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The Sabbath Recorder

Babcock Building

Plainfield, New Jersey

The Sabbath Recorder

OUR eyes are fixed upon the future. We can not return to the old ways. We dare not halt amid the wreckage of civilization. We will not fear, but will move on in the faith that the morrows shall reveal liberties and glories beyond our boldest dreams. God is in his world. He has broken the bones of wickedness and given victory to that humanity made divine at Bethlehem. Our perils will be terrific, our tasks so stupendous that they will strain every energy and pledge our resources for years to come. We have swept Europe clean of one peril; we dare not leave it empty to be possessed by a new legion of devils. We shall find the labors of peace as arduous as those of war and lacking the shout and thrill of battle, but the reward is radiant and eternal. We must secure a peace that will abide in justice. War must be made scandalous and unprofitable, if not impossible. We must leave no wounds to fester into cancers. Nationalism is sacred, but it should realize international equities and obligations. . . . Force and unmoral efficiency have been defeated. They must be beaten into final subjection to those ideals that are humane and sacred. The demons of drink, lust and greed will seek to prey upon life in this hour of exhaustion. Our goal is more than the Rhine—it is the River of Life. . . . If we are not to know dismal failure we must seek the double gift of vision and unity. . . . We must see life in the light from above and we must read its riddle by the illumination that is within. The people that have no vision perish. Their doom is inevitable.
—Rev. Arthur T. Guttery, D. D., in Christian Advocate.

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The Sabbath Recorder

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PLAINFIELD, N. J., DEC. 23, 1918

WHOLE NO. 3,851

*Be glad, be kind, be joyful as ye may,
 O ye who listen as the chimes begin!
 They come to chase the shadows from
 within,
 These Christmas bells that so divinely play.
 From hill and dale, from many a turret gray,
 They sound the paean answering hearts to
 win;
 And souls indeed must be in love with sin
 That hear unmov'd the bells of Christmas
 Day!*

—Richard Osborne.

The Christmas Spirit Long rows of fir trees line sections of the city streets; a smell of balsam fills the air, holly wreaths adorn windows here and there, and something in the atmosphere, something in the movements of the people as they go and come, something in the displays seen in shop and store reminds us that Christmas is near.

One year ago, with a cruel war devastating the earth, many found it difficult to enter whole-heartedly into the Christmas festivities, but the outlook today is different. The destructive carnage has ceased, every day sees incoming ships loaded with soldiers returning to the homeland, and envoys from the nations are assembling in France to fix terms of permanent peace. No time could be more appropriate than this for celebrating the coming of the Prince of Peace. Even those whose hearts yearn for loved ones who will not return will find comfort in the thought that their boys have willingly given themselves for the noble cause of freedom and good will among men.

The world has never known such a Christmas as this, and if there was ever a time when the spirit of Christmas should prevail, it is now.

Outward reminders of Christmas are valuable only as they aid in cultivating the real Christmas spirit. In keeping with the spirit of the humble shepherds, this spirit prompts men to pay homage at the shrine of the Christ Child—the gift of God to lost man. It is well to make Christmas a giv-

ing festival, for it represents the supreme gift of the universe, prompted by love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Christmas spirit is one of love, joy, peace, and it should beget hope in the hearts of men—hope of the final triumph of the principles of the kingdom of God.

Sad will it be if in any home or church the Christ spirit is overlooked and the Santa Claus myth is allowed to rob God of his glory, or in any way obscure him as the divine giver of grace and salvation through his Son.

On that first Christmas night the Wise Men laid at the Savior's feet gifts of gold, frankincense, and myrrh. The Christmas spirit still moves men to bring gifts of gold, without which the work of the kingdom can not go forward. Let the Father see some glint of gold in the offerings you make to Christ this year. And there must also be the sweet fragrance—the frankincense—of devotion, if our gifts are to please the Master. Once more let those who can bring only their sorrows—the myrrh—remember that the subdued aroma of our griefs will not pass unnoticed by him who was acquainted with grief and who came to comfort them that mourn.

Encouraging Words If no one responded **Continue to Come** when appeals are made for denominational loyalty the outlook would be discouraging indeed. We know that in these days of general anxiety over religious matters many readers are watching for every hopeful sign, and are cheered by every encouraging word. Marked indifference toward any one line of essential work tends to dishearten those engaged in other lines; and a revival of interest in one will strengthen that of others. Hence it may be helpful for our readers to know that, within a week, several persons have written most cheering

assurances that they have the cause we love at heart and earnestly desire to see greater interest taken in the enterprises to which our people have put their hands. Good words for the SABBATH RECORDER; renewal of subscriptions; contributions to the RECORDER Fund; gifts for the debts of the boards; little offerings for the Building Fund, for the Ministerial Relief Fund, and for the general work,—all these expressions of interest in the Master's cause have strengthened our confidence in the people and given assurance that, throughout this great country, in States far remote from each other, we have loyal, consecrated souls, ready to help bear the burdens and praying for the prosperity of Zion.

