

*The United War Work
Campaign just closed found
you most willing to*

GIVE

*It is a good habit to acquire
Why not
GIVE
for the Denominational
Building*

F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

The Sabbath Recorder

CHRISTMAS, 1918

M. E. H. Everett

Hark! a sweet voice floats from Heaven
O'er the sun-touched hills of morn,
"Unto us a Child is given,
Unto us a Son is born";
With exceeding joy rejoice
Ye who hear that heavenly voice.

"Unto us a Child is given,"
In the Bethlehem manger laid;
Darkness from the night was driven
When his virgin mother prayed.
His pure star, the Gentiles' light,
Shines across the earth tonight.

Hasten forth with gifts to meet him,
For to save the world he came;
With glad halleluiahs greet him,
Prince of Peace his glorious name.
Praise the Lord this Christmas morn,
Unto us a Son is born.

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SEVENTH DAY BAPTIST DIRECTORY

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 85, NO. 24

PLAINFIELD, N. J., DEC. 16, 1918

WHOLE NO. 3,850

Is the Recorder a Welcome Guest? We have been cheered of late by several letters expressing appreciation of the SABBATH RECORDER. Here is one just received from a lone Sabbath-keeper in Florida, who sends something to the RECORDER Fund.

The RECORDER comes a welcome guest, and as we greet our friends with questions, so I turn to the SABBATH RECORDER, and commencing with the first page, read it through—usually for my Sabbath reading. Am so glad for the good sermons to read for a Sabbath service.

Another friend in New York State, also a lone Sabbath-keeper, writes as follows:

I am writing to thank you for sending the RECORDER to my son at the army camp. He enjoyed it and intended to write you, for I found a stamped envelope addressed to you among his writing materials. Pneumonia took him just before his division started for France. I am sending a check in his memory, to pay for some who can not pay for themselves. . . . If we did not have the RECORDER we would know but little of the denomination. It is very dear to us.

A Problem Before The Tract Board In connection with the two extracts from letters given above, it might not be out of place to call attention to one serious problem that is now troubling the Tract Board as well as the editor and the publishers of the SABBATH RECORDER. In spite of all the efforts that have been made to increase the number of subscribers, so far as we can learn there is as yet but very little systematic effort on the part of the churches to make matters better. So many allow subscriptions to expire and pay no attention to notices given, until the law compels us to drop their names from the list, and so many Seventh Day Baptist families have never taken the paper and do not seem inclined to do so, that we are earnestly seeking a way to remedy matters. The board listened yesterday to a report of progress by a committee appointed to devise a plan for increasing the subscription list, and fully an hour was spent in discussing the question. We feel certain that, if all our families could have

heard the talk and witnessed the interest in this matter that is so vital to us as a denomination, something would surely be done. We think that no less than a thousand families among us, or living as lone Sabbath-keepers, never receive the denominational paper into their homes, and therefore know practically nothing of denominational work and have little interest in the causes for which we stand.

Friends, what can be done to remedy matters? Are you doing anything? Do you care to do anything? Were it not for the letters of appreciation that come now and then from loyal RECORDER readers, we should indeed be discouraged. Can not pastors and people take hold together and secure new subscribers in every church?

"After the War—What?" Brother Hosea W. Rood, patriotic instructor for the Grand Army in Wisconsin, favors us with one of his timely articles prepared for his "Grand Army Corner" in the *Madison Democrat*. It discusses matters of such nation-wide interest that we know RECORDER readers will appreciate it. For about twelve years Brother Rood has been serving his country by faithful efforts to promote the spirit of patriotism in the schools of Wisconsin. He feels confident that, while it takes much time and thought, such work "will serve a good purpose." In the days just at hand, our nation will greatly need true patriotic instructors to unite the hearts of a people composed of many nationalities and make them one in the principles of liberty and human brotherhood.

"The American Red Cross in the Holy Land" Our article on "The American Red Cross in the Holy Land," from the pen of John H. Finley, commissioner of education in the State of New York, will be read with special interest just at this time. Mr. Finley is at the head of the American Red Cross Commission to Palestine, as well as a leading American educator.

Step by step we have followed General Allenby and his victorious army through the land of promise, which seemed to the "Prex Party Abroad," a few years ago, to be under a hopeless blight from Turkish misrule. Wherever we went, the land promised to the children of Abraham forever was a land of ruins. Desolation reigned, and miserable towns and villages were filled with poverty-stricken people. We saw hundreds of weary pilgrims from far-off lands, who had traveled many days on foot to visit the Holy City, to weep over its ruins, and to pray for its restoration. As they bathed the ancient stones of the "Wailing Place" with their tears and lavished their coins upon the altar in the Church of the Holy Sepulcher, no visible sign appeared, to encourage the hope that Israel would ever again possess the land. On the contrary, these Hebrew pilgrims were excluded from the site of Solomon's Temple, and Turkish soldiers with swords and guns lorded over them at the Holy Sepulcher. But they believed the prophets, and trusted the promises of Jehovah, feeling assured that "when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

The loyal ones of Israel have never ceased to pray, "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise." The answer to their prayers might be long delayed, but they knew the foundation of their hopes was sure.

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

"Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel."

"I will cause them to return to the land that I gave to their fathers, and they shall possess it."

"And they shall dwell safely therein, and shall build houses, and plant vineyards."

"And ye shall dwell in the land that I gave to your fathers. . . . and they shall say, This land that was desolate is be-

come like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

Upon such promises as these, by her honored prophets, Israel has builded her hopes; and now with the prospects of restoration growing brighter every day, with the Red Cross actually relieving the people until joy springs up once more in the hearts of the inhabitants, and with all eyes turned toward the rapidly growing Zionist movement, we must believe that these promises are being fulfilled.

The Holy Land Speaks to America As Mr. Finley was about to leave Jerusalem after the establishment of Red Cross hospitals and orphan schools in and around that city, after industrial schools had been started for teaching refugees some trade by which they could help themselves, and after the people of the land had begun to rejoice over the changed conditions which assured them of a better and happier day, the Grand Mufti and Cadi of Jerusalem, in a letter written to Mr. Finley, sent the following message to America:

When thou reachest the dear homeland and blessed country, as from the bottom of our hearts we pray thou mayest do in good health and peace—then we request thee be thou our representative—of the inhabitants of Palestine collectively, and of the inhabitants of the Holy House particularly—in presenting to thy people and thy good and generous nation our obligations and thanks—to that good people represented by that great man, the most honored President Wilson, whom we appreciate and respect extremely, on account of what we hear of his noble qualities and superlatively attractive and refined character, although we have not had the good fortune of meeting him. Still true is what has been said, "The ear is at times enamored just as the eye is enraptured." May God spare him for you, and you all for him! And we have this earnest hope that the inhabitants of Palestine will always enjoy his good will and be among those always remembered by him—just as he shall ever be the object of their prayers and supplications for his good, to God Almighty.

The Boys Are Coming Home Everybody rejoices that the soldiers are coming home. No longer do long trains go by, rushing them toward the Atlantic; no more do great transports steal out to sea bearing thousands of our young Americans from the homeland to the land of carnage.

Every day brings new shiploads to receive enthusiastic and royal welcome. Great celebrations are being planned, and preparations for immense parades are already being made. The boys will enjoy them all and so shall we. No demonstration can be too great to express our joy over the return of the soldiers. But this country must not be satisfied with enthusiastic welcomes and joyous greetings. It is well to have these, but the real problem is what are we to do for the boys as a permanent thing after the rejoicings are over?

Evidently our Government realizes that demobilization of its armies involves great questions as to what more than two million men are to do when they return to civil life. Uncle Sam is already planning to provide for them as best he can. He will hold many soldiers in the service longer than they are really needed rather than turn them loose with no open door to business for them to enter. It will require greater wisdom safely to return the boys to civil life than was required to mobilize them into an army, and what is now needed is a nation of careful, level-headed statesmen. We must have them in Congress, in state legislatures, and in administrative chairs. And if we are to have them in those places, we must have plenty of them in private civilian life, in the schools and in the churches.

This brings the important question that is being urged upon us in these days,—How can the Church best serve the boys? Many of these boys are already enrolled among her most devoted members and we trust they will be ready to enter open doors of usefulness in religious life. The churches should be awake to the golden opportunity awaiting them when the soldiers return, and be ready to press the call of the kingdom to hundreds who have learned Christian work in the battle front, some of whom may be persuaded to give themselves to the gospel ministry, the work of missions, or that of much needed social service. The heroic element in them that made them self-sacrificing and brave and helpful soldiers should also make many of them heroic soldiers of the Cross of Christ. I believe scores will be ready to listen to an appeal of this kind if the churches are only ready to make such appeal in the spirit of Christ.

Men who have dedicated their lives to the great cause of liberty and human brotherhood should be all the more ready to rededicate themselves to the Christlike services of the kingdom of God. America has never been in greater need of strong Christian leaders, and the Church has never had a better opportunity to find them than is offered her in the home-coming of our soldier boys.

Federal Council Meeting At Atlantic City Since writing the last editorial the editor, in company

with Pastor James Skaggs, of Plainfield, has made the trip from Plainfield to Atlantic City to attend the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.

The trip to Philadelphia is always pleasant, but especially so with good company and on a sunny afternoon. From Philadelphia to Atlantic City, through the white sand country, mostly covered with patches of "scrub oak," now sere and brown from winter frosts, alternating with groups of cedar or pine whose evergreen foliage relieves the general somberness, the traveler can sit back and let his thoughts bridge the centuries during which old ocean has been grinding up original rock and building out into the Atlantic this entire stretch of sand drifts for a hundred miles along the Jersey shore. Then as he comes upon the ocean shore itself, he finds the Atlantic still busy building out a continent and thus has a practical illustration of how the work has always been done.

We reached the Chalfonte Hotel in time for lunch, and soon learned that about a hundred and seventy-five delegates had gathered there for their home and meeting place, all under the same roof. In the auditorium, at 2 o'clock, Wednesday, December 10, the first session was called to order, and for two days earnest men will be doing the Master's work which presses itself upon them in these important times.

The Seventh Day Baptist Denomination has four representatives here,—Dean Arthur E. Main, Rev. George B. Shaw, Rev. James L. Skaggs, and the editor of the SABBATH RECORDER. One need not be here long to learn that he is surrounded by

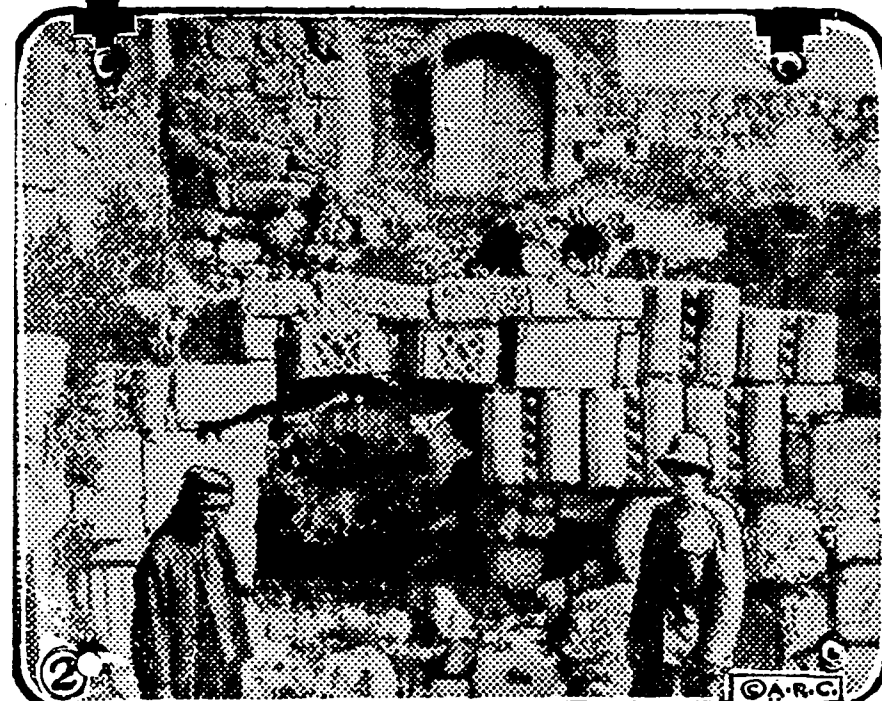
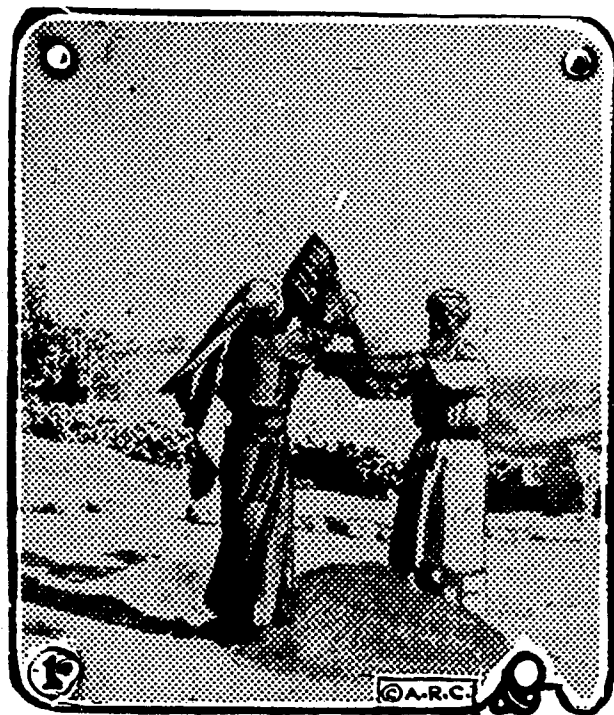
a body of live Christian men, bent on doing all they can in the face of urgent needs, and planning to make the most of the glorious opportunities presented to the Church in these days of world reconstruction.

