF THE CORRESPONDING SECRETARY OCTOBER-DECEMBER, 1917

The return from the attendance at the autumnal gatherings of the associations was just at the beginning of the quarter. Work connected with the October meetings of the Boards occupied most of the time for the first three weeks.

A trip was made to the Western Association for conference with the Missionary Committee of that association and to attend the ordination services of a deacon and a deaconess at the Hebron Center Church the 27th of October. Two Sabbaths were spent in Philadelphia and Camden with a little group of Sabbath keepers there.

Considerable time was given to correspondence in connection with the November meeting of the Tract Board, which was made a special occasion,

for the consideration of the proposition for a denominational building.

The interests of the denominational Forward Movement plan seemed to make wise a three-week trip to Wisconsin in November and December, for conference with the Sabbath School and Young People's Boards.

The rest of the quarter has been given to work in the office,—in general and specific correspondence, in preparing copy for circular letters and other printed matter, and in sending out the same, especially in reference to the denominational building proposition and the denominational Forward Movement plan, and in preparing copy for the SABBATH RECORDER.

Aside from meetings of the two Boards your secretary has attended meetings of the Missionary Committee of the Western Association and of the North Western Association, the Publication Committee of the Sabbath School Board, a special joint committee of the Sabbath School and Young People's Boards, two special joint meetings of these same two Boards, and a meeting of the Woman's Board.

During the quarter the following places have been visited, public meetings attended, and addresses given at Westerly, R. I., Ashaway, R. I., Plainfield, N. J., Philadelphia, Pa., Hebron Center and First Hebron, Pa., Milton and Walworth, Wis., Chicago, Ill., and Battle Creek, Mich. Other places visited where calls have been made are, Hopkinton, R. I., Noank and Waterford, Conn., Camden, N. J., Shinglehouse, Pa., Andover, Little Genesee and Hornell, N. Y., and Albion, Milton Junction and Rock River, Wis.

The traveling expenses for the quarter chargeable to the Boards are \$68.69, or \$34.35 for each Board.

Respectfully submitted,
EDWIN SHAW,
Joint Cor. Sec.

Secretary Shaw reported correspondence from Mr. and Mrs. August Sepp of Dodge Center, Minn., presenting deed dated Dec. 13, 1917, made by Mary Olin Hefferman Sepp, and August Sepp, her husband to the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society, joint tenants, each an undivided one-half, conveying lot in County Hennepin, Minn., lot 8 Block 11, Minnehaha Park addition to Minneapolis (second division) and also accompanying abstract of title, the deed recorded Dec. 22, 1917, in Book 831, page 477 of deeds, County Hennepin, Minnesota.

This gift, as per the correspondence, is made to the Societies to be used by them for such purpose as they may see fit.

It was unanimously voted that this gift be received and accepted with a vote of thanks to the donors.

The matter of looking after our interests in said property, including matter of hold-

ing or selling the same was referred to the Treasurer of the Board with power.

Among correspondence presented by the Corresponding Secretary was a letter from Mrs. H. Gillette Kenyon, of Ashaway, R. I., offering to transfer and give to this Society one (1) share of Capital Stock in the Ashaway National Bank, Ashaway, R. I.

Voted to accept Mrs. Kenyon's offer with thanks. Rev. Willard D. Burdick being present, upon invitation spoke of his plans to visit the churches in Rhode Island, Waterford, Conn., Berlin, N. Y., and Jackson Center, Ohio, before coming to New Market as pastor, April 1, 1918.

Mr. F. J. Hubbard presented matter of bill presented in New Jersey Legislature referring to registration, primary and other elections, which provided among other things that such be held on Saturdays, and be held in school houses, and that teachers be the officers of elections, etc.

After general discussion, President Randolph, Treasurer Hubbard and Secretary Shaw were named a committee to file a protest with each member of the New Jersey Legislature to the enactment of the above mentioned bill in so far as holding of such election on the Sabbath, and that such committee be authorized to prepare and present in the name of this Board a statement of our principles in such regard.

Minutes read and approved.
Board adjourned.

ASA F. RANDOLPH,
Assistant Recording Secretary.

TRACT SOCIETY—TREASURER'S REPORT

For the quarter ending December 31st, 1917

F. J. Hubbard, Treasurer,		
In account with		
The American Sabbath Tract Society		
Dr.		
Balance on hand Oct. 1, 1917,	\$ 1287 05	
Funds received since as follows:		
Contributions General Fund		
October	\$ 330 17	
November	169 09	
December	347 08	846 34
Contributions on debt		
October	75 50	
November	15 00	
December	17 66	108 16
Contributions for Marie Jansz		
October	2 00	
November	5 00	
December	2 50	9 50
Contributions for Bldg. Fund		
October	10 00	
December	16 00	26 00
Transferred from Sinking Fund		
Acct. for Linotype purchase		250 00

W. D. Burdick, refund salary	166 67	
Wm. B. Martin, County Clerk, refund over payment on certificate	30	
Electra A. Potter Estate, Amt. of decree in settlement of deposit in Fidelity Trust Co., Buffalo.	598 42	
City National Bank, interest on balance	7 13	
Payments on Life Memberships	700 00	
Collections	31 90	
Income from Invested Funds		
October	1071 90	
December	95 00	1166 90
Publishing House Receipts		
Recorder	1019 09	
Recorder stock sold	85 63	
Visitor	73 35	
Helping Hand	315 89	
Tracts	2 46	
Junior Quarterly	63 93	
Pulpit	50	1560 85
		<u>\$6,759 22</u>
Cr.		
Cash paid out as follows:		
Sabbath Reform Work		
Rev. G. Velthuysen	151 50	
Rev. T. W. Richardson	37 50	
Rev. George Seeley		
Salary	75 00	
Postage	30 00	105 00
Rev. T. L. M. Spencer	30 00	
Rev. W. D. Burdick		
Salary	250 00	
Expenses	50 00	300 00
Missionary Work		
Rev. J. J. Kovats, Hungarian Mission	60 00	
Italian Mission thru J. G. Burdick	87 50	147 50
Rev. Edwin Shaw, Corresponding Secretary		
Salary	150 00	
Expenses	127 55	
Portable typewriter	50 00	327 55
Corliss F. Randolph, President, Expenses		
Stationery	8 56	
Typewriting	21 20	29 76
F. J. Hubbard, Treasurer, Expenses		
Stationery	7 10	
Postage	3 14	10 24
Committee on Revision of Literature, Expenses		
Dictaphone	78 40	
Books, typewriting	11 55	89 95
Committee on Distribution of Literature		
Directory of Tract Board	1 41	
Denominational Building Booklets	8 06	
Crow, Lewis and Wickenhofer, architects' plans for Denominational Building	18 41	
Penny Sign for Tract Society Exhibit at Conference	50 00	
Removal of Literature to storage and labor same	4 75	
Wm. B. Martin County Clerk, certificate in Estate Electra A. Potter	16 13	
Liberty Loan Postals	60	
Liberty Loan Bonds	25 84	
Building Fund deposited in Plainfield Savings Bank	800 00	
Mrs. Calista A. Sears, income original fund Electra A. Potter Estate	38 50	
Mrs. Calista A. Sears, income additional fund Electra A. Potter Estate	50 00	
Plainfield Savings Bank, deposit to Permanent Fund, balance Electra A. Potter Estate	88 23	
Loan and interest, Plainfield Trust Co.	510 19	
	519 59	

Publishing House Expenses		
Recorder	1657 75	
Recorder stock	416 18	
Visitor	237 51	
Helping Hand	255 61	
Tracts	323 20	2935 35

Balance on hand Dec. 31, 1917 463 26
\$ 6759 22

E. & O. E. F. J. Hubbard, Treasurer.
 Plainfield, N. J., January 8, 1918.
 Examined, compared with books and vouchers and found correct.
 Asa F. Randolph, Theo. G. Davis, Auditors.
 Plainfield, N. J., January 13, 1918.

ONCE we saw a tiny oak tree springing up among some pebbles in a greenhouse. Evidently the acorn had been flung there among the stones, and thrust forth its quivering life in spite of its unpromising environment. Why? Because the whole universe was wrapped up in that acorn. The life unlimited dwelt there as a mystery, the mystery of the mighty oak within the tiny shell. Now it is uttering itself in beauty of form and wonder of development. We have only to wait awhile and that acorn could shatter rocks, let alone push its way through pebbles. Here is your life. God has wrapped up in you something of himself which he desires to manifest in blessing to the world. You have what the acorn has not—the power to help him to do it. The pressure of evil circumstances can do nothing to stop it, rather the contrary. You know where pain comes from, do you not? It takes two things to make pain: one is life, and the other is limitation. It is the life of God in you that suffers when it is hindered or assailed by that which seeks to destroy it. But nothing can destroy it, for that life is infinite, and the power that opposes it is never more than finite. The greater the odds the sublimer the triumph of that which is divine. Run your eye back along the line of history, and see whether it has not been so. God's mighty ones have never been those of the sheltered life, but those of the stricken field. If ever the splendor of God has shown through a human life it has been when the horizon was blackest.—From "Sufferers With God," R. J. C., Christian Work.

