

## SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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.

Your love has a broken wing if it can not fly across the sea.—*Maltbie D. Babcock.*

## THE SABBATH RECORDER

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

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## A GREAT LESSON

There are a great many people who are learning these days the very wonderful lesson that, somewhere at the secret heart of sacrifice and self-giving, there are springs of happiness and delight that are not to be found anywhere else in all God's great universe. Not a few who have heretofore thought of satisfaction chiefly in terms of possession, or attainment, or use, have suddenly stumbled across the truth that there is a better and more real way of life. The doing without things for oneself in order to have to give to others has been found to be not an irksome task but a real joy and satisfaction. In toil and labor for others, or for a great cause, many have found a delight and pleasure of quite a new and vital sort when compared with anything that mere amusement ever yielded. In fact, thousands who have never really seen it before have come to understand in a most personal and real way that what the great Master said about saving one's life by losing it is not a bristling paradox, but a great and fundamental and beneficent law of life.—*The Christian Guardian.*

## FOR FATHER

Why beholdest thou the cigarette that is in thy son's mouth and considereth not the cigar that is in thine own mouth? Or wilt thou say to thy son, "Let me pull out the cigarette of thy mouth," and behold a cigar is in thine own mouth? Thou hypocrite! First cast out the cigar out of thine own mouth, and then shalt thou be prepared to cast the cigarette out of thy son's mouth.—*The Missionary World.*

## The Sabbath Recorder

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

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PLAINFIELD, N. J., FEBRUARY 25, 1918

WHOLE NO. 3,808

**Who Can Succeed Without Sympathy?** Can you imagine a world wherein sympathy is unknown? If so, you see a dark, hopeless world indeed. The question of a man's success or failure is often settled according to the sympathy received from those with whom he is associated. Life's burdens are more easily borne and its problems more readily solved when one realizes that people wish him well, feel sorry for his reverses, and stand ready to lend a helping hand.

It is natural to long for sympathy. When a little child ran to its papa with a hurt finger and was only told to "run away, don't bother papa," it began to cry saying, "I think you might have said 'Oh!'" Even the brave-hearted Luther, in a dark hour when no one seemed to care for him and his work, is said to have exclaimed in his loneliness, "O my friends, have you all forgotten to pray for me?" Many another toiler in life's field has lost heart and his hands have fallen helpless for lack of the assurance of sympathy. Sometimes this is better than money, and it requires so little to bestow it that we wonder whenever it is withheld.

In homes where parents show little sympathy for their children, or where there is no sympathetic feeling between brothers and sisters, impassable gulfs are pretty sure to come. Many a disheartened brother, disgusted with himself, has taken new courage from the cheery words of a sister who believed in him and wanted to see him make good. On the other hand lack of sympathy or unkind words from sister or brother have often started a loved one on the downhill to ruin.

In church matters, too, much depends upon sympathy. A church whose members sympathize with one another is likely to be strong. And no pastor can succeed without the sympathy of his people. To be at its best, the Pulpit must have evidence of the sympathy of the Pew.

**The Churches Long For Ideal Peace** Is there any other kind of peace—a false peace, which is not ideal? Yes, indeed. And as much as the people of the American churches long for the day when war shall cease and when our armies can return, there is, deep down in the heart, a strong clear conviction that no overtures for peace which fail to recognize the high ideals set forth by our President should be entertained.

There was a time during the Civil War when the Government was urged to put an end to hostilities regardless of consequences; but the people of the churches almost to a man said, "No, not until our ideals of freedom and union are fully recognized." It will be much more so now, and as, one after another, proposals for peace are brought forward that ignore our high and true national ideals, the strong, heartfelt sentiment of the churches will be against any confusion of false and true peace plans.

The Christian people of this nation have heartily endorsed President Wilson's aims and believe that permanent peace for the world depends upon their being realized. They say with him, "For us this is a war of high principles, debased by no selfish ambition, . . . a war of high disinterested purpose in which all free peoples of the world are banded together for the vindication of right."

Until peace based on these righteous principles can be secured, American homes and churches will continue to add stars to their service flags, and will respond to calls for Liberty loans so long as they have sons to go and money to give.

**And So It Rests Upon the People** Preparations for the third Liberty Loan are being made, and the announcements assure us that without the support of the people, even more fully and heartily than in the second loan, no complete success for American arms abroad can be expected. The great mass of our people are loyal but as yet they do not

fully realize how much is depending upon them if the principles for which the nation stands are to triumph.

The Government is taking great pains to show its citizens that there is probably a long distance yet to be traveled before permanent peace can be secured; that premature peace will be most disastrous and that everything depends upon the way the people respond to the calls for food conservation and for funds. Food and funds now must furnish the sinews of war. If the people do not respond—if either food or money is lacking—defeat is inevitable. It never was quite so before, and it will be a world-wide calamity if the American people can not be made to realize fully how much depends upon their willingness to get under the load and bear their part.

#### Faithful in Service At Home and Abroad

It is well that there are so many ways open for loyal service in our country's time of need. It would not be fair for the soldiers who cross the ocean to bear all the burdens and make all the sacrifices, and we rejoice that outside the ranks there are open doors for thousands to serve in other ways than by bearing arms. When we think of the nurses, engineers, motormen, chaplains, and all the great host of workers who have left their homeland to share the dangers and burdens of war with their fellows in khaki, our hearts are moved in admiration. We are proud of them all. But this is not enough. It would be disloyal for those who remain at home to shrink from their share of the burden-bearing. If the home people—millions upon millions of them—fail now to respond to their country's call for the third loan, the sacrifices of those who have responded to the call to arms and to go overseas will all be in vain.

#### Our "School-Teacher" And His School

We are glad to see that some papers object to the caricatures and unkind criticisms of the President, and the words "high-brow," or "school-teacher," applied to him in a disrespectful way, as though a one-time teacher were incapable of dealing with large business problems and practical affairs. The *Jewish Exponent* has this to say:

The ancient sages admonished the people to respect their teachers next to their God. The modern sage, very often a seedy politician who has grown old in devious ways, sneers at the teacher as if he was incapable of doing things worth while with efficiency and energy. And there are others who should know better who repeat his silly talk. Many of America's greatest men have been school-teachers at some stage of their careers, and by their ability, their integrity and their patriotism have rendered noble service to their country. The whole world is taking lessons in the school of liberty and democracy from the illustrious school-master in the White House at Washington, and it will, in all probability, take the lessons of peace and justice from the same source.

Did any of these "anti-high-brows" ever stop to consider that a college president is usually much more than a teacher? The position of the latter in the minds of men of wisdom and discretion is an exalted one. The college president who is fit for his task is called upon to do much more than merely teach. In fact he often stops teaching when he takes up the presidency of an institution of learning. He is obliged to qualify as an administrator, as a student of human nature, as a person awake, and intensely awake at that, to all the currents that go to make up the history of his time.

One who derides the President or any great leader for having been a school-teacher, instead of a lawyer or professional politician, must be shortsighted indeed. To overlook the importance of the teacher in the civic and social life of a nation like ours impeaches the intelligence of the critic who does so. If such a man is in business his narrow vision will scarcely reach beyond the pages of his own ledger, and if in politics he is likely to see only those things that may secure votes for himself.

On the other hand a man capable of managing a large university must have the all-sided education, the far-reaching vision essential to almost any great leadership. One thing is evident; President Wilson's messages and state papers have been recognized the world over, not only as masterpieces of literature, but as evidences of far-seeing wisdom and unusual ability on his part to grasp and solve world-problems. In this respect they have called forth the admiration of great minds everywhere, and the world is not slow in recognizing the superior ability of the teacher-President now in the White House at Washington.

#### We Welcome Soldiers' Letters

As the list of our boys in the service grows in the RECORDER we find that great interest is taken in it, and letters from any of them will be eagerly read.

We shall be glad to publish such letters, and hope that several of our boys both in America and in France will write for the RECORDER.

It may seem best for want of space to publish the soldier list only every other week after this. So if it does not appear this week, our readers will understand why it is omitted.

One friend sends us a check to pay for the RECORDER for soldiers. This is a good way to help, and we are glad to say that several papers for the boys in the service are being paid for in this way. As to this matter, "a word to the wise is sufficient."

#### A Soldier Preacher And Writer

In the RECORDER of November 19, p. 658, we published an article from the Boulder (Colo.) Church, with a letter from Ralph Curtis Jones, a minister of the gospel who had embraced the Sabbath and joined the church in Boulder, where he made many friends. The letter from Brother Jones published at that time showed that he had gone to Canada and had there enlisted in the king's army and was already with the soldiers in England. Before leaving America he had made a will in favor of the Boulder Church.

I have just at hand a letter from Brother Jones requesting that we add his name to our list of men in the service. This we shall be glad to do. He says: "I am now nearly two years with the Canadian forces, though I am a real American from way back." He wishes the RECORDER sent to him in order that he may, as he says, "keep in touch with my new-found faith." He also thinks he will give us the story of his experiences since entering the war.

We found enclosed in Brother Jones' letter a clipping from the *Belfast (Ireland) Whig*, in which his preaching in churches and Y. M. C. A. halls in Ireland and Scotland is highly commended. It appears that he was granted a ten days' leave of absence from the army for this preaching service. During the trip, according to the *Whig*, Brother Jones made many friends in the shops of industrial centers visited by him.

His present address is, Rev. Ralph Curtis Jones, 911880 A. Co., Hut 37, 3d C. C. D., North Camp, Seaford, England.

Even as Christ forgave Paul's words, "Even as Christ forgave you, so also do ye" (Col. 3: 13), are found in such a beautiful setting we wonder that anybody can read them without being moved. Mercy, kindness, humbleness, meekness, longsuffering, charity, and peace are grouped about the words "forbearing and forgiving" by the apostle, who knew so well how to combine the excellent qualities of the true Christian. The thought is in perfect accord with Christ's words in his prayer, "forgive us our trespasses as we forgive those who trespass against us," showing that Paul was familiar with the Lord's rule of forgiveness.

It is a great thing to be able to pray that prayer, and I fear that many of us come short of it. The story is told of a feudal lord about to avenge himself on a neighbor who had greatly offended him. His chaplain tried to persuade the angry man to give up his mission of revenge, but all to no effect. Finally, however, he was induced by the chaplain to engage in a season of prayer before setting out. They knelt together and the nobleman repeated after his chaplain, sentence by sentence, the Lord's Prayer. Everything went well till they came to the sentence on forgiving as we wish to be forgiven. Here the nobleman was silent. He could not say, "Forgive us our trespasses as we forgive those who trespass against us."

Then said the chaplain, "God can not forgive you. You must therefore stop praying this prayer. Go now if you will, meet your victim and seek revenge, but don't forget that God will meet you at the judgment." This thought took such strong hold upon the man that he yielded and completed the prayer in sincerity of heart. Then the spirit of revenge left him and he knew the Lord's Prayer on forgiveness and forbearance as he had never known it before.

President Menocal of Cuba has signed contracts for the sale to the United States of the island's new sugar crop. By the contract 2,500,000 tons of sugar will be sent to this country for distribution by the Government among the allied nations.—*The Continent*.

"In Switzerland more than 330,000 citizens have petitioned the Government for prohibition."

**ANNUAL REPORT OF THE SEVENTH DAY BAPTIST CHURCH, SALEM, W. VA.**

CHURCH OFFICERS  
1918

- Moderator—Oren W. Swiger.
- Treasurer—A. S. Childers.
- Clerk—M. Wardner Davis.
- Pastoral Committee—Jesse F. Randolph, M. B. Davis, L. D. Lowther.
- Finance Committee—S. B. Bond, Earl L. Ford, J. A. Randolph.
- Chorister—Mrs. M. Wardner Davis.
- Assistant Chorister—Okey W. Davis.
- Organist—Frankie Lowther.
- Assistant Organist—Alberta Davis.
- Ushers—Guy Davis, Scott Davis, Otho Randolph, Duane Ogden.

OUR ROLL OF HONOR  
January 1, 1918

- Captain Fred E. Swiger
- Captain Edward Davis
- Lieutenant Ellsworth Childers
- Lieutenant George Thorngate
- Sergeant Asher T. Childers
- Corporal Ernest Sutton
- Corporal Hurley Warren
- Private Harold Randolph
- Private William Childers

**The Pastor's Report**

The year just closing has been one of unusual perplexity and responsibility for the pastor.

The request came from the trustees of the college to render assistance by teaching certain classes during the second semester, in order that the president might be released for other duties. This involved the postponement of my work in Louisville, but this was done, in the interest of the more immediate and urgent needs of the college.

The entrance of our country in the Great War has brought added responsibilities. The pastor has tried to keep in touch with our young men who have joined the colors, has rendered assistance in the Red Cross, Y. M. C. A., Liberty Loan, and other war time interests, and has tried to suit the services of the church and the message of the pulpit to the demands of these momentous days.

From Christian Endeavor Week to the April communion a special evangelistic campaign was carried on by the church. Five simultaneous cottage prayer meetings were held on Friday evenings, in charge of a special committee. There was a committee on personal evangelism and one on church attendance. Seven young people

were baptized and received into the church at the close of this special effort.