THE AMERICAN RED CROSS IN THE HOLY LAND

JOHN HUSTON FINLEY

American Red Cross Commission in Palestine

I reached Jerusalem in the late afternoon of a summer's day, on foot, over the barren hills, for I could not bring myself to approach and enter the Holy City in a car that had not been as yet hallowed (as thousands of Fords and other cars have been, by their Red Cross markings and ministrations), but by the following Tuesday



this, our first car, had been consecrated to such service, and I rode out to Bethany, accompanying one of our doctors in his visits to refugees from the Jordan valley, the first specific work of the American Red Cross in Palestine.

We found on our arrival, however, that these particular refugees had been sent a little way out from Bethany, and while the doctor was getting his directions I found time to enter a little field a few steps beyond the wall at the roadside and see this winnowing scene as doubtless might have been witnessed two thousand years ago in that very field "nigh unto Bethany." (1) Up on the cliff and back in the fields, toward Jerusalem, some distance from the Jericho Road, where the Army lorries and ambulances were flying back and forth, at-

tended by the gray clouds of dust, the refugees had been sent. And so it was that I climbed up through the narrow streets to that now forsaken part of the village to which the Master came at the end of some of his harassed days in Jerusalem, (2) near the place, perhaps, where Martha met him after the death of her brother, Lazarus, for he "had not yet come into the village." Not far away were the broken walls of the one time house of Lazarus, and a few steps from the house the tomb itself, (3) deep in the earth, where, according to tradition, Lazarus was laid and whence he came forth as we, lighted by candles, from the deep grotto.

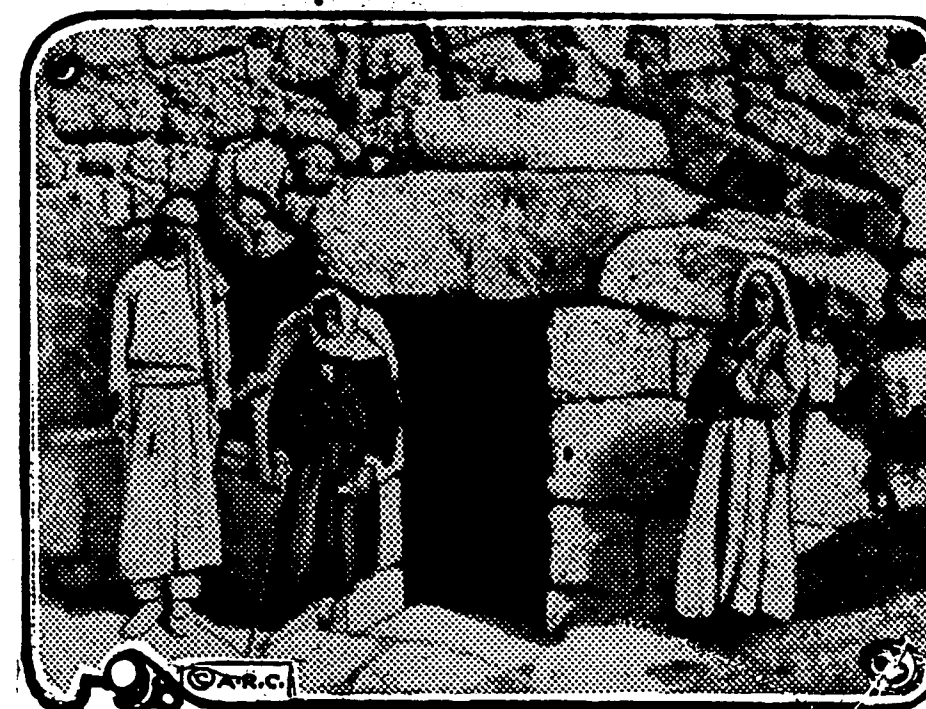
After stopping for a moment at the ruins of the reputed house of Simon the leper to look out over Bethany to the Dead Sea, a

narrow stretch of which could be seen, I passed through a field with olive trees, under whose shadows boys were herding goats, and soon caught sight of a large modern building, from which I could hear the mingled voices of men, women and children.

As I approached I saw out on the bare hill in the sun a group seated in a circle, one of their number playing upon an improvised instrument of one string—the poet who sang of the deeds of his incomparable chieftain. The medley of noise and misery from the house near by seemed not to disturb his quiet rhapsodies. Here in the abandoned monastery, from which the Turks had driven out the former occupants, were gathered a hundred or more refugees from Salt and the country about, great, stalwart

men in picturesque garb, usually marked with color, women of stately bearing, who had faces of fine profile, but marred, according to our standards of beauty, by the blue tattoo on the cheek or chin, and children who would all have been beautiful if

enemy without a fragment of furniture or with ornament. The English military authorities have given food and have improvised shelter for these refugees and so kept them from absolute starvation and exposure. It is the opportunity of America, through the Red Cross, to supplement these barest necessities by helping to minister to the sick and the especially needy of those who were living peacefully in war's track and who fled to the English for protection. It was with such motive that the Red Cross Doctor, representing America, was there, going from room to room in that great caravan-serai, examining men, women and children "sick of divers diseases" and telling the muktars (the head of the little community) what to do in each case, sometimes putting the capsule or powder into the rough hands of the muktar for his administering.



they had not, most of them, had half or wholly blinded eyes. (4) All of these had to leave their ancestral dwelling places and rich fields off towards the Mountains of Moab, which could be indistinctly seen upon the horizon—had to leave them at almost a

Returning by the way of the white road around the Mount of Olives, we found our way to another such temporary encampment in the squalid and ill-smelling rooms and balconies of what had been a Turkish prison. (5) Here conditions were pitiful,

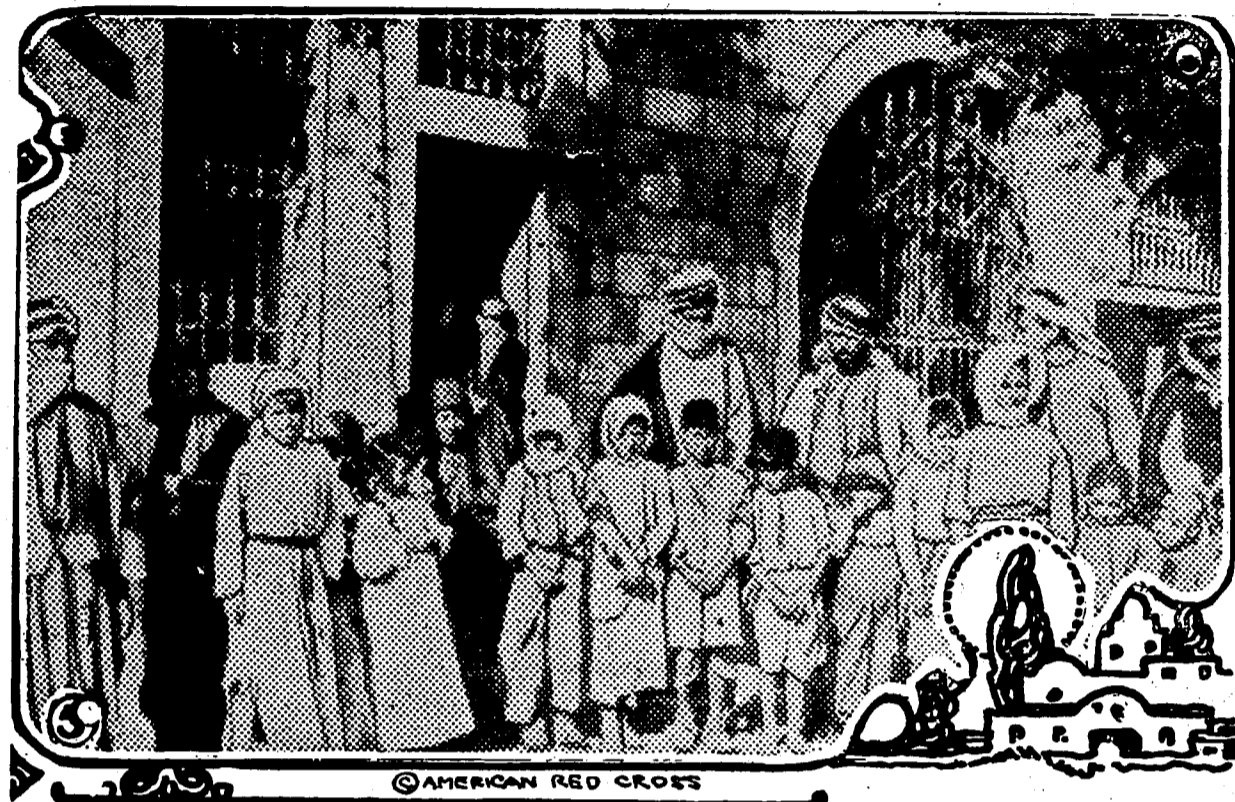


moment's notice with only what they could catch up and carry on their backs. They were miserable in their idleness and sickness and, as I imagine, nostalgia, housed promiscuously as in a great, cheerless tenement house, which had been left by the

and indications of typhus were said by the Doctor to be present. The muktar complained of the water and showed a Turkish horse bridle that had been drawn out from the well with the half serious intimation that the horse had gone in with it.

Everything possible is being done to give sanitary and comfortable refuge to these wanderers, but inevitably it is difficult to make the provision at this great distance,

But the most appealing of these groups of refugees was that encamped out on the other side of Jerusalem, a part of them on the hills in tents and the rest down in the



especially when the enemy has carried away everything serviceable and often polluted what has been left. Too much praise can not be given to the English medical officers and doctors, who have vigorously taken

valley, where tradition has it the wood was found for Christ's cross from two trees that grew there. Altars stand over these traditional sites in the midst of the great Monastery of the Holy Cross, with a



hold of these problems. But so serious is the condition in which they found things that it seems a Herculean task to cleanse the land which the British forces have again recovered for civilization.

large interior court and many balconies and stairs. Here the exiles sit or wander listlessly about, as did the ancient children of Israel by the streams of Babylon. Among them was their priest, with whom the lead-

ing men of the community, the American Red Cross Doctor and I were invited to take coffee. (6) There were only two tiny cups, but the coffee was prepared and served with as much ceremony as if it were offered in the golden cups of Solomon.

These men of dignified manner, of fine, strong face and gaunt frames belonged to the out-of-doors. (7) They doubtless lived in huddled houses when at home among the hills overlooking the Jordan valley, but, while they would have been at home in palaces, they seemed to be as lions in cages, longing for the free if not altogether secure air of their hills, and so it was that they seemed to be nearest home in the tents

with the ever-blowing winds swirling about their loose garments. It was the children, however, who made the strongest appeal, and it was touching to see the kind concern which these great, rough men had for them.

The American Red Cross has compelling work here in doing what it can for these little war exiles, for their health, their happiness, their comfort, their education; for these children, as well as ours, are to have a part in the reconstruction of the broken world. And is there anything more important, aside from "winning the war" and healing the sick, than preparing these little ones of the earth for their mighty tasks?



TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergartners. Issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West Fortieth Street, New York.

ARTICLE XX

Simple Playthings May Be Utilized to Add to Children's Knowledge and Skill

MRS. PRINCESS B. TROWBRIDGE

A WORSTED ball, if kept clean, makes an excellent plaything for a little baby. If it is suspended from his carriage or crib it will help him to learn to focus his eyes, and he will be amused by it for a long time. When the child is a little older, let him sit on a quilt on the floor and play with several balls in the six colors, red

orange, yellow, green, blue, and violet. Each ball should have a worsted string of the same color attached to it. When the child is a little older still, play simple little games with him, such as rock-a-bye baby, pendulum of a clock, swinging the ball back and forth and up and down, and in other ways that will occur to every mother. Unconsciously the child will acquire a sense of form, color, motion and position by such games. Say to him, "See the pretty round ball," "See the pretty red paper," and the child will delight to find and bring to you other things that are round like a ball, and red like the paper. A set of worsted balls in the six colors can be obtained from

kindergarten supply houses. Milton Bradley Co., Springfield, Mass., or E. Steiger & Co., 49 Murray street, N. Y.

Long, slim clothspins make excellent playthings for babies. They can be used as babies or soldiers, or to make fences, trees, log houses and many other interesting things. Playthings that can be taken apart and put together again are good to have; also blocks with which the child can build all kinds of objects—engines that he can push along the floor, balls to bounce and throw, doll carriages, washing sets, etc. Dolls with clothes that button, and unbutton and come off may be used to teach the children how to dress and undress themselves.

For older children kindergarten beads are very useful and helpful. They are in the form of half-inch wooden balls, cubes and cylinders, in the six colors, and also in the natural unstained wood. A shoelace or bodkin and cord is used for stringing them. I would suggest, to begin with, that the child string balls only, and all in one color. After he has made a long string of these ask if he would like to use two colors. He will probably string them in irregular order at first, and if so it will be necessary to suggest alternating the colors, putting on two of one color and one of another, and so on. In this way he will soon learn all the colors and numbers perhaps up to six or eight and will know one form.

What else is there with which little children's hands can be kept occupied? First of all, sand. Just turn the children loose in a pile or box of sand with a spoon, a pail, a cup, or anything with which they can dig or shovel. I personally do not like to have sand in the house, but if you have a suitable place for it, it need not make any trouble. An old kitchen table turned upside down with the legs cut short and put on the other side makes a good table for sand. A piece of burlap or denim placed under the table keeps the sand from being scattered over the house. Children can early be taught not to scatter it.

With clay, a simple little cradle may be made. The child first rolls a piece into a ball, cuts it in half, with a string. One of these halves forms the lower part of the cradle. The other he cuts in two, using one piece for the top and remodeling the other into a ball for baby.