"As we must account for every idle word, so we must for every idle silence."

THE NATION'S APPEAL TO THE MINISTERS

Treasury Department,
 Washington, D. C.,
 January 14, 1918.

MY DEAR SIR:

This country is engaged in a war as unselfish as it is costly. Its cost can be met only by constant and comprehensive unselfishness. In this time of National testing, when all our institutions, our manhood, our womanhood, and our future, are at stake, every class must "do its bit"; and your Government turns to you, as one of a class that has never failed it, for service that in this crucial period no other class can render. You have nobly done and are doing your part. We ask now only that you help inspire others in the same noble spirit to do theirs.

The Treasury Department requires the immediate response of over six million citizens who have not been asked, heretofore, to pay a tax on their personal incomes. They have bought Liberty Bonds and War Savings Stamps as a safe and profitable investment, but now they must do more. The Income Tax section of the new War Revenue Law increases from about 465,000 to more than six millions the number of persons who are called to pay a percentage of their incomes towards the Government's needs. Some may not welcome this opportunity, so new and unfamiliar to them. They may not respond promptly and cheerfully, unless they are made to feel:

That such tax contribution is their patriotic duty, even privilege.

That they owe this duty to their Government and to Justice and Righteousness.

That they owe it to "Our Boys" at the Front, who freely offer their lives.

That to fight for one's country is no more a binding obligation than to help bear the expense of those who fight.

That lending money to the Government, investing in its securities, is not enough—that a direct share of all income should be gladly yielded.

That the universal Brotherhood of Man requires consecrated income not less than consecrated lives.

That the defense of freedom is now a duty and privilege laid upon the American people, to be borne, whatever its cost, for the safety of coming ages.

Every citizen, whether born on American soil or who came from a foreign land to enjoy American opportunity and free-

dom, must bear his part of the burden of Government which gives him its protection and the blessings of its institutions. No man has a right to these precious things who is not willing to pay his fair share of their cost.

The clergy throughout Germany are exhorting the people to bend all their energies and to endure extreme sacrifices to win the war, that the cause of autocracy and military world dominion may triumph. Shall not the clergy of free America sound a ringing call to the people to help the noble cause of democracy and freedom? Our clergymen, better than any other men, can impress these great truths upon the hearts of the people. You can inspire patriotism, unselfishness, promptness. You can show that in paying their Income Tax our people are helping to bring victory and peace. Let every loyal American citizen join in the effort to impress the duty, of promptly paying the Income Tax, upon the heart and conscience of every taxpayer in his community. Your local papers would, no doubt, gladly print anything you might say on this subject.

It is a great comfort to realize that in you, and other clergymen of America, we have a body of sympathetic and supporting fellow citizens on whom the Government can rely for earnest co-operation in these days of service and sacrifice.

Yours very truly,
 DANIEL C. ROGERS,
 Commissioner of Internal Revenue.

AN URGENT DUTY AND A GLORIOUS PRIVILEGE

AFTER a period of infinite patience and with well-considered deliberation and set purpose, we entered and are now engaged in prosecuting a righteous war.

We have prepared to dedicate and are now dedicating to this cause the full measure of our devotion.

No hand is unwilling, nor is one heart reluctant to do what can be done. Business men are forfeiting large incomes and young men are sacrificing their most cherished ambitions in order that they may offer their lives to their country. Mothers are giving their sons to the nation and wives are bidding their husbands God-speed, as they sail for France. Millions of Americans are

facing tasks today that are new, and hard, and bitter, and are facing them with a smile.

The one great question on the lips of every man and woman is, "What can I do to help? What part am I to play? What share—what mite—of sacrifice and service can I contribute to my country and my flag?"

Sometimes this question is answered with an opportunity fraught with danger and filled with corresponding glory. Far oftener the part assigned to us is in considerable: the buying of a bond perhaps, or possibly the mere payment of a tax. Nevertheless, to play a small, an unremembered and inconspicuous part in the winning of this great world conflict is a rare and splendid privilege.

EVEN that most prosaic duty—the prompt, ungrudging payment of a tax—becomes an actual and an honorable service. For new levies must and will be made upon our purses, and we are doing a patriotic duty if we meet them cheerfully and willingly. Last year five hundred thousand individuals paid a tax upon their incomes. This year six million American citizens will be called upon to shoulder for the first time this new burden of taxation.

Shall we, however, call this a burden? Is it then a burden to support the great institutions in America that protect and shelter us? Can it be a burden to uphold the arms of our President in a cause that is just? Will we name that a burden which helps our country carry on a war that is untainted by selfish aims and ambitions—a war that is a crusade to establish and permanently to insure the freedom of all the nations of the earth?

Some may call this a burden, but there are those, and they are legion, who will accept this new tax as a new opportunity for sacrifice and for service, a rare occasion for showing the Government that its citizens recognize the great purpose of this war and that they will back the Government in this supreme enterprise to their last dollar.

For America now stands at the supreme moment of her history. She has been chosen as the keystone in the great arch of civilization. Her strong arm and fertile brain, her great wealth and vast resources,

must bear the measured attack of the mightiest, the blackest, the most sinister and most diabolical military machine that ever destroyed the peace of the world and challenged its freedom. America's great hour has struck. The tragedy and ruin of her failure would be as great, as complete, as irrevocable as the glory of her success. The flood-tide of her affairs has set in and to take it at the full demands the brave-hearted loyalty and heroic self-sacrificing patriotism of every citizen. Not a grudging loyalty that reluctantly does its legal and bounden duty. For a stingy and niggardly loyalty that cools when its pocket-book and comforts are touched; a loyalty that does not burn more brightly with each new and necessary sacrifice, is the loyalty of a soul that is dead.

AMERICA could not command a loyalty so complete or inspire a devotion so single and so fervid if its cause were not so sacred. It is but a short time ago that our President restated the noble aims for which we are striving—"The eyes of the people have been opened," he said, "and they see. The hand of God is laid upon the nations. Our cause is just and holy—for this we entered the war and for this cause will we battle until the last gun is fired."

The ears of the world are accustomed to the boasts of war-lords who draw their swords for brutal and selfish ends, but it is new to hear a call to battle voiced in such phrases as these and the other sublime passages of the President's recent message to Congress.

WITH these high words ringing in our ears, with our spirits and the spirit of the nation bathed and glorified by this exalted idealism, could the least of us be recreant to his humblest duty—the payment of a tax—and so forfeit his share in the heritage of glory that will inevitably come to our great country? No, not the least of us, for a certainty, there is no citizen who is unwilling to render to the nation the things that are the nation's. Assuredly there is not a man who would permit the Government to use any portion of that energy that it should and must give to this life-and-death struggle, in making him pay a tax that he is legally bound to pay, anyway. We know there is not, for such a

man would be as base an enemy to his country as if he were to stand in a German trench and shoot a bullet straight to the heart of an American soldier.

This, then, is a call on every American subject to the income tax to meet without delay the necessities of his Government in its great task of accomplishing the freedom of the world. If every unmarried man with an income of \$1,000 or more, and every married man with an income of \$2,000 or more, will take prompt steps to make report to the Government, he will perform an inestimable service to the United States and to its Treasury Department.

This Department is already laboring under the extraordinary difficulties imposed by the war. By giving in his hearty co-operation each citizen will be doing his share at least to ease its burden and to lighten the heavy responsibilities of the new Commissioner of Internal Revenue, who, many say, is the most able and most efficient head that this important branch of the Government has ever had.

IT is true, of course, that we are carrying a great burden of taxation, but we are poor business men if we regard these taxes as money lost. They are but the premiums we are paying on the greatest insurance of all times—insurance against the conditions now ruling in Russia, insurance that will protect and preserve our families, our property, our lives, our ideals, all that we are and all that we hope to be. Think of Belgium systematically ruined, think of Poland devastated and laid waste, think of Armenia, a nation massacred and murdered by an ally of the Huns. Think on these things, and then remember that every dollar of taxes you pay into the Treasury of the United States places another barrier between your loved ones and such unspeakable horrors as these.

