

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.*

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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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The Sabbath Recorder

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WHOLE NO. 3,809

Hurting With the Tongue Men do not seem to realize that harsh and unkind words often hurt worse than heavy blows. The most painful hurts are to be found in hearts where bitter words have made their wounds. And such wounds are hardest to heal. A man has no more right to say an uncivil thing than he has to act one; no more right to be rude and unkind with his tongue than to strike another with his fist. Nothing more completely discounts a man's Christianity than does an unkind, uncharitable use of his tongue, and nothing is more sure to bring lasting heartaches and sorrow to his fellow-men. Many a man has brought untold injury to a good cause and incurable heart wounds upon his brother man because he could not control his tongue.

When Harsh Words Are Inexcusable One who meets with sudden provocation that tries his soul may be somewhat excusable if his tongue gets the better of him and he speaks words that hurt. But the case is different where one transgresses the laws of Christian kindness with his pen. Every one sees that such use of harsh words is premeditated and deliberate, that there is nothing to soften the effect. We have all known men who, after writing under some provocation, have held their letters a day or two in order to see how their words would seem when the writing "had cooled off." This is a good way. In most cases of this kind, messages are modified and a better spirit is likely to be shown. If after reconsidering one's words in this way, an unkind message is allowed to stand, we know no reasonable excuse for the offender.

"Wherewith Shall It Be Salted?" The Master said, "Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned?" On one occasion he added, "Have salt in yourselves, and have peace one with another." In his Sermon on the Mount he said to his disciples, "Ye are the salt of the earth," and told them plainly that if they

lost their saltness they were good for nothing. When the students of Jericho complained of the water, Elisha went to the fountainhead and cleansed the spring with salt. This made the stream pure, and also brought fruitfulness to the land through which it flowed. Thus does the Bible use this well-known preservative to illustrate the saving, preserving power of the Christian in the world.

Have you thought of the real message here as seen in the Lord's emphasis on the word "it"? For a moment you might think the "it" referred to the earth that needs to be salted; but no, it refers to the salt itself, or leaving the figure, to the Christian for whom the word salt stands. When he loses his saving quality, when the Spirit of God leaves his heart, when divine grace departs from him, and he "falls away" from a life of loyalty, what *can be done for him?* As to himself, he has met with an unspeakable loss. By this gospel antiseptic a man is preserved through the temptations, trials, and sorrows of life. Salt possesses great healing power, and no one can long live without it. Soldiers who are deprived of salt soon become ill and good for nothing in face of the foe. So the Christian soldier who would win victories must have the preserving, health-bringing salt of God's grace in his own soul. "Ye must have salt in yourselves" (Mark 9: 50).

"And Have Peace One With Another" These are the very next words of Jesus after he said, "Have salt in yourselves." This was the most natural thing to say to those who had received the grace of God in their hearts and were to become "the salt of the earth." Really if God's children do have this salt—if it "is good," not having lost its savor—the natural outcome must be "peace one with another." Wherever this peace is lacking, we may be sure that in some hearts the salt has lost its saving qualities.

Paul must have recognized this truth when he wrote to the Colossians, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to

answer every man." This great apostle knew what it was to have salt in himself; he understood that when the heart is right with God and exercising charity toward all men, "the peace of God, which passeth all understanding," keeps our "hearts and minds through Christ Jesus" (Phil. 4: 7).

Good for Nothing In the second paragraph above we said that if Christians lost their saltness they were good for nothing. This at first thought may seem too strong a statement. Yet when we remember what we are Christians for, we shall see that whatever we carry in our hearts settles the question as to what we are worth in the great work whereunto our Lord has sent us. There is only one thing that makes us efficient, and if that one thing is lacking, then we lack efficiency. And if our hearts are filled with the opposite of the "one thing needful," then we are by so much actually helping to ruin the world.

Here is the way Paul puts it: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Thus we see that the salt that saves—the grace that makes Christians efficient, good for something—inheres in a love that suffereth long, envieth not, vaunteth not itself, is not puffed up, and is not easily provoked (1 Cor. 13: 1-6). As members of a widely scattered people we greatly need the salt that has lost none of its savor. For without this we may be very zealous—even martyrs for the truth—and yet show our zeal and loyalty in a way that will do more harm than good. No matter how able we may be to preach and teach, no matter what truthful words we may use, the spirit we manifest determines the degree of our usefulness.

Keep the Fountain Pure We referred to the cleansing of the fountainhead by Elisha. Where the character of the stream settled the question as to whether the country through

which it flowed should be a desert or a fruitful land, everything depended upon keeping poison out of the springs that fed the stream. Poison or impurities in them would prove disastrous to every living thing.

In a very peculiar sense our churches make the fountainhead whence flows the stream of our influence as a people. The church is the conservator of the principles that alone can bless the world. There is no hope for earth except through pure and undefiled religion. Let this become stagnant or dead, and there is no more hope. The health-giving stream—the river of the water of life—must flow from a living, consistent, consecrated church. The poison of worldliness must be kept out. Skepticism, or a philosophy that antagonizes religion, or narrowness and bigotry, or unloving, uncharitable conduct can have no place in a church that would exert its maximum power to make this world right with God. A living stream can not come from a dead church. Each member, each home, has something to do with the life of the church. And if in any of these the salt of God's grace has become good for nothing, something of loss must result to the church. Thus each one has a part to perform if the fountain is to be kept pure.

The Sabbath is God's fountain of blessing to the world. It is designed to be the salt of all the earth, and multitudes should be blessed by it. It means everything to us as a people. Is this God-given institution losing its savor? Have we lost interest in this sign between God and his children designed to keep us loyal to him, and to keep the fires of spiritual life burning on the altars of our hearts and homes? If we fail in regard to the Sabbath, how great must be our failure! For this will show that deterioration and death have come upon those who have claimed to be a people chosen of God for a special work. What must the stream be if this fountain of righteousness becomes corrupted through our indifference and disobedience? Surely we should be the most exemplary people, not only cherishing the Sabbath in our hearts, but exemplifying our faith in it by consistent and conscientious observance of the day Jehovah blessed. "If the light that is in thee be darkness, how great is that darkness!"

Bible Honesty and Honesty With the Bible

The Bible gives us an unimpeachable rule for the honest treatment of our fellow-men. The golden rule can never be improved. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," contains a principle easily illustrated by our own experiences. The honest way to interpret any statement in the writings of another is to consider it in connection with what precedes and with what follows, and that, too, in the light of what the writer intended to accomplish by his writings. It is acknowledged to be dishonest and unfair to select a single sentence or even a paragraph from its true setting in a book or an article, and treat it as though it stood alone. Such a course is sure to misrepresent the teachings of a writer.

To put one's self in the position of another and get his viewpoint, to carefully weigh a given remark as it stands in relation to the precepts and principles enunciated in the complete article written, this is doing by that other as we would wish him to do by us. This is honest and fair. But deliberately to ignore a part of the testimony, or to minimize its bearing upon the question under consideration, while the statement objected to is over-magnified and exaggerated, is not honest. The different parts of a sermon or article should be allowed to have their natural effects upon each other—the one part should interpret the other—and so the natural rather than an unnatural meaning will be obtained.

This principle of honest interpretation applies in a peculiar sense to the Scriptures. Bible honesty leads one to be honest with his fellow-men; and honesty with the Bible will make him true to its reasonable teachings when taken in reference to the Book as a whole. It will lead one to interpret texts, not as though standing alone, but in the light of the purposes of their author as shown by the contexts, and also in the light of the times and the conditions under which they were written. Honesty with the Bible will not lead one to substitute his own ideas for those of the author. It will not move a man to search for isolated texts that really have no such application as he gives them, in order to defend his own

preconceived theories. Some people seem to look upon the Bible as a convenient place in which to find rocks with which to pelt their enemies, and they seldom speak without throwing some. Others seem to think they can chart the future for the Almighty and so they ransack the Book to find every text that can possibly be construed to establish their theories.

Recent articles in several religious papers have given rise to these thoughts, and we can not refrain from expressing our disapproval.

The Bible has been used so unfairly and such untruthful arguments have been drawn from its pages we can not wonder that many have been driven to discard it entirely as their rule of life.

Tends to Unsettle Faith It has been said that the tendency

of our times is strongly toward doubt in matters of Christianity. If this is true, then the age will be successful enough in undermining faith without receiving help from Christians. Being wise beyond what is written, misapplying texts found in prophetic writings, exaggerating Scripture passages to make them teach more than the authors intended, showing a spirit of disputation and intolerance toward brethren—all these things, in an age that demands practical Christian co-operation in helpful work to save men, tend to throw discredit upon our purposes and to drive men away from Christ and the church.

For instance, after the Lord assured his disciples that he himself had no knowledge of the time of the end, is it reasonable to assume that his followers know more about it than he knew? Yet men go right on asserting that the end is near, as though they had discovered a complete program of the future, and as though they could tell just what events were now about to take place.

A hundred years ago Napoleon was proved by Scriptures to be Antichrist, the "man of sin," and some persons were figuring out to a certainty the immediate coming of the Son of Man. Today speculation is applying the mystic number 666 to the Kaiser as it was applied to Caesar two thousand years ago. We have seen it contended, recently, that this number of Revelation spells out the name of a certain "prophetess," and again that it means the title of the Pope of Rome. Strenuous

efforts are being made to prove the end of this dispensation to be just at hand, that the church is going to the bad, that there is no hope for the human race—and all this by marshaling proof texts from the Bible!

Oh, why can not men learn to leave speculation about the future to Him who alone knows its secrets, and turn all their attention to the work of ameliorating human misery and inspiring men and women with courage? This continuous speculation, this miserable hairsplitting in arguments over mystical and symbolical passages regarding future events is driving thousands from their anchorage and sending them adrift on the sea of doubt.

Never in the world's history was there greater need of practical Christian work such as our Master taught his disciples to do, and why should we not join heart and hand in such work, fully confident that when our Lord does come, if in our day, he will be more pleased to find us so doing than to find us contending over the manner or the time of his coming.

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST CHURCH OF NORTH LOUP, NEB.

MEMBERSHIP

There have been added to the church during the past year, by baptism 19, by confession 1, by letter 2, making a total of twenty-three. We have lost by death 3, by dismissal 1, making a total of 4. The net gain for the year is 19. Our roll now contains:

Resident members	314
Non-resident members	98
Total	412

MEMBERS ADDED TO THE CHURCH DURING THE YEAR

By baptism—Floyd Hutchins, Clair Clement, George Clement, Jerry Hill, George Hemphill, Ruth Babcock, Alice Thorngate, Elsie Van Horn, Inez Hutchins, Myrtle Fisher, Myrtle Resseguie, Naomi Babcock, Elsie Brannon, Mrs. E. J. Cox, George Cox, Grant Burdick, Lynn Davis, Albert Cox, Elmer Cox.

By confession—E. J. Cox.

By letter—A. J. Davis, Mrs. A. J. Davis, Lucy Davis.

IN LOVING MEMORY

Harrison E. Davis	February 27, 1917
Reuben Davis	March 5, 1917
Arthur Van Horn	October 14, 1917
May 15, 1855	
May 21, 1830	
July 2, 1840	

OUR HONOR ROLL

Riley U. Brannon, George Larkin, Paul H. Hemphill, Lorenzo G. Goodrich, Bayard A. Rood, Walter D. Sayre, Archie L. Stillman, Becher

Van Horn, Walter Thorngate, Harold Goodrich, Albert Babcock, Henry A. Tucker, Arthur Thorngate, Earl Babcock, Frank L. Davis, Reed Davis, George Thorngate, Edwin Babcock, Esli Maxson.

The Pastor's Letter

The past year has been a strenuous one, made doubly so by the strain of war. Many of our young men have been called to the colors, and others will be going soon. In this world-wide struggle for justice, freedom and democracy, the strength and resources of our nation are being mobilized. These changing conditions of affairs make the work of the church all the more important and exceedingly more difficult. The war is a call to humility and faith and prayer, a call for calm, balanced thinking. To all of us it is a call for self-denial and self-sacrificing service.

The year's work has been a fairly successful one. While there has been a good degree of interest in the Sabbath eve prayer meeting, the attendance has not been what it ought to be. The attendance at the morning service has been splendid, averaging for the year 221. About six months ago a Cabinet was created. Through this we are seeking to co-ordinate the activities of the various departments and centralize our efforts. It has already justified its existence.

During the year the pastor has preached 67 sermons, conducted 9 funerals, led 40 prayer meetings, and made 356 pastoral calls. Early in the year a personal workers' campaign was conducted with fair results. In October and November, meetings were held on the village streets. Regular Sunday evening services are being held at Pleasant Hill. The pastor has been inspired by the splendid support he has received from the Ladies' Chorus, Brotherhood Chorus, young people and personal workers, and he prays that the work may be carried forward with increased interest and power, and that the spirit of the blessed Christ may fill our hearts and empower us for larger undertakings in his name. God grant that all our services may become real trystings places where we may meet with God. May he give to each of us a new sense of the power of prayer and the emptiness and uselessness of the prayerless life.

Woman's Missionary Society

The Woman's Missionary Society has 34 resident and 14 non-resident members. The average attendance for the year has been 14. We have had 17 visitors. We have lost one member by death, Aunt Lucy Crandall, who was a faithful member and ever ready to do all she could to help. We miss her very much. Two new members have been added.

During the early part of the year we studied about the churches of the denomination. July 10, Dr. Grace Crandall gave us a pleasant and profitable afternoon showing her exhibits and telling us about them and her work in China. Later the exhibits were taken to the church basement where for a small sum any one could see them, and enjoy a dish of cream. Of course, this brought something into the treasury. At present we are reading "Our South American Neighbors."

On Tuesday before Thanksgiving we met with Mrs. Callie Prentice for an all-day meeting as we had quilting to do. After dinner the president asked for our "Thanksgiving dollars," and then to tell how we obtained the money. Some of the experiences were given in rhyme, and altogether it was a very enjoyable occasion. Thirty-one dollars were added to the treasury.

Considerable work has been done though not as much as some years. We do sewing of various kinds. We furnished the supper for the high school banquet; had a lunch counter on "pop corn days." There are no dues. Our work has brought us \$159.48. Our collections for the year amounted to \$41.55. From other sources we have received \$102.10. Total, \$303.13.