Birds' nests with eggs can be made with clay; also apples, oranges, cups and saucers, and even animals may be attempted. In fact, clay has almost endless possibilities as play material. Plasticine is the best kind of clay to use, as it is easily handled and is always ready.

For little children, before they are old enough to use scissors, tearing paper is an engaging occupation. Tear a piece of old newspaper into an oblong shape—it may be any size, about 2x4 inches we will say. By folding this in the middle, it will make a little tent. Again, fold in thirds, turn both ends down for a table. The child can tear paper into trees, a ball, doll babies and many other simple shapes.

When the child is old enough he can begin to use scissors, but be sure to provide a pair with blunt points that can not possibly hurt him. These will afford endless hours of amusement and profit. Have you found that "he cuts papers all over the floor?" Of course he does, but use this occasion to teach him neatness. Let him have his own little wastebasket, and he will delight in picking up the papers.

Let him cut pictures from old magazines and paste them into a book made from manila wrapping paper. To make the book, take any desired size of paper, fold several sheets in half, and sew them together along the crease. A pretty picture might be pasted on the front page, or the child could draw one on it. This will take many days' work, but all the time he will be learning many lessons in patience, concentration, neatness and accuracy, and will be developing artistic talent if he is apt at drawing. Best of all, he will be gaining power to do things. If, in his cutting, he comes to a picture that has a story, tell it to him. Do not criticise his work, as this may discourage him, but see to it that he does the best he can.

Let the child draw with colored crayons or "crayolas." You will be surprised at how soon and how well, under proper guidance, he will be able to use this means of expressing himself.

Please pass this article on to a friend and thus help Uncle Sam reach all the mothers of the country.

WOMAN'S WORK

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

"Good-by, till morning come again!"
We part, but not with aught of pain;
The night is short, and hope is sweet,
It fills our hearts and wings our feet;
And so we sing the glad refrain,
"Good-by, till morning come again!"

"Good-by, till morning come again!"
The shade of death brings thought of pain;
But could we know how short the night
That falls and hides thee from our sight,
Our hearts would sing the glad refrain,
"Good-by, till morning come again!"

* * * * *
"Good-by," until the gloom of night,
Breaks in the dawn of heavenly light
Of that eternal blissful day,
When pain and tears are done away;
Our hope sings still the sweet refrain,
"Good-by, till morning come again!"

"Good-by," until we reach that shore,
Where there is parting nevermore;
Where we shall meet a welcome dear,
From those we loved while walking here;
No more to sing the sad refrain,
"Good-by, till morning come again!"

A TRIBUTE OF LOVE

MRS. O. U. WHITFORD

On November 21, 1918, there passed to the mansions of glory one of earth's noblemen. Pastor L. C. Randolph was a friend to everybody, longing always to do good to each one. He was so manly, so true, helpful, genial, loyal, noble and efficient in every line of work to which he gave his heart, head and hands. He was especially able to enthuse and inspire young people and touch the nobler elements in their nature and create in them a desire to do their best. Dearly beloved, not only by his own church and congregation, but in the lecture field and in many churches by a larger congregation whom he inspired by his eloquence and high ideals, he is deeply mourned, and we wonder why a life so great in its influence was cut off so early, leaving a work, especially for the college which was so dear to him and whose responsibilities and burdens he helped to bear so bravely and well.

"Sometime we'll understand."

"It is not ours to question why,
It is not ours to make reply."

Worn by overwork and broken-hearted by the death of his two noble sons who made the supreme sacrifice, he was not able to withstand the attack of that dread disease, pneumonia.

Others *must* take up the work which to human sight and judgment seems left unfinished, and may many say, "Here am I; send me."

Our deep grief is only mitigated by the thought of his eternal gain. He is "Forever with the Lord," where sin or sorrow can never come. God lives and loves still and will not leave us comfortless. May we say in true submission, though with breaking hearts, "Thy will be done."

The poem published in this department today was sent in by Mrs. O. U. Whitford, who wrote: "This little poem has been treasured for several years and now I would like to share it with others, and wish it published with this tribute to our dear pastor." While all our hearts are filled with sorrow at this time, it seemed fitting to ask Mrs. Whitford to write for us these words of appreciation of the life of our friend, who, as she says, was "a friend to everybody." Mrs. Whitford's friendship with Rev. L. C. Randolph goes back into the years of his boyhood, when she was the much loved wife of his pastor. This friendship has continued down the years, until during the later years she has had the great pleasure of being a member of the congregation which called him "Pastor," and he has shown his pleasure in having "Mother Whitford", as he loved to call her, among his parishioners.

On the Friday night following his death, we were much touched in the prayer meeting by words of sympathy and sorrow that came from some who do not belong to us and who are not in the habit of attending our church. One read us a beautiful poem about "Our Pastor," saying that she always felt that he was her pastor, that he was "Pastor of the World." Many people up and down the world are feeling that he was their pastor, and we are all sorrowing together.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. A. R. Crandall December 2, 1918. Members present: Mrs. A. B. West, Mrs. J. B. Morton, Mrs. O. U. Whitford, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. G. E. Crosley, Mrs. A. E. Whitford, Mrs. L. M. Babcock, Miss Cora Clarke. Visitor: Mrs. Martha Rasmussen.

The President, Mrs. A. B. West, called the meeting to order. All repeated the Twenty-third Psalm and Mrs. J. H. Babcock offered prayer.

The Treasurer, Mrs. A. E. Whitford, read her monthly report. Total receipts, \$114.40. Disbursements, \$25.00. Mrs. Whitford read letters from Miss Ozina M. Bee.

The Corresponding Secretary, Mrs. J. H. Babcock, read letters from Mrs. Crosby, New Auburn, Minn.; the Committee of Reference and Counsel; Mrs. Abbie Branch, White Cloud, Mich.; and Mrs. Nettie West, Salem, W. Va. Mrs. Babcock reported sending replies to each of these communications.

Mrs. West presented a letter from Mrs. Martha Wardner.

An informal discussion took place concerning the appointment of a day of prayer for missions.

Mrs. West expressed her appreciation of the words of love and sympathy for her and her family during their bereavement.

It was voted that our Corresponding Secretary write a letter to Mrs. Randolph and family and one also to Mrs. Frank Peterson, sister of the late Rev. Lester C. Randolph, expressing to them our deepest sympathy in the great loss which they as a family and we as a denomination feel so keenly in the death of "Pastor Randolph," as he so lovingly was called.

Minutes were read and approved.

Voted to meet with Mrs. W. C. Daland January 6, 1919.

MRS. A. B. WEST,
President,
A. CORA CLARKE,
Recording Secretary.

Many think of being happy with God in heaven; but the being happy with God on earth never enters into their thoughts.—
John Wesley.

AFTER THE WAR—WHAT?

HOSEA W. ROOD

"Peace, peace, wonderful peace!" It seems almost too good to be true that this greatest war the world ever knew has come to a victorious end. So far as victory is concerned, nothing more seems to be desired, for it is complete, and with no proviso.

THE WORK NOT DONE

But the work is not yet done. A very great task lies just before the master minds of the world—the readjustment of almost world-wide conditions after so great a disturbance among the nations. While we rejoice that the fighting has ceased, and are so glad we hardly know how fittingly to express our sense of gratitude, we shall still anxiously await the coming of the morning paper—almost as anxiously as we did three months ago—to read about the progress being made in the solution of problems following the closing of the war. The map of Central Europe is all upset. I had before me a day or two ago what is called a dissected map of the United States. The bits of cardboard in the form of the various states were in a pile before me. The map was bought for a present to a little girl. I thought I would amuse myself by fitting them together. After making use of what geographic knowledge I had I succeeded in putting every one where it belonged. It will be a different matter to build up a map of Europe as it is to be. In the first place a new set of states must be cut out of the map, and these will not, like bits of cardboard, have nothing to say about how they shall be cut and placed. They will have choices and will protest, and some of them, no doubt, will revolt and make trouble. Those states will be peoples and not blocks, and must be handled wisely. And they must be given governments—democratic governments—such as seem best adapted to each of them. Now, the making of governments—well adapted governments—is not an easy thing to do. Most of our present governments are products of evolution, and evolution requires time, as a tree requires time to grow. They are not like Jonah's gourd. If, perchance, a government does spring up over night, it is likely to wither after sunrise. The permanent peace we have all been praying for must

require a good degree of permanence in governments. And so the map makers and those who establish new governments in Europe need a great deal of wisdom for the task now awaiting them. We shall maintain nearly as much interest in what they are doing as we have been used to giving to what conflicting armies have been doing in Europe. And then there will be the readjustment of economic and trade relations, which will call for the wisest of statesmanship.

INTERNAL READJUSTMENT

International relations will not alone require adjustment. The war has worked so much of change within every nation concerned in it that the wisest of statesmanship will be necessary to bring things back to a peace basis. What shall become of the immense munition plants happily no longer needed? What is to be done with the great cantonments that have been in use for the housing and intensive training of our nearly two millions of soldiers? What provision should be made for the care and suitable employment of the thousands of partially disabled soldiers who will soon be returning to us? How about our railroads under government control, and the express companies just being taken over? Shall this government control continue, and how long? How long must we Hooverize? Our government has become, because of the war, more paternal than most socialists have dared hope for. Shall this paternalism continue—increase, perhaps? Shall the government continue to regulate prices? Shall the beneficial war-time prohibition continue? Shall the President of our free republic continue to wield more power than most monarchs have been permitted to exercise? There are other such questions to be settled in this country and similar ones in the late warring nations in Europe. Now, if ever, may our young men—and women—in school feel called upon to study questions of national and international importance, for they will have time to give them careful attention and then get into the world's work before all problems growing out of the world's greatest war will have been satisfactorily solved.

RELATIONS WITH FRANCE

Just now our relations with France are of special interest. Many thousands of our

boys have for more than a year been "somewhere in France." They have fought side by side with French soldiers. They have seemed to the people over there, especially the women and children, like saviors of their beloved country. Just look at the pictures of men in khaki landing from the great transports, marching along the country roads, through the villages and ruined cities, and see how happy the boys and girls and their mothers seem to be, crowding near them as they swing along in their cheerful, hearty manner. See them gather in admiring groups around our boys and undertake in every way to show their gratitude to them. Though they can not very well speak their gratitude in good United States language, they do understand and use freely a language common to all, gestures and smiles and gentle manners. I suspect that when our boys come home they will undertake to show us how well they can speak French. Already there are marriages with French girls. And now Americans are asked to adopt 250,000 French orphans. Many of us are god-parents of children over there whom we shall be likely never to see. This adoption of French boys and girls will do much to strengthen the strong bond of friendship between us and the French people.

THE HOME-COMING

Among the most interesting events after the close of a great war must be the reception of the men who, after the hardships and danger of the struggle, are happily permitted to come home. It will be a great day in Madison when our own Company G boys come marching up from the depot. I guess that in some respects it will be equal to our celebration of the announcement of peace. We shall indeed rejoice and be glad to see them returning victorious from across the sea, where they have behaved themselves in such manner as to make us proud of them. And we shall drop a tear in memory of those who are left behind as a willing sacrifice for the cause of humanity. We who fifty-three years ago, came marching home after the close of the Civil War will recall those happy days when our boys come home from the great world war.

ATTITUDE TOWARD THE GERMAN PEOPLE

One of the most difficult and delicate

after-the-war questions will be that of the treatment of the German people. None of us wish for the Kaiser anything better or worse than he deserves. His just deserts must at the very best be terribly terrible. Let it be the business of those properly authorized to do so to say in just what form the justice he deserves shall be measured out to him. The Master said, "With what measure ye mete it shall be measured to you again." We can not ask for him anything worse than that—maybe not so bad, for that might imply torture, torture, torture. But nations under Christian civilization have got above that sort of thing, which means revenge rather than punishment. "Vengeance is mine; I will repay, saith the Lord." And then justice should in some form be fully meted out to the Prussian warlords, and those who have been instrumental in the treacherous Prussian propaganda in Mexico and Japan and in our own country, especially such as have, while about it, professed loyalty to America.

But there is a difference between Kaiserism and the German people as a whole. Educated as they have been during the last forty years, the German soldiers—many of them—have come to be cruel, treacherous, inhuman, in war. Their officers have led them on to deeds that will write them down in history as Huns, which has come to be a short and expressive name for barbarians. But they are not Huns just because they are Germans. We had many Germans in our Civil War—two nearly complete Wisconsin regiments of them—and thousands more in other regiments from our state. They were the very best of soldiers, many of them among our most efficient officers. We all have German neighbors, without a sign of the Hun about them—excellent people, good American citizens. Many thousands of our boys over there bear German names, and there is nothing hunnish about them. Everything we may so characterize has been deliberately cultivated in the Kaiser's army during the last half century, and it has been done for the execution of his purpose.

But now the German army is beaten, the kaiser is in hiding with a most undesirable future before him. Germany is in need of rehabilitation and some kind of government in harmony with the new order of things. Which is best now for her conquerors, to

treat her people harshly, as if for revenge, or be generous toward them and helpful in her regeneration? There are a few people who would like to see them ground down and humiliated after their defeat, but there is no doubt but that the most of those who have fought against them have a generous attitude toward the people as a whole—would not like to see them treated as the kaiser would treat his enemies had he, unfortunately, been victorious. We must still live neighbor to Germany. We can make a bad neighbor of her, if we wish, and have constant trouble with her, or we can give her good reason to respect us and to develop a truly modern civilization.

GENERAL GRANT AS CONQUEROR

When General Grant received at Appomattox the surrender of General Lee's army he surprised both him and his army by issuing to them abundant rations and telling those who had horses to take them home for the cultivation of their land. From that day until now the southern people have held General Grant in high regard. When General Pemberton surrendered to General Grant at Vicksburg we fed our surplus rations to his half-starved army; and so even in the hour of their defeat they blessed us. We and they mingled that day as friends rather than enemies. We admire General Grant as a conqueror. As long as General Grant lives in history, so long will this generous characteristic be mentioned as a tribute to his memory.