The payment of the income tax is the present duty—the splendid privilege—of six million citizens. No loyal American will fail to give immediate answer to the call. For at this time of great peril and pressing danger, when the battle-line and frontier of civilization will soon be held by a million of our beloved sons, even the least failure to do promptly a simple and single duty might easily prove to be a deed that

would follow us with shame to the end of our days.

Let every American citizen whose income is not exempt act now—today—and so write his name on the records as one who is willing to pay the price of liberty and of honor.—*Literary Digest for January 12, 1918.*

IT is not wonderful that Jesus should for a moment have thought that God had forsaken him; his physical agony would be enough to make him feel that, just as heartbreaking trouble has made some of you feel it more than once. But when Jesus reached that point his own perfect oblation to the will of God had already been made, and God was doing all the rest. One of the theological blasphemies of ages past has been the assertion that at this dreadful moment God the Father turned his face away from Jesus. It never was so. On the contrary, he never was more completely manifest in the experience of Jesus. Christian faith has always been right in believing that it was God himself who suffered there. But you must not think that it was there and there alone that God suffered in man. He suffers in you, dear soldier of the cross, and if you can accept your pain in the spirit of Jesus the triumph of Jesus shall be yours. The pain that any man endures in the service of good is a breaking of the fetters that bind humanity to the grosser things of life. There can be no greater privilege than to be God's instrument to this end. The highest reward that any man can ever look for is to have been God's co-partner in this mighty work of redemption. Old soldiers love to describe their campaigns. When a fierce historic engagement is talked about—some siege of Delhi or some Waterloo—the veteran will say with kindling pride, "I was there!" Shall we say it in heaven, we wonder? When we look back upon the battlefields of earth and recall the lonely struggles, the bitter discouragements, the seeming failures, the anguish of spirit endured in the service of love, shall we say, "I was there!" Yes, we think we shall, and we shall need no other guerdon; for in the great day of revelation we shall know that God was there, too.—*From "Suffers With God," R. J. C., Christian Work.*

YOUNG PEOPLE'S WORK

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

BECOMING A CHRISTIAN

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,
January 26, 1918

DAILY READINGS

Sunday—Winning others (Acts 8: 26-40)
Monday—Training (Rom. 12: 3-8)
Tuesday—Fellowship (2 Cor. 6: 1-18)
Wednesday—Confession (John 2: 21-29)
Thursday—Worship (Isa. 12: 1-6)
Friday—Consecration (Ps. 40: 1-11)
Sabbath Day—Topic, Christian Endeavor
Goals and How to Reach Them.
(Christian Endeavor Day)

Some one has said that it requires more grace to live than to die. Dying usually only lasts a short time, and if the one who is going through the dark valley trusts Christ he will be strengthened and sustained. Grace to live is what we need daily. Many have burdens of sorrow and suffering which last for years. To glorify the Christ by the daily living, under such conditions is a great thing to do, but it is a goal we should all seek.

We have great praise for one who rescues another from drowning or from a burning building; we consider him a great hero. It has been said that it is a natural impulse to hasten to the rescue of one in great peril. You say that one who does this and loses his life has made a great sacrifice, but that is only for a moment. We are admonished in this lesson to present our bodies a living sacrifice, a continual sacrifice—holy (healthy, purified), acceptable to God. If we are not filled with the Spirit we can not carry on God's work in an acceptable manner to Him. We need many heart searchings, and much Bible study—measuring up our lives with that of the Lord Jesus Christ—to prepare us for acceptable service.

"In the kingdom of God there is no conscription, but only voluntary service.

"Two models are before us, Christ's life and the world's life. They are poles apart. Which shall we follow?"

Paul tells us that presenting our bodies

a living sacrifice, holy, acceptable unto God is our "reasonable service."

James Russell Lowell said: "Words, money, all things else are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth . . . has taken hold of him."

It is good for us to think often of the great sacrifice of the Christ and to remember that we are not our own, for we are bought with a price, and to question what we can do to show our love and gratitude to God, and his Son Jesus Christ.

"After consecration our next goal is service. Each one has some gift. Prayer and willingness to use it will reveal it." Perhaps the greatest goal is perfect love,—loving God supremely and our neighbor as, ourself,—"Let love be without dissimulation—[or hypocrisy]. Abhor that which is evil; cleave to that which is good,"—the best traits in the character of individuals. "God is love," and all God-like characteristics must be loved by one who is His child. Sin must be hated and shunned, as well as its author, "Ye can not serve God and Mammon."

We should be kind and gentle, tender and considerate toward one another. The latter portion of verse ten has been called the Bible rule of politeness. One who gives honor to another, gives another preference, is not only happy himself, but is pleasing to others.

Years ago there was a story in the *Youth's Companion* of an uncultured self-assertive woman, who declared that she "wouldn't knuckle to nobody." She had drilled these ideas into the mind of her little son until he was very disagreeable in his manner. A business man upon whom he called, asking for a position, said to him: "Do you know that you are very fortunate? That is 'fortune's cap' which you have on your head." The little fellow asked what he meant, and was told that if he would remove his cap, and hold it in his hand every time he talked with older people, that it would bring him good fortune. Upon trying it, the boy was astonished at the change of attitude, and the kindness of the people whom he met. His success began, and he climbed to a high place in the business world in after life.

David Starr Jordan said: "Our part is a

part of action, not of whining, it is a part of love, not of cynicism; it is for us to express love in terms of human helpfulness."

The one who has reached the goal of Christ-like love fears nothing. "Perfect love casteth out fear."

"Paul urges patience. There is no reason to be discouraged if success does not follow our first efforts. Keep on plodding in spite of defeat and pain." "In diligence not slothful, fervent in spirit serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer,"—constant, persevering prayer and earnest effort will enable us to reach the goals mentioned in this lesson. Read the whole chapter. Each succeeding verse contains some admonition to a specific line of service.

ILLUSTRATIONS

To win souls to Christ—a Christian Endeavor goal—we must invite them; many await just one word of encouragement. Moody's plan was to speak about Jesus to at least one person each day.

One society helped to support an Italian worker. He finally gave his life in an attempt to rescue two men from drowning. The churches of the city, moved by his sacrifice, erected a church for the Italian mission.

The difference between the little man who slaves all his life, and his comrade of no more ability who rises to power, often is that the one man has big aims and puts his whole strength into attaining them while the other man drifts along. Shall we aim or drift?

One doctor hardly ever read any medical literature after he left college. Another read everything he could obtain. The one was a failure, the other a success. To be worth while in any line, knowledge is essential.

TO THINK ABOUT

What personal goals shall we work for? How can we interest every member in some goal?

What are the advantages of having definite goals?—*The Endeavor's Daily Companion*.

"Wealth it not his that has it, but his that enjoys it."

CHINA AND THE NATIONS

CHINA'S history began more than 2,000 years before Christ. Her great teacher, Confucius (500 B. C.), has for 2,000 years completely dominated her life. Her literature, her science, her education, her political system and her moral ideals have constituted the greatest and most abiding civilization that the human race has produced. Her population is some four hundred millions. For thousands of years she has been quite sufficient to herself and self-satisfied.

FOR nearly one hundred years, however, aggressive Occidentals have been forcing themselves upon her. For decades they seemed to make no impression. Two "opium wars" (1842 and 1858), foreign trade, foreign travel of her students and magistrates, and wide teaching of missionaries and educators seemed to have no effect. But the Japan-China war (1895) and the taking (1897-8) of Kiao Chao by Germany, of Port Arthur by Russia, of Weihaiwei by England, and of Kwan Chao Wan by France, at last frightened the people and brought on the Boxer uprising (1900). Japan's war with Russia brought the turning point (1905).

AT last Chinese conservation was convinced. Occidental education was officially adopted (1905). The revolution (1912) set up a Republic and China started along the thorny road of adjustment to the modern world. Occidental civilization is sweeping in like a flood with its science, commerce, education, industry, machinery, railroads, factories, and an army and navy.

China's future is a matter of grave anxiety. We hope she may now re-establish order, maintain her integrity and independence and take her proper place in this modern world? Will she be driven into militarism? Or subjected to a single "power?" Or divided among the "powers?" Who will exploit her wealth?

"ASIA is a sleeping giant. Let her sleep. For when Asia wakes she will shake the world." So spoke the great Napoleon a century ago. But we did not let her sleep. We forced Japan to abandon her isolation. Today she is a world power to reckon with. In a similar way by greed

and aggression, the western nations have forced China to adopt western civilization. China is rapidly following in Japan's footsteps. Will she, too, become one of the heavily armed nations of the world through fear of what the nations may do to her?