Our missionary, Rev. Jay W. Crofoot, gave a service and lecture on China in April. A Sabbath institute was held in which Pastor M. G. Stillman, Evangelist W. D. Burdick, Rev. J. W. Crofoot, and Rev. W. L. Davis took part. In October the one hundred twenty-fifth anniversary of the coming of the church to Salem was celebrated, at which time two former pastors were present, Rev. T. L. Gardiner and Rev. E. A. Witter.

The annual letter has been prepared and sent to all the members of the church.

The pastor represented the church at the Conference at Plainfield, N. J., at the association at Salemville, Pa., and at a special meeting of the Tract Board in Plainfield. He represented the college at the semi-centennial commencement of Milton College, and attended the quadrennial meeting of the Federal Council of the Churches of Christ in America at St. Louis, and the special war session of the Council in Washington. He conducted quarterly meeting at Middle Island, baptizing four of their young people, preached at Industrial on Sunday afternoons during three months of the year and at several other places. A unique privilege was that of attending the one hundredth anniversary birthday celebration for Deacon Levi Bond, of Lost Creek.

Following are the statistics:

Sermons preached, 51; recorded calls, 126; committee meetings, 47; special meetings, 20; funerals, 7; assisted at funerals, 2; marriages, 2; baptized 11.	
Added to church by baptism.....	7
By testimony .....	2
By letter .....	7
Total . . . . .	16
Loss by death .....	1
By letter .....	1
Total . . . . .	2
Net gain in membership .....	14

Have led the prayer meeting regularly, and taught a Sabbath-school class. Found time to help nurse five children through a siege of genuine old-fashioned measles, and to raise from a lot in the parsonage pasture sixteen bushels of potatoes, one-half bushel navy beans, one bushel green beans, besides cabbage and corn.

The year has been one rich in blessing, and the spirit of co-operation has been manifest in a way to inspire courage and hope for the new year.

AHVA J. C. BOND,  
Pastor.

**Report of the Sabbath School**

The work in the Sabbath school during the past year has been encouraging in many respects. The school was in session every week but two with an average attendance of 124. The largest attendance was 142 and the smallest 52.

The best and most vital part of the work has been the interest taken in the class work. Both old and young who attend regularly seem to enjoy meeting together. This is particularly noticeable among the children of the Primary and Junior departments.

During the summer Dr. Clark gave a series of ten lectures to the adult classes on the subject, "Preparations for Christianity." These lectures were very much appreciated. During this same period the children were not allowed to come for their work because of the numerous cases of infantile paralysis in the State and county.

One important part of the Sabbath school is the giving, the financial side. The average collection for the year is \$1.85. The largest was \$4.93, taken when special effort was being made to raise the Sabbath School Board apportionment. The smallest was 80 cents. In other words each member present averaged one and one-half cents per week, when it ought to be 5 cents. It is true some of the classes keep part of the money in their treasury, but that would not average 1 cent apiece according to the reports the secretary has been giving at the close of Sabbath school the last five weeks. It is to be hoped that the spirit of giving will grow at least to the 5 cent mark.

The work that is taken up by the various classes for the new year has a place in this report. The adult classes with one exception are using Kent's "Historical Bible." The Bible class uses the *Helping Hand* for their lessons, as do also the members of the Home Department. The Junior Baraca and Junior Philathea use the "Apostolic Church History" by Morrill. The Junior

boys and girls have the "Junior Bible" by Kent. The Primary department uses the Westminster Departmental Graded Series for beginners and primary.

L. R. POLAN,  
Superintendent,  
C. V. DAVIS,  
Secretary.

Dec. 9, 1917.

**Report of the Christian Endeavor Society**

The membership of our society has been decreased somewhat this year owing to the fact that five of our active members have been called to the colors; namely, Private Ernest Sutton, who was president of the society when he left, Private Hurley S. Warren, Private William Brissey, First-Lieutenant George Thorngate and Private William Childers.

The society has not received as many new members this year as usual, owing to the fact that an Intermediate society has been formed.

The average attendance for the year has been 20.

Meetings have been held regularly through the year except during the summer months when they were held every two weeks.

Mary Lou Ogden attended the State Christian Endeavor Convention at Martinsburg, as a delegate from our society.

Christian Endeavor Week was observed the first week in February. It proved to be very profitable, and the interest in the Christian Endeavor was greatly renewed following this week.

During the year we had one mission study class, also credit was given to those who attended the lectures by Rev. J. W. Crofoot.

The budget for the year amounts to \$117.02.

Our social life has had prominence, and our associations together have been an inspiration to all.

The year has been a very successful one, although we were few in numbers and have had much difficulty in carrying on the work.

FRANKIE LOWTHER,  
President,  
ALBERTA DAVIS,  
Secretary.

**Report of the Intermediate Society Christian Endeavor**

This society was formally organized June 6, 1917, with 22 members.

The plan of work for January was a systematic drive for attendance at the meetings of the society and of the church. For February we adopted the plan made by the pastor for increase in church membership and for Decision Day. The plan for Intermediate Day in Christian Endeavor Week was carried out and a delegation of 6 members met the national superintendent of International Christian Endeavor, Mr. Paul C. Brown, at the district convention held in Clarksburg, February 27.

The results of Decision Day were ten new members of our church by both letter and baptism at the first April communion.

Carroll B. West made an offer to the society to provide a dollar for each dollar raised by the Intermediate Christian Endeavor for the debt of the Tract and Missionary societies. A special program was suggested by Mr. West and \$3.00 raised, to which he added another \$3.00, making our contribution to the debt \$6.00. One dollar was sent to the Missionary Society. About \$3.00 more was used in local work, making in all about \$10.00 in the year before Conference.

An effort was made to comply with the request of the Young People's Board for special reports for Conference, but little was accomplished beyond statistics.

At the first meeting in July it was voted to meet with the Young People's society for the summer, which was done.

The work took on new life September 1 when the present Executive Committee appointed the standing committees for the Conference year.

The Missionary Committee sent a model Christian Endeavor comfort kit to Elmer Ray, soldier in Camp Lee, presented a Missionary program from the Conference Reports, and presented a blooming plant to Miss Iva Bond for a Christmas present.

The list of members was revised and the active membership pledge was signed by 20 boys and girls. Those lost by removal, death and otherwise, 5.

The average attendance at the meetings is 15.

We pledged \$5.00 to state work for 1918 and organized a Christian Endeavor Expert class. The budget system was

adopted by the society and each member was canvassed, and all responded by pledge.

The plans for the year 1918 are all definitely laid and we ask the co-operation of our church that we may be able to make a better report next year.

CORA R. OGDEN,  
Superintendent.

**Report of the Junior Christian Endeavor Society**

The following brief report will summarize the work for the year 1917:

The work of the Junior Christian Endeavor has been rather broken up the past year, due to the change of superintendents. The first part of the year the Junior was in the hands of Mrs. Victor Davis whose successful work was of necessity brought to a close the last of April, when she felt compelled to resign.

The work was then taken up by a temporary substitute to finish up to the first of July when the summer vacation began. Meetings were suspended for the months of July, August, and the first three weeks in September. Regular work was not fully resumed until the first of October.

The last few weeks before the vacation the work was mostly that of completing some of the Efficiency requirements. Since we have resumed our regular meetings this fall we have followed the topics and lessons prepared by the United Society of Christian Endeavor, given in the *Christian Endeavor World*.

Our attendance has been small, yet not lacking interest, and those who attend are quite regular.

Reports were made to the State Christian Endeavor Union, and to the General Conference. The society paid \$5.00 to the state work and has pledged \$5.00 for another year. A gift of \$4.00 was given to the Y. M. C. A. war relief fund during the recent campaign.

We have 10 active members and 12 preparatory members, making a total of 22 members. Two have been promoted into the Intermediate society.

The average attendance for the year was 14.

At present there are 2 teachers, Mr. Audry Kelly and Mary Lou Ogden. In order to carry on the work with children successfully it is of great importance that

the parents stand back of the Junior society and the teachers. Your child, if a member, needs the guidance and encouragement that only a father or mother can give to help keep the pledge and do his work. May the fathers and mothers of each Junior realize their responsibility and add their support to the work in the future.

Respectfully submitted,

MARY LOU OGDEN,  
Superintendent.

**Report of Boy Scouts**

As a whole the year has been one of the most profitable and busy years for the Boy Scouts. Government and garden work made the year especially busy.

In the first Liberty Loan campaign the Scouts canvassed the town, getting about \$3,700.00 for Liberty loans. In the second campaign the amount taken was about \$1,000.00.

The boys, with the help of the scoutmaster and others, put out a garden of about one-half acre. In the garden were included corn, beans, potatoes, pumpkins, radishes, cucumbers, peanuts and other vegetables. The boys worked good and a small profit was made.

The equipment of the Boy Scouts at present consists of tent, trek cart, signal flags, section boat, telegraphy instruments and other articles for scout work.

Throughout the summer and fall we baled scrap paper and magazines. From this work a good profit was made. The Boy Scouts own their paper baler, and have in the scout treasury about \$15.00. About 14 boys belong at present, and throughout the next year we hope to live up to our law of "doing a good turn each day."

SCOUT SCRIBE.

**Report of Brotherhood**

The Brotherhood would submit the following report for the year ending November 1, 1917:

The Brotherhood met fourteen times during the year with an average attendance of 11 members. Of this number three meetings were either social functions or special programs.

The number of members enrolled is 62, one new member having been enrolled during the year.

The average collection at meetings was about \$1.60.

During the year the Brotherhood sent one letter to the state senators and delegates and one telegram to President Wilson asking him to use his influence to have Congress pass a national prohibition law.

Khaki-covered Bibles were sent to the members of the Brotherhood who are in the army.

DUANE OGDEN,  
Secretary.

**Report of Church Clerk**

In a review of the minutes of the business meetings of the church for the year 1917 we find the following items of interest that probably will not be brought out in any other report:

In January a cabinet was purchased to be kept in the church for the care of the communion set and the storage of music used by the church choirs.

At the request of the Board of Directors of Salem College the church released the pastor from a part of his pastoral duties in order to give him the time to take some of President Clark's classes while the president was assisting in the canvass of the State in the interest of the college debt.

The salary of the pastor was increased by the amount of \$100.00 per year.

The church was represented at the meeting of the General Conference at Plainfield, and at that of the Southeastern Association at Salemville by a large delegation of its members.

The annual church Home-coming was made the occasion of the celebration of the one hundred twenty-fifth anniversary of the coming of the church to Salem. Dr. T. L. Gardiner and Rev. E. A. Witter, former pastors of the church, were present at, and splendidly assisted in, this meeting.

A resolution presented by Jesse F. Randolph outlining an active and earnest campaign for SABBATH RECORDER subscriptions and a plan for placing the RECORDER, at the expense of the church, in homes where it was felt that they could not otherwise have it, was adopted.

A resolution favoring the building of a Denominational Home and pledging our support to a move in that direction was adopted. At the request of the Tract Board,

representatives were sent to Plainfield to meet with them there on November 11 to discuss question pertaining to the proposed building.

Many other items of interest might be mentioned here, such as the payment of last year's budget, the annual every-member canvass, gains and losses in the church membership, and the like, but these will probably be mentioned in other reports.

Including the session today, six business meetings of the church have been held. Action on the receipt of new members and on other business of importance has been taken at the regular morning service on four occasions.

M. WARDNER DAVIS,  
Church Clerk.

Dec. 9, 1917.

**Financial Report of Church**  
For year ending October 1, 1917

Dr.	
Total collections for year	\$2,429 13
Pastor's salary for year	\$ 956 00
Sexton's salary for year	78 00
Missionary Board	234 00
Tract Board	210 00
Theological Seminary	58 00
Insurance on church and parsonage	67 60
Paid on Missionary debt	50 00
Paid on Tract Board debt	50 00
Painting parsonage	67 50
Paid on church debt	50 00
Paid Conference expenses	49 80
Paid Associational expenses	13 80
Miscellaneous expenses	544 43
	<u>\$2,429 13</u>

Respectfully submitted,  
A. S. Childers,  
Church Treasurer.

Dec. 2, 1917.

**Report of Ladies' Aid Society for year ending January, 1918**

Regular monthly meetings held, 12. Picnic and social on the parsonage lawn followed the July meeting.

During the year we have added 5 to our membership. Two ladies have requested to have their names dropped, one has moved to another locality, and we have been called to mourn the loss of one by death. This leaves us members in good standing, 59.

By dividing the society into committees and apportioning the budget among them, the financial matters of the society have been greatly simplified. The committees are arranged alphabetically, and report monthly in turn.

During the year we have received through committees \$380.55.

We have expended for—

Miss Burdick's salary	\$ 25 00
Miss West's salary	25 00
Tract Society	25 00
Salem College Scholarship	50 00
Debt and Interest	108 50
Cemetery Fund	25 00
Sunshine service (plant)	1 00

We have also paid our 1918 pledge to the Woman's Board, \$150.00, and now have a balance of \$9.85 in the treasury.

MRS. WARDNER DAVIS,  
President,  
MRS. C. B. CLARK,  
Secretary.

**Report of Trustees**

The past year has been one of considerable activity on the part of your trustees in carrying out the requests of the church in making improvements, etc.

During the spring and summer months your trustees spent considerable time in keeping the grass cut upon the church lawn and cemetery, trimming the shade trees, painting the iron railing on the front wall and church steps, repairing and un-stopping drain sewer, cleaning up the litter about the grounds, etc., at a cost of about \$32.00.