I am glad that President Wilson, Lloyd George for England and Clemenceau for France have all spoken in favor of a generous attitude toward the German people as soon as they get in good earnest about the formation of a liberal government.

It was, I think, Dean Shailer Mathews, at the recent Win the War Convention, who said that our attitude toward Germany should be that of reparation rather than revenge—to require Germany to pay as nearly as possible for all the damage she has done in the war, yet not to do it in a revengeful spirit. We want a permanent peace.

Indeed it is a responsible and delicate mission the great peace-conference has to perform for the world. Let us hope that no bad spirit, no spite—will be manifested.—*Madison (Wis.) Democrat.*

REV. GEORGE B. SHAW AT BROOKFIELD, N. Y.

Rev. T. L. Gardiner,

Editor of the SABBATH RECORDER.

DEAR BROTHER: Believing that some readers of the RECORDER may be interested in a somewhat detailed account of my recent visit to Brookfield, I am writing you more fully than I usually do.

I was sent out by the Tract Society, but not for any narrow service; for I try to represent the Seventh Day Baptists—Denomination whose right arm is the American Sabbath Tract Society. Thursday, November 14—D. L. and W. R. R. via Water Gap and Binghamton to North Brookfield—dark—auto-stage seven miles to Brookfield. Marcus Hutchins met me at the postoffice to show me the way to the parsonage. Of course Mark is named for his grandfather Campbell. I do not know where the Hutchins family found the names for Margaret and Ruth and Eleanor. Friday morning we all went to school, the young folks as scholars, Mrs. Hutchins as teacher of the 7th and 8th grades, Pastor Hutchins as teacher of the advanced Latin, and I as visitor and speaker. Young people could do a lot worse than attend a school like the Brookfield High School. In the orderliness of its assembly and in its marchings I do not remember having seen its equal.

That night I preached the Gospel to a small but very responsive audience, and Sabbath morning again spoke at the church. It would not be difficult to become discouraged at Brookfield, but this field is not so much different from every other field of which I have any knowledge.

From the human point of view all our work is beset with difficulties as many as the sands and as high as the stars. In the Sabbath school I saw a lot of bright boys and girls; boys as bright as any that ever went to Sabbath school in Minnesota or Iowa or Nebraska; and who have the very best of opportunities. I shall not try to tell you of the calls made in Brookfield, but after I had spoken to the Sabbath school I went to the home of Dr. Irons who gave me some medicine, some advice and some chicken dinner. Toward night Pastor Hutchins and I walked over Beaver Hill and down into Leonardsville. Brother

Hutchins was on his way to New Berlin where he was to preach the next day. I spent the night at the home of Mr. and Mrs. Leslie Curtis. These folks were very good to me while I was at Leonardsville. They have a very old and interesting file of Conference minutes, and a young and very interesting grandson who will answer to the name Robert Curtis when he is able to talk.

Pastor Hutchins had arranged for me to fill two appointments on Sunday. These were for the Baptist churches at Burlington Flats and at Burlington Green. Brother Curtis was to spend the day with me. It rained. At times the water covered the road so that it was impossible to see how deep the mud was. Then I was glad that we came provided with a Ford.

This is an interesting field. We were told that these churches could probably pay a thousand dollars salary if a pastor could be found.

We went home by way of Edmeston, where Mr. Curtis left me at the home of Glen Peet while he went on some errand up in the hills. Mrs. Peet was Rosa Davis who lived for four years in our home in Plainfield. There are three children, Owen and Raymond and Miriam. I have been asked whether or not Rosa kept the Sabbath, and my answer was that I did not inquire; but that the SABBATH RECORDER was there and on the table a Bible having as a marker a copy of the articles of faith of the Plainfield Church. I have since learned that Gates Pope lives in Edmeston and teaches the village school.

It was very dark that night; and when the auto balked at the foot of a hill I began to wish for the broncho I left in Nebraska; for notwithstanding all his faults in the harness Max was always good under the saddle.

But the engine responded to patient and wise treatment and soon we were racing with the noisy waters down a winding rocky canyon into the valley and home and milk and honey.

I see I am not to have space to tell it all in order so I will give it up and only speak in a general way.

I stayed a night at Taylor Brown's. Eli Brand is boarding with the Browns. He told me of his memories of the day when there went from Brookfield a company of

Seventh Day Baptists who founded Brookfield, Mo. He spoke of Samuel Crandall and his brothers Porter and Devillo and of all the girls. North Loup will know. He recalled the day when playing with some of these boys on the haymow he was so severely injured. Clifford Maxson is working Brother Brand's farm. I am glad that Clifford is doing well.

I doubt if he is getting rich unless it be in the possession of four sons and four daughters, who since the death of their mother, have clung together and to their father and give promise of becoming dependable people in the church and community.

I walked to West Edmeston on the railroad track. It snowed as I ate bread and cheese under the hemlocks in the swamp. Cousin Grant Burdick was weaving rugs. I mailed a rag rug to Yonkers. He and his wife are not in good health, but they are cheerful and the Kingdom of God is their first consideration. I ate supper at the home of Elbert Felton. Mrs. Felton was Zama Sholes. Milton will know. I hope to eat at this table again and to again hear the voices of these friends giving testimony in prayer meeting as I did that night. It was a union meeting and held at a private house. Pastor L. D. Burdick was in charge and I was privileged to preach.

Brother Burdick is the teacher of the village school and I enjoyed spending much of the afternoon with him in school and then after prayer meeting I went to his home for the night. We sat and talked till it was very late. It was Friday night. I enjoyed much the privilege of this visit. Sabbath morning I was in the pulpit at Leonardsville. It is not easy to do work where there is no pastor. I enjoyed a Sabbath dinner at the home of Mrs. Stennett Stillman who has with her this winter Miss Cornie Crandall. I wonder if it is because I am getting old that I now think of Mrs. Stillman as my cousin when as a young man I never counted beyond second cousins. In the afternoon at two was held a Sabbath rally. Brother Hutchins spoke on the matter of the sense in which Sabbath-keeping is essential, and I on the place of the Tract Society in our denominational work. The attendance and interest were encouraging. On Wednesday night I had spoken at Brookfield at a social held under the direction of the S. D. B.

church brotherhood at the Odd Fellows Hall. All this work was from my standpoint very unsatisfactory, but not disappointing. Yes, unsatisfactory but not disappointing. On Sunday I preached by appointment made by Pastor Hutchins at the Presbyterian church at New Berlin. This was a very pleasant experience.

Here is another church in another denomination that is unable to secure a pastor. I was entertained for the night and day and well paid for the service.

A very general report of all this would be about as follows:

Calls made 29
Cash received for Missionary and Tract societies \$5.00
Sermons and addresses 10
Averaged attendance 46
Pages of Sabbath tracts distributed 1,498
Other public work—
Sabbath schools addressed 2
Bible classes taught 1
Public schools visited 3
Total expense except that made in connection with the Sunday services \$12.84
Net for Sunday services \$16.86
Balance returned Treasurer \$4.02

I was pleased by the way the people came to the front of the church and selected the literature that they wanted. Leonardsville will have a pastor and he will have a great field. I left for home from the parsonage at Brookfield with the pleasantest memories of my visit there and with a prayer for the blessing of God upon Jesse and Edith and the great work to which they have set their hands.

Barriers and prisons are of two kinds: There is a wall of stone in Sing Sing; it is a barrier. There is a sea around Patmos, the convict island; it is also a barrier. Dives dug a gulf between himself and his fellows; it was a barrier, and beyond that abyss he could not pass. With golden spade Dives dug that gulf and isolated himself, seeking an end named happiness; nature and God made the gulf to be fixed, and lo, the end was misery and pain. For the aristocracies of selfishness divide men, while the democracies of Jesus unite society in the interest of unity, growth, and happiness.—*N. D. Hillis.*

Whether you meet victory or defeat in life depends upon yourself.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

"HAPPY NEW YEAR"

Christian Endeavor Topic for Sabbath Day,
December 29, 1918

DAILY READINGS

Sunday—Pray (Phil. 4: 1-8)
Monday—Trust (Jer. 17: 5-8)
Tuesday—Work (2 Thess. 3: 6-16)
Wednesday—Help (Ps. 112: 1-10)
Thursday—Be grateful (Deut. 8: 1-9)
Friday—Be content (Heb. 13: 5-6)
Sabbath Day—Topic, "Happy New Year":
Rules for It

It is safe to say, likely, that most people desire happiness, and are seeking after it in ways and by means which are in accord with their understanding of what constitutes happiness. But there is a very wide difference of opinion among people as to what makes happiness and how it may be obtained. It is largely because of their misunderstanding of what is essential to true happiness that so many fail to realize their quest for it. The trouble is that they seek for happiness in and through those things that are incapable of yielding that for which they are searching.

During the year that is now drawing to a close, can we look back as young people and say that the year has brought real happiness to us? If not, we must have sought for it in the wrong way. How shall we find real happiness? Are there any rules by which we may be guided? Yes, there are, and rules which if faithfully followed can not fail to produce in our lives that for which we are seeking.

First of all, in a word, yield and consecrate your lives to Christ, live clean, wholesome lives, serving others in every possible way and at every opportunity,—put *yourself* into life, and you will find you have found the secret of happiness. I believe this was the secret of "Cal" West's life; the reason why he could write that beautiful letter to his mother in which he said, "I have had happiness in my twenty-three years that some people would give a life to get. I've had my share—I can not demand more." Could a young man have possibly written anything more beautiful

than that? So young, and yet he had found that which some search for for a lifetime, and never find, because they have sought for it in the wrong way.

Dear young people, if you have failed to read the sketch of that noble young life, do not delay a moment, but find your SABBATH RECORDER of November 25, pages 652-655, and read it. Read and reread it. Have it read at the Christian Endeavor meeting. Let the example of that brief, noble life teach you what brings true happiness, and let it be an inspiration to you to search for it and find it in the same way.

Then there are some things that are essential in helping to live a life of happiness. You will need to pray and take time for meditation,—give serious thought to the meaning of life. Practice the Quiet Hour. Trust in God. Have faith in the reality of divine things. Practice the realization of the presence of God in your lives. Strive to make real to yourselves your relation to God and what he requires of you. Work and serve. If your heart is right toward God you will find great happiness in working for others and having a part in every possible way in the religious activities of the church. Be grateful. Give God thanks for your life and life's opportunities. Be grateful to others for the part they have had in helping to make your life what it ought to be, and forget not to acknowledge with gratitude the many kindnesses which you receive each day from others. Be content. Do not be a grumbler, always complaining that your life holds no opportunities. Do the thing that lies closest at hand, and do it well. That is *your* duty and *your* opportunity. But do not be content with doing just that. Watch for opportunities to do larger things. Make opportunities. Do these things and you will find happiness.

A HELPFUL CONVENTION

The members of the Riverside Christian Endeavor Society have been greatly strengthened and helped by attending and having a part in the county Christian Endeavor convention which was held in this city recently. A good delegation from many societies in the county—Young People's, Intermediate, and Junior—were present, each manifesting the spirit of earnestness and consecration throughout the meetings.

Our society, though one of the smallest, plays an important part in the work of the county, for its members have the reputation of being alive and ready to work.

The president of our society, Maleta Osborn, was on the committee to arrange for the convention and helped in making it a success. Mary Brown was in charge of the pages, who ran errands and were most helpful in promoting the comfort of delegates and the smoothness of the convention. Every session from Friday afternoon to the impressive close on Sunday night, was filled with inspiration for better and broader "service," the theme of the convention.

The fellowship luncheon and supper served in the basement of the church in which the meetings were held, were continuations of the work of the convention, with toasts, talks, and conferences, bringing the members closer together. The pageants, which were effective in presenting the thought by means of the eye as well as the ear, were so simple that any society could work them and similar ones out in the home societies.

The Christian Endeavor society here, as may be inferred from the fact that it received the banner for efficiency from Conference this year, has some thoroughly efficient and wide-awake members, though its numbers are few. This is further shown by the fact that from our members, although there are many societies in the county with much larger enrolment and attendance, the president, also the Junior and the Missionary superintendents, were elected for the coming year.

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call for workers both at home and abroad, twenty-five workers arose, offering themselves as life recruits in the service of the Lord. As the meetings closed, each one who had attended felt a greater nearness to our Lord and a determination to serve more ably the great Commander, whether at the front line or behind the lines, wherever duty lead.

M. M.

STRAY CHRISTIAN ENDEAVOR HELPS

A committee of one enthusiast is better than a committee of ten sluggards; but a committee of six enthusiasts is better than either.

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Every society ought to have an honor roll of the members who are in the service of their country and these young men should receive letters from the society every week. One of the greatest boons to the young man in the camp or "over there" is a letter from home.

One of the most helpful methods of keeping the quiet hour is to put down your thoughts as they come to you after reading the Scripture lesson for the day. Some people always write their prayers for the sake of clearness and definiteness and to prevent their thoughts from wandering.

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Every society ought to have a birthday book. In it should be recorded the names of all the members; active, associate, honorary, former members and visitors. With the name should be the birthday and the correct address. A committee should have this in charge and see that every one receives a postal containing greetings from the society on his birthday.—*The Continent*.

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FELLOW ENDEAVORERS:

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With these questions unanswered in my own mind, I put the matter before my home Christian Endeavor society. "Shall we drop the Efficiency Campaign?" I asked. Marjorie answered, "I favor keeping up the campaign if at the end of each month a committee will check up our gains and losses, giving credit for our gains and deducting where we have failed to do the work called for in the standards." The whole society felt as Marjorie did about it. Then I asked, "Shall I suggest to the other societies that in order to make the contest more even this year, they all get new charts and begin anew, as it were, and together." The suggestion was accepted as a good one and Howell said, "Perhaps then we shall be able to beat Milton Junction."