AMERICA'S treatment of China across the Pacific has been one of which we need not be ashamed. We have not seized her territory, bombarded her ports, extracted indemnities or pillaged her cities. We have helped her somewhat at important crises in her modern history. We have returned a large part of the Boxer Indemnity. The work of our missionaries in hospitals, in education, and in famine and flood relief, has been highly appreciated.

But our treatment of Chinese laborers in America has been shameful. Treaty obligations have been contravened by state legislatures and even by Congress. Scores of Chinese have been murdered by mobs, hundreds wounded and thousands robbed, with no protection for the victims and no punishment for the criminals. Federal executive officers have inflicted on Chinese immigrants, students and travelers, a treatment that has been not only ignominious and humiliating, but at times cruel—a treatment inflicted on no European peoples.

CONGRESS promised, in the treaty of 1880, in case of ill-treatment of Chinese, "to exert all its power to devise measures for their protection and to secure to them the same rights, privileges, immunities and exemptions as may be enjoyed by citizens of the most favored nation." Congress promised to suspend Chinese labor immigration, but "not absolutely to prohibit it." Congress promised that Chinese laborers in the United States should "be allowed to go and come of their own free will" and to have "all the rights, privileges, immunities and exemptions which are accorded to citizens and subjects of the most favored nation."

Chinese labor immigration has been absolutely prohibited (1904). Chinese laborers already in the United States have not been allowed to travel back and forth freely as have other peoples. Congress has not passed laws for the adequate protection of Chinese. Judge Field, of the

Supreme Court, rendering judgment in a test case, admitted that the Scott Act (1888) was "in contravention of the treaties." Senator Sherman described the Scott Act as "one of the most vicious laws that have been passed in my time." Senator Dawes called it "a rank, unblushing repudiation of every treaty obligation." The Chinese Minister protesting against the Geary Act (1892) said it was "a violation of every principle of justice, equity, reason and fair dealing between two friendly powers."

But all those enactments still stand.

AMERICA should now adopt a policy in dealing with China and the Chinese fitted to keep their friendship. It must, of course, be based on justice, goodwill and brotherliness. It must be free from invidious race discrimination and must scrupulously keep treaty obligations. America should lead the nations to a new and sincere policy of goodwill and fair treatment of China and of Chinese. China's own rights and interests should be a first consideration of the Oriental policies of all the nations. China, no less than Japan, should have her place in the Council of the Nations, however they may be organized at the close of the war. China should cease to be regarded as a place of opportunity for differential or preferential national exploitation.

America should pass laws providing for—

1. The regulation of all immigration, and if necessary its restriction, on a principle universally applicable.
2. The admission of only so many immigrants from any land as we can Americanize.
3. The education for citizenship of aliens who are admitted.
4. The naturalization of all who qualify regardless of race.

Such regulation of immigration would provide the protection rightly demanded by the Pacific Coast and safeguard the economic welfare and rights of our industrial workers. Registration and education for citizenship would provide for genuine Americanization of immigrants from every land. Naturalization of all who qualify would safeguard our democratic institutions and remove differential race legislation from our statute books.

SIDNEY L. GULICK,
105 East 22d St., New York City.

CHILDREN'S PAGE

Who shall ascend into the heavens?
And who shall stand in the clouds?
He that hath clean hands and a pure heart;
Who hath not lifted up his voice to falsehood,
And hath not sworn deceitfully. Ps. 24: 3-4

WASHING BABY'S FACE TO BOYS AND GIRLS

REV. WILLIAM M. ...

Did you ever see a baby with its tongue when its mother washed its face? We have three little boys who all did that when they were babies. You did it too, when you were a baby. Do you not know about that. Now do you baby think its tongue ought to be washed? No naughty words ever spoiled the little tongues, for babies can not talk.

I am sorry to say that some boys and girls talk so badly at times that it would almost seem that they ought to have their tongues washed about as often as they wash their hands and faces. A little boy in school swore badly. His mother asked him not to do it again. He did it again and again. Then she washed his mouth with some kind of disinfectant. He learned his lesson, and did not swear after that.

But really, I do not suppose that washing our tongues will make our speech actions clean, do you? We must have clean hearts for that. That is, we must learn to be like the true, the beautiful, and the good.

Text: "Create in me a clean heart, O God. And renew a right spirit within me."—Ps. 51: 10.

A PRINCE OF STORY-TELLERS

More than a hundred years ago, in a queer little village across the sea called Odense, there was a baby boy born who was destined when he grew up to be one of the greatest story-tellers the world has ever known, and to give delight to a greater number of children than perhaps any other person that ever lived. Odense is only a few miles from Copenhagen, the capital of Denmark, so you will know just where

this remarkable boy lived. He was born there in 1805.

The boy's name was Hans. His father was a poor shoemaker, who had all he could do to find means to support his family. Their home was the top part of a house which was used both as a shop and living room. The only garden they had was a large wooden box filled with earth, in which they planted their vegetables, and which was kept on the roof.

Hans acquired much of his scanty education at a charity school. He loved to read books, and when he could not find books to read he used to ask his father and all the old people of the village to tell him stories. These stories he never forgot. Long afterward he told them over in his beautiful and original style to please other children, and so these stories have become a part of our literature.

He was fond of being out of doors and taking long walks in the fields and woods. It made him happy to pick the wild flowers and to hear the birds sing. All these things had an influence upon the after life of the boy. He grew up quiet, studious, dreamy and imaginative and much fonder of books and story-telling than of play.

Although of a gentle nature, Hans had plenty of character. When only a little fellow he was once sent out into the fields with other children to glean the wheat that was left after the harvesting. As they were busy gathering their little handfuls they were ordered off by an angry bailiff, who threatened them with a whip. All the other children ran away as fast as they could, but little Hans stood his ground and faced the bailiff with a fearless air:

"Do you not know that God is watching you and that he will punish you for striking an innocent child?" he said to the man.

The bailiff's anger was appeased in a moment by the lad's manly stand and he sent Hans home with gifts instead of the blows he threatened to give him.

He was only nine years old when he was taken to his father, and he and his mother were to care for each other. His father wanted him to be a tailor, but he would not do his dreams and his ambitions. He said, "I will not be a tailor. I will go to Copenhagen to study. Some day I will write books that all the world

So, at the age of fourteen, the plucky lad left his native village and trudged all the way to Copenhagen on foot. What he should do there he did not know, and for months the poor, friendless boy waited and suffered, working whenever an opportunity offered and earning scarcely enough to keep him from starvation. Finally, when he was all but discouraged, he was called one day to the house of a kind-hearted man. He had heard of this stranger lad who loved to hear stories, and who told them so well that he could make his hearers laugh or cry. This man told him that he would send him to school and care for him until he was able to write all the stories he wished.

It was the beginning of a new life for Hans. He put his whole heart into his studies. He did not lose an hour or a minute, and he became a fine scholar. Every night he slept in an attic through whose narrow windows he could look out upon the great moon and the bright stars.

Long afterward, when he was a man, he wrote a book called *The Picture Book Without Pictures*, which tells of the many scenes on which the sun looks down.

Gifts were sent to him from many a noble friend, and the king himself was one who honored him. The children whom he loved so well threw flowers in his pathway. When he died, there was grief in many homes, for they all missed a dear and valued friend.

And now who was this man whom the children all loved, and who wrote so many books and told so many interesting stories? You have read some of them, perhaps—"The Ugly Duckling," "Only a Fiddler," and his Fairy Stories—and I am sure you, too, love Hans Christian Andersen.—*The Continent, by permission.*

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.
 Atz, S. David (Milton Junction, Wis., and Alfred, N. Y.), Co. C, 502d Engineers, S. Branch, American Expeditionary Forces, France.
 Ayars, Lister S. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Babcock, Corp. Ronald (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Bass, Herrt 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.
 Brimsey, Private William (Berea, W. Va.), Battery B, 314 F. A., Camp Lee, Petersburg, Va.
 Brooks, Albert (Waterford, Conn.), Supply Co., 32d 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 Left Brigade, Rainbow Division, care Adrian 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 Sherman, 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. (Leonardsville, 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, Eslie (North Loup, Neb.), Battery E, 355th Field Artillery, Camp Pike, Arkansas.
 Maxson, Leslie B. (Little Genesee, N. Y.), Battery B, 307th Field Artillery, Camp Dix, N. J.
 Mills, Corp. Harold A. (Hammond, La.), Co. E, 154 Inf., Camp Beauregard, La.
 Mosher, Floyd C. (Berlin, N. Y.), 5th Regt., 2nd Battalion, 23rd Co., U. S. M. C., care Postmaster, N. Y. City.
 Phillips, Lieut. Kent, 105th Field Signal Battalion, Camp Sevier, Greenville, S. C.
 Osborn, Lester G. (Los Angeles, Calif.), Division B, Naval Reserve. Shore address, 922 Center St., San Pedro, Cal.
 Poole, Clesson O. (Alfred, N. Y.), Coast Artillery.
 Randolph, Private Harold C. (Salem, W. Va.), 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.
 Stephens, 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 Grand 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.