In February our society and the Young Woman's Missionary Society assumed one Milton College Scholarship to be named the Mrs. G. J. Crandall Scholarship. We have paid \$50.00 on the scholarship and \$20.00 interest; our apportionment of \$86.25 to the Woman's Board, and \$50.00 on this year's apportionment; \$5.00 on the Oscar Babcock Scholarship; \$5.00 for the Fouke School; for local charities \$27.50; and \$25.00 on Liberty Bonds to be applied on the church indebtedness.

We enjoy our meetings and the social times together. We should be glad to have all the women in our church who are over

forty years of age, and not members, join our society. You will find a hearty welcome.

Young Woman's Missionary Society

The year 1917 has been one of active service for the Young Woman's Missionary Society. From an experiment of uncertain and feeble beginning a few years ago, the society has steadily developed, until it now holds a real and substantial place in church work and activity.

While only 4 new names were added in 1917, the society has increased in strength and in the amount of work accomplished. Nineteen meetings were held during the year with an average attendance of about 13.

Almost half of the members live in the country and are often unable to attend.

The membership roll at present contains the names of 43 resident and 14 non-resident members.

A number of all-day meetings were held, mostly with country members, when sewing, quilting, and tying comforts have been done and a general good time enjoyed. These meetings have proved valuable not only in the amount of work accomplished but in serving to draw the members together in strong bonds of friendship and good fellowship.

Early last spring the "Kitchen Sink-phony Band" concert was given which not only afforded much amusement to the members and the public but netted over \$70.00 for the treasury.

During the summer a play was given which enriched the society about \$50.00 and during "pop corn days," meals were served which brought in about \$200.00. Other special affairs were: an oyster stew supper last fall with net profit of about \$20.00, community day lunch, over \$6.00, and a banquet served for the speakers of the preparedness train and the public, over \$15.00.

The success of all these enterprises has been due to the faithful and efficient work of the committees in charge.

During the year \$281.40 was paid out by the society. Fifty dollars was contributed on the scholarship fund, \$170.35 to the Woman's Board, which not only paid the apportionment for the year but also up to the end of the Conference year, ending in July, 1918.

Twenty-five dollars was expended for Liberty Bonds, \$10.00 for Missionary and Tract societies, while the rest of the amount has gone for various benevolent purposes.

The full amount taken in for the year was \$373.69 so that a balance of \$92.29 is left to begin the year 1918. Here's wishing the society a useful and prosperous new year.

Young People's Christian Endeavor Society

The society at the beginning of the year had 22 members. It has since added 17

silver seal. The rating now is 225 per cent. The General Conference awarded the banner for the greatest per cent increase in efficiency rating to the North Loup society.

Many of the members are teachers in the Sabbath school and Junior society. The Friday evening prayer meeting has a large attendance from the Endeavor society. Many joined the "win one" band in the evangelistic campaign under the direction of Pastor Davis. The society has a large membership in the Anti-Cigarette League.



NORTH LOUP SEVENTH DAY BAPTIST CHURCH

and has lost none. These figures do not include the honorary members of which there is a large number. During the year, four o'clock prayer meetings have been held each Sabbath afternoon. The executive and business meetings have been regularly maintained.

At the beginning of the year, the society began work on the Efficiency chart. The rating, January 1, 1917, was 110 per cent. By Conference time they had earned the

It has held at least one social each month.

A mission study class was conducted in March and a sizable class completed a study of "Old Spain in New America." A transportation committee has furnished autos for elderly people to ride to church in. As many of the members are away to school, a committee was created and plans are being perfected whereby all these will receive a personal letter from some member of the society each month. An honor

roll for the soldier boys has been prepared and hung on the walls of the church.

Most of our money has been raised through regular weekly offerings, but some was gained by the sale of tags on community day, an ice cream social on the lawn, a stand at the Sabbath-school picnic, by every member earning a dollar in some special way, and by the lectures given by Dr. Grace Crandall. The society has had delegates at both the state and district conventions.

Intermediate Christian Endeavor Society

On New Year's Day this society was two years old. It was organized with 11

member of the society, but under the general supervision of the superintendent. For some time the society enjoyed the distinction of being the only Intermediate society in district eight. We had a large delegation at the district convention, and sent the president to the state convention. The budget for 1918 calls for twenty dollars, each member pledging at least one dollar.

Junior Christian Endeavor

The Junior society meets in the basement of the church at three o'clock Sabbath afternoon. They have their own officers and committees, and some member of the so-



SEVENTH DAY BAPTIST PARSONAGE, NORTH LOUP, NEB.

members. It has not maintained its existence without a struggle. Some moved away, some withdrew from membership, others joined the Senior society, thus reducing the membership to 5. These remaining members felt there was a real place for the Intermediate society in the life of the young people, and with a fine spirit kept up the regular prayer meetings. In June, 15 members were graduated into the society from the Juniors. The society now numbers 20, a happy, jolly group, doing good work, and finding it a real training school for Christian work and growth.

Meetings are held at four o'clock Sabbath afternoon, and are usually led by some

ciety is leader at each meeting. Many of the boys and girls are doing well as leaders.

The opening part of the meeting consists of singing, prayers, Scripture lesson, and talks on the lesson. Sometimes recitations, or something else special, add to the interest of the meeting. Class work is next, with teachers-in charge.

The Juniors began using the Efficiency chart the first of the year. The older class of girls used the book on Efficiency for some time with Leona Sayre as teacher. The older girls and boys, about fifteen in all, were graduated into the Intermediate society the last of June. Several of the Juniors attended the district convention at

Ord. A few were present during the entire convention, and many attended only the Junior hour on Sunday afternoon.

During the year the Juniors have made quite a number of scrapbooks, postcard pictures with hangers, and cut out animals and toys. Some of these were sent to sick children in town, some to the children's hospital in Lincoln, and ten pounds of them were sent to Miss Susie Burdick in China.

We have a large number of children who should be at Junior to help and get help. Some are in the country and it is not always convenient for them to come, but we would be glad if more would make a greater effort to attend. Fathers and mothers, help the new superintendent, send your boys and girls, and visit the Juniors when you can and give them your prayers.

The Sabbath School

Our Sabbath school, which is probably the most important and successful auxiliary of the church, is as usual in good working condition. The superintendent, Dr. W. J. Hemphill, was necessarily absent very often, but the assistant, R. J. Comstock, faithfully filled the place.

Riley Brannon, the treasurer, resigned when called to the colors, and Miss Nema Cruzan was appointed to fill the vacancy. The secretary, Miss Addie Davis, reports a total enrolment of 229, with an average attendance of 151. There are 162 in the adult department, which assemble on the main floor. There are 10 classes and they use our denominational helps.

The graded department meets in the church basement. In this department there are 10 grades with 13 teachers. The Westminster helps are used. Mrs. Grace Hutchins has served faithfully as superintendent the past year.

The home department, Mrs. Hannah Watts, superintendent, has a total enrolment of 64. Of these, 26 are resident members. Mrs. Mattie Burdick reports 117 on the cradle roll (1917) with an average attendance of 14. There have been 3 deaths, and 22 were graduated during the year. Present enrolment, 92. This department is self-supporting, the collections being sufficient to pay for all supplies.

The Sabbath school gave a cantata Christmas eve, the proceeds of which were given to the Nebraska Children's Home.

The Brotherhood

The secretary of the Brotherhood would report that the usual interest in the meetings has not been manifest during the last six months. Only part of the time have there been meetings held, and at several, there has not been any business transacted. During the summer the meetings were postponed until fall and since then there have been meetings, held, but no business done; however, a pleasant and beneficial time has been enjoyed by those present. It seems to the secretary that the men of the church could get together at least one Sunday night in the month for a social time and to discuss the various problems of the church, and the like. Unless something is done soon, however, the Brotherhood of the Seventh Day Baptist church will be a thing of the past.

The Forward Look

Upon recommendation of the Cabinet the church gave its hearty approval to the following:

1. If, in the judgment of the Cabinet, the interests at Lincoln, Neb., warrant, the church authorizes the sending of some person to meet with the Sabbath-keepers at that place.

2. In view of the large and scattered membership of the church, of the splendid opportunities for service, and of the open doors for outpost work, we urge upon the church careful and prayerful consideration of the advisability of employing an assistant pastor for the field.

3. That the program as presented by the Cabinet be adopted as the church's program for 1918.

Our Program

1. Winning others
 - a. Thirty new members added to the church
 - b. Thirty new members added to the Christian Endeavor societies—10 Seniors, 5 Intermediates, 15 Juniors
2. Community service
 - a. Outpost work systematically and regularly conducted
 - b. Street meetings during favorable weather
 - c. The Clean Life Club increased to 300
3. Missions
 - a. Fifty members enrolled in some form of mission study
 - b. The denominational budget fully paid
 - a. Every member giving,—interest, prayers, means.
4. Training
 - a. Trained teachers for the Sabbath school

- b. Christian Endeavor Expert classes
- c. Mission study classes
5. Promoting services
 - a. Friday night prayer meeting increased 50 per cent
 - b. Increased Sabbath-school attendance
 - c. Christian Endeavor attendance increased, in each department, 25 per cent
6. Methods
 - a. Everybody at work somewhere
 - b. Tithing. Enrolment in Tenth Legion. Every member giving regularly and systematically.
 - c. The SABBATH RECORDER in every home.
 - d. Better Sabbath observance
 - e. Family worship in the home. Increased membership in the Comrades of the Quiet Hour
 - f. The membership kept better informed as to the work and aims of the church through the Bulletin.

Our Aim

To save the lost
 To grow in grace and in the knowledge of our Lord Jesus Christ
 To represent Christ truly before men
 To interest ourselves in the world-wide Kingdom of God.

Financial

The treasurer's report shows \$3,500.00 raised during the year, \$838.00 of which went for denominational purposes outside the church. The denominational budget for this year as adopted amounts to \$992.68.

The church bought \$540.00 of Liberty Bonds. The auxiliary societies, including Woman's Missionary Society, Young Woman's Missionary Society, Christian Endeavor society and Sabbath school, raised and paid a total of \$832.23.

LETTER FROM ENGLAND

Rev. S. R. Wheeler,

MY DEAR BROTHER: Your very welcome letter written in behalf of the Boulder Church was gladly received some days ago.

Colonel Richardson's son, a lieutenant in the Royal Flying Corps, fell from his machine and was killed in action "Somewhere in France." Another son is an officer in the same corps, while still another is a lance corporal in France.

I was away on Christmas leave for ten days and spent five of them at the Colonel's beautiful home in London.

On the Sabbath following Yuletide, I addressed his church. This was my second visit to his home. He and his wife and Nellie, the maid, did everything in their

power to make me feel that I was a welcome visitor.

On this cold Sunday night I am thinking of all the men and boys whom I know by name who have been killed in France. One man, an expert with the bayonet, was recently killed the very first day he entered the trenches. I know a number of others who were killed on their first day in action. I can draw up in my mind at least fifty men and boys with whom I have conversed and joked, drilled and paraded. They are all dead now and buried in lonely graves in France, with no marks of evidence as to who lies in this or that grave—in most cases at least.

I expect soon to baptize three candidates for our faith as Colonel Richardson has advised me to do, as an evangelist as well as a soldier.

The joke is on the Colonel. He had a large poster on his church bulletin-board announcing a subject against the Pope of Rome, showing his relation with the Kaiser, etc. The Roman Catholics placed over this poster an advertisement regarding a meeting of their own, giving it publicity at the expense of the Colonel. Can you imagine a Seventh Day Baptist church advertising a Catholic affair? Well, this is what the Colonel's church did, but through no fault of his. The Colonel is fearless and he goes heart and soul, after the Roman Catholics.

Will you put my name, Brother Wheeler, on the honor list of the Boulder Church if you have one—as is the case in Canadian and English churches—as one of the boys of the church "who is fighting the good fight with all his might."

I have fifteen minutes to return to camp, so must close.

I spent a most delightful Christmas Day at Bognor, Sussex, with a well-to-do family. The "kiddies" were most interesting to me. In fact I spent three days there just before my visit with Colonel Richardson, and his family.

The bell is ringing in the soldiers' club room as a warning for closingtime, so again I will say good night.

Your brother always in Christ,

RALPH CURTIS JONES.

"A noble creature like man is surely made for something. What were you made for?"

WOMAN'S WORK

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

IN TIMES OF GLOOM

Be master of the clouds,
Let them not master thee;
Compel the sunshine to thy soul,
However rough the sea.

Be not as those who own
No hope nor glow of faith;
Beyond the clouds the light remains,
And true life conquers death.

Be thou of good cheer yet,
Though dark and drear the way;
The longest night wears on to dawn,
And dawn to perfect day.

Possess thy soul in calm;
Let patience rule thy heart,
And in gray shades of clouded times
Bear thou the hero's part.

Then shalt thou know the flush
Of happy, radiant days;
For he who trusts God in the dark
Is taught new songs of praise.

—Marianne Farmingham.

CHRISTMAS IN SHANGHAI

MY DEAR MRS. CROSLY: It is some time since we have reported our Christmas doings over here and possibly there are those among your readers who would be interested to hear what we did this year.

Christmas for Miss West and me commenced at about four o'clock in the morning when we were roused by sweet, girlish voices singing, "Joy to the world, the Lord has come," "Hark! the herald angels sing," "Holy night! silent night!" "Thou didst leave Thy home" with the chorus, "There is room in my heart, Lord Jesus, there is room for Thee," and other Christmas songs. This must be the third year that a bunch of girls have stolen out with their little lanterns, in the cold and dark, and it was cold this year, to sing the dear old Christmas songs. The ringleader of previous years is not here now and we had thought there would be no singing this year, so it came as a pleasant surprise.

Last year the exercises were held the day before but this time the Chinese decided to have them on Christmas Day. It was a full day they planned, what with the an-

nual church meeting at 10 o'clock in the morning, dinner at noon, the men in the Boys' School dining room and the women in the Girls', and at two o'clock in the afternoon Sabbath school exercises, again this year following the thought of White Gifts for the King.

At the church meeting practically the same officers were re-elected. There were two changes, Dzau Sih-ding was elected deacon in place of Jau Fok-nyoen, and Mr. Crofoot was elected Sabbath school superintendent.