So with these suggestions from a group of young people representing a number of our Christian Endeavor societies (during the college year they are here from other societies) I come to you with the following suggestions.

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That at the end of each month a committee go over the work of the society for that month giving credits for gains and deducting where the work has not been kept up. For instance, if a committee has gained 4 per cent in January by carrying out certain standards, and then fails to keep up that

work through February (provided it is work which should be carried on from month to month), the society forfeits at the end of February the 4 per cent gained in January.

While it is not quite in keeping with directions given in the first paragraph at the foot of the chart, I suggest also that no stars be placed on the chart under the sections in the first and second divisions, until the end of the year, which for the efficiency work closes in August. A check made with a pencil in the circles to designate credits gained can be readily erased if credits are to be forfeited at any time. By this means and by the use of the convenient scale at the end of each division on the chart, the rating at the end of each month can be readily determined. Then at the end of the year paste on the stars and bring your chart to Conference. The banners will be awarded at the next Conference on the following points: highest rating, counting all credits on the chart; greatest gain since January 1, not counting credits for Quiet Hour Comrades, Tenth Legioners and Christian Endeavor Experts gained previously; and greatest per cent of experts, counting all experts who are members of your society.

I want to urge that in doing the efficiency work our aim shall not be so many stars gained or so high a rating reached, but so much work done in real Christian endeavor. Do the work and the rating will take care of itself. No doubt the Young People's Board will soon give us a goal for which to work. If you find in that goal work to be done which is not included in the standards on the chart, then substitute that for some standard which does not seem directly applicable to conditions in your locality. You may do this. Read *carefully* directions at the bottom of the chart, paragraph two. Perhaps some Red Cross, Y. M. C. A. or Y. W. C. A. work appeals to you. If so put the matter before your pastor and Executive Committee.

In preparing the memorial service for his boys, Paul and Kenneth, Pastor Randolph chose as one of the songs to be sung, "Keep Rank! Keep Rank! Make Jesus King!" Pastor was laid to rest on the day set for the memorial service. At Mrs. Randolph's request the program for the service was carried out according to the plans made by Pastor Randolph previous to his death,

Our society, though one of the smallest, plays an important part in the work of the county, for its members have the reputation of being alive and ready to work.

The president of our society, Maleta Osborn, was on the committee to arrange for the convention and helped in making it a success. Mary Brown was in charge of the pages, who ran errands and were most helpful in promoting the comfort of delegates and the smoothness of the convention. Every session from Friday afternoon to the impressive close on Sunday night, was filled with inspiration for better and broader "service," the theme of the convention.

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and the song mentioned above was sung. To me, the words of that song will always be a "last message" from a great man whom we all loved. "Keep Rank! Make Jesus King!" That is what true Christian Endeavor means. It would be splendid as an Endeavor slogan. The Efficiency chart is a means of measuring the work we do as we "keep rank."

Kindly let me know if your society decides to go into the contest under the plan here suggested, and also the name and address of your corresponding secretary.

CARRIE E. NELSON,

Supt. Efficiency Department.

Milton, Wis.,
Dec. 9, 1918.

TO THE YOUNG PEOPLE'S SOCIETIES

Almost half the Conference year 1918-19 has passed and only \$14.95 of the total apportionment for the various associations of \$1,164.70 has been paid. The Treasurer's Report below shows credit for the amounts received from the societies which have paid a part of their apportionment.

At the present time there is not enough money in the treasury to last a great while, if the Young People's Board takes care of its obligations promptly. It is my purpose, while treasurer, to take care of all obligations promptly and this can only be done when substantial support is given by the organizations supporting the board.

I appeal to the Finance committees of the societies in the various associations to put on a campaign to raise their apportionments early. We will call this the C. E. P. A. (Campaign for Early Payment of Apportionments). If all the Finance committees of the various societies will get busy, there will be no reason for dragging the payments until 1920.

The following is a report of the present condition of treasury:

Cash Received	
Check from Miss Nelson, former Treasurer	\$ 251 98
Zilla M. Thayer, Field Sec'y Central Ass'n	5 50
Miss Eva Palmer, Rockville C. E. Society, partial payment of 1917-18 apportionment	5 00
Mrs. A. E. Whitford, for Women's Executive Board	5 00
Ritchie Society, Berea, W. Va., partial payment of 1918-19 apportionment	6 75
Marlboro Society, Bridgeton, N. J., partial payment 1918-19 apportionment	8 20

Mrs. H. G. Kenyon, Hopkinton, R. I.	25
Mr. and Mrs. A. K. Crandall, Portville, N. Y.	40
	<u>\$ 283 08</u>

Expenditures	
Marjorie Burdick, expenses as Secretary	\$ 3 40
Dr. Palmberg's salary for Aug., Sept., Oct. and Nov.	100 00
Stationery and envelopes	15 66
Stamp	03
Rae E. McCoy, printing 1000 letterheads, 500 envelopes	5 75
Total expenditures	<u>\$ 124 84</u>
Balance on hand	158 24
	<u>\$ 283 08</u>

The 1918-19 apportionment is shown below:

**SCHEDULE—YOUNG PEOPLE'S BOARD
1918 Apportionments**

Eastern Association	
Churches	
Piscataway	\$ 14 40
First Hopkinton	49 20
Shiloh	54 40
Berlin	16 60
Waterford	7 20
Marlboro	16 40
\$8.20 paid Dec. 1st.	
Second Hopkinton	10 60
Rockville	21 80
First Westerly	
Plainfield	36 40
Pawcatuck	64 00
New York	10 00
Second Westerly	3 60
Cumberland	2 40
Total	<u>\$ 307 00</u>

Southeastern Association	
Churches	
Salem	\$ 55 80
Lost Creek	14 00
Middle Island	10 60
Ritchie	12 60
\$6.75 paid Dec. 1st.	
Greenbrier	2 40
Roanoke	2 50
Salemville	7 20
Total	<u>\$ 105 10</u>

Central Association	
Churches	
First Brookfield	\$ 22 20
DeRuyter	14 20
Scott	4 80
First Verona	13 20
Adams	24 80
Second Brookfield	20 20
West Edmeston	6 00
Syracuse	4 00
Total	<u>\$ 109 40</u>

Southwestern Association	
Churches	
Little Prairie	\$ 2 00
Attalla	3 40
Fouke	8 80
Hammond	6 40
Gentry	6 40
Total	<u>\$ 27 00</u>

Western Association	
Churches	
First Alfred	\$ 70 00
Friendship	16 00
Independence	15 20
First Genesee	26 60
Second Alfred	39 60
First Hebron	4 00
Scio	1 60

Hartsville	8 20
Hebron Center	2 20
Andover	9 00
Richburg	7 80
Total	<u>\$ 200 20</u>

Northwestern Association	
Churches	
Milton	\$ 59 40
Jackson Center	16 20
Albion	31 20
Walworth	14 60
Southampton	1 60
Welton	9 40
Dodge Center	16 20
Carlton	13 80
Nortonville	31 80
Farina	29 60
Stone Fort	6 60
North Loup	61 60
Milton Junction	30 20
Cartwright	14 00
Chicago	9 60
Boulder	12 60
Farnam	2 00
Grand Marsh	3 80
Battle Creek	31 80
Exeland	3 60
Cosmos	1 60
Total	<u>\$ 401 00</u>

Pacific Coast Association	
Churches	
Riverside	\$ 13 00
Los Angeles	2 00
Total	<u>\$ 15 00</u>
Total apportionments \$1,164.70.	

Make checks and money orders payable to D. M. Bottoms and address mail c/o The Sanitarium, Battle Creek, Mich.

D. M. BOTTOMS,

Treas. Young People's Board.

Battle Creek, Mich.,
December 10, 1918.

HOME NEWS

BROOKFIELD, N. Y.—A very pleasant evening was enjoyed at the Men's Club social Wednesday night. The bad weather kept a good many away. The first part of the evening was well enjoyed by the children in games. Following this was a short program, and then Rev. George B. Shaw gave an excellent talk on Denominational Polity. He told of the three forms of church government, Episcopal, Presbyterian and Congregational, closing with an appeal for loyalty to our work which is suffering for lack of ministers. A light lunch was served at the close of this address, which was hastened because of failing lights.—*Brookfield Courier.*

LEONARDSVILLE, N. Y.—Rev. George B. Shaw, of the New York Seventh Day Baptist church, representing the American Sabbath Tract Society, occupied the Seventh Day Baptist desk Sabbath morning,

bringing a special message to the people of more loyal support and conservation to the denomination and its needs. Another meeting was held in the afternoon, Mr. Shaw addressing the people again. Rev. J. E. Hutchins, of Brookfield, was also present and presented a most helpful address.—*Brookfield Courier.*

DERUYTER, N. Y.—Rev. J. H. Hurley has completed his pastorate at the Seventh Day Baptist church and left Monday for Bangor, Mich., where he is to engage in missionary work. Rev. Mr. Hurley had become very popular with DeRuyter people and his removal to other fields is regretted by all. A reception in honor of the Elder and wife was given at the home of Mr. and Mrs. R. W. Wing, Sabbath evening. A successor in the local pastorate has not yet been found.—*DeRuyter Gleaner.*

BERLIN, N. Y.—We are no longer a pastorless church, and take pleasure in announcing that Rev. and Mrs. G. H. F. Randolph have come among us to "strengthen the things that remain." Thus the pleasant relations of twenty-three years ago are renewed between pastor and people,—or those who remain, for many, many loved ones of the old church have gone to their reward since those happy days.

But the church is still striving to do its "bit" in these trying times. Friday evening prayer meetings are well attended and a growing interest manifested. Several of our members have gone to more healthful climates for the winter and we miss them from our gatherings but hope the All-Father will return them to us in spring with renewed health and vigor.

Older readers of the RECORDER may be interested to know that the old bell of the Seventh Day Baptist church did its part in proclaiming peace, and the termination of the world's greatest war, to inhabitants for miles around.

E. L. GREENE.

"A man must receive a message from God before he attempts to give one."

"The world is not God's machine, but his workshop."

CHILDREN'S PAGE

THE SERMON FOR CHILDREN: HELPING OTHERS

How many boys and girls have ever seen large cakes of ice floating in a river? Can you imagine one large enough to carry a man? And do you think you would like to take a ride on one of them? Now, I am going to tell you of man and his dogs that spent a whole day and night on a cake of ice.

It began on Easter Sunday a few years ago. As Dr. Grenfell, who lives among the deep sea fishermen of Labrador, was returning from church a boy ran up to him and said, "A sled has just come in from a place sixty miles away. The men want you to go at once to see a young man who is very sick." Now, Dr. Grenfell lives in Labrador just to be helpful to the poor people there, so he did not stop to consider, but got ready at once to set out. He put plenty of warm blankets in his sled, a change of clothing in case he should get wet, enough food to last him, and then hitched up his best and strongest dogs. In a short time he had started on his journey.

The first part of his trip was made without mishap and in record time, for the dogs were strong and fresh. By evening he had covered half the distance. Arriving at a small village, he stopped and spent the night there. The next morning he set out early. Hoping to save time, he took a short cut cross an arm of the sea that was frozen over. But the weather was becoming warmer and the ice was melting. Just that morning a warm wind had sprung up which melted the ice still faster. Before he had gone far he found that the ice was actually breaking up. Large cracks began to appear on all sides. When he reached the middle of the inlet he saw his danger, but there was nothing to do except go on, for to retreat was as dangerous as to try to reach the other side.

All went well until he was within a quarter of a mile of land, when he suddenly found he was traveling on loose ice and that the opening between cakes was becoming wider and wider. At last one cake

on which the doctor and the dogs were standing broke loose, and a great gulf separated it from all the others. Besides, it was rapidly drifting toward the open sea. An effort had to be made at once to reach land or it would soon be too late. So he drove his dogs off the ice, but they became entangled in the harness and soon began to sink. To save them the doctor had to cut the traces, and the sled then sank. After the dogs were loose they worked their way back to the cake of ice they had been forced to leave and scrambled on to it.

The doctor then realized that it was impossible to reach land without help and that his only chance of being saved was being seen by some one on shore. But other dangers faced him. The cake of ice on which they were was not strong enough to hold them for long and was rapidly breaking up. To reach a larger and stronger one was the problem. He fastened a rope around the body of the leader of the team and threw him into the water, urging him to swim to another cake of ice, but he returned. Then he remembered his small friend that he always took along as a companion. This dog had been taught to bring back anything that was thrown out. So the doctor pitched a piece of ice on another cake that looked large and strong. At once the retriever swam after it. When he reached it he was told to remain there. The other dogs, seeing their companion on the cake of ice, seemed to understand what the doctor wanted them to do, and finally all the dogs as well as their master reached the larger and stronger cake of ice, where they were safe for a while.

All of these changes took many hours, and by the time they had reached their last place evening had come. As there was little hope of rescue before morning the doctor prepared to spend the night. His sled was lost, and with it his blankets and food. The matches that he carried in his pocket were wet, and even though they had not been it would have been impossible to build a fire, for he had no wood and a fire would melt the ice and cause it to break. Finally, he saw that the only way to keep from freezing was by taking the lives of two of his faithful dogs and using their skins for a blanket. The job of killing and skinning the dogs lasted several hours, and by the time he had finished darkness was upon

him. Then, wrapping himself in the dogs' skins and piling the dead bodies up so as to keep off the wind, he lay down. The live dogs cuddled close beside him. Thus he put in the night.

When morning came his first thought was that he must have a flag in order to attract attention on land. He wore a red flannel shirt that he might use as a flag, but he had no pole to which he might attach it so as to raise it above his head. Then another idea came. He saw that the legs of the dead dogs were frozen stiff. By cutting them off and tying them together he made a pole that answered the purpose very well. To this pole he attached his red shirt. This peculiar flag and unique pole he waved constantly toward land, and hoped and prayed that it might be seen by some one who would come to his rescue.