There are, who, like the seer of old,
 Can see the helpers God has sent,
 And how life's rugged mountainside
 Is white with many an angel tent!

—Whittier.

Be not hasty in thy spirit to be angry;
 for anger resteth in the bosom of fools.—
 Eccles. 7: 9.

SABBATH SCHOOL

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

A WORD ABOUT NORTONVILLE

The editor had the privilege of attending the delightful Christmas exercises of the Nortonville school. It was a giving Christmas and the spirit of giving was in the air. It is a beautiful sight to see a bank of child flowers blooming upon the platform of a church. Hard must be the heart that is not touched by it.

Cordial people—those Kansans. Make you feel as though they were glad you came. Doing solid work in the Bible study. Superintendent has a warm heart, and knows how to put in the right illustration at the close.

The school has one fault, however. It does not write often for this page. Fault easily remedied.

CHRISTMAS AT MILTON

The Milton Sabbath School celebrated its usual White Christmas. The following report is interesting as showing the financial result. Note that the Primary Department joined in giving with the rest. Their gift was for the benefit of Dr. Palmberg's adopted daughter. Perhaps Eling will be in college along with some of the young people bye and bye.

Your committee appointed to make the arrangements for a Christmas entertainment would respectfully report, a program prepared that was given by members of the school, and decorations provided for the evening of December 24.

The following amounts were given by classes as White Gifts to King Jesus, to these different benevolent objects:

The Armenian Fund	\$ 42 86
The Belgian Fund	17 85
Fouke, Arkansas School	34 50
Pocket Testament League	4 00
Red Cross	6 00
Y. M. C. A. War Fund	3 25
Y. W. C. A. War Fund	2 25
Eling Palmberg, by the Primary Dept.	2 00

Total

All of which has been paid out by the Treasurer of the school to the above mentioned funds without expense to the school. No bills.

Signed,
COMMITTEE.

NOTES OF WIS. STATE S. S. CONVENTION

One of the largest in the history of the State.

A special train from Rock County. 10 front line counties.

Optimism the prevailing note.

Now is the time to keep the home fires burning. It is no time to loaf. Let's help to make Democracy safe for the world as well as to make the world safe for Democracy.

Emphasis placed upon work with the later teen-age classes. Eighty out of a hundred are being lost to the church during this period. Some reasons for the leak:

1. Children do not have the example of parents at the Sabbath school and church.
2. Need of trained teachers.
3. It is the age of doubt and scepticism.
4. The real problem of the period has never been solved.

(The above notes were furnished by Prof. D. N. Inglis in terse and suggestive form. Read them and then read them again, and think of them in relation to the opportunities of your own life. When the statement is made that the problem of the later teen age period has never been solved, there is a challenge to us all. The problem has been happily met by individual persons and by individual schools, but it has not been met by the great Christian world at large. —EDITOR.)

Lesson for February 2, 1918

JESUS LORD OF THE SABBATH. Mark 2: 13-3: 6
Golden Text.—"The Son of man is lord even of the sabbath." Mark 2: 28.

DAILY READINGS

- Jan. 27—Mark 2: 23-3: 5. Jesus Lord of the Sabbath
- Jan. 28—Luke 4: 16-22. Jesus Worshipping on the Sabbath
- Jan. 29—Luke 13: 10-12. Showing Mercy on the Sabbath
- Jan. 30—Isa. 58: 6-14. Sabbath-keeping Rewarded
- Jan. 31—Exo. 16: 21-30. Preparing for the Sabbath
- Feb. 1—Mark 16: 1-9; Acts 20: 7. Christ and the Early Church Honor the First Day
- Feb. 2—Rev. 1: 9-20. In the Spirit on the Lord's Day

(For Lesson Notes, see *Helping Hand*)

HOME NEWS

SHILOH, N. J.—The Annual Business Meeting of the Shiloh Seventh Day Baptist Church was held in the church in the afternoon of January 13, 1918, after a church dinner in the basement. The Christian Endeavor Society provided a program in the audience room while the dinner was being prepared. The program, dinner and business meeting were well attended, probably two hundred fifty being present.

The first item of business was the election of officers which resulted as follows:

Deacon John B. Hoffman, Moderator; Winfield S. Bonham, Clerk; Rev. Erlo E. Sutton, Pastor; Benjamin C. Davis, Trustee; Samuel V. Davis, Treasurer; Miss Susie D. Harris, Assistant Treasurer; Ward R. Glaspey, Chorister; A. M. Young, Sexton.

COMMITTEES

W. S. Bonham, J. T. Dixon, A. M. Young, Cemetery; Caldwell Hoffman, Roscoe Smalley, Rudolph Harris, Jr., Thurmon Davis, Ushers; Donovan Lykens, Milton Davis, Assistant Ushers.

The pastor's report shows that he has prepared and delivered eighty sermons, made two hundred ninety-six calls, given nine addresses, conducted forty-six prayer meetings, officiated at six funerals, solemnized six weddings, preached in twelve different churches and for five denominations during the year.

The treasurer's report shows that \$2,226.34 was received by him for local and denominational purposes during the year. That there is a Permanent Cemetery Fund of \$3,300.00 invested in a first mortgage.

The treasurer of the memorial fund reported \$192.65 on hand.

The trustees reported the property had been cared for and repairs made as needed, also that other improvements had been made.

The secretary of the Christian Endeavor Society reported that \$39.12 had been raised during the year and paid out to the Young People's Board and various state and county needs.

The Benevolent Society has raised funds and met their denominational apportionment \$147.50 and also paid for home church

improvements \$200.00, to say nothing of other work done.

The Sabbath school, besides acting as the nursery of the church collected funds to the amount of \$116.00.

A. C. DAVIS.

January 13, 1918.

BERLIN, N. Y.—The holidays are with us again, bringing glad greetings. They are busy days and happy, owing to that event to which our church looks forward—our Christmas entertainment. This ever exalts the Christ advent, and has, for years, relegated Santa Claus to his proper station where all myths abide.

Our Christmas committee decided to divide the entertainment into sections, each one being responsible for its own rehearsals, for the completed section. Miss Mary Locke had charge of the children, Pastor and Mrs. Cottrell the drama, and, by the way, Pastor Cottrell and wife merit praise for the splendid manner in which this was given; for the beautiful lighting, and, best of all, for the deep impression for good which the prophecy of the advent of the Messiah left in each heart.

Miss Myrtie Greene arranged for the music,—and isn't it wonderful; too, how much one consecrated, efficient woman can do, even though compelled to resort to a telephone? We have known, of course, that our church possessed the usual amount of musical talent, but Miss Greene clothed that talent in its most beautiful robes, and breathed into it her own impressions of true Christmas worship.

The last part of the regular program was a series of tableaux, under the direction of Miss Matie Greene and Mrs. Rice. These included "The Annunciation" (Farrar) "Peace on Earth," (Fohrman) and four Madonnas, (Fuhrmans, Champney's and two by Raphaél) and Hoffman's "Christ in the Temple." While each tableau was received with marked approval and appreciation, the last one given was most beautifully touching; made so to quite an extent, by the sweetly and softly sung verse of that old hymn, "Majestic Sweetness Sits Enthroned Upon the Savior's Brow," by Mrs. John Millard and Jesse Vars.

This closed the regular program, but a pleasing addition came when the different

classes, by class or representative, came upon the platform and offered a gift to the Fouke School. These took the form of both poetry and prose, and ranged from methods of collecting and giving, to a brief history of our former pastor's efforts in founding this school. Of course, this giving meant less on the Christmas tree, but the children enjoyed the privilege of personal self-denial, and as little Harriet Cottrell said, after looking at the Christmas tree, "Well, it is war-times, and we can't expect luxuries, and money is scarce these days."

The committee wished to thank all who so willingly assisted in making the entertainment a success, and especially Mr. Ronald Lamphier for his conception and management of colored electric lighting on the tableaux.

Our Annual New Year's dinner was held the first Sunday in January, and was the occasion of the gathering of the church family for a bountiful dinner, a good program, and a strengthening of ties that no church can well ignore; for where should all good times spring from, if not from the church? And when these are clustered, around her, having her sanction, there will be less cause for anxiety for the safety of our dear young people.

M. E. G.

Berlin, N. Y.,
January 10, 1918.