Church finances were considered. A year ago the church decided to use the envelope system and seventy-six took envelopes. Only four or five have fallen out by the way, the rest having paid their pledge in full. The budget adopted last year was \$410.00 which was about double the amount raised the year before. This money was to be devoted to the following ends: \$120.00 for the Bible woman's salary (her rent is paid from another fund), \$120.00 evangelist's salary (Mr. Dzau, only part time), \$10.00 for the day schools, \$30.00 for traveling expenses occasioned by the monthly exchange of pulpits between Lieu-oo and Shanghai and the ricksha and tram fares for the Bible woman. About \$30.00 was paid for the printing of the Church Constitution and Articles of Faith. The rest was devoted to Sabbath school quarterlies, lighting and care of the church, and sending out notices of communion services, extra meetings, etc. Of this sum \$345.80 had been raised in the ordinary way. The deficit was paid from a small fund in hand, so the church closed the year without debt. Extra money has been raised during the year, so the church has really exceeded its budget.

In the spring, Mrs. D. H. Davis generously offered to pay half of the expense of putting the inside of the church in good order, filling the cracks, cracks which naturally come with the settling of the building, and painting the walls, if the church members would pay the other half. Later the church roof had to be painted for its own preservation. A part of the money was taken from a fund in hand, but the church raised over \$60.00 for these objects. This winter more than \$56.00 has gone to the flood sufferers in the north. Other sums have been raised, making the total something more than \$5.00. It is gratifying to

see that the Chinese are growing in the grace of giving.

The budget for this year was discussed at length and it was decided to raise \$380.00, keeping on with the envelope system.

After these matters had been considered, Pastor Engene Davis called attention to the program the Evangelization Committee of the churches has laid out and urged that each member of the church should take hold in a purposeful way and aim to win more souls this year than last.

The schools were then mentioned and the hope expressed that the church members would realize that they are *their* schools and that a deeper interest and sense of responsibility be felt. Reference was made to the proposed changes in the French roads and the menace it is to our land and buildings, and an appeal that all pray that God will avert what seems to be a great impending calamity or bring blessing out of it.

By this time it was midday and dinner was in order. Outside the schools there were something over thirty here. It was not, properly speaking, a feast that was placed before us but it was an excellent dinner.

The Sabbath-school exercises which were to have commenced at two o'clock were a little delayed. It requires some time to prepare for a program which is to last three hours. The church was filled, most of the church members and their children in attendance, and many others. Mrs. Zung, the Bible woman, and Mr. Dzau were on hand to greet the people. They did their part so well that it seemed to me a very gratifying and worth-while feature of the occasion.

Each class, nineteen in all, produced an exercise of their own or their teacher's choosing, from the children in the day schools who had little catechisms and songs and who added to the good cheer by bobbing their heads not in unison, then trying again and again to see if they could improve on the first attempt, and forgetting which was to leave the platform first, to Mr. Davis' class of men who had balopticon views of the miracles of our Lord, each member of the class explaining a miracle. Some of the exercises were fine and well done, emphasizing God's love and his good Gift to men. Some of them introduced

unexpected and droll features, as the class of boys who impersonated the shepherds and who brought a live goat to the platform, the goat creating a diversion by making straight for one of the palms. Some of the exercises had in view the central idea of the meeting, White Gifts for the King. It was not so clear, however, just why the stories of Joseph and of Jacob and Esau were chosen but they were well done with many an Oriental touch and interpretation and gave great satisfaction to the audience.

Each class brought some gift of their own choosing, remembering that: "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me." In all, the gifts, in money and value, amounted to about \$38.00. The Orphan School at Loong Hwo was well set up with pencils, chalks, brooms and peanuts; the Institution for the Chinese Blind had facecloths, brooms, a large tin of ginger cookies and some oranges, and a little money; the Lieu-oo Hospital had five mops, fourteen brooms, absorbent cotton and gauze; one class gave one month's salary for our Bible woman and there were some three dollars beside for the Native Missionary Society. Five dollars were given to the Mission to Ricksha Coolies and there were some small gifts for the Leper Mission. Shanghai abounds in missions and organizations for especial classes the needs and opportunities of which grip a body's heart.

The exercises seemed to please the people. For one thing, more took part than last year. A member of Mr. Davis' class, who a year ago had nothing to do but this time explained a miracle, was heard to say that this year's program was much better than last year's. It is natural to be more interested in anything in which one has an active share.

In looking forward to Christmas a question often asked was whether Mr. Crofoot would really reach Shanghai in time. His steamer was due December 25, but it did not cast anchor at Woosung until eleven o'clock Christmas night and he reached Shanghai at eleven o'clock the following morning. The weather gave him a cold, cold welcome but a bunch of the older schoolboys had been waiting at the jetty since eight o'clock in the morning and when the launch came near enough so that Mr.

Crofoot could be clearly seen he was greeted with a warm and spirited

"Rah! Rah! Rah! Rah! Zis, boom, bah!
Grace High School! Rah! Rah! Rah!
Mr. Crofoot, Mr. Crofoot, Mr. Crofoot!"

We are thankful that he is back and very grateful, too, that Dr. Sinclair is safely here. She seems to be taking most kindly to life and conditions in China. That is not always an easy thing to do.

Very sincerely yours,
SUSIE M. BURDICK.

Shanghai, China,
Jan. 20, 1918.

WORKERS' EXCHANGE

INDEPENDENCE, N. Y.

The Independence Ladies' Aid Society held its annual business meeting Monday afternoon, January 14, at the home of Mrs. Celestia Clarke with 14 members present, Mrs. Edna Livermore presiding.

Reports of officers and committees showed the usual amount of work done during the year, though perhaps not quite as much money raised as in some years. The Red Cross work has taken quite a bit of our time and money and perhaps the high cost of living has in some measure been to blame.

The treasurer's report showed that our suppers once a month had netted \$98.64. Out of this we have paid our full apportionment to the Woman's Board, \$25.00 toward the pastor's salary and \$20.00 to the Red Cross for the wool used in knitting. We also help in the upkeep of church, parsonage and parish house. During the year, Rev. W. D. Burdick, Dr. L. C. Randolph, Mr. E. E. Poole, Mr. Charles Palmer, Dr. G. Chapman Jones and Dr. Paul Titsworth have spoken to us on various subjects at our monthly meetings. These addresses were very helpful and inspiring to us all.

Officers for the coming year are as follows: president, Mrs. Edna Livermore; vice president, Mrs. Emma Crandall; second vice president, Mrs. Celestia Clarke; third vice president, Mrs. Euphemia Crandall; secretary, Mrs. Ethel Clarke; treasurer, Mrs. Mizpah Greene; solicitors, Mrs. Cora Clarke; Mrs. Lelucia Livermore; Press Committee, Mrs. Bessie Clarke; Program Committee, Mrs. Mizpah Greene, Mrs. Bessie Clarke.

We hope to arrange for some interesting programs during the year to come, providing food for our minds as well as for our bodies. We are always interested to know of the work of our sister societies. While we are few in number, we are striving to do our bit in the service of our Lord, and we hope we may so carry on our work that he will bless us and enable us to do something to help in making the world better.

Yours in the work,
BESSIE E. CLARKE,
Press Committee.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Miss Cora Clarke on Monday afternoon, February 11, 1918.

Members present: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. J. H. Babcock, Mrs. Nettie West, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson. Visitors: Mrs. L. A. Platts, Dr. Grace I. Crandall, Shanghai, Mrs. W. A. Saunders, Robbinsdale, Minn., Mrs. F. C. Dunn, Mrs. A. L. Burdick.

Mrs. West read the Parable of the Sower and Dr. Crandall led in prayer.

The minutes of January 7 were read.

The Treasurer's report for January was read and adopted. Receipts, \$380.11. Disbursements, \$162.00.

The Corresponding Secretary made her report.

Mrs. West read a letter written to the Board by Marie Jansz enclosing a photograph of herself; both letter and photograph were most welcome.

Dr. Crandall added to the pleasure of the afternoon by reading extracts from letters written to her by the members of our China Mission. She also brought very favorable reports concerning the Woman's and the Young Woman's Auxiliary Societies of North Loup, Neb.

After the reading, correction and approval of the minutes the Board adjourned to meet with Mrs. L. M. Babcock in March.

MRS. A. B. WEST,
President.

DOLLIE B. MAXSON,
Recording Secretary.

YOUNG PEOPLE'S WORK

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

THE FORCES OF THE CHURCHES COMBINED FOR SERVICE

In another column of the Young People's department will be found an interesting article, "The Red Triangle," written at the request of the editor of this department, by Carroll B. West, who has been for several years one of our most enthusiastic denominational Christian Endeavor workers. His home is at Milton Junction, Wis., but since last September he has been one of the Y. M. C. A. secretaries at Camp Custer, Michigan.

His article has to do with Y. M. C. A. camp work, as may readily be inferred. Not only does he give some interesting details of how the Y. M. C. A. camp work is carried on, but he makes one or two statements in his article, which though not purposely intended to do so, tersely discredit the criticism, heard now and then, that Christianity, the churches, have failed to render the service to our boys that was due them, and have allowed other organizations to perform that service. Some, in their shortsighted criticism, have pointed to the splendid work being done by the Y. M. C. A. in the camps as an evidence of the failure of the churches. But the testimony of Mr. West is to the contrary. "The Army Association," says Mr. West, "is not merely allied to the churches, but it is actually the forces of the churches combined under one head to do Christian service in the army."

There may have been times when the churches have not lived up to the full measure of their opportunities and obligations, but they have not failed, and will not fail in this hour of great need. Were it not for Christianity and the church, there would be no Y. M. C. A. with its heroic corps of workers, some of whom have risked and lost their lives for the sake of those whom they served. Even more, were it not for the spirit of Christianity and the church, there would be no alleviating agencies to relieve the suffering of this dark hour, and there would be neither faith nor hope to anchor our souls.

THE FORWARD MOVEMENT: THE OBJECTIVE OF OUR DRIVE

REV. EDGAR D. VAN HORN

Address given by the President of the Young People's Board, at Quarterly Meeting of Southern Wisconsin Churches, Milton, Wis.

The Young People's Board has come before the young people of the denomination with a definite program for the activities of this year. It is a program that is both practicable and workable. We are not idle dreamers. We have in view certain definite things which we wish to see accomplished this year and for which we are mobilizing our forces with a calm but determined expectation that before the year closes we shall not only have reached but passed our objective.

How frequently in the official reports from the war front in France have we read the brief but significant statement, "We fully realized our objective." This means that back of the drive there was a plan. Not only was the objective fully determined but all the details necessary to reaching that objective were fully determined upon. Duties were assigned, responsibility fixed, so that every officer and man knew just what was expected of him and for what he would be held accountable when the task was done. Every possible contingency was arranged for—so far as was humanly possible—so that when orders were issued from General Headquarters, every man sprang into action and the great human machine began to work with such clocklike precision that irresistibly the enemy was pushed back until the "objective" was fully realized. That is the value of a plan, of a definite GOAL.

Now the Young People's Board in assuming its assigned share in the great Forward Movement has set out to accomplish the following:

SUGGESTED GOAL FOR 1917 AND 1918

- 125 Young People to accept Christ.
- 200 New Endeavorers.
- 20 New Societies. (8 Young People's, 6 Intermediate, 6 Junior.)
- Comrades of Quiet Hour increased to 1,000. (Present number, 425.)
- Members of the Tenth Legion increased to 500. (Present number, 232.)
- Number of Christian Endeavor Experts increased to 250. (Present number, 171.)
- Number of Life Work Recruits increased to 60. (Present number, 39.)
- Every Society reading or studying some Mission book during the year.

Every Endeavorer a member of the Army of Universal Patriotic Service.

200 New Subscriptions to the SABBATH RECORDER.

1200 Dollars for the Young People's Board Budget.

In distributing the responsibility for this objective we have tried to be fair and assign to each society and church in the denomination its rightful share of the work to be done. We have confidence in our young people and expect to see them "go over the top." We are fighting a foe no less real than our boys will fight in France and we expect to do our bit in driving wrong from the trenches and making the world safe for *democracy, truth, and freedom*. Our cause is a *righteous* cause and our Captain is an invincible leader and we confidently expect to be able to send into General Headquarters at Conference time the report, "We have realized our objective."

In summoning our young people to this task we realize that the world crisis through which we are passing constitutes a challenge to young men and women with red blood in their veins. There will be no place for the "softie" or the "slacker" or the coward. Our task is a kingdom task. And while it is glorious it calls for young people with iron in their blood, who are willing to make sacrifice, endure hardness as good soldiers, and suffer with Christ that he may win the day.

We face a situation which we shall never confront again. Never will the world need religion more than it needs it today. In our own country the mobilizing of our young men for military service, and our women to fill the gaps left in industrial life, has created a situation not only electric with possibility but fraught with terrible danger. This world-conflict has put the manhood and womanhood of the country to such a test as it never faced before and we shall come out of this war a nation of moral and spiritual heroes or we shall come out more brutish than our foes. With the machinery of life becoming more complicated, tension points are multiplying. There is spiritual unrest. Religion is being put to the test as never before. Many are losing faith and souls are being set adrift. There is a lowering of ideals always consequent upon war, and crime is fast becoming rampant. *Now*, as ever, we

must cast the salt into the springs and help to purify the streams of human life. This is a patriotic duty which we owe ourselves, our nation, the world, and our Redeemer. Any young man who proves false to God in these times is no less a traitor to his country than the one who basely betrays it. So in making this goal the objective of our drive this year we are contributing in no small degree to the triumph of the cause for which our nation is fighting and in which so much of human blood is being poured out. But in this larger view of our duty, we must not lose sight of its spiritual significance to us as a people. Our young people need the stimulus of a definite kingdom task, one which calls for the exercise of our moral and spiritual fiber, one which calls for the best there is in us. No more praiseworthy motive could prompt us in this drive task than that stated in the Forward Movement pamphlet: "The enlargement and enrichment of the religious life of individuals, homes, churches and communities. . . . giving growth in numbers and spiritual power. The purpose is to promote the living and preaching of the Gospel of Jesus Christ and his Sabbath. It is to foster the life and the message of eternal love and salvation."

LIVING WITH OTHERS

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,
March 16, 1918

DAILY READINGS

Sunday—Art of sympathy (1 John 3: 16-24)
Monday—Living at peace (Rom. 14: 10-19)
Tuesday—Art of co-operation (John 4: 31-38)
Wednesday—Be generous (Gen. 13: 5-18)
Thursday—Be patient (Num. 12: 1-13)
Friday—Be silent (Prov. 17: 27-28)
Sabbath Day—Topic, The art of living with others (1 Pet. 3: 8-16)

The principal virtue needed to live harmoniously with others is love. Where love is, there is unselfishness, kindness, gentleness, sympathy, helpfulness.