By this time the doctor was almost tired out. He had had nothing to eat since the morning before, and the work of waving the flag was fast taking his strength. At last he thought he saw a black object coming toward him, but it was soon lost to sight. A little later it appeared again. Then he saw it was a boat filled with men. When they drew near he recognized them as friends, who, having seen his signal, had come to his rescue. They put the doctor and his dogs into the boat and, rejoicing that they had saved the life of their friend and helper, they soon rowed to land.*

That was the trip that Dr. Grenfell and his faithful dogs, "Brin" and "Spy," "Moody" and "Watch," "Sue" and "Jerry" and "Jack," had on a cake of ice a few years ago. And it all happened because this man is ready to run any risk and even to give his life for the poor fishermen of Labrador.

The doctor got his desire to help others from One who lived many years ago and gave his life on the cross in order to be helpful to you and to me. I wonder if you know who that is?—Rev. Guy B. King, in *Christian Work*, 1915.

*See "Adrift On An Ice Pan." Grenfell.

"Better lead a little child than lasso a lost man. To do both, however, is best."

"How much of our goodness may be due to lack of temptation."

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The Commission of the Executive Committee of the Seventh Day Baptist General Conference in selecting a central place for holding its first meeting has decided upon the city of Syracuse, N. Y., and the time has been set for December 11-13, or longer if thought desirable after the commission has been in session those three days.

The Rev. James H. Hurley has taken up his work as missionary evangelist with the State of Michigan as his special field. In beginning the work he has selected Bangor, Mich., as his home and headquarters. This will be his address for a time at least. Seventh Day Baptist churches outside of Michigan that would like to have Brother Hurley as an evangelist for a campaign of a few weeks should correspond with him or with the secretary of the Missionary Society.

The Board of Directors of the Tract Society sent the editor of the SABBATH RECORDER to attend the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America at Atlantic City, N. J., December 10-12. Editor Gardiner is a member of the Commission on International Justice and Goodwill and as such he is a corresponding member of the Federal Council.

Other representatives of our denomination who are attending these meetings at Atlantic City are Rev. Arthur E. Main as a member of the Executive Committee and as a member of the Committee on Family Life and Religious Rest Day, Rev. A. J. C. Bond as a member of the Executive Committee, being the alternate for William C. Hubbard, Rev. James L. Skaggs as a member of the Commission on Church and Social Life, and Rev. George B. Shaw as a member of the Commission on Evangelism, taking the place of the late Rev. Lester C. Randolph.

The Rev. T. J. Van Horn who was called by the Missionary Society to be a missionary evangelist for Arkansas and the borders of neighboring States has resigned his position on that field to accept the pastorate of the Seventh Day Baptist Church at Verona, N. Y. Brother Van Horn was espec-

ially fitted for his work in the Southwest. The secretary has traveled with him two or three weeks on that field and has had the opportunity to see and to know of the work at first hand. Brother Van Horn's devotion to his tasks and his love for the cause know no bounds. Some younger man with similar devotion and love must be found to go upon this field. We trust such arrangements can be made before Brother Van Horn leaves the field, which will be about May 1, of next year.

Plans are under way for Fred I. Babcock to return to Fouke, Ark., as soon as he is discharged from military service, as principal of the Fouke School and pastor of the Fouke Seventh Day Baptist Church, and general missionary for four months of the year when the school is not in session for the Missionary Society. This is a large task for one man; but Brother Babcock has the hope and confidence in the value of the field, and the enthusiasm for his work, and the loyalty to our cause as a people, that will be of untold help to him and the people in their efforts together.

Dr. Grace I. Crandall and Mrs. Jay W. Crofoot now expect to set sail from San Francisco on their return trip to China December 28. We do not know when to look for the arrival of Dr. Rosa W. Palmberg. Her plan was to start for home as soon as Dr. Crandall arrived in Shanghai, and she had made arrangements to sail the last part of December. Now that Dr. Crandall can not be in China till about the first of February, it may be that Dr. Palmberg may delay her home-coming in order that Dr. Sinclair may not be left alone with the work at Lieu-oo; but no definite information is just now at hand.

"Knowledge passeth a way"—passeth away! But wisdom is from everlasting to everlasting. Fifty years hence one's professional library will be out of date and most of our technical ideas will be moss-grown or moth-eaten, but human nature will be the same; its needs and sorrows and sins will all be here, and manhood will be at a premium, and character will be above all price, and the gospel of the Son of God will still be good news to the world.—L. Mason Clarke, D. D.

DECEMBER 22, A DAY OF PRAYER FOR THE PEACE CONFERENCE

A call has been issued by the National Reform Association requesting that December 22 be made a special day of prayer for the Versailles Peace Conference.

The Christmas season this year will mean more to the world than any that has preceded. When the last word is said by both soldier and civilian it will be conceded that the victory was the result of the earnest prayers that welled up from Christian hearts around the world.

The carnage of the battle front is ended. The greater battle for Christian world reconstruction is now to be fought. The Versailles Conference will for several months be the front line trench in the "Battle for Peace." The welfare of the world for years to come depends upon its decisions.

It is therefore most timely and fitting that the services devoted by most of the Christian world for the consideration of the advent of the King of kings should include the united prayers of God's people for the Peace Conference: that the Holy Spirit may guide in all its plans and deliberations, that in all the sessions Jesus Christ may be made the "Master of Assemblies" that a reverent acknowledgment of him as the Prince of Peace may be given a prominent place in the final compact, and that the principles of his Kingdom may be established as the standard for the solution of all problems and so imbedded in all the written conclusions as to guarantee peace for all time.

We need a new definition of the nature of religion; we must come to see that all great religion finally resolves itself into character and the ideal forces that make character. The religious man gains nothing over the irreligious man unless his religion brings exaltation of being and greater moral efficiency in the courses of existence. The religion in a book, or in a confession, is of the nature of an introduction and nothing more. The religion that the human being needs is the transmutation of the ideal forces of his faith into the substances of his soul.—George A. Gordon.

OUR WEEKLY SERMON

VICTORY FOR THE CHURCH

REV. JAMES L. SKAGGS

Text: *The gates of Hades shall not prevail against it.*

This announcement by Jesus is an assurance of victory; but its realization is conditioned by man's recognition of the authority and leadership of the Christ. There is no magic in uttering the words of Peter: "Thou art the Christ, the Son of the living God." That confession, to give conquering power, must be the utterance of a soul that has comprehended the Christ—that has sensed the saving power of his personality and his program—that is gripped and possessed by a faith which impels him to arise for sacrifice and service.

"Thou art the Christ, the Son of the living God!" God lives! Jesus is his anointed Son! To God belongs victory, dominion, and power, for ever and ever! A victorious church must be a church that comprehends the divine purpose and that yields itself as the medium of divine activity.

In these days we are thrilled with the shout of victory as our armies are in triumph on the field of battle. We can in a measure analyze the elements that have made victory possible. We see the marshaling of national and international forces of every kind. The deck of the Ship of State is cleared of worn-out machinery, discredited theories, and every useless thing. The true patriot has been willing to give his all for victory, and victory is ours!

Give the church the same intelligence and devotion, and the strongest forces of evil in all this universe can not prevail against her.

It would seem that every one with any spiritual vision must be tremendously moved by the stupendous problems and opportunities which lie before the church. We can not fail to see the analogy between what has been done to win the war and what must be done to make the church the victorious power she ought to be, and must be, if the inestimable sacrifices of these days are not to be in vain. Behold a molten world! It must be reformed in beauty by the Prince

of Peace, or it will slump into anarchy and destruction in continued strife. The challenge comes to the church with her boundless resources of power. Will she cast away her incumbrances, lay hold of her Sword, and forth to victory?

The religion of Jesus is a religion of the spirit, life, liberty, of soul-freedom. Any condition, mental or material, which hampers the free life and power of the spirit is foreign to the religion of Jesus. The church to be victorious must be free and she must gather to herself the intellectual and spiritual elements of strength.

Sectarianism is an all too evident fact of our religious history. It has had its values in the emphasis of otherwise neglected truths, but it has also spread its blight. It has been the mother of prejudice, contention, and worldly ambition. The religious efforts in many a community have been ineffective because of the jealousy and egotism of rival sects. When the church speaks in the freedom of the spirit and in a united voice the world hears. We may look upon many a community with a multiplicity of churches, all weak, ineffective, inadequately supporting pastors, and the community going to destruction.

Again the church's insistence upon certain doctrinal positions which are supported neither by Scripture nor reason stifles the freedom of her life and the strength of her appeal to a needy world. The thought of God as an autocratic, arbitrary ruler and unreasoned giver of law, instead of as a loving Father who surrounds his children with beneficent, purposeful counsel, robs the church of her power to the extent to which it obtains. The autocratic conception of God produces an autocratic man or church which would presume to lay down severe judgments and regulations upon those who are equally consecrated, but otherwise minded. So we find the church burdened with a percentage of ministers and laymen who have not caught the vision of spiritual freedom, but who feel that they are duty bound to set straight or set at naught those who do not agree in matters of theology or church polity. And men outside the church who are not easily frightened refuse to hear the appeal that is burdened with an autocratic spirit. In such cases technical matters are emphasized to the exclusion of due consideration of the

fruits of the Spirit. Thus we find the church burdened, workers embarrassed, and the world affronted.

Jesus criticised the religious people for substituting the traditions of men for the teachings of God. The church is still burdened by the same fault. A tradition, whether it finds its basis in the teachings of God or of man, it makes no difference, if it is believed, it is enough to die for. Among us who revere the Bible, we find those who accept traditions and interpretations which are hoary with age, but which will not stand the light of investigation and clear thinking. The holding of these traditions and interpretations is considered by some as a very essence of Christianity and those who understand differently are regarded as fit subjects for perdition. This is not a matter for harsh criticism, but there is need for the stimulation of the intellectual as well as the spiritual aspect of religion, for it does make a great deal of difference what the church presents to thoughtful men and asks them to accept as a part of their Christian faith. It becomes every Christian to study his own convictions that he may know their history and their foundations, and perhaps when his material and literary resources are used he may have analyzed and evaluated his convictions, it may be found that God is the great object of faith, and the soul may find a new sweetness, a new power, in the Divine.

Denominational conceits and selfishness have been, and are yet, a great hindrance in the work of the church. Every denomination must accept its share of responsibility for conditions. Thoughtful men recognize that the leaven of the gospel which is moving the world has probably worked, to some extent, through every denomination. No sect can gracefully claim the full conception and spiritual application of the whole truth. The times in which we live demand demonstration. The claim of spiritual values must be backed up by a demonstration of spiritual power, or it will go unheeded. The interest of men today is not so much in doctrine, as it is in effective spirituality. If a doctrine or practice can be shown to produce such results in the advocates, men will be attracted and interested. But any people who persist in denominational conceit and selfishness will be a hindrance to the advancing Kingdom, and

will undoubtedly suffer loss: "For he that would save his life shall lose it."

We look to Christ who said that no power could prevail against his church. In him we find the attitude which his church must have: "I came to seek and to save that which was lost." The end of his effort was a triumphant kingdom of righteousness in which all men should be blessed and the Father should be honored; he asked nothing for himself or for any sect—only that his followers might be *one*. His concern was the saving of men from sin, here and now, and the redeeming of this world from its sinful condition.

It seems to me that Paul caught his spirit. He protested against a partisan spirit rising up among brethren. He claimed nothing of honor for himself, nothing for Apollos, "for we are God's fellow-workers: ye are God's husbandry, God's building."

Paul was a man of definite convictions and loyal to his Master, but perfect consistency in minor things was not as important to him as the winning of men to allegiance to Jesus. He endeavored to be "all things to all men",—that is, in his work and associations, he could pass over minor matters in order that the great central theme of salvation might not be obscured. Christians today might learn from Paul that there are things of importance pre-eminently greater than personal opinions or formal practices. The formal things of religion have their place and value as they aid in worship and contribute to growth in holiness, but they should not be permitted to become stumbling-blocks in the path of any one who is looking toward God.

When the church can rise above prejudice, autocracy, traditions of men, and denominational conceit, and behold the legitimate grounds for brotherhood and service in the liberty and spirit of Jesus, then may we confidently expect to see victory.

The space given lately in current religious literature to the insistent demand for a closer relationship and larger co-operation of the churches of Christendom is indicative of a widespread conviction that radical concessions, changes and readjustments must be made. Great changes may not come very soon, for it takes time for an idea to make its way into the mass of humanity, but undoubtedly they will come.

Some adjustments of considerable significance have already been made. Of present interest is the formation of the United Lutheran Church in America, and the Federal Council of Christian Churches in China. The United Lutheran Church in America is being formed through the merging of the three English-speaking bodies of the Lutheran Church in this country. It is expected that this organization will be completed during the present month.

The Federal Council of Christian Churches in China is now in process of organization. It is to be made up of ten different Presbyterian bodies and the Congregational churches in China representing the London Missionary Society and the Congregational churches representing the American Board of Commissioners for Foreign Missions and the constituency will be more than one hundred thousand.

The War Work Campaign which is now being pressed upon our minds and hearts is a triumph of the spirit of Jesus. Men who have a common faith in Jehovah God are finding that they can present a united front in matters of common interest though there be the most radical differences of belief in the details of faith and practice.

The needs of these days are so great and the problems are so stupendous that we feel the need of a united front and the use of every available resource.

Dr. Gore, the Bishop of Oxford, said in a meeting in New York City a few weeks ago, in my hearing, that all branches of the Christian Church must be so united that it can speak with one voice when such crises as the present one are upon the world. He did not mean that there should necessarily be organic unity, but he did mean that there should be at least such a mutual confidence among the different bodies as will enable them to confer and to express a judgment, or perhaps set forth a program, with such force that the nations of the earth may be impressed with the moral and spiritual power of the church.