HUMAN nature is a perplexing thing. To expect little from it and despise it is one thing, but to expect little from it and love it is quite another. There has never been any servant of the living God—no, not even our Lord Jesus himself—who has not occasionally felt heartbroken and defeated by the blatant selfishness, malignancy and short-sightedness of the humanity he has tried to serve. At its blackest this experience may easily lead to a veiling of the face of God. Jesus is not the only one who from his Calvary has cried: "My God, my God, why hast thou forsaken me?"

If there should be any who have entered the deep waters of this experience let me point out this one thing: You can run away from it if you like, but if you do you run away from God. The place whereon you stand within the troubled waters is

holy ground. To become faithless, hopeless or embittered in spirit is to miss the truth about it. God has called you not to do something for him, but to let him do something through you. Your tiny life is a holy temple wherein the Eternal dwells, and from which living waters gush forth to a thirsty world. Turn to God there and you will see him face to face. Realize that no child of God has ever suffered in vain or ever can, for behind all suffering bravely borne by humble sincerity and fidelity to truth is God himself, the eternal life and love.—From "Suffers With God," R. J. C., *Christian Work*.

"Search others for their virtues; thyself for thy vices."

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

OUR WEEKLY SERMON

JOB

REV. A. CLYDE EHRET

Scripture and text, Job 31: 5-40.

Job in his afflictions felt that God had forsaken him and had proffered a charge against him for which he was dealing out punishment. His three friends had strengthened the charge by saying that his sufferings and afflictions had come to him because he had been a worker of iniquity. One of these friends takes Job's guilt for granted, and ventures to suggest some of the ways in which he had offended; namely, by neglecting and even robbing some of his poor neighbors. Another accuses him of doing some great wickedness; specifying various forms of cruelty to the unfortunate. The third rebukes him for his impatience, then treats him to a description of the fate of the wicked, saying,

They that plow iniquity,
And sow trouble, reap it:
By the breath of God they perish,
And by his anger they are consumed."

Then in the same superior tone they assure the sufferer that if he will appeal to God and put away his iniquity, he may yet lift up his face without spot and make his life clean; yet again they remind him that the only refuge of the wicked is death.

With this, Job is not pleased. He still maintains that, although he is not in favor with the Almighty, he has consciously offended neither man nor God, and stands ready to defend himself before both. In the form of a recital he defines his attitude toward his fellows and describes his past conduct in his domestic, his social, and his religious relations. He speaks as an innocent man before his accusers, even as a prince in the presence of a king. Out of the darkness into which he has been cast by false arguments and accusations; out of the trouble into which his own doubt has previously brought him, Job seems to rise with a new sense of moral strength, and even of restored physical power. With a fine strain or earnest desire to be clear with men and God, he takes up and denies,

one by one, every charge of secret and open sin. He feels bound to maintain his integrity; and he vindicates himself before God and man, not in general terms, but in detail, with a decision which can not be mistaken. He does it so well that he gives one of the finest pictures of ethics and religion found anywhere in the Old Testament.

In verses five and six he shows

HIS HONESTY IN WORD AND DEED

"If I have walked with falsehood
And my foot hath hastened after deceit,
(Let Him weigh me in an even balance,
And let God know mine integrity)."

He has made no companion of falsity or followed after deceit to do anything that these would induce him to do in word or in deed. He wants to be weighed in a correct balance. He wishes nothing to make him appear to be honest if he it not. He desires to stand on his merits, and his true value to be his measurement. He wants God to know him as he is. He wants to be measured and known by God. He claims the trial of a strict balance and pledges himself as to this that he will not be wanting. The judge he wishes to pass on his truthfulness is God, the knower of all, the One who gives a true estimate of every deed.

Not only does he claim honesty, but

RESPECT FOR THE RIGHTS AND POSSESSIONS OF OTHERS. (vs. 7, 8)

Even if he had gained his possessions honestly and taken from no man unjustly, he did not expect to live on his honesty alone. Neither did he expect that to be sufficient; for deeds and property must be respected. If he had turned out of his way and his heart had walked after his eyes, or any blot had cleaved to his hands, he was willing that his sowing might be garnered by another, and all that had come from his labors rooted out. He knew that if he had made a blot upon his hands through disrespect, by consenting to yield to the lust of his eyes, then the enemy he had thus made, might, as was often done, come and reap, or would secretly root up. If he has done this wrong he gives his consent. They need not take it by law or destroy it by stealth. But he is so certain that he has given and gained respect, that he speaks as if still able to sow a crop and look for the harvest.

Thus showing his desire to be judged in honesty and respect to others, he makes the same request as to his

LOYALTY IN MARITAL RELATION (VS. 9-11)

Returning to the more offensive suspicion that he had lain wait treacherously at his neighbor's door, he uses the most vigorous words to show at once his detestation of such offense, and the result he believes it always to have. It is an enormity, a nefarious thing to have one's wife be a slave and concubine to another, or for one to be punished by the judges. More than that, these are fires that consume, wasting a man's strength and substance, so they are swallowed up as by the devouring abyss. As to this, Job's reading of life is perfectly sound. Wherever society exists at all, custom and justice are made to bear as heavily as possible on those who invade the rights of others and the foundation of society. Yet the keenness with which the immorality of the particular kind is watched, fans the flame of lust. Nature appears to be engaged against itself: it may be charged with the offense, it certainly brings the punishment, and Job is willing it should.

Another possible implication was that as a master or employer he lacked

CONSIDERATION FOR SERVANTS (VS. 13-15)

Common enough it was for those in power to treat their dependents with cruelty. Servants were often slaves; their rights as men and women were denied. Regarding this, the words put into the mouth of Job are finely humane; even prophetic:

"If I have despised the cause of my manservant or maidservant,
When they contend with me,
What then shall I do when God riseth up?
And when he visiteth what shall I answer Him?
Did not he that made me in the womb make him?
And did not one fashion us in the womb?"

The rights of those who toiled for him were sacred; not as created by any human law which for so many hours of service might compel so much stipulated hire, but as conferred by God. Job's servants were men and women with an undeniable claim to just and considerate treatment. It was accidental so to speak that Job was rich and they poor, that he was master and they

under him. Their bodies were fashioned like his, their minds had the same capacity of thought, of emotion, of pleasure and pain. At this point there is no hardness of tone, or pride of birth and place. There are well doing people to whom, as head of the clan, Job stands in place of a father.

And this principle to treat them according to their inheritance of the same life from the same Creator which gave them a right to be dealt with, is prophetic, setting forth the duties of all who have power, toward those who toil for them. Men are often used like beasts of burden. No tyranny on earth is so hateful as that of many employers which is exercised through representatives or underlings. The simple patriarchal life which brought employer and employed into direct personal relations knew little of the antagonism of class interest and the bitterness of feeling which often threatens revolution. None of this will cease till simplicity is resumed, and the customs which keep men in touch with each other, and enable them to acknowledge themselves members of the one family of God. When the servant who has done his best, is, after years of exhausting labor, dismissed without a hearing by some subordinate set there to consider what are called the interests of the employer, is the latter free from blame? The question of Job, "What then shall I do when God riseth, and when he visiteth what shall I answer him?" strikes a note of equity and brotherliness many so-called Christians seem never to have heard.

Job refers to what he might have done in his position; he might have despised or slighted the cause of his servants, but he treated them not as possessions, but as persons who had rights as well as himself. This treatment was forced on him by the feeling that all men, his servants and himself alike, are children of the same God who will avenge wrong done to any, whether slave or free. He had the same high ideal that Paul wrote to the Ephesians, ye masters do the same to your servants, not in the way of eye service as men pleasers: but as servants of Christ doing the will of God from the heart, with good will doing service as unto the Lord and not unto men: knowing that he who is both their master and yours is in heaven and there is no respecter of persons with him.

His thought did not stop with his servants, but reached out as

CHARITY TOWARD THE UNFORTUNATE (VS. 16-20)

To the poor, the widow, the fatherless, the perishing, he next refers. Beyond the circle of his own servants there were needy persons whom he had been charged with neglecting and even oppressing. Then as now the problem of poverty caused great concern to the elders of cities. Though the population of an Arabian town could not be great there were many widows, and fatherless children, families reduced to beggary by disease or the failure of their poor means of livelihood, blind and lame persons utterly dependent on charity, besides wandering strangers and vagrants of the desert. By his princely munificence toward these Job had won the gratitude of the whole region. Need was met, poverty relieved, justice done in every case. He recounts what he did, not in boastfulness, but as one who rejoices in the ability God has given him to aid suffering fellow creatures. Those were indeed royal times for the generous hearted man. Full of public spirit, his ear and hand always open, giving freely out of his abundance, he commends himself to the affectionate regard of the whole valley. The ready way of giving alms was that alone by which relief was provided for the destitute, and Job was never appealed to in vain.