I knew a man and woman who were so filled with the love of God that they lived peacefully, joyously, happily together for more than fifty years—a perpetual "honeymoon." Each sought constantly to please the other, and to put self in the background. They loved each other much, but Jesus more, which enabled them to exemplify his life. A young man, not a

Christian, who boarded in that home a year, never heard an unkind word from the lips of either. The atmosphere of that home, that demonstration of Christian living, made more impression upon his life than all the sermons and exhortations to which he had listened previously, and was the means of his conversion.

Some people say that lovers must quarrel, and that there must be "family jars" in the home. Do not believe it! Cases of that kind are always where one loves himself more than he does the other, and is therefore self-assertive. "Knowledge puffeth up, but love edifieth." Because one knows, or thinks he knows, he is sometimes strong and emphatic in his assertions and has little patience with another who differs from him. If there is a large measure of love in that one's heart,—the Christ spirit which gives humility, and unselfish love for others in the home or whatever the association is, the one who *knows* (?) will not be ungentle or unkind. By patience and courtesy, fruits of love, the others are often shown their errors. It is in that way love edifieth. It is often beneficial, broadening to the mind, to discuss subjects from different angles, if done in a sweet spirit, showing respect and courtesy. One who utters unkind words shows ignorance or lack of Christlikeness.

Jesus loved us so much that he laid down his life for us. We ought to love one another even to the point of suffering and dying for one another if necessary. If we see that one needs help in the home or out of it, we are bound to do our utmost or else we lack the love of God (1 John 3: 17-18). The two great commandments which Jesus gave and which fill full, or make complete the Decalogue, enabling us to keep the precepts in an acceptable manner are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself."

In order to live harmoniously with others one sometimes needs to be silent. "Silence is golden." It is a sign of knowledge. The more ignorant people are, the more they quarrel. With education and culture come tolerance of the opinions of others who may differ from us. We learn to be patient. It does not pay to be unkind. Harsh words are most discourteous.

Politeness is to do and say
The kindest things in the kindest way."

Unkind words are sinful. Many a man has been driven from home and has gone down to ruin by the unkind words of father or mother or wife. Many a girl has gone from the shelter of the home to live a life of sin, discouraged or made reckless by unkind words,—a lack of patience and forbearance.

"Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, reviling for reviling; but contrariwise blessing; for heretofore were ye called, that ye should inherit a blessing.

"For he that would love life and see good days, let him refrain his tongue from evil, and his life that they speak no guile.

"And let him turn away from evil, and do good; let him seek peace, and pursue it."

"And who is he that will harm you, if ye be zealous of that which is good?"

The only good that is in the world and in all the universe comes from God, and *God is love*. We come in a circle back again to this greatest power in the world. To quote again from Drummond:

Love never faileth, and life never faileth, so long as there is love. That is the philosophy of what Paul is showing us; the reason why, in the nature of things, love should be the supreme thing—because it is going to last; because in the nature of things it is an Eternal Life. It is a thing that we are living now not that we get when we die; that we shall have a poor chance of getting when we die unless we are living now. No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God. For God is love.

How many of you will join me in reading this chapter (1 Cor. 13) once a week for the next three months? A man did that once, and it changed his whole life. Will you do it? It is for the greatest thing in the world. You might begin by reading it every day, especially the verses which describe the perfect character. "Love suffereth long and is kind; love envieth not; love vaunteth not itself." Get these ingredients into your life. . . . No man can become a saint in his sleep; and to fulfil the condition required demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation and care. Address yourselves to that one thing; at any cost have this transcendent character exchanged for yours. You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. As memory scans the past, above and beyond all the transitory pleasures of life, there leap forward those supreme hours when you have been en-

abled to do unnoticed kindnesses to those round about you, things too trifling to speak about, but which you feel have entered into your eternal life. I have seen almost all the beautiful things God has made; I have enjoyed almost every pleasure that life has planned for man; and yet, as I look back, I see standing out above all the life that has gone four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine, and these seem to be the things which above all of one's life abide. Everything else in all our lives is transitory. Every other good is visionary. But the acts of love which no man knows about, or can ever know about—they never fail.

QUOTATIONS FROM ENDEAVORERS' DAILY COMPANION

Courtesy is love in action; it keeps us from running against the rough corners in our friends' minds. Courtesy makes happy homes.

Retaliation breeds more retaliation and drives men apart; kindness attracts (v. 9).

To wish for peace is not enough; we must seek it, run after it, make sacrifices for it for love's sake (v. 11).

Our neighbors' welfare, if we love our neighbor, is our affair. We must interest ourselves in those we know. On the other hand, we must learn not to meddle unless we are sure we are wanted. Judgment is called for lest we overstep propriety.

If each of the notes in the musical scale screamed out for its "rights," and forgot that every other note has rights, too, music would be impossible. So must we remember that each person has the right to be himself and live his own life.

Good nature, like a bee, collects honey from every herb. Ill nature, like a spider, sucks poison from the sweetest flower.

TO THINK ABOUT

What have I learned from broken friendships?

How can I avoid discords in the home?

How can we do better team-work?

THE RED TRIANGLE

CARROLL B. WEST

I have been asked to write an article for the Young People's page about the Army Young Men's Christian Association. It will be difficult for me to say anything new or original for most every one knows the general nature of the work.

In Camp Custer we have seven regular Y. M. C. A. buildings, according to the

general rule of one to each brigade or two regiments, which in full war strength is about six thousand men. In each of these buildings the soldiers gather in large numbers when off duty. In the social room, the "Sammy" finds books and magazines to read, a library where he can draw books, a place to write letters, a victrola for his entertainment, a cozy fireplace where he can chat with his friends, and if he is from Michigan or eastern Wisconsin he can find his home-town weekly newspaper. At the desk he can get stationery and envelopes free, and finds the Y. M. C. A. men there to sell him stamps, post-cards, etc., and money orders (if it is after pay-day), or to give him a Testament, and help him in any way they can. The desk is between the social room and the auditorium. The latter room will seat approximately seven hundred and is equipped with a piano, movie apparatus, writing tables and long benches which make it suitable for a variety of purposes. Religious services are held twice a week; on two or three nights free movies are shown for the men, and musical entertainments, lectures, stunt or athletic nights, may fill the rest of the weekly program. In the rear of the building are the quarters for the six men who make up the standard force for such a brigade building.

The bulk of the work in each building is organized into four departments, each having a director. These departments are religious, social, educational, and physical. The religious director arranges for the religious services, and supervises and promotes Bible classes in the companies of his unit. Our aim is to have a Bible class in each company in the army. We like to have the classes led by the men themselves, not by outsiders, but at present nearly all the Y. M. C. A. men are called on to help in this important work. However, very effective work is being done by many soldiers under guidance of the Y. M. C. A. Bible classes have been kept up by the men with good interest during quarantine without outside help. A week ago thirty-five men in one of the barracks started a brief 20-minute class which became so interesting that it lasted an hour.

The movies and entertainments come under the social director's department. His chief duty besides this is to promote music,

get up concerts, conduct community "sings," and show the soldiers how to entertain themselves.

The care of the library, the books, magazines, newspapers, and practically all of the reading matter, is the job of the educational director. He must also supervise classes of different kinds. In our building they have been mostly in French.

The physical director, of course, organizes games, tournaments, and athletic contests of all kinds and loans equipment for the same. His work is in close co-operation with that of the athletic officers.

Besides the four directors, there is an office secretary whose work it is to keep the building and the secretaries furnished with the necessary supplies. As this is my special job at present, I know that the amount of things necessary for a plant serving six thousand men is no small quantity. For example, one day I bought for sale in our brigade 7,000 three-cent stamps. The sales for one day in this building have amounted to \$268.00 for stamps alone.

The work of the four directors and the office secretary is supervised by our "top sergeant," the building secretary. Also in each camp is a Y. M. C. A. headquarters where we find a camp director for each of the four departments as well as a supply man, and a camp general secretary who heads up the whole affair. The entire work in the United States is supervised closely by the National War Work Council of the Y. M. C. A. in New York City.

This, I believe, describes fairly accurately the "Red Triangle" as its work is organized in the training camps in this country. The work in the navy, the work overseas, and that in the prison camps, is not exactly the same but is conducted along the same general lines of physical, social, mental, and spiritual uplift.

Although the Army Y. M. C. A. work has resources behind it which enable it to carry on a program and keep up equipment superior to that of any other organization of its kind with the colors, its leaders are not depending on that alone to make it successful. The personal life of the men employed, their ability to make friends and their influence in developing Christian leadership are the foundation stones upon which the Y. M. C. A. hopes to build and

preserve character in the army. The Red Triangle, besides using association secretaries, has recruited for its work both professional and business men from all the prominent Protestant denominations. Only two of the men in our building were employed Y. M. C. A. workers before coming to camp. One was a minister, one a business man, one a music teacher, and the other a university student. The Army Association is not merely allied to the churches, but it is actually the forces of the churches combined under one head to do Christian services in the army.

There are many agencies in Camp Custer looking after the welfare of the men, including the Red Cross, the War Recreation Commission, the Knights of Columbus, the Jewish Board of Welfare Work, etc., but the spirit with which all work together is splendid. In one of our "Y" huts, both Catholic and Protestant services are held each week. The Jewish men hold meetings both in the Y. M. C. A. and the K. of C. buildings. We all have enough to do. The Knights of Columbus men and the Jewish Welfare workers are always busy. The "Y," in promoting its fourfold programs, is reaching practically all the men in the army, regardless of sect or creed, and has neither the time nor the desire for any jealousy or selfishness. All are helping the men who are sacrificing for the cause of freedom.

Of course, the most interesting part of the work and the most difficult to describe, is the personal experiences we have. To have men in Bible classes who have not been in a similar group in years, to give a Testament to a man who has never looked inside of one before, and to hear that he is reading it eagerly, to talk to a man thirty years of age who has decided to join the home church on his next furlough, to have a Catholic soldier tell me, "It doesn't make any difference what your church is. None of them want you to do wrong," to find really that underneath the apparent roughness of the army, there is a fine spirit in the heart of it that is akin to that of Christ, are some of the experiences which have inspired me and have kept us all striving optimistically to serve Christ in the face of many problems.

Y. M. C. A. 605,

Camp Custer, Mich.

DID YOUR DOLLAR HELP?

To some of us it may have seemed, almost, that the calls within the past year to "do your bit" have come rather often and have been somewhat insistent, too. But when we read such letters as the one which follows how can there be any feeling of regret for the opportunity to make life easier for our boys? Surely those of us who have a boy or a brother—perhaps boys and brothers—in the service can fully appreciate what the Red Cross and Y. M. C. A., and others are doing for them. And your dollar is helping, too.

"And then
Some day,
Somewhere in France,
A surgeon,
Or a Red Cross Nurse,
May stand
Upon the very spot
You stood upon
While in your dream.
An idle coin
That you had held
They'll hold
In what it bought
At home
Of life
And comfort
For your soldier boy."

The letter referred to was written from France by a boy to his mother in Ohio. Read it, and remember that this boy is only one of thousands of others of our boys who will soon be overseas, and who must for a time sacrifice the comforts of home, and even life, for the sake of humanity and justice. Selfish indeed must be the person in whose heart it finds no tender, sympathetic response.

The Y. M. C. A.! My God, the Y. M. C. A. hut is the only home the boys from the States will know from the time they enter France until they come out. What's a billet? A barn without a roof. A cellar without a light. A warehouse with rats and vermin. What's blighty? A few days in Paris or London that make you half mad with dread of going back to filth, and wet mud and the smell of dead men who have gone before you. But the Y. M. C. A. hut—that's home—if you can get in!

I've sat in my billet, without light, with cobblestones and a blanket for my bed when I was too tired to sit up, and thanked God for the hut that my pals could get in even if I had been too late.

In that hut, jammed to the door, there would be lights—and men writing home. If there was no man at the piano and the boys around him singing, the phonograph would be going and the boys smoking and listening. And in the winter fires—always fires. I used to wonder where the

Y. M. C. A. men got the wood. But they always had it—that's a way the Y. M. C. A. men have.

Can you imagine what it means to be sent from billets to the trenches? From comparative safety, however dirty, to flirt with death or injury, and trench filth? Well, the last thing you pass as you march into the reserve trenches is a Y. M. C. A. coffee stand. It's the last touch with civilization, the last stand to feed and befriend you. And when you come out again, whole or wounded, there it stands, waiting for you, coffee steaming, bread sliced. And if you have a stop first at the advance dressing station, well, some one will bring you a cup of coffee from the stall, or you'll find it there when the doctors get through with you.

And Sunday in the trenches! In billets you parade on a Sunday morning. Then you're tolled off. The C. of E. men (Church of England) march to service by Episcopal chaplains. The R. C. men (Roman Catholics) have their padres. But you can't parade in the trenches—and there comes your Y. M. C. A. secretary—right in the trenches, mind you, where Fritz may land one any minute and send Mr. Secretary to Kingdom Come, along with the rest of us—and he goes from dugout to dugout, a kind word, a real word, to each little group of men. He doesn't carry a Bible—he lives it—and the sullenest looking fellow, the man who has about decided that there is no God in the trenches, listens.

And he comes again between Sundays. "Jack," he says, "have you written your mother this week? No? Well, write tonight."

And you do, because if you say you have no paper, he hands it to you. No stamps? He'll take your letter out.

In the billets, where the big huts are, during those days when you come out of the trenches for a rest—ah, that's when you live. You stand in line to get into the hut. There's nothing within reason you can't get at the hut, from a man's welcome to creature comforts. There's a cafeteria with food that doesn't taste like army rations. If you have the price you pay. If you're broke, you get it just the same. And no man lies to a Y. M. C. A. chap—you'd feel like a cad if you did, and your pals would send you to coventry if they caught you at the trick.

If you worried about your people and you won't have time to hear before you go back to the trenches, you tell the Y. M. C. A. chap and he writes to find out why your wife or sister hasn't written. Is anybody sick? Do they need help? If they do he writes to the Y. M. C. A. branch in your home town. Why, a Y. M. C. A. man helped me to get my passage home. The hospital people are driven to death. When they turn you loose there is another poor devil waiting to take your place. The city whirls around you, and you can't find your way. Getting passage home looks like a gigantic task. Money means nothing to your shell-shocked brain, but there is always a Y. M. C. A. man, sound of body and brain, honest and ready to send you on your way. If your mother, your wife, your best girl comes to you in a hurry—I mean when you're in the hospital—it's a Y. M. C. A. man who meets her and gets her to you straight.