There seems to be a growing recognition in all churches of the fact that there are certain fundamental agreements in the faiths of the worshipers of God and that these agreements should form a basis of fellowship and point of contact in good works and for the study and adjustments of differences.

The sins of the church are not all due to the neglect or rejection of essential elements of Christian faith, but some of them consist in the emphasis of non-essentials which have become effective barriers between brethren.

As Seventh Day Baptists we differ from other Christian bodies in a particular which excludes us, for the present at least, from the possibility of any organic union, but we have placed ourselves on record as ready to federate and co-operate in so far as we can without sacrificing what seems to us to be an essential of the Christian religion. And it is altogether possible that when that blessed day shall come and denominations shall rise above their prejudices and personal preferences, and shall discuss frankly and prayerfully the essential features of the Christian religion, the Sabbath shall be acclaimed as one of them.

Intellectual and social adjustments within the church seem to me to be necessary before the church can rise to her place of power, and claim complete mastery over the strongest forces of evil. But these changes alone will not enable her to win the victory. The spirit of Jesus must be the power within a well-ordered organization. Spiritual power is just as necessary for the church as is ammunition for our conquering armies. The church must acclaim Jesus as Lord and Master and become the embodiment of his spirit. They must go forth to win men to holy living, and eventually to save the world from the damnation of wickedness. Any lower or more selfish motive is unworthy of a follower of Jesus.

The following lines written by Mr. Harry Jeffs, London, and published in *Christian Work*, November 9, 1918, seem to me to be very much to the point: "Let it be said at once if churches want the man they must want him for his own sake and not for their sake. There is too much eagerness to add to Methodist, Congregational, Baptist, or Presbyterian membership.

A man may wish to be a Christian without wanting to be an 'ist or an 'ian of any variety. The church of an 'ism tends to become a close corporation of the devotees of the sectarian shibboleths. Denominational chaplains to the Forces are practically unanimous that the men will less than ever be attracted to denominations as such, with their divisive 'historic witnesses,' and the

chaplains themselves will come back with their own denominationalism worn to a 'looped and windowed raggedness.' Are churches, then, to scrap their denominationalism? Not necessarily; but if they want the man they must cease to force it upon him. There must be an end of confident claims that 'of course the first churches were Congregational,' or Presbyterian, or Episcopal. The first churches were just fellowships of the faithful, brotherhoods of believers, and they never worried about orders and 'successions', the mechanism of government and the ritual of worship."

Seventh Day Baptists need not fear the call to go back to the simple organization and practices of the first churches, for we have always stood for those primitive principles. On the other hand it seems to me that Seventh Day Baptists should be advocates of the necessity of all denominations dropping non-essentials and uniting upon the great confession of Jesus Christ as the Son of God, and in the great work of completing his program here on earth. Against such an intelligent, united, and spiritual church, the forces of evil shall not prevail.

THE MEMORIAL TO THE FEDERAL COUNCIL

SECRETARY EDWIN SHAW

As Corresponding Secretary of the Seventh Day Baptist General Conference, I transmitted to the Federal Council of Churches in America a copy of the report of the Committee on Petitions in reference to our relationship with the Federal Council together with "The Memorial" to the Federal Council which was adopted by our General Conference at Nortonville. This communication was accompanied by the following letter:

Plainfield, N. J.,
September 13, 1918,

Rev. Charles S. Macfarland,
105 East 22nd Street,
New York City.

MY DEAR SECRETARY MACFARLAND:

As Corresponding Secretary of the Seventh Day Baptist General Conference I enclose a communication to the Federal Council of the Churches in America.

It will be a satisfaction to our people if this communication shall find a place in the printed reports of the Federal Council.

Sincerely yours,
EDWIN SHAW.

The following reply was received:

National Office,
105 East 22nd St.,
New York City,
October 16, 1918.

Rev. Edwin Shaw,
1134 East 7th Street,
Plainfield, N. J.

MY DEAR DR. SHAW:

It gives me pleasure to communicate to you the following action of the Administrative Committee on October 10th:

"The General Secretary presented the following action of the Seventh Day Baptist General Conference concerning their relationship with the Federal Council."

Action inserted.

"It was Voted: To receive the report and that the General Secretary acknowledge its receipt and be authorized to embody it in his annual report to the annual meeting of the Executive Committee."

The Administrative Committee were deeply appreciative of your communication and of the action of the Conference.

Faithfully yours,
CHARLES S. MACFARLAND,
General Secretary.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XXIX

(Continued)

"LET'S write a nice letter together," said Susie one evening after she had read Evelyn's beautiful letter to Kon.

"Agreed," replied Kon, and they put their wits together in sending her such a reply as would encourage her all her days. They had pictures of scenery of the Unadilla valley taken, and Old Markum, and their homes. They also sent her a scene at Hoxie's Bridge which they requested her to paint and for which Kon's father sent her money, saying he wanted to place it in the art room of Salem College to perpetuate the memory of one who was a loyal student there, the painter's name to be placed on a metal plate at the bottom of the frame.

"And now, Evelyn, closing our gossip about our homes in 'Old Plainfield' and the pictures we send you of the Unadilla as you requested, we want to tell you that words can not express the inspiration we have received from your life and example. God is bringing out of your sorrows some great lessons to many who know you, and will bring to you greatest blessings—blessings that we may miss, ourselves, in our health and soundness of bodies. It would have been great if you had won a victory in accomplishing your plans in life, but there was placed a severer strain upon your character as you seemed to be defeated and yet were undiscouraged. Harry Emerson Fosdick says in his 'Manhood of the Master' that 'there is no more searching test of the human spirit than the way it behaves when fortune is adverse and it has to pass through a prolonged period of disappointing failures. Then comes the real proof of the

man. . . . Life does not ask as simply, How much can you do? It asks, also, How much can you endure, and still be unspoiled? With your mainsail apparently blown away, you have rigged a 'sheet to the bowsprit and sailed on.' There is no such test as that. We could hardly have weathered such a storm in our sea.

"When you have attained fame as an artist, glorifying God in your work, we shall count it a great honor to be numbered among your friends, and we will aspire to rise as you have and overcome all obstacles. We are glad you are going to the art school. If your father or yourself should lack funds to keep you there until you complete the course, we have a friend here to whom we have told the story of your great achievement, who offers to loan you for a term of ninety-nine years all you need.

"We now return to our respective colleges and after that we will be married and then what? Can't you help us to decide for the future? Shall we go to Chicago to convert the heathen, or to the farm to enjoy nature and have contentment in the embrace of mother earth—is that the word

"Keep us informed concerning yourself.

"Your loving friends,

"KON AND SUSIE."

There are many such characters of whom the world knows nothing, but their names are written in the greatest history that will ever be known. The "Lamb's Book of Life" will reveal characters beyond human description. Still these many are few among the world's billions. One of the world's great historians was blinded in a college frolic at Harvard when but fifteen years old, but he went on with his life work with no discouragement. That word was not in his dictionary. We honor the name Prescott. A poet the world delighted to honor had enjoyed great prosperity. He built Abbotsford and was knighted by his king. But the winds blew and the floods came and the foundation was tested. His publishers failed and he was involved to the amount of 130,000 pounds. The companion of his successes died. His health was broken. Legal technicalities made it easy for him to escape his financial obligations, but he met them and refused to take any advantage of his creditors. Sir Walter Scott's name will endure while the world stands and that achievement will have record in heaven.

Suffering tests character. Patience in adversity and courage in defeat win greatest battles. Every house will have the test of storms and floods of some kind. The Master says it. He knew whereof he spake, for he endured more than all others and was a victor; and through him all may be victors. But will they?

This was Kon's last year at Salem. 'Last years at college are eventful to every ambitious and studious young man or woman. Susie went back to Alfred to make the most of herself as never before. Was she not to be the wife of the noblest man on earth, as she expressed it? Must she not be his equal if possible, a true companion in any and every walk of life? She must make him proud of her and increase his respect and love more and more as they

lived to bless and help the world. Many are less studious after such an engagement, with thoughts far away from study and school. Not so with Susie. College meant more to her than ever.

There was an unusually large attendance at chapel one morning, many of the people of Salem being present on invitation of the students rooming at their homes.

"I want to call your attention to a subject we may call 'The Effects of the Subconscious Influences of College Life,'" said the president.* "I mean that quiet transformation of character which is steadily but unconsciously going on in each of us as a result of the less obvious stimuli of college life of which we think little and from which none of us can escape. . . . The majority of us come from homes where simplicity and unaffected content blessed a life of innocence. We came to college full of sympathy, were generous and forgiving, perhaps to a fault; we were trusting and confiding and believed in the integrity of all. Life from this point of view always wears a charm and although somewhat illusory, is nevertheless beautiful and enchanting. . . . I own that this state does not represent the highest virtues, but I maintain that it contains something worth preserving, even at much cost and effort. When we ask ourselves frankly and answer ourselves honestly, whether as a result of these years of college we feel the same degree of unselfish interest in humanity that we had the day we first entered college halls, you will understand what I mean by the subconscious influences of college life. We have ere this discovered that human nature is not perfect. As a result however of this widening knowledge we are growing more tender of human failings and weaknesses, or, we are hardening our hearts into moral insensibility by a ruthless determination to rise at any cost of human kindness. To harden the heart against mankind as a result of these years in college, to bury our confidence in and regard for humanity, to say nothing of our relations to God, is an education purchased at too great a cost and has a tinge of sadness. I would rather have a son of mine never see the inside of a college than to do that. The subconscious influences of college life do sometimes lead to these unhappy results. Not necessarily, but occasionally.

"If as a result of months spent here we feel more kindly, more tender, more hopeful for humanity to be, more earnest in our endeavor to lift the race, more ardent to champion any good cause, then it seems to me this subconscious transfiguration of character is worth a thousand times more than it costs. . . . In proportion as a man is truly educated will he feel an interest in laboring for the realization of a higher physical, social and moral order among men. It is the function of true education that it awakens our higher faculties. . . .

"What we are wanting is a generation—a race—of young men and women who shall have respect for human nature from the infant in the cradle to the faltering steps of old age; and who shall devote themselves as the great end

*C. B. Clark.

of life to touching and bringing into relief the highest powers and sympathies of which humanity is capable.

"I have only deliberate contempt for any ideal of education which divorces itself from our common interests, or any system of education which separates itself from the interests of working men, or the humble peasant, or the weak, or the ignorant, or the fallen. The test of a high social order is the fraternal feeling among men of all conditions, and so long as selfishness and human distrust reign among the educated, the uneducated will reflect these vices in their ugliest forms. Any system of education in which moral evolution does not keep pace with intellectual development must leave its victims withered in soul, if not in intellectual powers.

"The use of knowledge is not less important than the process of gaining it. A spirit of human interest and human kindness should breathe upon the student from every branch of study he pursues. He should breathe it in the very atmosphere of college life. May it be the boast of this college that her sons and daughters are not trained to serve themselves alone, to enjoy their own pleasures, to minister to private and selfish interests, but trained for the creation of a master passion for human weal, trained to live and die for their fellow-men, trained to a true concern for those who are less prosperous than themselves, trained to sympathy and beneficence. May she give to society men and women whose worth may not be measured in standards of the gold which perisheth. May she be a fountain of influence, here and now, where our youth may drink of a spirit at once pure, noble, heroic, and self-sacrificing."

"Say, Don," remarked Kon that evening when alone in their room, "don't you feel that we are living in a great old world and for the greatest object possible in the universe of God? That talk this morning has lifted me up to see myself as never before and search my very soul for motives of life. I don't think I came here from any selfish motives or to gain knowledge that I might make money or gain fame, though I confess that at times I have been selfish in a way and have not gone deep into the purposes of life to know them."

"Oh, I do not know that I was very greatly impressed with the speech, though I feel that it was good enough. His ideals are too high for me. They are not to be fully attained if you get along well in this world. However, I may be wrong and will try to get some good out of it," remarked Don.

"Well, I can't see how any young man can feel that his ideals are unattainable though high. You know that we should live for the objects for which God created us, and that is not merely money-making or occupying worldly positions of honor. Service is the object of education and such service as will make our fellow-men better and happier and more fit for eternity. I never loved men as now and never wanted to serve them as now. I think that speech was grand. It was spoken in humility and in such earnestness. No bombastic bluster as from some men I have heard, who wanted to show their learning. But there are students here who

will go home failures and their folks will blame the college for it. It is always so. But all the same if our Prexy's ideals are carried out, this will be a college, indeed is already a college, that will make men in the truest sense. And I want to be one of them and so do you."

How much Kon's grandfather's far look and his father's far look had to do with his preparation to assimilate these great truths, we may not fully know, but home and college working together for these great ends will usually accomplish best results. We shall see.

(To be continued)

LINES TO A TRAVELER ALONG A WINTER HIGHWAY

A Tribute to Home

LOIS R. FAY

Press on thy way across the bleak and barren
height,
Where nought of verdure nor of pleasure greets
thy sight.
Skilfully guide thy roadster through the pierc-
ing air;
Hasten thy load that constitutes thy loved one's
fare,
For farther on is relaxation from this stress—
Home's oasis within this winter wilderness.

With perseverance strong and spirits ever true,
Surmount the elements, and though the cheerless
view
Discourages alike the hearts of man and beast,
Happy art thou if o'er the way thou hast at
least

A sheltering rest—though all about is comfort-
less—
An oasis within this winter wilderness.

Keen icy particles impelled in one mad race,
Like rifting sands, Sahara-like, beat on thy face;
With shielded eyes and head bowed low and
bending form,
Keep ever toward that haven restful, warm,
Where thou canst find the things that comfort
and that bless—
Thine oasis within this winter wilderness.