Job so far rejoices in the recollection of what he has done for the distressed and needy in those days when the lamp of God shone about him. He then proceeds to show

HIS SCORN OF INJUSTICE (VS. 21, 23)

With righteousness in his heart so that all he said and did revealed it, and wearing judgment as a turban, he sat and administered among the people. Those who had lost their sight and were unable to find the men who had wronged them, came to him and he was as eyes to them, following up every clue to the crime that had been committed. The lame who could not pursue their enemies appealed to him and he took up their cause. The poor, suffering under oppression, found him a protector, a father.

If he had lifted his hand against the fatherless, he had good reason to believe that the judges would justly decide. And

he was willing that his shoulder should fall from his shoulder blade, and his arm from collar bone. Calamity from God was a terror to Job, and recognizing the glorious authority which enforces the law of brotherly help, he could not have lived in proud enjoyment and selfish content.

Next he shows

HIS FREEDOM FROM AVARICE (VS. 24, 25, 38-40)

Rich as he was he could safely affirm that he never thought too much of his wealth, or secretly vaunted himself in what he had gathered. Gold he had in abundance. His fields brought forth plentifully, but he never said to his soul, "Thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." In these he did not place his confidence and trust, or rejoice because he had abundance. Even if his hands had gotten much, these things were not sufficient. He was but a steward holding all at the will of God. Not as if abundance of possession could give him any real worth, but with constant gratitude to his Divine Friend, he used his worldly possessions, but did not abuse them.

And to his religion, he showed

DEVOTION TO GOD ON HIGH (VS. 26-28)

True to those spiritual ideas which raised him far above superstition and idolatry, even when the rising sun seemed to claim homage as a fit emblem of the unseen creator, or when the full moon shining in a clear sky seemed a very God of purity and peace, he had never as others were wont to do, permitted his heart to be enticed, or carried his hands on his lips. He had seen the worship of Baal and Ish-tar, and there might have come to him, as to whole nations, the impulse of wonder, or delight, or of religious reverence; but he can fearlessly say that he never yielded to the temptation to adore anything in heaven or earth. Such adoration would have been a denial of, or being false to God, the one spiritual God above. Job confessed the attraction but denied the sin.

He then proceeds in his defense, showing his

SUPERIORITY TO RESENTMENT (VS. 29, 30)

He declared that he never rejoiced over a fallen enemy or sought the life of anyone with a curse. He was so far from rejoic-

ing in the evil that befell his enemy that he had never permitted himself even in hasty anger to throw out an imprecation against him. He distinguished himself very sharply from those who in the common Oriental way dealt curses without great provocation, and from those even who kept them for deadly enemies. His is a standard far in advance of even later times; a standard that is hard to live up to even now. How easy it would have been as it was and is with others to feel that an enemy is deserving of some punishment. How often when misfortune, or trouble comes to an opponent, has it been exclaimed, "Good enough for him"; or "Serves him right"; "Just what he deserves"; "He should have had more." And then a sigh of relief comes to the one uttering these words because he knows his foe has fallen. Job had kept away from this, even from permitting the wish to pass through his mind.

Instead, he was generous to all; a generosity that reached to dependents and strangers (vs. 31, 32). Even those of his own tent, his servants, could boast of being unable to find a single stranger who had not sat at his table. Their business was to furnish it every day with guests. They were all aware of their master's generosity, and did their best to give it effect. Such language as this showing Job's liberality might appear exaggerated were it not a question of Oriental manners; but Job will not allow that he did it just after the manner of men that he might not lose caste. Such a thought as this never presented itself to him. He could not thus have lived a double life.

As he thus mediates over his ways, it gives him

COURAGE BACKED BY A GOOD CONSCIENCE.
(vs. 33, 34)

If he had been aware of sins he would have refrained from going forth at the door—fear of contempt of men would have deterred him; but he was prevented from such fear; he constantly frequented the assembly, and sat as king in the midst of the people.

What Job affirms in these verses is not that, when he was guilty of any transgression, he concealed them, but that he openly acknowledged them. On the contrary he affirms that he has no sins that he needs to

conceal. He lived in the broad day, and without fear. He confronted all, because he had nothing to hide. He repudiates all hypocritical conduct or secret transgressions. This was the charge that his friends made against him, and this consciousness of purity of heart, forces from him a new appeal to God to make known to him the sins laid to his charge. He has given a noble array, of which any one in any age might be proud. Job finds so great comfort in it that he well nigh forgets his losses and sufferings. It gives him boldness, too. He feels that having searched himself, his motives, and his conduct, and found nothing, he need not fear the eye of the Almighty. Indeed he is eager for such an examination. He exclaims:

"Oh that I had one who would hear me:
And that I had the charge which mine adversaries had written,
Surely I would carry it upon my shoulder,
I would bind it as a crown to me—
I would declare unto him the number of my steps,
As a prince would I go near unto him."

The words thus spoken refer to God, and Job wishes him to hear. The vicious reasoning of his friends made it appear that God was his adversary. They said to Job, you suffer because God has found evil in you; he is requiting you according to your iniquities. They claim that for no other reason could calamity have come upon him. So God is made to appear as the man's adversary, and Job is forced to the demonstration that he has been unjustly condemned. "Behold my signature," Job means to say that he fixes his signature to all the protestations of his innocence just made in the preceding verses of the chapter. He is willing to stand by his claim; he can do nothing else. Then, "Let the Almighty answer me and prove me at fault." God, you say, has a book in which his charges against me are written out. I wish I had that book; I would not hide it as a thing that caused me shame. I would bear it in triumph before the world as that which is my greatest honor. I would even wear it as a diadem upon my brow, as that which would give me kingly dignity and adornment. Face to face with him whom I know to be just and righteous I would justify myself as his servant, faithful in his house.

Thus Job takes up and affirms his inno-

(Continued on page 96)

MARRIAGES

BALDWIN-ROGERS.—At the home of the bride's parents, Mr. and Mrs. George Rogers, at "High Noon," January 1st, 1918, by Pastor J. T. Davis, Mr. Hobert A. Baldwin and Miss Edna O. Rogers, all of Brookfield, Madison Co., N. Y.

DEATHS

HUMMEL.—Lucius Edwin Hummel was born January 18, 1852, and died January 4, 1918, in Cooper's Hospital, Camden, N. J., after an operation.

He was the third son of John G. and Harriet B. Hummel. He had been a faithful member of the Marlboro Seventh Day Baptist Church for many years. Wherever he lived he identified himself with the people of God of like faith and practice. For a number of years he was associated with the church at West Hallock, Ill., also with the church at Nortonville, Kan. March 6, 1873, he was married to Hannah Dunham, who preceded him to the better world last August. Mrs. Hummel being an invalid about four years, her husband did all he could to make life easy for her. This loving ministry revealed the character of the man. He was one of nine children of whom four brothers and two sisters survive him, viz.: Walter G., of Topeka, Kan.; Daniel E., of Boulder, Col.; Charles H., of Hammond, La.; Theodore F., of Cleveland, O.; Harriet M. Clarke, of Philadelphia, and Eliza D. Taylor, of Oakland, Kan. He left an adopted daughter, Elsie Irene, the wife of Reuben Ayars, and one grandson, Wilburt Ayars. These with other friends mourn the loss of a good man. Their loss is his gain.

Funeral services were held at the residence of Reuben Ayars, conducted by his pastor who spoke from 2 Tim. 4: 7, 8. Pastor A. G. Crofoot was assisted by Rev. Wilburt Davis. Interment, by the side of his wife in the Marlboro Cemetery.

A. G. C.

TURNER.—Eli H. Turner, son of Oris and Sarah Tolls Turner was born in town of Harts-ville, N. Y., April 13, 1842, and died at his home in the town of Alfred, December 2, 1917, age 75 years, 7 months and 19 days.

He was the third of a family of six children, four sons of two daughters. His entire life was spent in the vicinity of Alfred Station. He was married to Sarah A. Woodruff on March 6, 1875, and to them one son was born, who died in infancy. Mr. Turner was a Christian gentleman, a member of the Seventh Day Baptist Church of Andover, N. Y., and was most appreciated by those who knew him best. He was a good neighbor, and will be missed. His wife passed away more than a year ago. He had been ailing for a number of years and quietly passed

away without being confined to his home. He was a veteran of the Civil War, and was with Sherman in his march to the sea, endured hardships by which he contracted an illness from which he never fully recovered.

Mr. Turner leaves to mourn their loss, two brothers, Samuel O., of Alfred Station, and Milton M., of Cameron Mills, with other relatives and friends.