Oh, what's the use. I can't tell you what they do for us. But I remember once I'd worn one pair of socks for twenty-eight days. I'd left my best pal in No Man's Land, his sightless eyes staring up to the sky as cold as the water in our trenches. My nostrils were filled with the stench of those who had died before we came to the front line. I sat in dark that was thicker than a black London fog, and into our dugout, short two men, came a Y. M. C. A. man carrying an electric torch. He stuck a piece of candle into the empty hole in our table, and said, "Jack, this is just the night for you to write home—nothing else doing." Then he went on. He had to—a lot of other men were cursing in their dugouts in that street. And I swear that as he went out, I caught the gleam of a halo around his head. I wrote to mother, but I didn't tell her about the day's job, the upturned face of my pal, the blackness in my dugout and soul. You can't whine when you write by a Y. M. C. A. candle.

CHRISTIAN ENDEAVOR AT NEW MARKET, N. J.

Our Junior society nearly puts the Senior society to shame, since a few weeks ago the former went in full force to a Junior mass meeting, consisting of the societies of Plainfield and vicinity, and came home with the attendance banner. It is needless to say that the children are justly proud of their attainment. While we older people have won no banners, we have been working in other lines.

As many of the SABBATH RECORDER readers know, our church has had no pastor for the past five months, and we look forward eagerly to the coming of Rev. W. D. Burdick and family in the near future. As this has necessarily been a co-operative period, the Young People's society has assisted the deacons in various ways. The first Friday night of each month, the prayer meetings have been in charge of Christian Endeavor members, and two Sabbath morning services have been conducted by them.

We observed Christian Endeavor Week by attending a local union mass meeting, taking charge of the weekly church service, and by collecting self-denial envelopes at the social held February second.

In the fall, it was voted at one of our business meetings "to do our bit" by taking a Liberty Bond. This is quite an undertaking, as we are not a large organization. One voluntary offering was taken up soon after the vote was made, and the contents of the self-denial envelopes, col-

lected at the social, were given to the Liberty Bond Fund. This was a patriotic social. The people were divided into two groups, called "Camp Endeavor," and "Camp Efficiency." The amusements for the evening consisted of contests between the camps, and following this the drill. To an onlooker the drill must have presented a New Jersey schoolroom during the required physical training period, only the effect at the social was much more ludicrous. Not least after such a strenuous evening was the serving of "mess," which consisted of crackers and hot bean soup which we ate around long tables. After singing several war songs, the company departed for the various homes.

As to other work, the routine committee work and collecting books and papers for the soldiers are additional phases of endeavor to which we have devoted some of our time.

A MEMBER.

QUARTERLY MEETING AT MILTON, WIS.

The quarterly meeting of the southern Wisconsin and Chicago churches convened according to appointment on the evening of January 25, with the church in Milton, Wis.

The inclemency of the weather prevented the usually large delegation from the other churches from being present, but even the rigor of the midwinter storm did not dispel the spirit of hopefulness and good cheer that was in evidence at all the services.

The meeting was favored with the presence of three guests from different parts of the denomination, namely, Mr. Frank J. Hubbard, of Plainfield, N. J., Elder George C. Tenney, of Battle Creek, Mich., and Rev. A. J. C. Bond, of Salem, W. Va.

Rev. D. B. Coon, as acting pastor of the Milton Church, had the entire program in charge. The Forward Movement was the general theme, and was well brought out in the introductory sermon preached on Friday evening by Rev. C. B. Loofbourrow, of Walworth, whose subject was "The New Birth," the text being from John 3: 7,— "Ye must be born again." His plea was for higher spiritual life among professing Christians. The sermon was followed by an evangelistic testimony service in which many participated.

On Sabbath morning at 10 o'clock the

adult division of the Sabbath school listened to the following program arranged by the president of the Sabbath School Board, Professor A. E. Whitford.

Increase of Membership—Dr. A. L. Burdick
The Sabbath School Standard—E. M. Holston
The Problem of Denominational Graded Lessons—Rev. E. D. Van Horn
The Organized Class—Rev. A. J. C. Bond
Every Teacher an Evangelist—Rev. D. B. Coon

These talks, while necessarily short, were all excellent, and to the point in showing the great and vital need for forward movement along the line of Sabbath-school work.

At 11 o'clock Elder George C. Tenney preached a strong sermon based on Zechariah, chapters 1, 2 and 3. He used as a text Philippians 4: 13,—"I can do all things through Christ which strengtheneth me." He emphasized the the promise of God's help in all work undertaken for his cause, "Not by might, nor by power, but my spirit, saith the Lord of hosts."

The Sabbath afternoon session was given over to the work of the Young People's Board, and will be given due notice in another column.

At 7.30 p. m. a good representative audience came together, braving wind and weather to listen to the problems of the Tract Board in regard to the proposed denominational building as presented by Mr. Hubbard, Mr. Bond and Elder Tenney. Mr. Hubbard then conducted an informal discussion as to plans and methods that showed the sympathetic interest of the people in the need of a denominational building, and general approval of the plan of the Tract Board to collect funds now and defer the erection of the building until such time as the conditions of our country may warrant building.

On Sunday morning at 10.30 o'clock the regular business session of the quarterly meeting was held.

At 11 o'clock Rev. A. J. C. Bond preached from the theme "Desire and Duty." The text was Mark 5: 18-20,—"He that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, etc." Conclusions,—Desire is not always duty; where they do not agree, one should follow duty, then they will agree.

At 3 p. m. the Missionary Hour was in charge of Rev. D. Burdett Coon, and the following program of universal interest was given:

Evangelistic Effort—E. M. Holston
Spiritual Growth in Numbers—D. L. M. Babcock
Denominational Support—J. Dwight Clarke
Prayer in the Home Life—D. N. Inglis
Men for the Gospel Ministry—Rev. G. W. Burdick
Group Endeavor in Christian Service—L. H. Stringer

A well filled house listened to this excellent illustration of the goal of the Missionary Board under the Forward Movement. It was an hour of strong spiritual uplift, and deserves a more extended notice than can be herewith given.

A large congregation came together on Sunday evening to listen to a discourse by Rev. George Fifield, pastor of the Seventh Day Baptist church in Chicago. The members of the First-day churches of the place were invited to be present. Both churches adjourned their services and attended with us.

By a remarkable coincidence and without the assent of either, the speakers at the first and last service chose the same theme and text, "The New Birth," "Ye must be born again." Memorable and significant words of Jesus Christ our Lord! Thus the contemplation of a "Higher Plane in the Spiritual Life" was made doubly impressive and a fitting close for the meetings.

At the Sunday morning service the following resolution was adopted by a vote of the congregation:

Resolved, That we the members of this quarterly meeting wish to express to Brother Frank J. Hubbard, Rev. George C. Tenney, and Rev. Abva J. C. Bond our sincere appreciation of the parts which they contributed to our programs, that we welcome any reasonable means that will bring the people to a better and clearer understanding of the purposes and motives of our leaders and boards, and that in particular we are glad of the opportunity of meeting Brother Hubbard and of hearing his clear and businesslike statement of the plans for a denominational building.

We have enjoyed Mr. Bond's thoughtful and stimulating presentation of the problems of that question, and we thank Elder Tenney for the spiritual message and the vision of a larger work which he has so helpfully brought us, and for his sweet, kindly spirit which has been an inspiration and a benediction to all of us.

M. P. B.

Never mind a change of scene—
Try a change of thinking.
What if things seem sordid mean,
What's the use of blinking?
Life's not always storm and cloud,
Somewhere stars are shining.
Try to think your joys out loud,
Silence all repining.

—John Kendrick Bangs.

CHILDREN'S PAGE

PUSSY-WILLOW

The brook is brimmed with melting snow,
The maple sap is running,
And on the highest elm a crow,
His coal-black wings is sunning.
A close green bud the mayflower lies,
Upon its mossy pillow;
And sweet and low the south wind blows,
And thro' the brown fields calling goes,
"Come, Pussy! Pussy-willow!
Within your close brown wrapper stir;
Come out and show your silver fur!
Come, Pussy! Pussy-willow!"

Soon the red will bud the maple trees,
The bluebirds will be singing,
And yellow tassels in the breeze
Be from the poplars swinging,
And rosy will the mayflower be
Upon its mossy pillow,
But you must come the first of all—
"Come, Pussy!" is the south wind's call;
"Come, Pussy! Pussy-willow!"
A fairy gift to children dear,
The downy firstlings of the year:
"Come, Pussy! Pussy-willow!"

—Unidentified.

THE SERMON FOR CHILDREN—THE BLUEBIRD

BY REV. N. O. ROGERS

HOW many of you have ever seen a bluebird? I once saw a play called "The Bluebird." It was written by a Belgian play-writer whose name was Maeterlinck. In the play two little children named Mytil and Tilttil were told by the fairy that if they would search for it they would find the bluebird. So they started on the search accompanied by a group of their best friends. Among these friends were the bread man, for children are always hungry and want bread; the sugar-stick man, whose fingers were sticks of striped candy; fire and water, between whom there was continuous enmity; the cat, who tried to make all kinds of trouble for the others; and last of all the dog, the faithful friend to the end of the journey.

These went searching everywhere for the bluebird. First they went to the Land of the Future, where their grandpapa and grandmama, and brothers and sisters who had died were. Surely they would find the bluebird here. But no, it was not to be found. Then they went to the Palace of the

Queen of Night, where there were a lot of closed doors. Behind these doors they were warned not to look, but their curiosity got the better of them and they opened every door. Finally in a beautiful room they found not one but dozens of bluebirds. They filled their arms and started home, only to find that the birds were all dead. Tired and discouraged, they returned home and one by one their faithful friends had to leave them, the dog staying until the very last minute. When they reached home Tilttil noticed the bird cage on the wall and rushing to it she looked at the bird and exclaimed, "Mytil, it's blue!" And sure enough there was the bluebird right in their own home.

Now the bluebird represents happiness. And lots of people go searching for happiness just like Mytil and Tilttil searched for the bluebird. "If we could only be somewhere else we would be perfectly happy," they say, when, as a matter of fact, happiness is just as easily found at home as anywhere else. There are some homes in which there is no bluebird. Father is cross, mother is tired, and all the children look as if they had no friends on earth. Then there are homes in which every one is cheerful and anxious to do something for some one else. What is the difference? One has found its bluebird and the secret of being happy. It is because Jesus has come to them and brought that secret of happy service; the other home has not learned this secret. Let's always keep our bluebird where we can see it and where every one else can see it, too.—Rev. N. O. Rogers, in *Christian Work*.

ATHLETICS AT MILTON COLLEGE

Milton College will have athletics next year. Military training will be continued. In some way gymnastic work will be kept up, even in cold weather. The expense of these will be provided, for these activities are necessary to the success of the college and to her patriotic service. Nevertheless the question of expense involved are serious and will have to be considered.

Those who read the reporter's article a few weeks ago may have wondered why there should arise these questions of expense, especially in view of the endowment campaign vigorously prosecuted by Pastor Randolph. Are they due to the war? Or have we been misled?

The war is not entirely to blame, nor has any one aroused false hopes of success. The whole question is one of facts and figures. Four or five years ago, when the need of increased endowment was first emphasized and a campaign talked of, the annual budget of the college expenses was about \$13,000. At that time the income from endowment was roughly \$7,000 or \$8,000. Income from tuitions ranged from \$3,000 to \$4,000. Part of this was received from academy students. The difference between \$10,000 or \$11,000 and \$13,000 was made up by voluntary or solicited gifts, or else carried over as an annual deficit. Hence came the appeal for increased endowment.

In the last three or four years the expenses of the college have increased from about \$13,000 to about \$16,000, not through extravagance or to any appreciable degree because of lack of economy or of efficiency. Things have cost more; that is all. Things the college has to have cost more; things the teachers have to buy cost more. Salaries have been raised only under pressure of the sternest necessity. But the facts remain as stated in the former article that it now takes nearly \$16,000 for the ordinary expenses of the college, while the progress thus far of the endowment campaign insures for next year a maximum income of only \$13,000.

As was stated in the former article, the gap between the income and expenses for next year can only be bridged theoretically by a reduction of expense and a slight increase in tuition fees. The abolition of the academy due to the improvements in high schools makes the present income from tuitions only about \$3,000. As was stated before, salaries can not be reduced. Teachers have stated that they can not live on their present salaries and the trustees have been sorely perplexed. The only possible method of bridging the gap has seemed to be by petty economies and retrenchments.

An extensive economy and a decided retrenchment would be accomplished by the abolition of athletics and by the closing of the gymnasium in cold weather, say from November to April. But it is needless to say that all parties interested, faculty, students, and trustees look upon this as extremely undesirable, in fact impossible. They all know that athletics is necessary, not only to the welfare, but even to the very existence of the student body. They be-

lieve that the military training now carried on should be kept up. They know that the very time that gymnasium classes are needed is in the winter, and that to abolish them would work incalculable harm. This winter's experience proves the truth of their opinion.

Of course President Daland sees what would be ideal. He would like to see the erection of a central heating plant, for which he has appealed to the trustees ever since the gymnasium was finished in 1911. He wishes there might be an annual income of \$2,000 a year for gymnasium and athletics alone, to cover the salary of a physical director and the expense of keeping the gymnasium at work through the winter. The heating plant would cost from \$15,000 to \$20,000. Sixty thousand dollars would erect the plant and furnish a principal sufficient to afford the necessary income.

But this is ideal and for the future. How about next year? Well, the faculty has just appointed a committee, consisting of Prof. L. H. Stringer, Prof. A. E. Whitford, and Prof. D. N. Inglis, to take into consideration this whole subject and report as soon as possible to the faculty its conclusions in regard to the best policy for the college to take with regard to athletics for next year. This committee has been instructed to go into the whole subject and consider it from every point of view and in a broad way, so that when its report is ready for presentation to the faculty it shall comprehend, not only a temporary policy for next year, but the permanent policy to be followed in the future by the college in regard to every phase of athletics: gymnastic work, military drill, intramural athletics, intercollegiate athletics, and whatever else is necessary. When adopted by the faculty this report will be presented to the trustees.