As o'er the hills the fierce and frigid tempests
rage,
Most rich art thou if hearts and hands of love
assuage
The bitterness of Arctic cold, and Love Divine
By human love is met, and both of these combine
To cheer thy stormy way, and aid thee to possess
An oasis within this winter wilderness.

Suffering becomes beautiful when any
one bears great calamities with cheerfulness,
not through insensibility, but through
greatness of mind.—*Aristotle.*

Why should there not be a patient confidence
in the ultimate justice of the people?
—*Lincoln.*

SALEM COLLEGE NOTES

The students returned to their work, at the close of the forced vacation caused by Spanish influenza, with much enthusiasm.

At a recent meeting of the college faculty it was voted to eliminate all vacations scheduled for the year except Thanksgiving Day and one week at Christmas time. This will make up for fifteen of the twenty-three days lost, and by intensive work the remainder can be made up so that the college year will close on scheduled time.

The Christmas vacation will begin Friday, December 20, at 4 p. m., and close Monday, December 30, at 7.30 a. m.

First semester will end on Friday, January 31, one week later than scheduled in catalog.

Second semester will open Monday, February 3, at 10 a. m.

Under the direction of the college social committee, students and faculty gathered in the gymnasium on Thanksgiving evening to enjoy a social hour in the form of a country fair.

The occasion was a success in all respects. Each class had been appointed a committee to arrange a booth and give a stunt, and some very clever ideas resulted.

At different booths were served "hot dogs," punch, popcorn balls, lollipops, confetti, whistles and balloons, all free of cost to those having tickets bearing numbers corresponding to the booth, expenses having been met by previous tax, everybody contributing.

Many unique costumes were in evidence as everybody came to the country fair appropriately dressed. In the opinion of the judges, Mr. Paul Davis, who posed as a lady of caste, was awarded first prize and Miss Alberta Davis, who was a motherly old lady, took second prize.

The students were clever and original. The college freshmen, who impersonated the college faculty and held a real faculty meeting, tied with the college sophomores and juniors who acted a melodrama for first prize.

Second prize was awarded the academic freshmen who had a doll show.

The academic sophomores who played the abdication of the Kaiser deserve special mention.

On Friday morning, November 29, the academic freshmen occupied the chapel

period. They gave a very entertaining program consisting of an original poem, the class history, reading, story and music, all well prepared and performed, setting a worthy pace for the classes to follow.

Devotionals on Monday morning were in charge of Miss Harkness. Several hymns were sung. Miss Ruth Brinninstool played from the Moonlight Sonata and Dr. Clark offered prayer.

The science department occupied chapel hour on Tuesday, December 3. The program consisted of papers and talks on agriculture, geometry, general science, chemistry and mechanical drawing. A chemical experiment was given by way of illustration and plates made in the mechanical drawing class were exhibited.

The friends of Salem College will kindly remember the standing invitation to visit the institution. Chapel hour is a very favorable time to get an idea of the real spirit moving the work and to become interested in it.—*Salem Herald-Express.*

GERMANY MUST ANSWER FOR HER BARBARISM

That people that has joined to itself the unspeakably barbarous Turk to form by shot and shell and pirate submarines the exclusive control of the seas and the subjugation of a continent must be taught and will be taught that the earth is the Lord's and is parceled out to the human race upon the principle of his gospel of the Divine Fatherhood. That nation, guilty of horrible crimes that can not be mentioned in this presence, will learn that a home in a Christian land is a holy protection of woman and her children, that the invention of a long-range gun is responsible for its aim and shot and it can not make of its target a church into which are crowded women and children at their devotions. There is no victory that ever crowned an army that could justify such horrible barbarism. That kultur is below the level of the Sepoys, with their hired butchers at the well of Cawnpore.

To reverse all this masquerading as religion and culture in this age of all ages is the responsibility which has been committed to our hands, with those of Great Britain, France and Italy. We are proud to have our share in this heaven-commissioned work.—*James R. Day.*

DEATHS

SAUNDERS.—Edward B. Saunders was born June 10, 1842, and died at the home of his son in Troy, N. Y., October 26, 1918.

He was the son of Roswell and Eliza Budlong Saunders. His parents were among the early settlers of the town of Adams, N. Y., who migrated from Rhode Island. He was the fourth of a family of four daughters and one son, and was born near Adams Center, N. Y., the home in which he lived until about a year ago, when failing health caused him to go to Troy to live with his son.

On February 1, 1862, he was married to Omelia Potter. To them two sons were born. One died at the age of three years. He is survived by his son, Fred R. Saunders, of Troy, one granddaughter, Stella Saunders, of Troy, and two nephews, William P. and Frank S. Jones, of Adams Center, N. Y.

In early life he united with the Seventh Day Baptist Church of Adams Center, N. Y. He was faithful in attendance of the different services of the church and was strong in his hope and belief of the home beyond.

Funeral services were held at the home of his nephew, Frank S. Jones, conducted by his pastor, and he was laid to rest in the Adams Center Union Cemetery. A. C. E.

NICHOLS.—Ruby Greene Nichols was born in Adams Center, July 11, 1889, and died at her home October 26, 1918.

On October 4, 1913, she was married to Jerry Nichols. To them one son was born. Besides her husband and infant son of nine months, she leaves her father and mother, Mr. and Mrs. Bert Greene, one sister, Mrs. Maude Greene, four brothers, Burleigh, Harry, Leon and Palmer Greene, and a host of near and dear friends.

For a number of years she engaged in teaching. At an early age she united with the Seventh Day Baptist church and remained a member until her death. She was much loved by her friends and dear ones. She died of pneumonia which developed as a result of influenza.

Funeral services were held at her home, conducted by her pastor, and she was laid to rest in the Adams Cemetery. A. C. E.

WHITFORD.—Rolland Whitford was born in Albion, Wis., August 6, 1917, and died November 30, 1918, aged 1 year, 3 months, and 24 days.

Rolland was one of five sons born to Harold and Maud Burdick Whitford. He and his twin brother Ray were the joy of the household, being bright, happy, healthy babies. He died as the result of burns from concentrated lye which he tried to eat. The sorrowing parents find comfort in knowing that Rolland is "safe in the arms of Jesus."

Farewell services were conducted at the home, December 2, by the pastor, and the remains were laid to rest in Evergreen Cemetery. C. S. S.

BURDICK.—Charles Almeron Burdick was born near Canton, Ill., March 20, 1863, and died November 23, 1918, at his home in Omaha, Neb.

He is survived by his wife, a son, Edward S., of Camp Taylor, Ky., his daughter, Gertrude, and two grandchildren. He was married to Stella L. Burdick on Christmas eve, 1883, by Elder G. M. Cottrell.

Funeral services were held in the First Baptist church and were conducted by Dr. A. A. De Larme. B.

WHITE.—At her home in Alfred, N. Y., November 29, 1918, Mrs. Willard B. White, in the 59th year of her age.

Emily Alzina Spargar, the daughter of Edward and Martha Hurd Spargar, was born in Buffalo, N. Y. The last year of the Civil War her father was killed in the service of the Federal Government and she went to live with her uncle, Elisha English, in Harrison Valley, Pa. When about sixteen, through the influence of Mrs. President Allen, she came to Alfred, N. Y., and Alfred has since been her home.

July 2, 1879, she and Willard B. White were united in holy wedlock, a union that was broken by the death of Mr. White only the 20th day of last June. To them were born two children,—Mrs. Susan Curry, of Havana, Cuba, and one son, who died in infancy.

Mrs. White was baptized by Rev. Nathan V. Hull, D. D., February 28, 1878, and joined the First Seventh Day Baptist Church of Alfred. Of this church she remained a member till called, forty years. She was quiet and industrious, giving herself to her home and those therein. For this reason she did not form so wide an acquaintance as some who are before the public continually, but those who knew her held her in high esteem and loved her dearly; many a student has sought her home and the delicacies of her table with complete satisfaction and now mourns the departure of one who brightened his life as he pursued his studies.

Funeral services, conducted by Pastor William L. Burdick, assisted by Dean A. E. Main, were held December 1, 1918, and interment took place in Alfred Rural Cemetery. W. M. L. B.

BRANCH.—Alte Elvira Albright was born in Kendall, Mich., October 22, 1877, and died October 24, 1918, aged 41 years and 2 days.

At the age of eleven years she, with her parents, Mr. and Mrs. E. C. Albright, moved to White Cloud, Mich. Soon after their arrival Mr. Albright bought a farm home where he lived until his death, on September 7, 1917.

On March 7, 1896, Alte was united in marriage to Leeman Branch. To them seven children were born, six of whom are still living. About twelve years ago Alte's health began to fail and she gradually grew worse until nearly a year ago when she was obliged to take to her bed, which she kept until relieved by death. Early in life she became a Christian. She and her husband and children were members of the Seventh Day Baptist church. To her children she was ever a faithful mother.

Besides her six living children she leaves a mother, Mrs. E. C. Albright, two sisters, Mrs.

E. I. Cole, of White Cloud, and Mrs. Luther Branch, of Muskegon, and a brother, J. C. Albright, of White Cloud.

Funeral services were conducted in the home, October 25, 1918, by Rev. L. J. Branch, and the remains were laid to rest in the Prospect Hill Cemetery. L. J. B.

POTTER.—Rosetta Simpson Potter, daughter of John and Marvilla Simpson, was born in Berlin, N. Y., January 6, 1844, and died at her home in St. Petersburg, November 29, 1918, after a brief illness.

She was married to Elverton D. Potter on January 6, 1866, and leaves, besides her husband, a daughter, Mrs. Kittie Potter-Holmes, a son, Dr. Ward Potter, of Oak Park, Ill., and a grandson, Floyd Holmes, of Henry, Ill.

Sister Potter formerly resided in Peoria, Ill., and was a member of West Hallock Church. She was of a quiet, home-loving nature, greatly beloved by the many who knew her.

Funeral services were conducted at her home by Rev. F. E. Peterson, and interment was made in Greenwood Cemetery. F. E. P.

GLAWE.—At the home of his parents, Mr. and Mrs. F. W. Glawe, near Dodge Center, Minn., November 6, 1918, Paul Albert Glawe, aged 15 days.

Funeral services were conducted at the home by Rev. E. H. Socwell, and the tiny body was laid to rest in Riverside Cemetery. "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." E. H. S.

THE POWER OF PRAYER

What you and I need is to get hold on God, then something will happen. These brothers of mine of the holy ministry—it is not eloquence, it is not learning, but the great thing that is essential is the secret of the text: A man subject to like passions with other men, but praying. John Knox praying, Asbury praying, Luther praying, the missionaries of Christ praying—that is the secret of it.

I like to think about Hadley, away up there in the city of New York, how one night he stood before the bar of a saloon with a glass of whiskey in his hand, and there came upon him a tremor like the tremor of death; and he said, "Boys, I am going to die, but I don't like to die drunk!" He left his companions and went to the police station and asked to be permitted to remain over night. The next morning when he came out he was all trembling in body and nerve; and somebody said to him, "If you will go down to Jerry McCauley's Mission they will give you a night's lodging and a breakfast ticket." But when he got down

there, and Jerry began to talk with him as a sinner, there was something that made him forget his night's lodging and the breakfast ticket. One after another in that room prayed, until they came to Hadley, who had long forgotten how to pray. But Jerry said, "Now you must pray." And he looked up and said, "Oh, Jesus, I am in an awful hole. Help me out!" You would not find that in the Prayer Book, but it was a prayer all the same. Well, what happened? When he called out to Jesus that he was in an awful hole and wanted to be lifted out, then Jesus reached away down his everlasting arm and lifted him up, and lifted him out; and it seemed to me that Hadley never touched the sides of that pit as he was lifted out. And then Hadley went out, and went up, and went down; but when up he was looking for somebody to introduce to Jesus, and when he went down it was to lift up some soul that needed Christ.—*Bishop Wilson.*

When things go wrong be sure the fault is not your own before you blame another.

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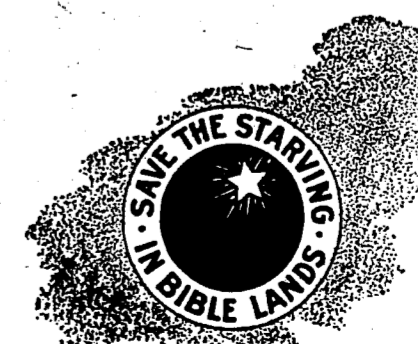
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FRANK J. HUBBARD, Treasurer,
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The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

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. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

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

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

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7:30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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 Morningside 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.

A noble act, a generous deed,
No other recompense doth need,
Than doing it doth bring.

—Calderon.

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

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Sabbath School. Lesson I—Jan. 4, 1919

PHARAOH OPPRESSES ISRAEL. Exod. 1: 1-14;
2: 1-25.

Golden Text.—"He will save the children of the needy, and will break in pieces the oppressor." Ps. 72: 4.

DAILY READINGS

Dec. 29—Exod. 1: 6-14. Pharaoh Oppresses Israel.

Dec. 30—Exod. 2: 1-10. The Baby Moses.

Dec. 31—Ps. 72: 1-8. Helping the Needy.

Jan. 1—Rom. 6: 15-23. Sin's Cruel Bondage.

Jan. 2—Isa. 58: 5-12. Breaking Heavy Yokes.

Jan. 3—Ps. 2: 1-12. Overthrowing the Oppressor.

Jan. 4—John 8: 31-39. The Great Liberator.
(For Lesson Notes see *Helping Hand*)

"The bad citizenship of good men makes them the accomplices of those who are both bad men and bad citizens."

A single angry word may lose you a friend.

To be respected by others one must have self-respect.

"When passion rules reason is wanting."

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—Rev. Arthur T. Guttery, D. D., in Christian Advocate.

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