Some of the fixtures in the toilets in the basement needed repairing. H. W. Willis war asked to make the necessary repairs, which he did very satisfactorily, giving considerable of his time and material, all of which he donated to the church.

The balance of the \$500.00 for the permanent cemetery fund has been practically secured during the year, and by the instructions of the church the same was invested in a \$500.00 Government Liberty Bond.

The macadamizing of the street on the east side of the church lot, which was referred to the trustees last spring, has been completed at a cost of \$200.50. Of this amount \$36.00 has been donated as follows: G. H. Trainer, \$25.00; Ernest Randolph, \$10.00; John Rollins, \$1.00.

All of which is respectfully submitted as the report of your trustees.

F. J. EHRET, Chairman.

**Report of Finance Committee**

Your Finance Committee reports as follows:

(1) A brief summary of the year ending October 1, 1917.

The total budget was \$2,002.95. Total

subscription, \$1,842.20. Difference, \$160.75. At the close of the year the entire apportionment of the boards and all other outstanding obligations had been settled except about \$200.00 on the F. J. Ehret note.

It is interesting to note that 20 subscribers had overpaid, 82 paid in full, 13 non-subscribers had paid something, and 45 had not paid all subscribed. Many of these last have paid up since the year closed.

At the regular quarterly meeting, October 7, the Finance Committee recommended the following budget which was adopted by the church:

Home budget	
Pastor's salary	\$1,000 00
Incidental expenses	400 00
Permanent improvement	200 00
Balance on note	200 00
Total	<u>\$1,800 00</u>
Denominational budget	
Conference expenses	\$ 52 00
Missionary Society	278 20
Tract Society	247 00
Theological Seminary	65 00
Total	<u>\$ 642 20</u>
Total of both budgets	<u>\$2,442 20</u>

At the meeting mentioned above, the church approved a recommendation of the Finance Committee to make an every-member simultaneous canvass similar to the one conducted last year, and the church instructed the Finance Committee to conduct the canvass.

Fifteen groups of two each were appointed to make the canvass, one group of which solicited the non-resident members by correspondence. The pastor had prepared the way by a circular explanatory letter which he sent to all the members previous to the canvass, which was made on the evening after Sabbath, October 21, and the following day. In the evening the solicitors met at the parsonage to give their reports.

The result was as follows:

11	Subscribed less than	\$.05	per week
38	Subscribed	.05	" "
5	"	.10	" "
7	"	.15	" "
10	"	.20	" "
6	"	.25	" "
4	"	.30	" "
5	"	.35	" "
10	"	.40	" "
2	"	.50	" "
7	"	.60	" "
1	"	.75	" "
1	"	.85	" "
7	"	1.00	" "
1	"	1.50	" "
1	"	2.00	" "

The total number of subscribers is 146, which represents a part or all of the family in many instances. The total subscription is \$1,916.50, which is \$525.70 less than the budget but \$74.30 more than was subscribed last year.

Respectfully submitted,  
J. A. RANDOLPH,  
S. B. BOND,  
O. W. SWIGER,  
Finance Committee.

**Report of Chorister**

From January until June of this year Mr. George Thorngate served efficiently and faithfully as chorister.

The choir music was rendered by the young people's choir, but as the assistant chorister has no record of the work of these months he can not give a detailed report of it.

Upon Mr. Thorngate's leaving town in June the direction of the work fell to the assistant chorister. During July and August the church music was rendered largely by the male chorus, their music being interspersed with several solos and music by the male quartet. The male chorus assisted also with several programs outside of the regular church service and furnished music for the outpost work of the Brotherhood.

Under the direction of Mrs. Wardner Davis and the management of Mrs. McLaughlin, a ladies' chorus was organized in September. Then for the two succeeding months this chorus alternated with the male chorus in furnishing music for the Sabbath morning service.

In November the assistant chorister re-organized the young people's choir under the direction of Mrs. Wardner Davis. This choir is furnishing the music at the present time.

OKEY W. DAVIS,  
Assistant Chorister.

"In Washington, D. C., the first dry week showed a reduction of drunkenness of some 700 per cent as compared with the corresponding week of November, 1916."

"Of ninety-one Chinese students chosen by an examination and sent to the United States the past autumn for a course of education forty-one were Christians."

## WOMAN'S WORK

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

### LABRADOR AND THE WORLD-WIDE WAR\*

DR. WILFRED T. GRENFELL, C. M. G.

It seems particularly appropriate that I should be speaking about Labrador in this great auditorium tonight, for I owe to D. L. Moody, the inspiration to go out into life, and try and put what I could into it. It was he who first gave me the vision that life was only valuable for what we could contribute to it: never for that which we got out of it. The world is a stage across which we pass, and the only thing which counts as we go out the other side is what we have been able to do for others. So I sought a place in life where the work I could do would not be done if I did not do it.

It has been well said that George Washington was an Englishman, and that it took a German king (George III) to divide the Anglo-Saxon race, and that it had taken a German emperor to reunite it. So I like to think that for years in our work we have flown the two flags side by side; that the workers have come from Canada and England and America, and that the people for whom it is carried on are from England and Newfoundland and Canada and the United States. We can now sing, "My country, 'tis of thee," because we know what liberty means. At the front you see countless instances of that splendid spirit of the Anglo-Saxon peoples. One of the first orders Pershing issued after he arrived in France was that men ranking as majors and upwards were not permitted thereafter to go out on patrol duty at night. I myself had to argue with a doctor in the front trenches that it was right that he should not be allowed to go out with his men into No Man's Land to pick up wounded at night. He claimed it was unjust, because, as he said, he was better at the job than the stretcher bearers, for he "could see like a cat in the dark." Down at the Base I knew a little French *couturière*, who had been driven from the

\*Notes from an address by Dr. Wilfred T. Grenfell before the Northfield School, Thursday, December 6, 1917.

captured part of France. She had no money and had to work out a meager existence with a needle; yet this little seamstress was sending ten prisoners packages of food and other comforts, though she was almost starving herself to do it.

But what have fishermen to do with the war? There is the same fine spirit of self-forgetfulness and the joy of helping others away down on the north Newfoundland and Labrador coasts. We praise Canada and Australia and New Zealand, and rightly so, but we must remember that from our northern colony a larger per cent have gone to fight as pure volunteers than from any other. Of the first five hundred who went out only eleven remain today. The story of one of our Labrador lads comes to my mind. We educated him in our little school, and later sent him to New York, where he finished his course as an electrical engineer. He was the most peaceful and gentle of boys—so much so that when the war broke out, and he came to me and said he felt he ought to go, I hardly knew what to reply. He volunteered and was put into the R. A. M. C. (Royal Army Medical Corps). In one letter from him he told me that he found it hard to sit in a trench with the shells bursting overhead and not be afraid, but that at night when he was out picking up the wounded he was all right. Soon afterwards I heard that he had been recommended for the military cross, for having with his men brought in forty wounded men over the parapet in one twenty-four hours. Then came the news that while bringing in wounded under heavy fire a shell had burst on the stretcher which he was carrying and he had been blown to pieces. His captain wrote me, saying that he was as great a loss to the company as ten men would have been, not because he was rich or clever, but clean and unselfish.

In every way fishermen have contributed their quota. At home in England thousands have given themselves to the service of their country in patrol duty and mine sweeping and hunting submarines. One old North Sea fisherman told me he would be thankful when he could stop chasing Germans and hunt an honest codfish once more.

We must remember that the harvest of the sea must be reaped. Now especially we realize the value of this proteid food

supply. We hear from Mr. Hoover of meatless days, and the world is beginning to understand that these reapers must stay at their post on the Labrador. So I have no hesitation in speaking of them and their loved ones. Many of these loved ones are left at home, and we are bound to do our part to keep fit those fighting our battles and those left behind. This is my apology for distracting from the needs of Europe, which fill all our minds today. And let us at home not forget the value of cheerfulness. The Tommies and Sammies are a jolly and a happy lot. They may have sad hearts, but they keep bright faces.

Every one has got to fight. We must fight something or other, even if it is only ourselves. It reminds me of the story of a lady who went to see a badly wounded Irishman lying in a hospital. "Well, Paddy," said she, "it is a terrible war." "Sure, mum, 'tis a terrible war; but 'tis bether than no war at all!" *This is a deeper truth than some would suppose.*

It is better Christianity to the wounded man by the roadside to pick him up, or to the poor man to set him free from debt by starting a co-operative store, than to go on telling him that this is a bad world, and he had better prepare for the next. It is better to teach a man to swim, than to go and weep at his funeral with his wife after he is drowned. Christianity is not an intellectual interpretation. It isn't what you *think*. It is the attempt to translate into deeds of love for one's neighbor the commonplace opportunities of everyday life—just where God has put us.—*Record of Christian Work.*

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

"Will you co-operate, or will you obstruct?" Those were the words that faced me on the front page of the daily paper this morning. The closing sentence of a letter from President Wilson to the carpenters in the ship-building industry, men threatening to lay down their tools in a great strike.

The President has a way of gathering up the sum of public opinion, that which is in everybody's mind, and putting it into language that is clear and impressing. The letter is a stinging rebuke, not only to the

particular class of workmen to whom it is addressed, but also to all others who are putting themselves in the class of obstructionists.

Well may the question be put to each one of us, "Will you co-operate, or will you obstruct?" That is to say, "What is the spirit you are going to take towards the great issues of the times? Will you co-operate with those who are commissioned to direct the forces in the contests for truth and right, or will you obstruct?"

Wardner T. Randolph, student-pastor at Hartsville, writes that the church took up the matter of the Forward Movement at the annual meeting in January, but the severe winter weather has hindered for a time. Now the people are organizing for the work.

Look up the map of the State of Arkansas. In the northwest corner you will find Gentry, the place where Evangelist D. Burdett Coon is now holding meetings together with the help of Pastor T. J. Van Horn. Then look over on the east side of the State, about across the Mississippi River from the city of Memphis and you will find DeWitt, near which is the Little Prairie church where Coon and Van Horn are to go after their campaign in Gentry.

Then look in the southwest corner of the State and you will find Texarkana. Fouke is not far to the southeast, and here it is expected Evangelist Coon will make a visit after he and Van Horn have finished the series of meetings in the vicinity of Little Prairie and have made visits at Memphis. The burning of the school building at Fouke makes the holding of large public meetings practically impossible at the present time in that place.

Then if you will look at the map along the western side of Arkansas a little south of the center of the State you will see just across the line over in Oklahoma a town called Antlers, and it is near here in the Belzoni district that it is hoped that our workers may be able to stay a few weeks before Evangelist Coon returns to his home in Battle Creek for a summer campaign in the north. This general outline is given that our people may be able to keep in intelligent touch with our workers on this

great and important field, not only after the work has been done, but while it is going on, and even before the men reach the places where they expect to labor. Let us remember these men and the work they are doing in our daily prayers.

The machinery in the Publishing House is driven by electric power, each machine being equipped with a motor adapted to the demands of the machine. When the shortage of coal caused a shut-down on the source of power, Clarence W. Spicer, member of the Supervisory Committee of the Board of Directors, came to the rescue.

There happened to be in the Spicer manufacturing plant a turbine steam generator not just then in use. This was secured and put in connection with the heating plant of the Babcock Building, the steam from the boilers at high pressure passing through the engine and then exhausting into the heating radiators of the building, practically without any loss. The generator was of the right kind to develop the type of electric current needed for the motors in the Publishing House. There was not enough power generated to run all the machines at full speed at the same time, but enough to keep things going in good shape most of the time. So now when the power from the Public Service Company is shut off as was the case from February 11 to 19, and at other times for shorter periods, connection can be made with this local plant. Doubtless this story is told in terms that are not scientifically exact, but we are grateful for the help that was thus secured, right among ourselves.

It will be noticed that Sabbath Evangelist Willard D. Burdick has been, and is now, holding Sabbath institutes in the churches of Rhode Island. The topics given in the programs, printed elsewhere in this paper and in other issues, show that matters of vital interest are being considered. Then those who are acquainted with the speakers on these programs will understand that those who attend these institutes hear things well worth while told in earnest and interesting ways.

The secretary has spent most of the time since the January meeting of the Missionary Board in the office in Plainfield. Sab-

bath days, however, he has been helping out the two nearby churches who are without pastors, New Market and New York. New Market will have a pastor April 1. New York has called a pastor on conditions similar to those upon which New Market called W. D. Burdick. The answer has not as yet been made.

### THE ADVANTAGES OF THE LARGE CHURCH

REV. B. E. FISK

By the large church we do not mean one numbering thousands but of perhaps two hundred. Only a few of our churches report a larger resident membership than this. The large church pays a pastor \$1,000.00 a year. This calls for an average of \$5.00 per member. The incidental expenses of such a church, if \$200.00 would require \$1.00 from each member.

This church being alive to all reform work and loyal to all denominational enterprises pledges \$1,000.00 for such purposes, which calls for another \$5.00 from each member, making a total of \$11.00 per member.

This total of \$2,200.00 looks large and sounds large in a report but is it anything to boast of when measured by the ability of the church as a whole?

It is also fair to suppose that the thousand dollar pastor furnishes the best of sermons, bringing the maximum of entertainment, instruction and inspiration to his hearers and that the trained choir adds a full share to the value of the service. If these things have a commercial value, then the member of such a church is getting largest returns for his money.

Then there are the social advantages made possible where numbers and talent can combine to produce almost anything.