We confidently hope that the combined wisdom of all concerned will show the way. But patrons of the college may rest assured that Milton College is going forward and not backward. Difficulties to be faced are for her strengthening and her glory. Her motto, *fides*, means that she will never fail to fulfil the trust reposed in her. Faculty, trustees, students, and alumni are at one in looking forward and upward. Let every friend of Milton back them up.

REPORTER.

SABBATH SCHOOL

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

WRITE HIM A LETTER

A letter is a wonderful thing—a real letter, not a perfunctory conjunction of words.

We owe several of the most inspiring books of the Bible to the gracious art of letter-writing. Paul could put his living personality on the parchment. We feel the force of that personality in the written words even today.

There are in the army and navy camps many young men who were formerly members of our Sabbath-school classes. Even if they have not been members for some time, what a fine thing it would be for the teacher of the class, or the members of the class, to write letters to these young men.

There is a charm in a letter all its own, in which it has a superiority even over a personal interview. We can write down words which we do not know how to express face to face. There is a dignity, a permanence about a letter. It has cost something. It can be read over and over and over. It can be resorted to when the one who receives it needs it most. Its presence upon the table is a reminder of the absent one.

Be chummy and informal. Let the letter be in such a spirit as to make the receiver stronger and happier and braver to meet duty.

What a chance to touch the lives of the boys who are in the service! You get back more than you give. The boys at the front are writing splendid letters home. Such letters will be an inspiration to your class, your school and your family circle.

GRADED WORK IN THE SABBATH SCHOOL

PROFESSOR ALLEN B. WEST

Many readers of the RECORDER have observed that the Sabbath School Board in its goal for the general Forward Movement has made graded lessons one of the requisites for a "standard school." Possibly some have said that it would be impossible to grade for Sabbath-school work when there were only three or four teachers.

Probably some have thought that graded lessons are for large schools only. When one looks over some of the standard courses and sees the number of years' work they provide for, it does seem, at first, that graded work is impossible and out of place in a small Sabbath school. It seems impossible, also, for a small denomination with limited means to provide the many suitable lessons necessary for the different grades made by the publishing houses for the children from three to twenty and over. The writer has before him a course which provides for a Beginners' department of two years, a Primary department of three years, a Junior department of four years, an Intermediate department of four years, a Senior department of four years and an Advanced department,—seventeen years below the Advanced Department. Surely one might say that no three or four teachers can handle seventeen grades of work in one year in a Sabbath school, nor would it seem wise for our people to try to provide seventeen different year courses for the possible seventeen years of study. Especially would this seem inadvisable when our present publications are not self-supporting.

While the difficulties in the way of our Sabbath schools and of supplying suitable courses seem insurmountable, there may be a way by which all our schools can be graded and by which our publishing house can furnish suitable helps without materially increasing our financial burden or adding largely to our editorial staff. The purpose of this article is to throw a little light on these problems from the long experience the writer has had in public school work in Wisconsin.

Years ago, when the late William C. Whitford was state superintendent of the schools of Wisconsin, he conceived the idea of grading the one-room rural schools of the State. He planned to divide the elementary work of the public school into three broad divisions which he called forms. Each of these forms would require an ordinary child three years to complete. Mr. Whitford got out a manual for a guide to the teacher in grading her school and for selecting suitable subject matter for her pupils at different ages. The responsibility of a graded school was then placed on the teacher. This step in grading rural public schools in Wisconsin was made by putting a handbook into the hands of every rural

school-teacher in the State. No special textbooks were asked for. It might be said in passing that the Manual has run through many editions and is yet the main guide for, not only the rural school-teacher, but elementary school-teachers of the villages and cities as well.

As Superintendent Whitford was able to bring about the grading of the one-teacher rural school by a very simple process, so it may be possible for us to devise a plan by which all of our schools may be graded and thus to qualify on this point for a standard school. As our schools are small, averaging only five teachers to a school, it logically follows that some plan of grading must be followed. The work to be covered must be divided into a few broad divisions which shall include fundamental Biblical facts and truths and the essentials of Christian living. It follows also that, when this work has been planned, the teacher must be the great factor in the matter of grading. She may be provided with lesson helps. She may get suggestions from the so-called graded lessons and from other sources, but upon her must rest the burden of adapting the work to her pupils. Since her particular class may contain pupils of considerable variation in ages and in mental development, her skill as a teacher will be taxed to the utmost.

As our schools have an average of five teachers it logically follows that a five-form gradation will best serve the needs of our schools and will be the most economical for our publishing house.

The International Lesson Committee in outlining the Improved Uniform Lessons for the next eight years has anticipated our needs as well as the needs of thousands of other small Bible schools of America by planning for such a division. The children of the Beginners' department are provided for by specially prepared lessons. The committee then provides for five grades as follows:

Primary Topic. Lesson Material. Memory Verse.

Junior Topic. Lesson Material. Memory Verse. Additional Material.

Intermediate Topic. Memory Verse. Additional Material.

Senior Topic. Additional Material.

Adult Topic. Additional Material, designed especially for lesson writers.

The lesson for January 23 illustrates the point.

Subject, Jesus Chooses the Twelve.
Primary Topic: Jesus Chooses Twelve Helpers.

Junior Topic: Same as above.
Intermediate Topic: The Twelve and What We Know About Them.

Senior and Adult Topic: What it Means to be a Disciple of Christ.

The Scripture lessons for these different grades are from the same chapter but vary in extent. The golden texts differ, and the additional Scripture readings differ.

In passing it might be well to say that the general subjects for the Improved Uniform Lessons look very attractive. They are for the next four years as follows:

The Gospel of the Son of God: Studies in Mark.

Studies in the Christian Life.
The Patriarchs and Early Leaders of Israel.
Great Teachings of the Bible.
Life and Writings of Peter and John.
Early Leaders and Kings of Israel.
The Gospel of the Kingdom: Studies in Matthew.

The Missionary Message of the Bible.
Life and Letters of Paul.

If then we adopt the Uniform Lessons as they are planned we shall have at most six divisions of work: the Beginners, with specially prepared lessons, the Primary, the Junior, the Intermediate, the Senior and the Adult. In large schools a narrower gradation may be provided for and in smaller schools the Juniors and Intermediates may be combined. The Seniors and Adults may also be combined. The Primaries ranging from six to eight years of age will find their lessons in the *Sabbath Visitor*, so ably edited by Mrs. Adeline Polan. The Juniors and Intermediates will find their lessons in the *Junior Quarterly*, so admirably edited by Mrs. Harriett Van Horn. The Seniors and Adults will find their work in the *Helping Hand*. And here let me call attention to the admirable work of our associate editors, Rev. Jesse E. Hutchins and "Uncle Oliver." It would be difficult to find better lessons for life than are contained in these studies.

Since the Improved Uniform Lessons lend themselves so easily to satisfactory graded teaching, why can not every school of our denomination report graded work for all? At present the great burden will rest upon the teacher. She must be skilful, she must be on the lookout for suggestions and must select and adapt her work to the capacity of her pupils. If she finds the present helps for the pupils unsatisfactory she should write her criticism and her

suggestions to the writer of this article.

Workers' meetings held weekly for the purpose of adapting the instruction to the different grades would give the superintendent an opportunity for real service in raising the standard of teaching in the school. In large schools the teachers of the same department could meet as a group for mutual help. I would be pleased to have a letter from every teacher in all schools having less than five teachers.

Milton Junction, Wis.

(For Daily Readings, see page 288)

MEN IN THE SERVICE

The American Sabbath Tract Society, following a suggestion which was made at our late General Conference, has offered to send the SABBATH RECORDER to the men who are in the service of the government during the war. This can not be done without the help of relatives and friends who will supply the correct addresses. The following is a list so far as the addresses are now at hand. The assistance of all is desired to make corrections and additions.

Men in the Service from Seventh Day Baptist Churches

Allen, Joseph L. (Alfred Station, N. Y.), Remount Depot No. 307, Camp Wadsworth, Spartanburg, S. C.
Atz, S. David (Milton Junction, Wis., and Alfred, N. Y.), Co. C, 502d Engineers, S. Branch, American Expeditionary Forces, France.
Ayers, E. H. (Milton, Wis.), Co. C, 332 Machine Gun Battalion, Camp Grant, Rockford, Ill.
Ayars, Lister S. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
Babcock, Major Bordon A. (Westerly, R. I.), Fort Wetherell, Jamestown, R. I.
*Babcock, Iradell (Nortonville, Kan.), Fort Sill, Okla.
Babcock, Sergt. Laurance E. (Milton, Wis.), Ambulance Co. 14, Camp Greenleaf, Oglethorpe, Ga.
Babcock, Corp. Ronald (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
Barker, Lieut. Dr. Frank M. (North Loup, Neb.), Palo Alto. Exact address unknown.
Bass, Corp. Elmer (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
Berkalew, George (Milton, Wis.). Address not known.
Bond, Dewey L. (Milton Junction, Wis.), Co. K, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
Bonham, Clarkson Saunders, Second Mate Machinest (Shiloh, N. J.), U. S. S., "Chicago." c/o Postmaster, New York City.
Brannon, Private Riley U. (North Loup, Neb.), Quartermaster Dept., Bar. 728, Camp Funston, Kansas.
Briggs, Charles B. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
Briggs, Leverett A. Jr. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.

*Died, November 17, 1917, at Fort Sill, Okla., of cerebro meningitis.

Brissey, Private, William (Berea, W. Va.), Battery D, 314 F. A., Camp Lee, Petersburg, Va.
Brooks, Albert (Waterford, Conn.), Supply Co., 327 Inf., Atlanta, Ga.
Burdick, Corp. Arthur E. (Alfred, N. Y.), Co. A, 48th Inf., Newport News, Hill Branch, Va.
Burdick, Charles G. (Westerly, R. I.), Waiting orders for naval service.
Burdick, Lieut. H. Russell (Westerly, R. I.), Co. C, 102d Machine Gun Battalion, A. E. F. via New York.
Burdick, Lieut. Paul (Milton, Wis.), Address not known.
Burdick, Lieut. Philip (Little Genesee, N. Y.), 1204 1/2 Green St., Augusta, Ga.
Burdick, Sergt. William (Nile, N. Y.), Battery C, 307 F. A., Camp Dix, N. J.
Burnett, George C., Co. D, 168th U. S. Inf., 84th Inf. Brigade, Rainbow Division, care Adjutant Gen. Expeditionary Forces, Washington, D. C.
Campbell, Francis E. (Shiloh, N. J.), 3d Provisional Co., Provisional Recruit Battalion, Camp Dix, Wrightstown, N. J.
Canfield, Paul C. (Nile, N. Y.), Battery B, 307 F. A., Camp Dix, N. J.
Carley, Francis (Adams Center, N. Y.), 34th Inf. Band, Fort Bliss, Texas.
Champlin, Lieut. E. V. (Alfred Station, N. Y.), Military Branch Postoffice, Trenton, N. J.
Chapman, Sergt. George (Westerly, R. I.), N. B. C. D., Fort Getty, Jamestown, R. I.
Childers, Sergt. A. T., Evacuation Hospital No. 8, Camp Greenleaf, Fort Oglethorpe, Ga.
Childers, Lieut. E. W., 148 Inf., Co. C, Camp Sheridan, Montgomery, Ala.
Childers, Private W. J., Battery D, 314 F. A., Camp Lee, Petersburg, Va.

The above are brothers and their home is Salem, W. Va., and all are members of the Seventh Day Baptist church of that place.

Chipman, Lieut. Charles C. (New York City), Battery E, 306 Field Artillery, Camp Upton, N. Y.

Clark, Vergil (Little Genesee, N. Y.), Co. B, 36th Inf., Fort Snelling, Minn.

Clarke, Aden (Milton, Wis.). Address not known.

Clarke, Capt. Charles P. (Walworth, Wis.), 1703 Summit Ave., Fort Worth, Texas.

Clarke, Charles P., Jr. (Walworth, Wis.), Ambulance Co. 130, Sanitary Train 108, Div. 33 U. S. N. G., Camp Logan, Texas.

Clarke, Harry (Walworth, Wis.), Ambulance Co. 130, Sanitary Train 108, Div. 33 U. S. N. G., Camp Logan, Texas.

Clarke, John Milton (Farina, Ill.), Barracks 932 So. Co. 18, Camp Farragut, Great Lakes, Ill.

Clarke, Lieut. Walton B. (Alfred, N. Y.), Fort Stevens, Oregon.

Clayton, Howard (son of Rev. Mr. Clayton, Syracuse, N. Y.), Camp Dix, N. J.

Coon, Sergt. Edgar R. (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.

Coon, Carroll L. (Milton Junction, Wis.), 149th F. A., Battery E, A. E. F., via New York.

Coon, Howard Ames (Westerly, R. I.), 32d Squadron, Aviation Camp, Waco, Tex.

Coon, John T. (Ashaway, R. I.), U. S. Coaling Station, Melville, R. I.

Coon, Lance Corp. Aaron Mac (Alfred, N. Y.), No. 1 Presbyterian General Hospital, formerly U. S. A. Base Hospital No. 2, British Exped. Forces, France.

Coon, Leland A. (Leonardsville, N. Y.), Co. C, 7th Inf., Camp Greene, Charlotte, N. C.

Coon, Raymond H. (Westerly, R. I.), Camp Sevier, Greenville, S. C., Medical Division, Base Hospital. (Formerly of Camp Dix, Co. E, 310 Inf.)

Cottrell, Capt. Arthur M. (Alfred, N. Y.), Headquarters 38th Squadron, Aviation Camp, Waco, Tex.

Crandall, Private C. L. (Farina, Ill.), Co. G, 130th Inf., Camp Logan, Houston, Tex.

Crandall, Ellery F. (New Auburn, Wis.), c/o 3d Co. Barracks, Fort Totten, Long Island, N. Y.

Crandall, Lieut. Winfield R. (Alfred, N. Y.), Aviation Service, Ithaca, N. Y.

Daggett, Q. M. Sergt. C. S. (Dodge Center, Minn.), Headquarters, 11th Regiment, U. S. Marine Corps, Marine Barracks, Quantico, Va.

David, Private Marion (Farina, Ill.), Co. G, 130th Inf., Houston, Tex.

Davis, 1st Sergt. Arthur G. (Berea, W. Va.), Co. Q, 4th Battalion, 163 Depot Brigade, Camp Dodge, Iowa.