Funeral was conducted in his late home in East Valley, December 5th, by Rev. Ira S. Goff. Interment was made in Alfred Rural Cemetery.

I. S. G.

BURDICK.—Nathaniel Finch Burdick, the fourth son of a family of nine children born to Edward and Susan Burdick, was born at Lincklaen, New York, June 26, 1836, and died at the old home near Lincklaen, November 29, 1917.

On September 6, 1876, he was united in marriage to Miss Emma M. Wheeler, who passed away some eight years ago.

Funeral services were held at the home on December 2, conducted by Pastor Hurley, of De-Ruyter.

J. H. H.

CHASE.—Mary E. Williams Chase, daughter of Daniel and Mary Lester Williams, was born in the town of Wirt, Allegany County, N. Y., August 29, 1832, and died at her home at Alfred Station, December 11, 1917.

Mrs. Chase was the sixth of a family of nine children, six sons and three daughters. Her early life was spent in Allegany County. She was united in marriage to Timothy R. Chase, May 1, 1851. To this union four sons were born, Frank J., Fred H., Charles Eugene and Willie Russell.

Mr. and Mrs. Chase began housekeeping in Fredonia, and after four years they moved to Alfred Station, where they built up a splendid mercantile business. They were interested in the life of the community and adjusted their business with that intent. Mr. Chase passed away some fifteen years ago. Mrs. Chase was a member of the Second Seventh Day Baptist Church of Alfred and much interested in the best things of life. She was a woman of strong convictions of right, very alert, although her eyes were dimmed with more than four score and five years. She was very active, and many spoke of her as a wonderful woman. She leaves to mourn their loss three brothers, Charles Williams, of Bolivar, N. Y., Henry Williams, of Milton Junction, Wis.; Leander Williams, of North Loup, Neb. Two sons, Frank J. Chase, and Willie R. Chase, three grandchildren and five great grandchildren, with many relatives and friends.

Funeral conducted from her late home in Alfred Station on Thursday, December 14, by Rev. Ira S. Goff. Interment was made in Alfred Rural Cemetery.

I. S. G.

DINGMAN.—At her home in Coudersport, Pa., December 12, 1917, Mrs. Mary A. Dingman, in the 78th year of her age.

Mrs. Dingman was the daughter of Isaac and Amy Ellsworth Brock and was born in Grafton, Rensselaer County, N. Y. When about six months old her parents moved to Hebron, Pa.

The journey of 275 miles was through a wilderness and was made with an ox team. Her parents, after their arrival in Hebron became pillars in the First Seventh Day Baptist Church of Hebron and the pioneer community in which it was located, and this church and community, together with the home therein, were the environment which molded her life. When a child she joined the church with her parents and remained a loyal member till her death. The last forty-eight years of her life were spent in Coudersport, Pa. Her life was marked for its quiet, unselfish endeavor.

April 28, 1847, she married William Dingman, who died August 4, 1904. She is survived by one son, Frank Dingman, of Coudersport, Pa., three daughters, Mrs. Charles Toles and Mrs. Mabel Matteson, of Coudersport, Pa., and Mrs. O. J. McCollough, of Olean, N. Y., two brothers, Andrew J. Brock, of Nyack, N. Y., and Perry B. Brock, of Hebron, Pa., and two sisters, Mrs. Elmina Dingman, of Hebron, Pa., and Mrs. Lovina E. Kenyon, of Nortonville, Kan.

Funeral services, conducted by Rev. William L. Burdick, were held at the house December 20, 1917, and interment took place in the Eulalia Cemetery, at Coudersport. W. L. B.

BEYOND

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant countries
near.

So close it lies, that when my sight is clear
I seem to see the gleaming of that strand;
I know I feel that those who've gone from here
Come near enough to even touch my hand.
I often think but for our veiled eyes
We would find Heaven right round about us lies.

I can not make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones, so long dreamed about;
I love this world, yet I shall love to go
And meet the friends who wait for me, I know.

I never stand about the bier and see
The seal of death set on some well loved face,
But I think—One more to welcome me
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange Beyond seem fair.

And so to me there is no sting to death,
And so the grave has lost its victory.
It is but crossing, with abated breath
And white, set face, a little strip of sea,
To find the loved ones on the other shore,
More beautiful, more precious than before.

—Ella Wheeler Wilcox.

"It is a time to seek God for the power of truth in the life, not for the theory of the truth, however perfect."

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cence before God and man. He proves the accusations against him to be untrue. He silences his accusers so they have nothing to say in defense of themselves and their own words. Here as always, falsity fails and truth stands. Job's defense proved his exaltation instead of his undoing. Such a life as his, as given in these verses, can not fail. We today have before us as given by him, a standard to serve after. Let us hold up before ourselves and society the qualities he possessed. That of honesty in word and deed; respect for the rights and possessions of others; loyalty in marital relations; consideration for servants; charity toward the unfortunate; scorn toward injustice; freedom from avarice; devotion to God on high; superiority to resentment; generosity toward dependents and strangers; courage backed by a good conscience. Having these we can call upon God to hear and judge us, and we can feel proud to have him answer. Yet when we have done our best, we may, like him have sorrows and troubles, such that we can not fully understand. And we may even be accused of standing condemned before God and have our friends forsake us, but with it all we can find so great comfort in living true to our standard that we may forget the losses we have endured. And then like him we can see that God is not for us alone, but we are only a small part of the scheme of things to which we belong, and we can feel a new reverence for, and comfort in, the power that presides over this scheme. And we can reply with Job:

I know that thou canst do all things,
And nothing is too difficult for thee.

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WHOLE NO. 3,804

Brother Crofoot Reaches Japan Secretary Shaw is in receipt of a card from Rev. Jay W. Crofoot, dated

December 24, which announces his safe arrival in Nagasaki, Japan, sometime in the preceding night, and that his ship would be due in Shanghai on the morning of December 25.

By Way of Information Thinking it might be well to give our readers at this time Secretary Macfarland's account of the Sunday question in the Federal Council for four years, as related in his recent book, our joint secretary, Rev. Edwin Shaw, quotes all Mr. Macfarland says regarding the matter. This is presented, not for discussion, but for information. Secretary Shaw makes no comments upon it. It will show what Mr. Macfarland thinks as to there being "any modification of Christian conviction."

Not So Intended We are sorry our good friend of Battle Creek whose article on "Explanation—Expansion" appears elsewhere in this issue, felt that the recent editorial, "If We Could Know no East or West," was intended as a criticism of him, and him only; for it was not so intended. Our thought was to suggest that writers or speakers on all sides of the question be careful as to expressions that might make unpleasant feelings.

The remark to which our brother referred as being made in the council at Plainfield was in a stenographic report of one of the speeches, and, evidently intended as a kind of pleasantry before the audience, did not seem in any way objectionable—it started a smile among the people. But we see that the effect is different when the personality of the speaker is gone and the expression appears in cold type. Assuredly no offense was intended.

Corrections in the Soldier List We are sorry that certain corrections in the soldier list had to be delayed, owing to illness on the part of the one having this matter in hand. This week,

however, we are glad to give a corrected list so far as we have the data to do so. Changes are so frequent that it is difficult to keep up with them, and we shall be glad of any assistance our friends can give.

Bill For Elections On Sabbath Days Our readers will notice by the minutes of the Tract Board that ac-

tion was taken in the last board meeting regarding a proposed bill in the New Jersey Legislature, which, if passed, will make all primary and state elections come on Sabbath Day. The plan is to make this change in order to purify elections by making the school buildings polling places, with teachers in charge of the voting.

As Seventh Day Baptists we wish to be understood as favoring the reform proposed by the bill, that is, taking the polls from unfavorable places and out of the hands of mere politicians and placing them in school buildings in care of our educators. But since election days are always holidays, we see no reason for placing the elections on the Sabbath. Against this particular phase of the bill we enter our protest.

A Timely Act of Christian Courtesy The following resolutions passed by the church at Riverside, Cal., came as a ray of sunshine in a dark day. Such expressions of confidence are timely and will be appreciated by many.

WHEREAS, The Pacific Coast Association, recently convened in Riverside, passed a resolution expressing censure of our representatives at the Federal Council of the Churches of Christ in America, at its session at St. Louis; and

WHEREAS, Our understanding is that the objectionable resolution as passed by the said Council, was not approved by the Resolution Committee, of which our representatives were members, but was introduced by others on the floor of the convention, without their approval; therefore,

Resolved, That we, the members of the Riverside Seventh Day Baptist Church, do hereby express our confidence in the Christian integrity of the said representatives and in their loyalty to our denominational interests;

Resolved, That a copy of this resolution be spread upon our minutes, a copy be sent to said