But all loyal Seventh Day Baptists can not enjoy the privileges of membership in a large church; so in comparison let us look at one having only twenty resident members.

Two hundred dollars is the limit of what can be offered a pastor and of course if any is secured he must be a two hundred dollar man. Even this sum required from the twenty members \$10.00 each. Then the expenses for fuel, lights, repairs, insurance, etc., would be at least half of that paid by the large church, which will call for \$5.00 per member. Then, as the small

church looks over the denominational "budget" and other benevolent enterprises, there is a clear call for at least \$5.00 per member, making a total of \$20.00 each, against \$11.00 per member in the large church.

Yet who ever thinks to give credit to the small church in its struggles to maintain public worship and keep the light of Sabbath truth aglow in some obscure place? Is there not a disposition on the part of some to criticise the small church for its shortcomings while holding up the very commendable work of the larger body?

If any feel this way let them make a fair estimate of what each member is doing and to their surprise the scale may balance the other way.

Of course the small church has advantages, but we leave that subject for the next one to write about.

### PROFESSOR S. B. BOND TO LEAVE THE COLLEGE

Professor Samuel B. Bond, head of the science department of Salem College for the past twenty years and one of the leading educators of the Middle West, announces that he will sever his connections with the local institution at the end of the present semester and will thereafter devote his time to conducting a sheep farm near Alfred, N. Y. Professor Sam Bond, as he is more familiarly known, is one of the most popular and universally respected educational men the State of West Virginia has ever produced. The best wishes of a multitude of friends will accompany him to the Empire State.

Whenever he had a student he made a friend. He has helped many a young man of Salem and central West Virginia to a better education and a better preparation for the battle of life. Not only these, but all those with whom he has come in contact are his fast friends, and friends who will remain friends.

Professor Bond is a native of Lewis County of this State and attended school at Salem College in his younger days as well as Alfred University at Alfred, N. Y., the University of Michigan at Ann Arbor and the West Virginia University at Morgantown.

He became associated with Salem College in 1899 and in the time intervening he has spent the best years of his life in

the upbuilding of the local institution. That he has been successful to a marked degree is known to all of our readers.

Under his administration as head of the department of science three new departments have been established and developed in the department of chemistry, the department of Physics and the department of natural history.

Professor Bond offered his resignation to the college board two years ago but it was not accepted. He has since resolved to leave Salem and will sever his connections with the college in June of this year, as stated above.

He has purchased a 160-acre farm of good land from Dr. Daniel Lewis, a mile from Alfred, and will move there early in the coming summer. It was only about six months ago that Professor Bond got the sheep farm "bee" in his bonnet but he confesses to a lifelong desire for general farming.

"I do not want my friends to understand that I am going to retire," the professor stated recently, "but on the other hand I want them to believe that I am just going to begin. I am only fifty in years and I never felt better in my life. As I told the people at Alfred, I am not going there to find a haven for my declining years but to find a favorable place for me to do some real constructive work."—*Salem Herald-Express*.

### LETTER FROM A SOLDIER

EDITOR SABBATH RECORDER:

I have received several copies of the SABBATH RECORDER through some kind friend handing in my name. I certainly enjoy reading it, as there is something (rather hard to explain) about the RECORDER that draws one's mind home with pleasant thoughts of past surroundings.

We fellows often hear the news dealers as they go up and down the company streets, shouting, "Buy a paper, boys! On a bright afternoon read a paper—just like a letter from home, boys!"

So getting the SABBATH RECORDER regular every week is like getting a letter from home.

Thanking you for the RECORDER, I am,  
Sincerely yours,

HURLEY S. WARREN.

Camp Shelby,  
Hattiesburg, Miss.

## YOUNG PEOPLE'S WORK

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

### MAKING THE MOST OF OURSELVES

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,  
March 9, 1918

#### DAILY READINGS

Sunday—Seeking high gifts (1 Cor. 14: 1-12)  
Monday—The best in life (1 Cor. 13: 1-13)  
Tuesday—Training in solitude (Gal. 1: 13-24)  
Wednesday—Using our talents (Matt. 25: 14-30)  
Thursday—Putting zeal into service (Neh. 4: 12-23)  
Friday—The best calls for faith (Heb. 11: 1-10)  
Sabbath Day—Topic, Making the most of ourselves (Eph. 4: 11-16)

After that wonderful chapter on love (1 Cor. 13), in which Paul says that the greatest of all is love, he admonishes the Corinthians (14: 1) to follow after charity (or love) and to "desire earnestly spiritual gifts, but rather that ye may prophesy." The prophets of old were preachers. They more often preached than foretold future events. It is no doubt the gift of speech which is here meant by the word "prophesy."

If one is filled with God's love, he will desire spiritual gifts that he may better serve the Father who has done so much for him. He will desire to have the tongue liberated that he may tell the story, teaching others of the heavenly way. One of the results of a successful revival of religion is that dumb professors of religion often get their lips open, and begin to testify and to pray. Seeing their friends and neighbors converted, and listening to the stirring exhortations, brings to their minds with new force the wonder of the Holy Spirit's power, the boundless love of the Father and of the Son that they are constrained to utter praises.

#### THE BEST IN LIFE

Drummond in his book, "The Greatest Thing in the World," says:

"Every one has asked himself the great question of antiquity as of the modern world, What is the *summum bonum*—the supreme good? You have life before you. Once only you can live it. What is the

noblest object of desire, the supreme gift to covet?

"We have been accustomed to be told that the greatest thing in the religious world is faith. . . . I have taken you in this chapter . . . to Christianity at its source; and there we have seen, 'The greatest of these is love.' It is not an oversight. Paul was speaking of faith just a moment before. He says, 'If I have all faith, so that I can remove mountains, and have not love, I am nothing!' So far from forgetting, he deliberately contrasts them, 'Now abideth faith, hope, love,' and without a moment's hesitation the decision falls, 'The greatest of these is love.'

"The masterpieces of Christianity are agreed about it. Peter says, 'Above all things have fervent charity among yourselves,' and John goes farther, 'God is love.' And you remember the profound remark which Paul makes elsewhere, 'Love is the fulfilling of the law.' In those days men were working their passage to heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things without ever thinking about them. If you love, you will unconsciously fulfil the whole law. . . . It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

"Now Paul has learned that; and in this noble eulogy he has given us the most wonderful and original account extant of the *summum bonum*.

"Paul begins by contrasting love with other things that men in those days thought much of. . . . He contrasts it with eloquence. And what a noble gift it is, the power of playing upon the souls and wills of men, and rousing them to lofty purposes and holy deeds. Paul says, 'If I speak with the tongues of men and of angels, and have not love I am become as sounding brass or a tinkling cymbal.' And we all know why. We have all felt the brazenness of words without emotion, the hollowness, the unaccountable unpersuasiveness, of eloquence behind which lies no love.

"He contrasts it with prophesy. He con-

#### TRAINING IN SOLITUDE

In these days of stress and strain we do not take time enough to develop our spiritual life alone with God. Jesus often withdrew from the multitude to talk to his heavenly Father. If he needed it, how much more do we!

Paul, instead of going to others for advice when he was preparing for his work, went away into Arabia (Gal. 1: 15-17). John wrote the Revelation while he was on the Isle of Patmos. Bunyan wrote the Pilgrims Progress while locked in Bedford jail. Beautiful poems and songs have been written by invalids, or by blind people. Many people who have voluntarily gone into solitude, or who have been taken there against their will, have been trained in spiritual wisdom by the great Teacher as they never could have been amid the rush and turmoil of life among the crowd.

"It is not in the city street, or in the crowded market place

That God speaks to our inmost soul, or that we see him face to face;

'Tis in the shadow of the wood, or on the smiling prairie land,

Or by some rushing streamlet cool or on the ocean's shining sand;

Alone with Nature and with God; 'tis there we hear the Voice Divine.

To those who listen, deep words come, and wondrous music, line on line."

#### USING OUR TALENTS

We can not make the most of ourselves without using our talents. Talents, like muscles, grow by use. "Genius is a capacity for hard work." The great painters, sculptors, musicians, writers, etc., did not do their work spontaneously. They had tastes along these lines, and desired to do these things, and developed the tendencies which God had implanted within their souls. Our talents belong to God, and should be conscientiously developed to be used for his glory.

Some say they haven't any talents. Surely every one has one or more, though some people seem never to have discovered theirs. If there is one thing you can do to help another, to cheer or to encourage some one even though you feel that your hands are already full of work, that little service may help more than the use of some "great" gift, as we are apt to measure things. You have perhaps heard of the epitaph, "She made home happy." That is a very important gift—to make those

trasts it with mysteries. He contrasts it with faith. He contrasts it with charity. Why is love greater than faith? Because the end is greater than the means. And why is it greater than charity? Because the whole is greater than the part. . . . What is the use of having faith? It is to connect the soul with God. And what is the object of connecting man with God? That he may become like God. But God is love. Hence faith, the means, is in order to love, the end.

"And I beg the little band of would-be missionaries . . . to remember that though you give your bodies to be burned, and have not love, it profits nothing—nothing! You can take nothing greater to the heathen world than the impress and the reflection of the love of God upon your own character. This is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of love, understood by all, will be pouring forth its unconscious eloquence. It is the man who is the missionary, it is not his words. His character is his message. In the heart of Africa, among the great lakes, I have come across black men and women who remembered the only white man they ever saw before,—David Livingston; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind Doctor who passed there years ago. They could not understand him, but they felt the love that beat in his heart. Take into your new sphere of labor, where you also mean to lay down your life, that simple charm, and your life work must succeed."

If we have not Christlike love for our fellow-man, if we are critical and apt to judge harshly, we will send more people away from the Kingdom than we can win for it. The most important of all, if we would do good in the world, is to cultivate love. One little girl who felt antagonistic toward most people, and who was wont to utter harsh, unkind words, realizing that it was wrong, used to pray this prayer every day: "Lord, help us to be kind to one another and to every one." She began to look for some good quality in every one, and as she grew older her heart was filled with a great love for all people, desiring their salvation, though she did not love their disagreeable or evil ways.



about us happy. If we do that, we do not know how many may receive courage to develop hidden talents which are needed for the growth of their own, and other souls. There is so much sorrow in the world, is it not our duty to smile whenever we can? There are very few things worth while which can be accomplished when one is cast down and sad. So let us seek to brighten lives if we feel that we can do little else to help on the Kingdom.

#### ZEAL AND FAITH NEEDED

We must work with courage and zeal and determination, spurred on by faith. God will surely enable us to conquer, to succeed in spite of adverse circumstances. What enabled Nehemiah to build the wall was that the people had a mind to work; and they worked side by side, all kinds of people. Half of them wrought in the work and bore the burdens, and half held the weapons, and every one wore his sword by his side (Neh. 4: 10-18). The Lord needs all sorts and conditions of people to save the world, but every one needs the Sword of the Spirit, the Word of God, to vanquish temptation and sin when we encounter it. We must not neglect our Bibles if we would be efficient. Faith is increased by serving, and by studying the Word of God which makes us stronger for better and greater services.

"And he gave some to be apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." All are needed, as the physical body needs both feet, both hands, both eyes, every part to make the perfect body. If any one whom God calls to serve, refuses, it cripples the whole, and hinders the coming of the Kingdom.

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." It is hard to understand the Trinity. There are three persons, yet all are one in purpose. There are many individuals in the Christian world, but if all have the Spirit of Christ they are one, and Jesus' prayer for his disciples is answered: "Holy Father, keep them in thy name which thou hast given me that they may be one even as we are" (John 17: 11). His prayer

also for us and for all believers: "Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one even as thou, Father, art in me and I in thee, that they also may be in us; that the world may believe that thou hast sent me" (vs. 20-21). "That we be no longer children" (Eph. 4: 14). Let us not be swayed by the isms and all the new and foolish doctrines which are coming into the world, as children who are ever seeking some new game and are easily swayed from the old way, "but speaking truth in love," that we "may grow up in all things into him which is the head, even Christ" (v. 15).

#### FROM ENDEAVORER'S DAILY COMPANION

"We can not make the most of ourselves if we neglect the body. It must be made healthy, kept fit as an instrument of the soul. Hence the value of physical exercise.

"We must try to obtain as much as we can of that general knowledge taught in school and college, lest by too much specializing, our sympathies become narrowed and shriveled.

"We often fail because we attempt things for which we are not fitted; often the clerk would do better as an inventor or a poet, and the engineer would do better as a merchant. We need vocational guidance.

"Christ brings out the best in man; and hence we need the church, spiritual training, lest the soul, the highest, be neglected.

#### "TO THINK ABOUT

"What gifts have we to develop?"

"To what holy ambitions should we aspire?"

"How can we improve our character and work?"

#### "PERSONAL WORKERS

"Politicians know that votes are won by personal work and not by spread-eagle speeches. The Christian must get near the man he wishes to win. Thousands never come to Christ because they are never asked to come. Invite friends to society and church. Talk to them about the sermon; about religion; give them a chance to express themselves and state their problems. Tell them your own experience, your doubts, and how the light came. Invite them to decide to follow the Master."

### 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, February 10, 1918, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Henry M. Maxson, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, John B. Cottrell, Isëus F. Randolph, Franklin S. Wells, Irving A. Hunting, Alex. W. Vars, James L. Skaggs, Otis B. Whitford, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Bernard Grullemans.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Treasurer presented statement of funds on hand. He also reported informally on his recent trip through the West, including meetings at Alfred, N. Y., Battle Creek, Mich., and Milton, Wis.