Davis, B. Colwell, Jr., (Alfred, N. Y.), Co. 65, Marine Corps, Paris Island, S. C.

Davis, Capt. Edward (Salem, W. Va.), medical Corps, Infirmary, 368 Inf., Camp Meade, Md.

Davis, Elmer M. (Milton, Wis.), Camp Kelley, No. 1, Line 55, San Antonio, Tex.

Davis, Frank L. (North Loup, Neb.), Jefferson Barracks, 16th Co. Engineers, St. Louis, Mo.

Davis, Karl (Fouke, Ark.), son of S. J., Co. A, 335th Machine Gun Bat., Camp Pike, Ark.

Davis, Stanton H. (Alfred, N. Y.), Medical Reserve Corps (Inactive List), Yale University, New Haven, Conn.

Dunham, W. E. (Alfred, N. Y.), Co. K, 103th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.

Dunn, 1st Lieut. Charles E. (Milton, Wis.). Address unknown.

Eills, Cleon M. (Hartsville, N. Y.), 312 Mobile Ordnance Repair Shop, Camp Pike, Arkansas.

Estee, James L. (Camargo, Okla.), Co. G, 357, Camp Travis, Texas.

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

Fillyaw, Walter Judson (Fayetteville, N. C.), 113 26th St., Newport News, Va.

Ford, John P. (Garwin, Ia.), 20th R. T. Co., 161st Depot Brigade, Barracks 1006, Camp Grant, Rockford, Ill.

Glaspey, Roy B. (Shiloh, N. J.), Co. F, 114th U. S. Inf., Camp McClellan, Anniston, Ala.

Goodrich, Lorenzo G. (North Loup, Neb.), Chatham Hotel, Omaha, Neb.

Green, Sidney C. (Albion, Wis.), Aero Corps. Address unknown.

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

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

Greene, Corp. Ernest G. (Alfred, N. Y.), Battery C, 307th Field Artillery, Camp Dix, N. J.

Green, Paul L. (Nile, N. Y.), Co. I, 128th Inf., Camp MacArthur, Waco, Tex.

Greene, Sergt. Robert A. (Alfred, N. Y.), Med. Dept., 52d Inf., Chickamauga Park, Ga.

Greenman, George R. (Milton Junction, Wis.), Co. K, 128th U. S. Inf., Camp MacArthur, Waco, Tex.

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

Harris, Lawrence F. (Shiloh, N. J.), Company 13, 4th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.

Hemphill, Paul H. (North Loup, Neb.), Hdq. 20th Infantry, Ft. Douglas, Utah.

Hemphill, Russell (Westerly, R. I.), 2 A, Pelham Bay Park Training Station, N. Y.

Hill, Frank M. (Ashaway, R. I.), Naval Reserve Force, Torpedo Station, Rose Island, Newport, R. I.

Hiscox, Raymond H. (Westerly, R. I.), U. S. Naval Reserve Force, Newport, R. I.

Horton, Corp. Kenneth (Adams Center, N. Y.), C. A. C. Brigade, Amer. Exped. Forces, France.

Hunting, Elmer Leon (Plainfield, N. J.), Barracks 24, Call Flying Field, Wichita Falls, Tex.

Hurley, Francis H. (Milton, Wis.), U. S. Naval Radio School, Cambridge, Mass.

Hurley, Dr. George I. (Hoquim, Wash.), Fort Riley, Kansas.

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

Jeffrey, Lieut. William B. (Boulder, Colo.). Address not known.

Johnson, Robert Co. E, Hospital Corps, U. S. Naval Training Station, Great Lakes, Ill.

Jones, Rev. Ralph Curtis (Boulder, Colo.), 911880 A Co. Hut 37, 3d C. C. D., North Camp, Seaford, England.

Kemp, Capt. Elmer (Independence, N. Y.), Ord. Dept., Camp Dodge, Iowa.

Kenyon, M. Elwood (Westerly, R. I.), Naval Reserve, U. S. Submarine Base, New London, Conn.

Kinney, Corp. C. B. (Battle Creek, Mich.), Co. C, 8th Engineers Mtd., Camp Baker, El Paso, Tex.

Knight, Saddler Raymond (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.

Lanphere, Corp. Leo (Milton, Wis.). Address not known.

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

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

Larkin, George (North Loup, Neb.), Camp Perry, Co. H 2-4, Bar. 429 West, Great Lakes, Ill.

Leach, Lieut. Floyd DeWitt (Chicago, Ill.), D. R. C. Base Hospital, Camp Grant, Ill.

Loughborough, Lloyd C. (Westerly, R. I.), Coast Guard Sta. No. 59, Fishers Island, N. Y.

Martin, Howard (Alfred, N. Y.), Co. B, 23d U. S. Inf., A. E. F. via New York City.

Maxon, Capt. Dr. Jesse G. (Walworth, Wis.), Schofield Barracks, Hawaii.

Maxson, Charles S. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.

Maxson, Esile (North Loup, Neb.), Battery E, 335th Field Artillery, Camp Pike, Ark.

Maxson, Leslie B. (Little Genesee, N. Y.), Battery B, 307th Field Artillery, Camp Dix, N. J.

Maxson, Roland H. (Milton, Wis.), The University of Wisconsin, Madison, Wis.

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

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

Nash, Major Arthur N. (Westerly, R. I.), Fort Getty, Jamestown, R. I.

Newton, Harold S. (Second Westerly—Bradford, R. I.), Fort Getty, R. I.

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

Palmiter, Elson G. (Alfred Station, N. Y.), Prov., Rec's H'd'q., Line 93, Hilly Field, So. San Antonio, Tex.

Peabody, T. Edward (Westerly, R. I.), N. B. C. D., Fort Getty, Jamestown, R. I.

Peterson, Lester W. (Pipestone, Minn.), Battery A, 151 U. S. F. A., France.

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

Platts, Lieut. Dr. Lewis A. (Chicago, Ill.), D. O. R. C., A. E. F., A. P. O. 710, France.

Poole, Clesson O. (Alfred, N. Y.), 3d Co., Coast Artillery, Fort Totten, L. I.

*Randolph, Franklin Fitz (Great Kills, Staten Island, N. Y.—New York City Church), M. G., Co. D, 58th Inf., Camp Greene, Charlotte, N. C.

Randolph, Private Harold C. (Salem, W. Va.), Q. M. C., Motor Truck Co. No. 337, Camp Shelby, Hattiesburg, Miss.

Randolph, Capt. J. Harold (Shiloh, N. J.). Address unknown.

Randolph, Milton Fitz (New Market, N. J.), U. S. Lake Placid, c/o Postmaster, New York City.

Randolph, Paul (Milton, Wis.). Address not known.

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

Richardson, 2d Lieut. Ernest Gilbert (Mill Yard Church), Royal Flying Corps.

†Richardson, 2d Lieut. Robert Harold (Mill Yard Church), Royal Flying Corps. (Both the above are sons of Rev. Lieut.-Col. Thomas W. Richardson, pastor of the Mill Yard Church. His address is 104 Tollington Park, London, N., England. Address the living son in care of his father.)

*Died, January 12, 1918, at Camp Greene, of cerebro-spinal meningitis.

†Killed in action on the Ypres Front, in France, Nov. 6, 1917.

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

Rogers, Shirley Z. (Farina, Ill.), Co. G, 130th Inf., Camp Logan, Houston, Tex.

Rood, Bayard A. (North Loup, Neb.), Battery C, 17 F. A., Amer. Exped. Forces, U. S. A.

Rosebush, Capt. Waldo E. (Alfred, N. Y.), 127th Inf., 32d Division, A. E. F.

St. John, Milton Wilcox (Plainfield, N. J.), son of DeValois, Officers' Training Camp, 2nd Platoon, 2d Co., Barracks 30, Camp Meade, Md.

Saunders, Ora E. (Garwin, Ia.), 4th Platoon, Co. 18, 5th Battalion, 161 Depot Brigade, Camp Grant, Rockford, Ill.

Saunders, S. Perry (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.

Saunders, William M. (Garwin, Ia.), Co. B, 168th U. S. Inf., 84th Brigade, 42d Division U. S. Expeditionary Forces, Camp Mills, N. Y.

Sayre, A. Gerald (Milton, Wis.), Barracks 842 N. Co. Camp Decatur, Great Lakes, Ill.

Sayre, Walter D. (North Loup, Neb.), Camp Perry, Co. H 2-4, Barrack 429 West, Great Lakes, Illinois.

Seager, Harry Bernard (Farina, Ill.), U. S. A. Co., Sec. 602, Camp Allentown, Pa.

Siedhoff, Clarke H. (Milton, Wis.), Co. H, 340th Inf., Camp Custer, Battle Creek, Mich.

Shaw, Lieut. Leon I. (Alfred, N. Y.), Ord. Dept., A. E. F., France.

Sheppard, Mark (Alfred, N. Y.), Co. 17, 5th Battalion, 153d Depot Brigade, Camp Dix, N. J.

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

Spooner, Malcolm G. (Brookfield, N. Y.), Gerstner Field, Lake Charles, La.

Stephan, Allie, Class B Carpenters, Pensacola, Fla.

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

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

Stevens, George P. (Alfred, N. Y.), Aviation Corps. Address not known.

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

Stillman, Ira Orson (Nortonville, Kan.), 15th Recruiting Co., G. S. I., Jefferson Barracks, Missouri.

Stillman, Sergt. Karl G. (Westerly, R. I.), Intermediate Ordnance Depot No. 1, L. of C., U. S. Army P. O. No. 708, via New York.

Stillman, Lynn A. (Brookfield, N. Y.), F. Battery, 76th Field Artillery, Camp Shelby, Hattiesburg, Miss.

Stillman, Ralph (Nortonville, Kan.), 2d Co., C. A. C., Fort Winfield Scott, San Francisco, Cal.

Straight, Sergt. B. D. (Alfred, N. Y.), Co. B, 308th Inf., Camp Upton, Long Island, N. Y.

Sutton, Ernest (Salem, W. Va.), Co. 2, M. P. Camp Shelby, Hattiesburg, Miss.

Sutton, Eustace (Middle Island, W. Va., New Milton P. O.), 44th Aero Squadron, Wright Field, Dayton, O.

Swiger, Capt. Fred E. (Salem, W. Va.), 223d Machine Gun Battery, Camp Sherman, O.

Todd, Sergt. Leon J. (Brookfield, N. Y.), Troop G, Walkill, N. Y., R. D. 2.

Thomas, Herbert (Alfred, N. Y.), Co. L, 311th Inf., Camp Dix, N. J.

Thorngate, Lieut. George (Salem, W. Va., and Milton, Wis.), Camp Greenleaf, Fort Oglethorpe, Ga.

Thorngate, Roscoe M., U. S. S. Maine, c/o Postmaster, N. Y. City.

Tomlinson, Raymond J. (Shiloh, N. J.), Co. F, 114th U. S. Inf., Camp McClellan, Anniston, Ala.

Van Horn, Beecher (North Loup, Neb.), Battery D, 384th Field Artillery, Camp Lewis, Washington.

Van Horn, Harold A. (Garwin, Ia.), Tent 6, Line 144, Camp Kelley, So. San Antonio, Tex.

Van Horn, Harold E. (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.

Vane, George H. (Clerk of Mill Yark Church), Royal Army Medical Corps, London, England.

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

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

Weaver, Charles (Boulder, Colo.), 341st Field Artillery, Battery D, Camp Funston, Kansas.

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

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

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

West, Carroll B. (Milton Junction, Wis.), Army Y. M. C. A., Sec. Bldg. 605, Camp Custer, Battle Creek, Mich.

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

Wing, Herbert (Boulder, Colo.), Battery D, 341st Field Artillery, Camp Funston, Kan.

Witter, Adrian E. (Alfred, N. Y.), Battery E, 17th F. A., A. E. F., France.

Witter, E. Allen (Alfred, N. Y.), Aero Service Squadron 349, South San Antonio, Texas.

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

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

HOME NEWS

WELTON, IOWA.—The Ladies' Benevolent Society has been meeting regularly every other week at the homes of its members, for sewing. A dinner is furnished to the member at whose home the meeting is held. They have made garments for the Iowa State Orphans' Home, as well as for other people in need. At a sale and supper, December 5, we made \$85.00.

The recent marriage of two of our young people adds a new family to the number making up our church. Brother Wade Loofboro has moved to his house opposite the church, while his son Wesley will live at the farm.

The unusually cold and stormy winter has affected church attendance somewhat. On two Sabbaths we have had to give up church altogether. Yet interest has not lagged, and with the return of warmer weather, the attendance is coming back to normal.

The absence of our senior deacon, James C. Babcock, is noted by all. He is spending the winter at Ritta, Fla. We who have had to endure these Iowa blizzards are not sorry that "Uncle Jim" has escaped them, and is basking, presumably, in the balmy air of southern Florida.

We are co-operating with the village people in arranging for a Red Cross sale. Donations are coming in already. These will be auctioned off, the proceeds going to the Red Cross.

THE PASTOR.

Feb. 10, 1918.

OUR WEEKLY SERMON

A DENOMINATIONAL BUILDING

REV. A. J. C. BOND

Text: *And they said, Let us rise up and build.* Nehemiah 2: 18b.

It is my purpose to consider with you a specific matter, one that has been committed to the Tract Board by the General Conference. The subject of a denominational Publishing House is one that concerns all our people. It is an enterprise that can not be brought to a successful conclusion without the support and hearty co-operation of all the churches. Whatever your present attitude toward this matter may be, it is a fair assumption, I am sure, that nothing but good can come from a discussion among brethren of any question which involves our future service to the world.

I say "our service to the world," and somehow that word "world" has a content of meaning that is new in my experience. As I speak it there is a sort of clutch in my throat and a welling of pity in my heart; for it brings before me a picture of a struggling, sin-sick, and lost humanity. The tragedy of these days brings to us a keen sense of the undone condition of the race. "Lost" and "saved," and "sin" and "salvation" are familiar as technical terms of religion. But they had about lost their meaning for practical use because they represented relations to a religious system, rather than conditions in life. We are beginning to see what wreckage can be wrought by nations professing Christianity, when loyalty to the Christ spirit is lacking. This has raised the question as to whether Christianity has failed. And we must answer the question in the affirmative. Christianity has failed. But we hasten to say it is Christianity the system that has failed, and not the Christianity of Jesus. Faith in Jesus Christ, a faith that regenerates life, individual and national, is still the hope of the world. And it begins to look as though that faith was to be given a trial. At least since everything else has failed it would seem that the Christianity of Jesus might come in for a better chance.