It was felt the trip was well worth while, and advantageous to all concerned.

The Advisory Committee presented the following preambles and resolutions:

WHEREAS, We learn that the Rev. George B. Shaw, of Ashaway, R. I., has expressed a willingness to engage in some phase of general denominational work, if a suitable opportunity should offer; and

WHEREAS, We learn that the First Seventh Day Baptist Church of New York City became possessed of similar information, and, with that purpose in mind, has extended a call to Mr. Shaw to become its pastor, with the understanding that he may be free to devote three months of his time each year to such work; therefore,

Resolved, That if Mr. Shaw decides to accept the call of the New York City Church on those conditions, this Board extends to him a call similar to that given the Rev. Willard D. Burdick; namely, to enter into denominational work under the direction of this Board for three months of each year at a salary of \$125.00 a month and traveling expenses, one of those months to be July, and no time spent in attending our General Conference or the Eastern Association to be taken from the three months, but one half of his expenses incurred in attending them to be paid by the Tract Society. All arrangements for field work as to time and place to be arranged by Mr. Shaw and a duly authorized committee of this Board, it being understood, of course, that Mr. Shaw, in his turn, will make satisfactory arrangements as to time for this work with the New York City Church.

Resolution adopted.

The Supervisory Committee reported business good at the Publishing House, and the deficiency in motive power almost entirely overcome.

The Committee on Distribution of Literature reported 15,400 pages of tracts distributed. 28 new subscribers to the RECORDER, and 26 discontinued.

38 copies of "Swift Decadence of Sunday; What Next?" were given out as premiums to subscribers to the SABBATH RECORDER, who have paid their subscriptions to January 1, 1919.

The special committee on Legislation presented the following communication which was sent to the Senators and Assemblymen of the State of New Jersey.

*To the Honorable, the Senators and Assemblymen of the Legislature of the State of New Jersey:*

Seventh Day Baptists, since their first appearance in America in 1671, have never yet been found guilty of fanaticism. Nor, except in a very few isolated instances, have they ever been persecuted for conduct prompted by conscientious conviction, although they have often had to appeal to civil authority for consideration of their rights guaranteed all citizens of this Republic, and almost always with success.

And, so again, it is hoped that due regard may be given them in a matter of proposed legislation in the State of New Jersey,—legislation which vitally concerns these people and the principles for which they stand, and which they hold dear; namely, the matter of holding registration, primaries, and other elections on the Sabbath—the seventh day of the week, commonly called Saturday.

This is found in Senate Bill No. 5, introduced by Senator Runyon, and in House Bill No. 34, introduced by Assemblyman Close, which provides for registration and the holding of Primary, Municipal, Special and General Elections in municipalities exceeding 10,000 inhabitants, in schoolhouses of each municipality on the Sabbath, that is Saturday, and that teachers shall serve as election officers.

We heartily favor any measure that will improve the environment of such activities and elevate the personnel of election officers, without abridging or contravening the rights of the electorate. But we do feel called upon to protest, courteously, but most emphatically, against the provision to conduct them on the Sabbath, that is Saturday.

One of the most sacred and important privileges of American citizenship is that of voting, and the enactment of these bills, or either of them, into law, would, in a large measure disenfranchise loyal and conscientious Seventh Day Baptists, Jews, and Seventh Day Adventists, thereby depriving them of their constitutional rights.

If it be suggested that such people can visit the polls after sunset, after the Sabbath has

passed, we reply that it is unjust to deprive citizens of any part of the entire period when the polls are opened to the interests that belong to voting. And there are many activities that enter into an election, aside from the one act of casting the ballot. Moreover, Sabbath-keeping teachers should not be required to serve as election officers on the Sabbath, that is Saturday, nor should they be subjected to the embarrassment of feeling obliged to decline to serve in that capacity, for conscientious reasons.

We urge, then, that you look carefully and justly into this matter, and decline to support this bill or vote for it until it has been so amended that the time, or any part of it, for conducting these activities, shall not be on Saturday, the seventh day of the week—the Sabbath.

Respectfully submitted for, and in behalf of, the Board of Directors of the American Sabbath Tract Society, and the Seventh Day Baptist Churches of the State of New Jersey.

CORLISS F. RANDOLPH,  
President.

FRANK J. HUBBARD,  
Treasurer.

EDWIN SHAW,  
Corresponding Secretary.  
Special Committee on Legislation.

This was accompanied by a personal letter from the President of the Society to the individual State Representatives.

Secretary Shaw outlined the probable action that would be taken in the matter, indicating that some other day than the Sabbath would be named for holding the elections.

It was voted that the report be adopted, and entered in full in the minutes of this meeting, and the committee continued.

Correspondence was received from Esle F. Randolph expressing the thanks of himself and family for the message of sympathy from the Board sent by Secretary Shaw.

Correspondence was received from G. Velthuysen. Mr. Grullemans spoke of conditions mentioned in Mr. Velthuysen's letter.

Correspondence was received from Dean Arthur E. Main. A letter from Will K. Davis, written from Florida, on the subject of the denominational building, favoring the same was read.

Reports from Rev. George Seeley for December and January were presented.

Secretary Shaw reported that a denominational library has been established at Berlin, N. Y.

Correspondence with Clarence S. Daggett, formerly of Dodge Centre, Minn., now in the United States Army was read.

The matter of increasing the number of SABBATH RECORDERS now being sent to cantonments was brought up by William C. Hubbard, chairman of the Committee on Distribution of Literature, whereupon Secretary Shaw was requested to write letters to all "our boys" in the army who are receiving the SABBATH RECORDER, requesting that when read, the RECORDERS be placed in Y. M. C. A. hut reading rooms.

A letter from Walton H. Ingham was read by William C. Hubbard.

Rev. James L. Skaggs reported having interviewed booksellers in New York City regarding placing some of our publications with them for sale, whereupon a vote of thanks was extended to Pastor Skaggs for his interest in the matter.

Minutes read and approved.

Board adjourned.

ASA F. RANDOLPH,  
Assistant Recording Secretary.

### RED CROSS FEEDS CHILDREN OF ITALY

How the American Red Cross is responding to the needs of the situation affecting the welfare of children in Italy, is told in a cablegram received by the War Council. The Red Cross has financed the opening of a "creche" in Rome, to care for about 100 children of refugees, and is co-operating with private and governmental agencies which are dealing with families of refugees, in helping thousands of children. The cablegram continues:

"Farmers of the invaded districts have large families, three to twelve children. The Red Cross has furnished to these family groups condensed milk, blankets and clothing, which have meant comfort on their hard journey through Bolongna, Florence and Naples. Scores of children are fed each day at the Red Cross kitchen at Milan. A Red Cross hospital has been opened at Rimini this week for mothers and children.

The Red Cross made two grants for money to societies at Turin, which care for children of soldiers and refugees; and gave 1,000,000 lire to the Comitato Romano Organizzazione Civile, which, in the course of its work for the families of soldiers, cares for hundreds of children in creches, kindergartens and homes."—*Red Cross Bulletin.*

## CHILDREN'S PAGE

### "I TRIED SO HARD"

"I tried so hard." The childish voice was quivering,

The eyes were full, the drooping lashes wet,  
"I did so want to pass the examination.  
I did my very, very best and yet  
I did not get near all the answers perfect;  
I was the lowest one of all the class.  
They didn't count how hard I tried and studied.  
It made no difference for I didn't pass."

Oh, yes, my child, trying does make a difference.  
You did not gain the longed for place, it's true.  
Fret not o'er failure, since you tried your hardest;  
One's best is all that any one can do.  
All life is full of just such disappointments.  
We try so hard some longed for place to gain,  
And when we fail, the world counts not our  
struggle,

And so we say our labor was in vain.

Not so, no earnest effort's ever wasted;  
It makes us stronger for some future test;  
And when we stand at last before the Master,  
He'll let us pass, if we have done our best.  
—Grace Bulkley, in the Standard.

### A GOOD SPORT—UNDERNEATH

They sat on the beach—three boys in bathing suits. Two were robust and the other noticeably pale and slight. They were watching the breakers pound the smooth, hard sand smoother and harder as they rested for another swim.

"I'll stump you both," cried one of the bigger lads, springing to his feet and running down the beach, "to dive that whopper which is rolling up away out there. Come on!"

"Not for me," said Bob Stewart, quietly. "I'm comfortable where I am."

"Oh, you're a piker, Bob!" called the boy from the water's edge. "Come on, Phil! Or are you no good, too?"

Philip Gordon, the slight, frail-looking lad, hesitated for a moment, but the contempt in Billy's voice was not to be borne. He sprang up, ran down the beach, and with Billy dove into the heart of the great green wave about to break upon the beach. Five minutes later both boys came toward the watchful Bob—Billy only slightly exhausted, Phil out of breath and staggering—and sank down beside him on the sand.

"You're no sport at all, Bob!" Billy managed to say. "'Twas great!"

Phil shivered a little. "The undertow is awful out there," he gasped, "I thought it had me once for sure."

Bob looked at them both for a long moment. There was something very much like anger in his blue eyes.

"I'm going to tell you fellows something," he said at last, "whether you like it or not. I'm disgusted with both of you. This good-sport talk of yours, Billy, isn't what it's cracked up to be, and this stumping another fellow to do a downright dangerous thing is a mighty bad habit to get into. To tell the truth, I think I'm a better sport—*underneath*—than either of you."

"Oh, you do, do you?" jeered Billy.

"Yes," said Bob, quietly, "I do. I don't exactly enjoy being called a piker but you see I can't afford to risk my life doing a foolish thing, though I'm as strong as you are, Billy. I've got a mother who needs me and some younger brothers, and I've learned to think of them when some one dares me to do a reckless thing. I think it would be plain selfish on my part to accept a dare like that. Of course, you've plenty of money, Billy, and all that, but I don't know that money would have made it any easier for your father and mother if you'd been drowned this morning in that undertow, as that San Francisco fellow was two days ago. And as for you, Phil, you were ill all winter and you aren't able to do these things. If I were you, I'd hunt until I found sand enough to refuse to take a dare like that."

Billy and Phil were silent.

"I don't mean," Bob continued, "that I'd stop to consider myself if any one else were in danger and needed my diving through the breakers for help. I think I'd be there as quickly as any other fellow. But I don't believe a fellow is a good sport who risks his life because he hasn't courage enough to refuse a dare. And I feel just the same, Billy, about a fellow who gives one like that. They may be good sports on top, but I don't believe they are—very far underneath!"

Billy turned to help Phil on with his sweater.

"I guess you're right after all, Bob," he said slowly. "I never thought of it in that way before."

"I guess you are, too, Bob," echoed Phil.—*Mary E. Chase, in the Wellspring.*

**TRUE BRAVERY**

In the heat of passion Robert had done something that he was ashamed of, and sorry for, after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over, the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a moral coward. I'll do it."

So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.—*Eben E. Rexford.*

**SIDE-LIGHTS, SELECTED FOR WHAT THEY ARE WORTH**

REV. EDWIN SHAW

"Wherever the church has lost the saving influence of Christ, it has lost its saltiness and is a tasteless historical survival. Therewith all theological doctrines about it become untrue. Antiquity and continuity are no substitute for the vitality of the Christ Spirit."

"Age instead of being a presumption in favor of a religious body, is a question-mark set over against its name. The world is full of stale religion."

"It is historically self-evident that church bodies do lose the saving power. In fact,

they become social agencies to keep their people stupid, stationary, superstitious, bigoted, and ready to choke their first-born ideals and instincts as a sacrifice to the god of stationariness whom their religious guides have imposed upon them."

"Wherever an aged and proud church sets up high claims as an indispensable institution of salvation, let it be tested by the cleanliness, education, and moral elasticity of the agricultural laborers whom it has long controlled, or of the slum dwellers who have long ago slipped out of its control."

"If there had never been such an organization as the Christian Church, every great religious mind would dream of the possibility of creating something like it. He would imagine the happy life within it where men shared the impulses of love and the convictions about life which Jesus imparted to humanity. If he understood psychology and social science, he would see the possibilities of such a social group in arousing and guiding the unformed aspirations of the young, and reinforcing wayward consciences by the approval or disapproval of the best persons, and the power of reaching by free loyalty springs of action and character lying too deep for civil law and even for education to stir. He might well imagine too how the presence of such a social group would quicken and balance the civil and political community."

"Nothing lasts unless it is organized, and if it is organized of human life, we must put up with the qualities of human life in it."

"There are in the human world two profoundly different grades or levels of mental beings, namely individuals and communities, and it is the most significant of moral and religious truths that a community, when unified by an active, indwelling purpose, is an entity more concrete and less mysterious than any individual man."

"The individual is saved, if at all, by membership in a community which has salvation. When a man becomes loyal to a community, he identifies himself with its life; he appropriates its past history and memories, its experiences and hopes, and

absorbs its spirit and faith. This is the power which can lift him above his own level. The Christian religion possesses such a community."

"If the Church is to have saving power, it must embody Christ. He is the revolutionary force within it. The saving qualities of the Church depend on the question whether it has translated the personal life of Jesus Christ into the social life of its group and thus brings it to bear on the individual. If Christ is not in the Church, how does it differ from 'the world'? It will still assimilate its members, but it will not make them persons bearing the family likeness of the first-born son of God."

**INTERESTING CONFERENCE**

J. Frank Hubbard, of Plainfield, N. J., president of the Seventh Day Baptist General Conference, and treasurer of the American Sabbath Tract Society, was in Alfred over Monday evening, and met with a number from the First and Second Alfred churches at the parish house Monday night, in a consultation over denominational matters. In thus coming before some of the more important churches Mr. Hubbard hopes to get a better insight into what the denomination needs as a whole, and so be able to arrange a program for the General Conference to be held at Nortonville, Kan., next August, that will come as near as possible to supplying these needs.

Mr. Hubbard also brought up the matter of a denominational publishing house, that is so greatly needed to house the large business of the Tract Society, and in which could be provided safe places to store the large amount of valuable files, books and denominational papers. Alfred is heartily in favor of this undertaking, and thinks that it should be pushed forward after a proper amount of educational work has been done among the various churches, so that all will see the need of this building and be willing to take hold and help.

The Tract Society is not asking that this building be located at Plainfield unless the denomination thinks that the place for it. But as far as we can see that is the only logical place for it. The board has been located there for years, and it would be almost impossible to find a body of self-sacrificing men in any other church that would so freely donate of their time and

means to carry forward this great denominational work.

We feel that we can safely say to the Tract Board that Alfred is with them in this proposition, and that we feel that Plainfield is the logical location.

Mr. Hubbard is taking the ideal way to prepare a program for Conference and we are sure that after going on to Battle Creek and Milton he will be able to settle on a feast of good things that will make the Nortonville Conference an epoch-making gathering for the denomination.—*Alfred Sun.*

**"GOD GIVETH THE INCREASE"**

A PARABLE

I

I planted in the sunshine warm  
Three trees of fruitage rare;  
And all the spring and summer long  
I tended them with care.

But lo! there came a chilling frost,  
And one was dead and dry;  
And one was cut with worm and snail,  
And shriveled stood and wry.

And one proved but a worthless weed,  
That bore nor flower nor fruit;  
But covered all the wholesome ground  
With thorn and cumbrous root.

II

I tossed a seed upon the ground;  
No thought I gave it more,  
Gave it no loamy earth or mold  
From leafy autumn store.

Long years I wandered far and wide,  
From home to foreign strand,  
And full forgot my vagrant seed  
Of the far-off boyhood land.

But after many springs I came  
Back to my native air;  
And lo! my seed had grown a tree  
With fruit and blossoms fair.  
—*Henry Meade Bland.*

**A NOTE OF LIFE**

Take it as you find it—  
Black or beaming sky;  
Smile and never mind it—  
Little time to sigh.

Fast the clouds are creeping  
Over the heavens of blue;  
Little time for weeping—  
Skies'll weep for you!

Keep the pathway steady—  
Heaven is not so high;  
When God calls, say "Ready!"  
Smile and kiss good-by.  
—*Atlanta Constitution.*

## SABBATH SCHOOL

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

### SABBATH INSTITUTE AT ASHAWAY, R. I.

Under the direction of Sabbath Evangelist Willard D. Burdick a Sabbath institute was held at Ashaway, R. I., February 8 and 9. Although the weather was unfavorable the attendance was good, several people being present from Bradford and from Hopkinton City. Following the institute the evangelist and the pastor of the Ashaway Church made a few days' visit upon lone Sabbath-keepers at Providence, R. I., East Brookfield, Mass., and other places. Following is the program of the institute:

Friday Night—  
"The Permanency of the Sabbath"—Rev. E. A. Witter  
"Importance of Studying the Sabbath Question"—Rev. W. D. Burdick  
Sabbath Morning—  
Sabbath Sermon—Rev. W. D. Burdick  
Sabbath Afternoon—  
"The Heritage of Seventh Day Baptists"—Rev. C. A. Burdick  
"The Sabbath a Family Day"—Mrs. Walter D. Kenyon  
"Sabbath Keeping and the Christian Life"—Mr. L. G. Waite

Of course it is not always possible to get those people to attend who most need the help and inspiration of these institutes. But it is hoped that the indirect influence coming to them from those who do attend will make itself felt for the good of all concerned. The next institute is to be at Bradford.  
EDWIN SHAW.

### PRESIDENT WILSON'S TRIBUTE TO THE BIBLE

[The following great appreciation of the Word of God was given by the President when he was governor of New Jersey. It is from an address which he gave before a Bible school convention. Preserve this tribute. You will want to refer to it again. Copy the most striking sentences in an attractive form and put them up in your room where all your friends will see them.—L. C. R.]

THE only book that can have any possible significance as a textbook in the Bible school is the Bible itself.

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a streak of morbidity in it, but this book is wholesome and sweet and natural and naive from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation.

He alone can rule his own spirit who puts himself under the command of the Spirit of God, revealed in his Son, Jesus Christ, our Savior. He is the captain of our soul: he is the man from whose suggestions and from whose life comes the light that guideth every man that ever came into the world. Ah, if we can make our Bible schools the blazing centers of that light, then indeed will the darkness of the world be dissipated. The happiness of seeing a great company of people gathered together in the interest of the Bible school, is the happiness of knowing that there are they who seek light and who know that the lamp from which their spirits can be kindled is the lamp that glows in the Word of God.

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.

Every Bible school should be a place where this great Book is not only opened, is not only studied, is not only revered, but is drunk of as if it were a fountain of life, is used as if it were the only source of inspiration and of guidance. No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God; so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellowmen upon this foundation only; for the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration.

I want to advise that we get down to

hardpan again, that we regard the whole business of the Bible school as the familiarizing of the children with the Word of God.

Give it to them unadulterated, pure, unaltered, unexplained, uncheaped, and then see it work its wholesome work throughout the whole nature. It is very difficult, indeed, for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life.

I conceive my theme, therefore, to be the exaltation of the Word of God as the one and only theme for study on the sacred day, when we call our children together to drink from the original fountains of human life.

#### Lesson X.—March 9, 1918

JESUS RESTORING LIFE AND HEALTH. Mark 5: 21-43  
*Golden Text.*—"Himself took our infirmities, and bare our diseases." Matt. 8: 17.

#### DAILY READINGS

Mar. 3—Mark 5: 21-23, 35-43. Jesus Restoring an only Daughter  
Mar. 4—Luke 7: 11-18. Jesus Restoring an only Son  
Mar. 5—John 11: 35-45. Jesus Restoring an only Brother  
Mar. 6—John 5: 24-29, 39, 40. In him is life  
Mar. 7—John 10: 10-18. The Good Shepherd Giving his Life  
Mar. 8—Acts 3: 11-19. The Prince of Life  
Mar. 9—John 3: 1-16. Life through the Spirit  
(For Lesson Notes, see *Helping Hand*)

#### SUNDAY-RESURRECTION

Luke 24

Luke 23: 56, last clause,—"And on the Sabbath they rested according to the commandment." "But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared, and they found the stone rolled away from the tomb" (24: 1-2). "And behold, two of them were going that very day to a village named Emmaus." Which day? "That very day," said to be the first day of the week. Jesus appeared and walked with them, and as they walked one of them said to him, "But we hoped that it was he who should redeem Israel. Yea, and besides all this, it is *now* the *third* day since these things came to pass." What day was this?

"The first day of the week"—"Now"—"The third day since these things came to pass." As they sat at meat that same day at evening, he made himself known unto them in breaking of bread. "And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them" (v. 33). "And as they spake these things, he himself stood in the midst of them and said unto them, Peace be unto you" (v. 36). "Then opened he their mind, that they might understand the scriptures; and he said unto them. Thus it is written, that the Christ should suffer, and rise again from the dead the third day" (vs. 45-46).

Here we have the direct testimony of the disciples that the first day of the week was the third day since these things came to pass, and also the direct testimony of Christ himself that the Christ should suffer, and rise again the third day. Now upon which day did the Christ arise?

From the testimony above referred to in the 24th chapter of Luke, it could be no other than the first day of the week.

Why quibble over this any more? Let the Word of God settle it, even if it destroys some of our pet theories. The Word is the only true source of wisdom. It has nothing to do for or against the Sabbath, if he did or did not rise on the first day of the week. The same Scripture says the Sabbath is the day before the first day. Let's stop using the RECORDER for discussing theories, and get down to the pure Word.

Yours,

E. D. STILLMAN.

Elkhart, Kan.

Can you put the spider's web back in its place  
That once has been swept away?  
Can you put the apple again on the bough  
Which fell at your feet today?

Can you put the lily-cup back on the stem  
And cause it to live and grow?  
Can you mend the butterfly's broken wing  
That was crushed by a hasty blow?

Can you put the bloom again on the grape,  
And the grape again on the vine?  
Can you put the dewdrops back on the flowers,  
And make them sparkle and shine?

You may think my questions are trifling, dear;  
Let me ask another one:  
Can a hasty word ever be unsaid,  
Or a deed unkind undone?

—Unidentified.

## OUR WEEKLY SERMON

### WAR AND THE SPIRIT OF OUR MASTER

REV. WILLIAM C. WHITFORD

Text: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.* Isaiah 52: 7a.

This text serves as the point of departure rather than as the subject of what I have to say. We do well to cherish pleasing ideals, but we must also face the stern realities in the midst of which we live. I invite your attention to the theme, "War and the Spirit of our Master."

For three years war has been forced daily upon our attention. We can scarcely converse with our neighbors and avoid talking about the war. Certainly we can not read the newspapers and escape this first and chiefest topic of human interest. Now that our own nation has been drawn into the maelstrom of conflict it is hardly too much to say that war is a part of our daily life. Even if we do not happen to be bearing arms as soldiers we must recognize our responsibility as citizens of the United States and patriots. Lessons concerning the production and conservation of food are forced upon our attention; and we have abundant opportunity to give of our means and strength for the help of those who suffer from war.

I. But the matter to which I wish particularly to direct your thought for a few minutes is the morality of war. Is it right for the Christian to go to war, or to support war? When our young men shoulder rifles and march away, or when the rest of us subscribe for Liberty bonds are we subordinating our Christianity to our patriotism? Are we forgetting our loyalty to our Master in our enthusiasm for the flag? Or on the other hand are we manifesting allegiance to the spirit of our Master when we undertake to do violence in his name? These are certainly fair and pertinent questions. It is true that by far the greater majority of Christians have seemed to have little conscience against war, but there has always been a respectable minority that have denied that war is Christian. Which

is right? Majorities are not always right.

1. War entails a terrible waste. In the height of the Civil War the United States was spending the stupendous sum of a million dollars a day; but now the British government is alone spending \$33,000,000 a day, and our own government is spending not much less than that amount if we count what we are freely lending to our friends. All the other countries are spending in somewhat similar proportion. The indirect cost of the war in the destruction of commerce and property is probably equal to what is spent directly. The loss of life is of far more consequence than loss of property. Germany has already lost a million soldiers killed and more than two million wounded. Other nations have suffered in proportion. When we think of starvation and massacres it is an easy guess that more non-combatants than soldiers have perished. But the greatest waste of all is in character. The moral damage of war in the deterioration of the finer sensibilities and the development of hatreds is appalling. There are some compensations to be sure in the enthusiasm for self-sacrifice for the benefit of one's fellow countrymen. But in spite of this compensation there is the greatest danger not only for the soldier on the field of battle but for us all that we will forget the spirit of our Master and hate our enemies with a whole-hearted enthusiasm.

2. Our Savior did not give any specific instruction to his followers about going to war, but he left certain sayings with his disciples which indicate a manifest disapproval of deeds of violence. When the Twelve misunderstanding his words concerning selling a cloak and buying a sword said, Here are two swords, he replied, It is enough. And when Peter drew a sword and cut off the ear of the high priest's servant Jesus rebuked him and said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26: 52). Then we have in the Sermon on the Mount that significant saying, "Resist not him that is evil" (Matt. 5: 39). Our Lord's life is in accord with these sayings. He was a man of peace and won men to discipleship by gentleness and love.

3. Throughout the history of the Church we find followers of Christ who have un-

derstood that war is inconsistent with true discipleship with this Master.

Justin Martyr in the second century speaks of Christians as "not making wars upon our enemies." Tertullian, at the end of the second century or beginning of the third, says, "But how will a Christian make war? Nay, how will he serve as a soldier even in times of peace, without a sword which the Lord has taken away?"

The learned Origen, in the third century, said that Christians would not fight although the emperor required it of them.

In the early part of the fourth century Constantine adopted Christianity as the state religion, and fought in the name of Christ. We can not deny that from this time on much that has passed under the name of Christian has not been really in accord with the spirit of the Master. The official and prevailing opinion both of Catholics and Protestants has been in favor of war ever since.

Protests however have arisen at all times. The great Wyclif, known in connection with the earliest translation of the whole Bible into English, says: "The counsel and doctrine of Scripture is that through patient endurance of injuries, and through kindness, the world is conquered far more efficaciously than by weapons of war, so far as concerns the universal church and permanent peace. Those who fight, therefore, spurn the salutary counsel of Christ and follow the counsel of the world."

Erasmus, who is celebrated as furnishing to the world the first printed Greek Testament, condemned war, but supported force used in preserving order and putting down crime. He says, "Punishment for crime is visited only upon the guilty, but war brings suffering upon innocent and guilty alike."