The cross will mean more to many of us

after the war, because it will suggest not darkened rooms with lighted candles and burning tapers, but quivering flesh and agonizing pain, and sacrifice in a glorious cause. Mr. Britting is not the only man who is finding his way through the trappings of a defunct religion to a vital faith in an accessible and living God. Not all the tribe of whom Donald Hankey writes will be killed in battle. Some of them will return. As a result of this present conflict the number of those men is being multiplied who, starting from the outer rim of life's casual and incidental contacts, are working from an experience of service to humanity inward toward life's center. If these men are to find religion satisfying and sufficient they must not be allowed to fail to find the true center of all life, their own and the world's, Jesus Christ. This is the great task confronting the church. This service must be rendered by a forward looking people, and through a vitalized and living church.

Most of us have been led early in life to the foot of the cross, and have there been taught that the way of life is the way of sacrifice and service. But not always have we passed beyond the theory to the actual living of that life. We began right. We found the correct starting point. But we have not always pushed out into the field of human need in order that the salvation of Jesus, mediated through us, might do its saving work. This is the task that challenges the church. This is the high service to which she is called. I accept for the denomination to which I belong an equal responsibility with every other in the world service. It is a task for the whole Christian Church. Other communions share with us the vision of what the church must be to meet the world's need. I claim for my denomination at least a potential fitness to represent its Lord not possessed by others.

The Christianity that has failed is a Christianity without a Sabbath, and such was not the Christianity of Jesus, with which his disciples set out to win the world. The Sabbath was lost when Christianity was captured by the world, and Sunday-keeping, however conscientiously followed today, is a part of that apostasy which has brought about a defunct Christianity and a defeated church. The church then that shall carry that faith which will revitalize

humanity and rehabilitate the world will be a Sabbath-keeping church. Is this too much to say? Friends, I but speak my earnest conviction. Confronted by the collapse of civilization and by the church's tremendous failure, I dare not trust in this dark hour of the world any faith, however elaborate or refined, except the faith lived and taught by Jesus of Nazareth. It may be that twenty centuries more shall pass while humanity staggers on in its self-chosen way, and it may be sooner than we dare to hope, but truth as it is in Jesus shall conquer the world. If we are right in this conviction, how it magnifies the importance of the mission of an evangelical, Sabbath-keeping church. It is because in my own mind this outlook for the future of the denomination involves the question now agitating the Tract Board that I gladly join in its discussion.

Were you to ask me whether I think the future success of Seventh Day Baptists depends upon our building immediately a Denominational Home, I should have to answer frankly, No. Again should you ask whether to my mind the completion of such a building would insure the future prosperity of our people, I should again have to answer in the negative. We must be a people Christ-led and Spirit-filled, united and broadly aggressive, if we are to meet the call of God. Nothing physical, material; nothing external will equip us for the world service that waits us out yonder. This equipment must be spiritual, born of constant prayer and of a devout study of the Word of God. But we live in a physical world as well as in a spiritual, and physical objects are the necessary and divinely appointed media for the transmission of spiritual truth. A house is not a home. But a house in which there dwells a family that lives out the ideal relations of husband and wife, parents and children, brothers and sisters, hosts and guests, that house both symbolizes and promotes ideal home relations. Just so I seem to see the faith and life of our Seventh Day Baptist family symbolized in a denominational building. I see our ideals of Christian life and service objectized in a building which has been erected by the contributions of thousands of our people, who have made it a altar of sacrifice and an offering of love.

I wish to say right here that I have no

desire to discuss the location of such a building. I am not sure that I am decided in my own mind in the matter. This is a matter concerning which I shall hope to carry an open mind. To discuss it here would seem to me to be puerile. And to advocate any particular locality because to locate the building there would insure larger offerings from the people of that section is a confession of ignorance on the part of the one who speaks, or else it is a betrayal of a spirit in certain churches that will kill us deader than a doornail if we do not rise above it. Brethren, my confidence is in the people. Of course this is a matter that will have to be settled if we decide to build. But it will be held in abeyance until the larger question is disposed of, and in due time it will be settled in the democratic and Christian way.

There is another matter which I should mention perhaps that does not affect in the least my position on this question. That is the present personnel of the Tract Board. In the first place they are but the servants of the denomination. As faithful servants and as Christian brethren they are trying in this instance, as in others, to work out the will of the General Conference. It is their duty to submit to the people this matter of a building, since as faithful brethren and members with us they have a right to initiate a movement, and to endeavor to enlist the support of the churches in any enterprise which seems to them to be in the line of progress.

In the second place we are planning for generations yet unborn, as well as for the immediate future. No personal prejudice or bias of mind should interfere with an open-minded consideration of this question. A Denominational Home, if one is built, will stand as a monument to our faith and a symbol of loyalty when the present members of the Tract Board, together with the rest of us mortals, have gone the way of all the earth.

Again, I am not advocating the erection of a building next summer or the summer following. No doubt it will be the part of wisdom to wait until after the heavy demands of the war are past. I mean the demands for material and men. I do most earnestly urge, however, the speedy launching of the plan to finance the proposed enterprise. I should like to see it endorsed,

church by church, until the whole denomination shall be in the full swing of an enthusiastic campaign for the necessary funds by the time Conference meets at Nortonville. What I desire is such an interest and enthusiasm as will grow out of an intelligent survey of the facts, a deep conviction of the need, and an abiding faith in our future.

After all I have said, there remains one question to be answered. It may be laconically asked in two words: "Why now?" Why take the present time with its heavy burdens and multiplied appeals to press the question of a denominational building? I shall name the reasons that appeal to me. I know not how they appear to you. I ask for them simply an impartial consideration. I must say that for myself they are convincing.

My first reason for adopting a building program for the immediate future is because it has not been done before. It is an addition to our denominational assets already long overdue. As individual churches we recognize the value of a meeting house. We build not only that we may have a convenient place to worship; but each church building is a symbol of permanence, and inspires faith in the future. The building itself, or in an older organization the history of its successive buildings, preserves the continuity of the church's life. We have erected splendid buildings which stand today as monuments to our devotion to the cause of education. We can not estimate their value to the denomination. Just why we have come up to the closing years of the second decade of this twentieth century with no such building to express our denomination life and unity, I can not say. I have no fault to find. Our fathers have done well. But this may go to show that after all we have not given rightful place to the one distinguishing faith that has kept us a peculiar people through these centuries. Or it may be a silent witness to our lack of denominational unity. It may be simply because no one has put the matter on the hearts of the people. If in view of this third possibility some of us now seem over-zealous, please forgive our earnestness; but do not shut your hearts to our appeal.

I am in favor of making this campaign

now, in the second place, because I believe that in time of war we should prepare for peace. I am not unaware of the tremendous issues involved in the present titanic struggle with determined autocracy. I have some sense of the significance to the world of the victory of the Allies. It is the duty of every American citizen to do his bit, which is his best, for the triumph of democracy. But when the war has been won we will simply have made the opportunity for building a new world order. The materials for a new Christian civilization will have been released. It will still be necessary to fuse them into a homogeneous and living social order. This can be done only by the Divine Spirit working through men who are obedient and trustworthy, and who have the vision to see. A united effort now on the part of Seventh Day Baptists to provide this better material equipment, will not only add a much needed material asset, but will unify us in spirit, and give us a running start, as it were, for our part in the work of reconstruction. While we are making great sacrifices to win the war, let us go far enough to make sure that the fruits of our sacrifice shall not be lost in an aftermath of spiritual depression. There is great danger that we shall come to feel that in our support of the nation in this most worthy cause, we have laid up merit for the future. We shall be tempted to give ourselves to making good our financial losses, and feel that we have purchased religious indulgence by our support of the national cause. We shall need a spiritual impetus, and a denominational interest that will carry over into the after-the-war work of the church. I know of nothing better calculated to unify and inspire our people than working together for a Denominational Home,—at once, a token of our love, a symbol of our faith, and an expression of hope. While my chief concern in this connection is that we shall be of one mind, and that the mind of Christ; while I am anxious above all else that we shall be united and spiritually fit, I believe also that the money can be raised easier now than it can at the close of the war or for some time thereafter. We have made no great material sacrifice as yet. But we are beginning to learn that we can do without some things that we thought were quite necessary to our happiness. I believe we will go even

farther in this direction to our spiritual profit, if the call is loud enough and the cause is worthy.

I have one more reason to give for advocating this matter now. And I would like to put into it all the earnestness at my command. That reason is identical with our reason for a separate denominational existence. We are a separate people having a worthy history running back three hundred years, because we are Sabbath-keeping Christians. If the Sabbath means nothing we have no reason to exist. If it means little, then perhaps we may as well defer any effort for better equipment or for a more definite program for disseminating Sabbath truth. But if it means what we are led to infer in view of our history, and in view of the teaching of the Word of God, and of the need of the world; then this is an opportune time, and this building of a Publishing House an effective way to impress ourselves with the greatness of our mission, and to show others that we believe in our future.

Other denominations are neither consistent with the Word nor harmonious among themselves on this question. The thing most evident in regard to the attitude of Sunday-keepers toward the Sabbath question is that they haven't any. Yet it seems to me we are approaching that point in the history of the Christian Church when nothing that claims to have constructive spiritual value can long be overlooked. The war has accelerated a movement in the Christian Church to eliminate non-essentials. There is a disposition to appraise the denominations, and to pool their assets in the interest of Christian efficiency. In such a process there is danger of canceling out things of real spiritual worth. But no such undertaking can proceed very far without the emphasis shifting to the essentials. At such a time, which it seems to me we are approaching sooner or later, it will mean much to the world if an evangelical, forward-looking Sabbath-keeping people can be found; a people who are united and confidently aggressive; whose Sabbath interests shall not only be unquestioned, but shall be found to head up somewhere in a substantial building, a material token of our faith in the eternal spiritual significance of the Sabbath of Jehovah.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

A letter from Shanghai tells us that our teacher, Miss Anna M. West, has engaged passage on the Steam ship *Monteagle* of the C. P. R. Line, due to sail from Shanghai July 2, 1918. She is coming home for her first furlough, having gone out to the mission field in the autumn of 1911.

Dr. Grace I. Crandall, our medical missionary who is home this year, has been at Dodge Center, Minn., at Milton, Milton Junction, and Walworth, Wis., and at Chicago, Ill., on her way to a visit from North Loup, Neb., to Daytona, Fla. This trip to the South is for a personal visit, and she insists on paying her own expenses, except as they may be increased by stopping at the places mentioned on the way.

Letters from Evangelist D. Burdett Coon give encouraging accounts of the work at Gentry. A good deal of interest has been awakened in the village. Midday prayer meetings that are being held give promise of much good. The schedule for the work in Arkansas so far as can now be fixed is that the evangelists will go from Gentry to Crowley's Ridge, then to Memphis, then to Little Prairie, on to Fouke, back by way of Belzoni to Gentry, a campaign up to the early summer.

A letter from our field worker at Boulder, Colo., closes with this paragraph: "I wish to express myself as pleased with the Denominational Building project. I have not taken it up with the church, but feel sure that the effort for such a building will meet with approval here. It seems to me that it is an effort in the right direction. I believe it would give character to our work, and have a unifying effect among our people. I hope the thing will go through."

Sabbath Evangelist Willard D. Burdick was at Bradford, R. I. (Second Westerly Church), February 15-18, holding a Sabbath institute on Sabbath Day. Other speakers were Rev. George B. Shaw and Robert L. Coon. Several visitors were present, part of them from Hopkinton City and from Ashaway. The evening before the Sabbath was given to a service of an evangelistic character. Sunday and

Monday were spent in personal visitations at the homes of the people.

A sister who is of the little group of faithful workers at Grand Marsh, Wis., writes, "In spite of the severe weather we have missed only one service this winter. Usually have from seven to nine in attendance, and have good spiritual meetings."

A letter from Georgetown, British Guiana, tells of interest and growth, especially in the Christian Endeavor society. Times are there very hard and trying. Our missionary has felt compelled to keep his children out of school part of the time for financial considerations. He urges the imperative need of a building owned by the denomination as a nucleus for growth and for permanency in Georgetown. As each local church needs a material home, and as the denomination as a whole needs a home building, so each mission has the same need.

Sabbath School Lesson for March 16, 1918

JESUS SENDING FORTH THE TWELVE. Mark 6: 1-31
Golden Text.—"Freely ye received, freely give."
Matt. 10: 8.

DAILY READINGS

Mar. 10—Mark 6: 7-13, 30. Jesus Sending forth the Twelve
Mar. 11—Luke 5: 1-11. Called to Service
Mar. 12—Matt. 28: 16-20. Commissioned to Serve
Mar. 13—Acts 1: 6-8; 2: 1-4. Anointed for Service
Mar. 14—Romans 10: 6-15. The Message of the Servants
Mar. 15—Luke 14: 16-24. A Faithful Servant
Mar. 16—Ps. 96: 1-13. Show forth his Salvation
(For Lesson Notes, see *Helping Hand*)

"He that can have patience can have what he will."

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Theodore L. Gardiner, D. D., Editor
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A Creed

There is a destiny that makes us brothers:
None goes his way alone:
All that we send into the lives of others
Comes back into our own.

I care not what his temples or his creeds,
One thing holds firm and fast—
That into his fateful heap of days and deeds
The soul of man is cast.

—Edwin Markham.

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WANTED.—Man or boy (not draft age) to work on dairy farm. Either married or single. Independence is one of the best places to live in the whole S. D. B. denomination. Crandallvale Farm, C. M. Crandall, Andover, N. Y. 3-4-2w

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A LAMENT

The "Tuscania," February 5, 1918

M. E. H. EVERETT

Brave sons of freedom, brothers mine,
They lie along the rocky coast
That marks old Scotia's line

Before their hands could strike one blow,
While every soldier's heart beat high,
Slain by a ruthless, unseen foe.

Kind friends they never saw or knew
Covered their faces tenderly,
And laid them down with sorrow true.

Far from their home and kin they rest,
The last salute, in sad farewell,
Fired o'er them from the rocky crest.

Their souls have joined the glorious throng
Of martyred saints before the throne
Who bear their witness to earth's wrong.

In peace their murdered bodies lie
Where ocean's ceaseless requiem sounds
While the long silent years go by.

Condersport, Pa.

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