The modern peace movement may be dated from the end of the eighteenth or the beginning of the nineteenth century. Many of the plans to promote peace date from earlier times; but in this last century they have been developed with great ability, and pushed with earnestness and sincerity. War is a gigantic mistake, and one of the most cruel and deadly wrongs that has been inflicted upon humanity. I need not undertake to repeat the arguments of the pacifists. You are already convinced.

II. But when all is said against waging war there remains the fact that our nation as well as the rest of the world is at war,

and a great many followers of Christ are approving. Is it possible that we are wrong?

1. The argument for war rests not in denying the damage, physical and moral. Some of the compensations are real, but they are insignificant in comparison with the moral damage. The heroism and self-sacrifice of the race can find abundant opportunity for development in overcoming the obstacles of nature for the benefit of humanity. War is a necessity that is thrust upon us in view of the perversity of our fellow-men. We have to go to war just as the servants of a city have to clean out a sewer that has been clogged. They are bound to incur danger for themselves, and perhaps will bring danger to innocent passers-by; but the job must be done. Police-men have to arrest criminals at a considerable risk to themselves, and the state must punish offenders against the law, even if innocent wives and children must suffer with them.

2. The argument for war rests not in denying the ethical beauty of the example of those who in the early centuries of Christianity preferred martyrdom to engaging in a practice which they regarded as forbidden by their Master. We can not but admire those who stand firm for conscience' sake in any age of the world. They are heroes even if their judgment is a little at fault. But the voice of the early church has not been uniformly in opposition to war. Even Tertullian who wrote against war as I have said would freely acknowledge that many soldiers were Christians.

Athanasius, celebrated for his defense of the doctrine of the trinity says: "For also in connection with other things which are done in life we shall find discrimination necessary, as for instance it is not permitted to kill, but in war to slay the enemy is both legitimate and worthy of all praise."

The great Augustine was in favor of war upon legitimate occasion. But we need not multiply quotations.

3. The argument for war is established not by denying the validity of certain teachings of our Lord, or in saying that he presents an impossible ideal. Jesus taught principles rather than rules of life. He did mean what he said, but we are to apply his teachings to our own lives by getting his spirit into our hearts first of all. It is the

motive that counts. When he says, "Resist not him that is evil," he is primarily rebuking an over-emphasis upon one's own rights. He is not forbidding the use of force when it is the part of love to use force. And especially he is not counseling inaction when we see the weak suffering under the oppression of the strong.

The good Bishop Ambrose says, "He who does not ward off injury from a friend, if he be able, is as much at fault as he who causes it."

When we try to shape our conduct upon the pattern of the conduct of our Lord himself, and ask ourselves, What would Jesus do? we must remember that Jesus as a man was greatly limited by his place and circumstances and the special work which he had in hand. We can not imagine any combination of circumstances that would have brought Jesus to enlist in the Roman army, and it is difficult to think of him as taking a sword in hand to fight against Rome. But our true imitation of him is not to be in slavish following of details of his conduct, but in taking his spirit into ourselves, and living forth his life as our own surroundings and circumstances may require.

It is absurd to infer from the passage concerning the two swords, (Luke 22: 35-38), that the church has temporal as well as spiritual power and ought to be a leader in war. Christians have missed the spirit of their Master in going to war perhaps more manifestly than in any other way. But while war has been clearly in opposition to truth and right in a multitude of instances, there are cases in which a Christian would be clearly in the wrong in refusing to go to war. There are higher ideals than peace. Today it is our duty not to bend every effort to bring peace to the world, but rather to bring justice and fair dealing among men. Governments as well as individuals must be held as morally responsible. He who fights for peace alone is aiming beside the mark.

Jesus himself once said, "I came not to bring peace but a sword"; and in speaking of the sacrifice of the Good Shepherd for the sheep he evidently was not thinking of an unresisting sacrifice. How else does the shepherd lose his life for the sheep except in active resistance to the wolf and the robber? All honor to those who go forth to

war as followers of Jesus Christ, and give themselves for the sake of humanity in his name. It is right and proper to go to war when we fight to deliver the oppressed, and to curb the power of tyrants. The way to lasting peace is in the path of justice. We would dishonor our Master if we refused to bear our part.

### CHRISTIANITY AMONG THE DRUMMERS

"Boys shall I ask a blessing?"

We were five in number, gathered around the hotel breakfast table in a large Wisconsin town. I, a minister; the rest commercial travelers. The man at the head of the table asked the question in the most natural manner possible. Two of the men seemed to expect it, and looked as if they were perfectly well acquainted with this uncommon hotel procedure. The younger man and myself looked up. I, to see if it was one of the rude jokes of the road-men; he to start the laugh if need be.

The face of the questioner bore no trace of the joke, neither any trace of sanctimoniousness. He looked pleasantly at us all in turn, and then reverently bowed his head. The rushing waitress checked her steps as she passed. I heard distinctly from one of the many tables round us in the room: "Shut up, there: Nick is saying grace."

The words of the "grace" impressed me that the man was at least familiar with the form; and the spirit of it told me he knew something of the habit of prayer. And yet he was far from being a clergyman in disguise.

The action and the words seemed to fit the man so well that I could not help saying within myself: "Well done, brother, whoever you are." The breakfast proceeded quietly. The air seemed clearer, and the morning brighter because of this one manly act.

"Well," said the young man opposite, who seemed to be new to the "road," "that's all right at home, but I presume, mister, that you are acquainted with that text about going into one's closet to pray?"

"Yes, sir," was the answer: "and I know, too, that he who said that, also took bread and when he had *given thanks*, he brake it."

"Oh, I've got no use for canting hypocrites in our business."

"Neither have I," answered Nick. "You and I agree in quite a good many things. I would like to speak with you after breakfast."

After remarks on the weather, prospects of New Year's business, the wars, and other topics, one of the men addressing Nick—for that was the only name I could find attaching itself to our Christian friend—said: "I ran across a new kind of Testament the other day. It was a neat octavo, bound in morocco, with the words of Christ printed in red." This sentence was not whispered, but was clearly heard by ten or twelve men close by. It came from a man who could not be mistaken for anything but a traveling man; every inch of him—a typical man of the grip. "I carry it with me now," added the drummer.

"That's right," answered Nick, "but I stick to my old Bagster yet; it is all marked up, leaves loose, and a hard case generally; but I say to it as I say to my wife, With all thy faults I love thee still."

"Ain't you reading Watson's Life of the Master? A good thing."

"Strange talk for traveling men in a hotel?" said some one behind me. "Why don't they keep their religion to themselves, or stay at home and nurse it like the rest?" "They are 'Gideons'," explained another.

"There's our green young friend going for the card table," said Nick. "I promised him a talk before I left. Excuse me; see you on the train."

And he went out with the air of a man who knew his business and the value of time, and, satisfied with a good breakfast, was intending to make it warm for business men for another day.

"Who is he?" I inquired as I watched him from the room.

"Who is that fellow? That is old Nick of Janesville. Don't you know him? Fine boy. Travels for a paper house, and is a hustler; honest to the core. Best known man on the road in seven States. Believes in thorough business habits, and believes just as much in his gospel. He is the traveling man's priest."

And the voice of my informant beginning to give signs of emotion, he left me suddenly. I have since found that my friend of the compromising byname is John H. Nicholson, the secretary of "Gideons." This is the name of the Christian Traveling Men's Association of America.

It was born at Beaver Dam, Wis.; and though only seven months old; numbers about 250 members—straight drummers on the road in Iowa, Wisconsin, Michigan, Kansas and Indiana.

"No, sir; we are not all toughs, or card players, or outlaws from the modern home life. We are trying our best to give the lie to the theory so widely prevalent that the traveling man can not be a Christian. We wear a badge. Certainly, look at it. If you are familiar with Scripture you will know what it means. A blue background with a white pitcher and red flame protruding—red, white and blue—that's it."

This and many other things I learned from the lips of this modern Gideon as he dropped into our meeting the other night.

There was the fire of holiness in his eye and his voice as he spoke, and all we had heard of this hotel preacher was justified by his businesslike address. When he gets on the train he lays out his campaign with as much alacrity as other travelers evince in hunting a board in which to play cards. He usually takes the smoking car, and soon he is chatting with the men of his cloth. He prefers the tough, the full-blooded fellows whose faces tell of vile excesses; somebody's boy gone wrong on the road, and in need of a helping hand. John is cheery and happy, is up to all their tricks, and the gruffest man of them all is not able to throw him off. He seldom talks with two at the same time. And this "drummer's priest" has many a sad confession hid in his heart and prayers. The "victim" finds that Jesus is a real live person to his friend Nick, and has got a great deal to do with his success on the road. He has something to do with his life also, and is not a mythology locked up in the churches. He is impressed with Nick, with his hidden power, but most with the traveling man's Savior, Jesus Christ.—*J. E. Holmes, in Epworth Herald.*

### CORRECTION

In the RECORDER of February 11, p. 179, second column, the last paragraph should close with the words, "He was with us yesterday, he is with us today, he will be with us in the tomorrows of life."

MARTHA H. WARDNER.

Nature is the art of God.—*Sir Thomas Browne.*

## HOME NEWS

ROCKVILLE, R. I.—Since the beginning of the present year it has been the custom of the Rockville Church and congregation to introduce public worship on the Sabbath by singing the prayer expressed in the fourth verse of our national hymn, "America." It will be included in our religious worship until this war is over.

Might it not be wise for every Christian church in the entire nation, every Sabbath, in this way to inspire religious patriotism until the prayer is in every heart?

-A. S. B.

DODGE CENTER, MINN.—The annual meeting and dinner of the Dodge Center Church was held at the parsonage on December 30, 1917. This meeting was held a week earlier than the usual time on account of the number of non-resident members of the church who were in town during the holidays. A bountiful dinner was served by the ladies of the church to about eighty people. The day threatened storm, which prevented the attendance of some.

In the absence of the moderator, Professor Alton Churchward, of Chetek, Wis., very ably presided over the business meeting. K. R. Wells was re-elected moderator, and Mrs. Lottie Langworthy was elected clerk. Treasurer D. T. Rounseville was re-elected. His report showed all current expenses paid as due,—this because of the every-member canvass and weekly-offering system which has been consistently carried out for the first time this year. The members of the church are much gratified at the result.

A unanimous call was given to the pastor to continue his services during the coming year and an increase of two hundred dollars made in his salary.

A new furnace was installed in the parsonage during the year and other repairs made which have added much to the comfort of the pastor and his family.

Dr. Grace Crandall was with us on Sabbath, January 26, speaking both Sabbath eve and Sabbath morning. The night after the Sabbath a number of the people met her informally at the parsonage. This was Dr. Crandall's first visit to Dodge Center,

and her clear presentation of the work we are attempting in China and her earnest message regarding our responsibility as a Christian nation made a strong impression on those who heard her.

While Dodge Center has had a very cold winter, we have so far escaped any severe storms and are looking hopefully forward to the coming of spring.  
Feb. 10, 1918. CORRESPONDENT.

MILTON JUNCTION, WIS.—Although the first blizzard of this winter struck Milton Junction on January 6, it did not prevent the people from gathering about one hundred and fifty strong at the Seventh Day Baptist church for the usual annual meeting. The wind and snow blew a gale all day. Some good-hearted brothers, with their horses, cheerfully "toted" town people to and from the church. Those who came in from the country in the morning found it somewhat harder to make the trip home through the drifts in the afternoon.

At the church meeting in the morning the trustees reported having planned and successfully carried out at the beginning of the year an every-member canvass. They also had in charge the repairing of the church basement and hall, for which \$135.00 was solicited and work donated to about the same amount. The treasurer's report showed a balance on hand of \$16.44 with all bills paid up to January 1, 1918. The total receipts for the year were \$2,040.43. Reports were read from the different organizations of the church, each one bearing witness to the consecrated efforts of the members during the past year.

The church was without a pastor from the time of Rev. H. N. Jordan's going to Battle Creek, the last of May, until Rev. E. D. Van Horn came, the first of October. The pulpit was supplied each Sabbath and the Friday evening meetings were led by the deacons and deaconesses. Since Pastor Van Horn has been with us one new member has been added to the church by baptism.

Election of officers followed the reports. All the old officers were re-elected except the chorister, who declined to serve again.

At the meeting of the society in the afternoon the trustees were authorized to install electric lights in the church and parsonage, as the gas company is expected to shut down in the near future. During the

noon hour the "annual dinner," looked after by an efficient committee, seemed to be enjoyed as much as usual, even though some of the sweets were missing from the menu—an evidence of our patriotic Hooverizing.

MRS. H. M. BURDICK,  
Publicity Committee.

### FOR A SATISFACTORY SETTLEMENT

MR. NORMAN ANGELL of London is now in this country presenting to the public his views on the terms of settlement after the war, and urging the necessity of a strong public opinion in America in favor of a popular parliamentary body to which the findings of the accredited government diplomats shall be submitted for approval, in order that the people may be sure of the results of the war. His message is very clear, and may be briefly summed up as follows:

He believes emphatically that the war against Prussian militarism should be fought to the finish, offers no suggestions as to when peace may come but when it does come, believes the countries should be prepared to make such a peace settlement as shall prove that those who have sacrificed their lives for liberty shall not have died in vain. He does not offer territorial proposals for either side, but lays down, as the fundamental principle of settlement, that the true approach to a territorial settlement on lines of nationality is to show the German people that their national protection and equality of economic opportunity in the markets of the world, will be assured when their military predominance has disappeared and that the sooner the German people can be convinced that this is the purpose of the allies—not to destroy Germany economically, if they should have the power, but to guarantee freedom of trade and commerce with the other nations—the sooner the German people will realize that it is only by the overthrow of their Prussian oppressors that their liberty can come. So long as we fail to define what we mean by "the destruction of German militarism," contends Mr. Angell, so long will the German people fight to preserve the present government as their only means of national defense. But, once convince the German people, against whom President Wilson has said we have no war,

that the allies are fighting not them but the Prussian government, that it is not at all the intention to ostracize Germany from the world of commerce, but rather to give it an even chance among the nations, then the German people will be far less willing to support their present military government and the task of the allies will be made so much easier. We should not wait till the diplomats of the powers have met in secret and one day announced terms of peace which may not be at all to our liking. It will be too late then. How can the allies, if victorious, make terms for a peace that shall be just to the German people if they deal not with the representatives of the people but only with the officials of the government? For the interests of both Germans and allies, there should be a representative parliament made up of delegates not only of the political parties in power but of the people themselves if a right settlement is to be made, so just and final as to prevent the possibility of future war.—*Our Dumb Animals.*

### THE LORD IS MY SHEPHERD

MRS. JOSIE A. HARDY

The Lord is my shepherd, my keeper and guide—  
The Lord is my shepherd, in him I abide;  
The Lord is my shepherd, nor more will I fear,  
The Lord is my shepherd, I know he is near.

Chorus—

He will gather his sheep all safe in his fold,  
No more shall they wander away in the cold.

He maketh me to rest in his pastures green,  
He leadeth me down by the living stream,  
He restoreth my soul when by Satan oppressed,  
He leadeth in paths of righteousness.

Chorus—

Though I walk through the vale of the shadow  
of death

He still will be with me to cheer my last breath;  
His love and his mercy will guide safely home  
To the mansions of glory prepared for his own.

Chorus—

He has blessed me in life, he will bless me in  
death,

No evil I'll fear though he taketh my breath;  
He will take me to dwell in his house forever—  
more,

For there is no death on that beautiful shore.

Chorus—

"For Red Cross nurses in army camps the American Red Cross has appropriated \$5,000 for the purchasing of winter equipment."

## DEATHS

**HERMAN.**—Leone Elizabeth Collins was born in Albion, Wis., August 9, 1893, and died in Stockville, Neb., October 18, 1917.

At the age of sixteen she united with the Seventh Day Adventist Church of Albion, Wis. Two years later she transferred her membership to the Seventh Day Baptist Church of Walworth, Wis., of which she remained a member until her death.

She was married to W. G. Herman, of Stockville, Neb., February 13, 1912. With the exception of two years spent at Albion, Wis., her married life was passed in the vicinity of Stockville. She leaves in sadness, her husband, a little daughter, her father, mother, two sisters, and three brothers.

The funeral was held at her late home, conducted by Rev. L. L. Pressler, of Orfino, and the remains were laid to rest in Stockville Cemetery.

Gone from our midst,  
Is one dearly loved,  
Gone to her home  
In God's heaven above.

Sad are the hearts  
Left here to abide,  
Hoping to meet again  
On the far river side.

C. B. L.

**SUTHERLAND.**—Olive L. Maxson was born in the town of Walworth, Wis., August 1, 1846, and passed away at her home in Walworth, December 10, 1917, at the age of 71 years.

In early girlhood she united with the Seventh Day Baptist Church of Walworth and has since remained one of its most faithful members. For years she was organist of the church and was always in her place rendering good service to the cause she loved. Her life was full of loving sacrifices for others. For many years she took complete care of an aged father and mother, also of a nephew, Clark Hull, and a niece, Jane Hull, now Mrs. Pierce, both of whom were orphaned in early life.

In 1890, she was married to H. E. Sutherland and has always been a devoted wife. She has been a sufferer for three years with rheumatism and in the past two years was taken with paralysis, the last attack resulting in her death.

The funeral was held from the Seventh Day Baptist church, Thursday, December 13, and the tired body was laid to rest in the Walworth Cemetery.

C. B. L.

**SIPPERLY.**—Alfred Sipperly was born August 5, 1854, and died December 16, 1917, at his home in Walworth, Wis.

In 1874, he united with the Seventh Day Baptist Church of Walworth and remained a faithful member until his death. His mother died several years ago, since which time he has lived alone.

In his Christian life Alfred was true to the

highest ideals in so far as those ideals were revealed to him.

Funeral services were held from the Seventh Day Baptist church, December 18, conducted by the pastor, and interment was made in the Walworth Cemetery.

C. B. L.

**BARBER.**—Artamissa A., wife of Jared Barber, was born December 15, 1845, and died January 31, 1918, aged 72 years, 1 month, and 16 days.

She was the eighth child of a family of eleven children born to Gardiner and Elizabeth Burdick. Mrs. Elizabeth Burdick was a sister of "Aunt" Lucetta Crandall now living in our midst. Brother and Sister Barber had three children,—Ernest A., of Hope Valley, R. I.; Carmell O., who died November 16, 1916, and Mrs. Bessie A. Hamerword, of Wickford, R. I. There are also seven grandchildren. Sister Barber had ten brothers and sisters. Only one sister is now living,—Lauta A. Babcock.

Our sister has lived all her life in this community. In her last home she passed more than fifty years. She was baptized by the late Rev. Stephen Burdick and united with the Rockville Seventh Day Baptist Church, February 13, 1858. She lacked only thirteen days of being a member of this church sixty years. She has lovingly, faithfully and cheerfully rendered her services to her family as a Christian daughter, sister, wife and mother; to her church and Master as a beloved sister and disciple; and to her neighbors and friends, a companion true and loyal. It has been said, "Whenever she made an acquaintance she made a friend."

Brother Barber's heart is sad today, at the departure of his loved companion for fifty-four years, and I trust, as he thinks of God's mercy in sparing them to live together these many years, that his heart will go out in loving gratitude to his heavenly Father for his great love and he shall be filled with praise and thanksgiving to God for the love and companionship of such a wife, and mother for their children.

The president of the "Wildwood Club" wishes to have the following inserted in this notice, which we, too, are glad to have done. "She was vice president of Wildwood Club, and will be greatly missed as a loved and honored member."

I. L. C.

**STILLMAN.**—Ira Orson Stillman, the eldest son of Mr. and Mrs. Frank Stillman, was born at Nortonville, September 26, 1895, and answered the last roll call, while in the service of his country, at Jefferson Barracks, Mo., February 9, at 2.50 a. m.

He enlisted December 11, 1917, and left Nortonville two days later. After a short time he was taken with the measles which were followed by pneumonia, from which he probably would have recovered had his heart been strong enough.

When a little over fourteen, Ira was baptized and united with the Nortonville Seventh Day Baptist Church, where he remained a faithful member to his death. He had always lived a good life and was ready when the last summons came.

He leaves to mourn his loss, father and mother, three sisters,—Inez, Viola and Merle,—two

## WAR SAVINGS STAMPS

The machinery by which the purchase of a Thrift Stamp or a War Savings Stamp is to be made as easy and convenient as the purchase of a spool of thread or a pound of nails, in every community in the United States, is rapidly being established. Already 185,000 War Savings Stamp agencies have been established and by the close of January this number will have been increased by 350,000.

In addition to these agencies there will be 1,000,000 "sales stations," which do not receive direct authorization to make the sales from the Secretary of the Treasury, but obtain their stamps from authorized agents and sell them over their counters at their cashiers' windows, and other places.

Fifty thousand postoffices now have War Savings Stamps on sale and 29,000 banks and 8,000 individual firms and corporations have been appointed agents. Nine thousand interstate corporations having places of business in several States will constitute 115,000 additional agencies.

An intensive campaign is now on for the establishing of War Savings societies which can be organized by 10 or more persons in any community, school, club, church, factory or office and can be affiliated with the National War Savings Committee at Washington upon application.—*U. S. Publicity Bureau.*

### From the Hills I Behold Him. Num. 23: 9

It is well to live in the valley sweet  
Where the work of the world is done,  
Where the reapers sing in the fields of wheat,  
As they toil till the set of sun.  
'Ah, yes, it is well to live on the plain  
Where the river flows on through the fields,  
Where the ships sail down to the boundless main  
With the wealth that the valley yields.

But beyond the meadows the hills I see  
Where the noises of traffic cease,  
And I follow a voice that calleth to me  
From the hilltop regions of peace.  
The airs, as they pass me, sweet odors bring  
Unknown in the valley below,  
And my spirit drinks from a hidden spring  
Where the waters of comfort flow.

Aye, 'tis sweet to live in the valley fair,  
And to toil till the set of sun,  
But my spirit yearns for the hilltop's air  
When the day and its work are done.  
For a Presence breathes o'er the silent hills,  
And its sweetness is living yet,  
The same deep calm all the hillside fills,  
As breathed over Olivet.  
—*Esther H. Trowbridge.*

brothers,—Earl and Eldon,—his grandfather and grandmother Stillman, with many other relatives and a host of friends.

H. L. P.

**MASON.**—Lucinda Crandall was born in Unadilla Forks, and died at the Old Ladies' Home in Oneida, N. Y., January 4, 1918, at the age of 88 years.

She was a daughter of Acus and Sally Crandall. The most of her life was spent in Brookfield. She was three times married,—first to Erwin Clarke, then to Clarke Burdick and later to Ezra Mason. She was the mother of two sons, Irving Clarke and Rowland Burdick. Many years ago she united with the Seventh Day Baptist Church of Brookfield, and her membership was always retained upon its roll. About three years ago she became an inmate of the Old Ladies' Home in Oneida, N. Y. Her room there soon came to be known as the "Sunshine Room." On New Year's morning she was stricken with paralysis, and three days later she died.

Farewell services were conducted at the home, January 6, by the pastor of the Verona Church, and the body was laid to rest at Brookfield.

W. M. S.

**WILSON.**—Mrs. Calista J., daughter of Elder Zuriel Campbell, passed away at her home in New Richland, Minn., at the advanced age of 86 years.

Mrs. Wilson was born in Madison County, New York, December 11, 1831. Early in life her parents moved to Rock County, Wisconsin, where she was married to Edwin A. Crumb, December 11, 1849. Later she and her husband moved to Winneshiek County, Iowa, and still later to Waseca County, Minnesota. To this union were born five children, all of whom with the husband passed on before her. On February 28, 1880, she was united in marriage to John N. Wilson, and for a time lived at Dodge Center, Minn., where she joined the Seventh Day Baptist church of which she continued a member till her death. Later they returned again to New Richland where Mr. Wilson died a few years ago. Sister Wilson is survived by a brother and sister,—M. A. Campbell, of New Auburn, Minn., and Mrs. L. M. Greene, of Boston, Mass. Several grandchildren and nephews and nieces remain to mourn their loss, of whom Mrs. Mabel Crosby Wagner, of Minneapolis, lived with her for many years.

She was a kindly woman, always careful for others and doing for them; even in her last illness thought for others and for their comfort worried her more than her own pains.

Funeral services were conducted from the home by Pastor H. C. Van Horn, of Dodge Center, and burial was made in the old Trenton burying ground, locally known as the Seventh Day Grove.

H. C. V. H.

"Through this toilsome world, alas,  
Once, and only once, I pass!  
If a kindness I may show;  
If a good deed I may do  
To any suffering fellow-man,  
Let me do it while I can;  
Nor delay it, for 'tis plain  
I'll not pass this way again."



## 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.

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.

Put your faith where it will be safe: and the only place where a faith ever can be safe is in the shrine of an action.—*Phillips Brooks.*

## THE SABBATH RECORDER

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

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Because of the number of ministers in the army and the number of churches thus left without pastors, the Presbyterians and the Methodists in the northern part of Ontario have agreed to combine their forces in many places where each of these denominations has a church.—*Christian Advocate.*

## 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.

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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

RELIABLE man and wife would like to go on stock farm, with chance of getting interest in some stock. West preferred. Best references. Further information, write L. S. c/o Recorder. 2-18-4w

POSITION WANTED.—Young man, Seventh Day Baptist, exempt from draft, desires position in office, factory, or on farm after close of school term, April first; preferably in the east. Address—R., c/o Recorder. 2-18-3w

WANTED.—General utility man on a home place, gardening, etc., in a S. D. B. community from April 1st. State experience, age, and salary wanted. A good home for the right party. Address, Utility, Sabbath Recorder. 2-11-BW

# The Sabbath Recorder

THERE is, God be thanked, a higher plane of generous self-devotion to which we may rise when things darken around us, and in which we are able to see the brighter lining of the catastrophe. In the first place, the issue has been fairly joined in the irrepressible conflict between autocracy and democracy, in a world that can not permanently endure half-militarist and half-pacifist. As Lincoln said of our national house divided against itself, so the world of tomorrow must become all one or all the other. We are justified in believing that it will be a world of peaceable industrial democracies. Then, we are learning here in America, as the war comes closer to us, that we are not obsessed, as some European observers had supposed, with chasing dollars, but that we really care for something deeper and dearer than material prosperity and personal comfort. We are beginning to know the enduring joy of sacrificing for principle. Nothing could be nobler than the spirit of our young men as they go into the conflict. We shall all have to work hard to be worthy of such sons and brothers!—*Christian Register.*

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