One family of lone Sabbath-keepers with several children to educate has decided to move to some section where the home may have the influences of a Sabbath-keeping community. The father in another family writes: "We hope to be able to sell out our holdings here and go back . . . to the church of which we are members. I am anxious to get my family where we can all enjoy going to church among our own people."

One of the discouraging tendencies among our people for two generations has been that of moving away from home churches and attempting to rear families in places entirely cut off from all Sabbath influences. Many good Seventh Day societies have been ruined by such removals, and many more families have thus lost interest in the faith of their fathers.

It is really encouraging to learn of those who are planning to move into Sabbath-keeping communities. We are glad every time we hear of such wise decisions by Seventh Day Baptists.

"Don't Give Liquor to Soldiers" Secretary Baker, in an appeal for the soldiers returning from the front, urges their friends not to give the boys intoxicating drink in the home-coming celebrations. Here is a part of the Secretary's message:

A drunken soldier is a disgrace to the uniform, and no loyal citizen who has his interest at heart will put temptation in his way.

In the celebrations that welcome our troops from abroad many men in uniform have been

given intoxicating drinks. This is contrary to law. It is a breach of military discipline. It is an injury to the returning troops. A drunken soldier is a disgrace to his uniform, an insult to the flag, a shame to himself and a danger to the community. No loyal citizen who has the interest of the men at heart will offer them the temptation of inebriety.

I appeal to the friends of our boys from the front to discourage this abuse of hospitality. Our army in service has had a record for cleanness and sobriety of which the country has the right to be proud. I appeal to that pride to help the men live up to their record.

We can not understand why a government that regards a drunken soldier as "a disgrace to his uniform and an insult to the flag, a shame to himself and a danger to the community," should keep right on protecting thousands of liquor dealers, giving them government licenses to run saloons of which the only business is to work the very ruin and disgrace so much deplored by Secretary Baker

Is the use of liquor a greater injury to the man in uniform than to the young man in civilian's clothes? Does not a civilian disgrace himself, insult his flag, and endanger the community by drunkenness as certainly as does the soldier? Why should it be regarded as disloyal to give drink to the man in uniform, and not disloyal to give him all he wants before he puts on the khaki?

In Secretary Baker's words, we all should say: "No loyal citizen who has the interest of the men at heart will offer them the temptation of inebriety"; and we think the nation should make these words apply to the *entire citizenship of the country*.

After recognizing the great curse of the liquor business, as it has done during the war, how can this nation go on with the license system as heretofore? It will be hard to "help the men live up to the record" of cleanness and sobriety that they have made as soldiers, if, after their discharge, the Government continues to sanction the sale of intoxicants and protect thousands upon thousands of saloon-keepers whose sole business it is to tempt these men to ruin.

There is no propriety in trying to persuade men not to use liquor, while at the same time places of temptation are planted all around them by which they will be all but sure to fall. It is too much like pretending to hold a man up with one hand while trying to knock him down with the

other. This matter is up to the people, and it is time the whole nation arose in its might to banish rum forever.

War's Victims and The Victims of Rum In a carefully prepared article on "The Victims of Two Wars" the *American Issue*

shows that "during the seventeen months America has been in the war, an enemy at home has destroyed more lives, maimed more people and taken more prisoners than have the armies of Germany and Austria." The mortality rates of the entire country are carefully examined, evidences of life insurance companies, and testimonies of prominent physicians regarding diseases due to alcohol are given, all of which make it clear that liquor has claimed more victims than the war.

Let any one examine the statistics of boards of health, and other sources of knowledge where the authenticated reports of those destroyed by alcoholism are to be found, and all doubts as to the fearful ravages of rum's army will disappear. As soon as the people of America come to comprehend fully the truth about the liquor traffic with its German propagandists and supporters, they will certainly show it no quarter here. They will save their boys from a foe that is more dangerous than Kaiserism. They will fight for an unconditional surrender of John Barleycorn, and, through prohibition, will make this world a safe place in which to live.

Men Keenly Alive To the Duties of the Hour No one could attend the sessions of the Executive

Committee of the Federal Council held at Atlantic City for two full days last week without being impressed with the great work being done in these wonderful times. Christian leaders are keenly alive to the needs and the consequent duties of the hour, and for the good of the nations are marshaling the churches into line with all that is best and most progressive.

Some fifteen commissions and committees came together to report the results of their year's work, and to recommend important movements before the Executive Committee in its annual session. These were the commissions on Inter-Church Federations, on Evangelism, on Church and

Social Service, on Church and Country Life, on International Justice and Goodwill, on Relations with the Orient, on Temperance, Christian Education, Home and Foreign Missions, on Christian Service for Relief of France and Belgium, and on other living questions that have to do with reconstruction work that must follow the war if the ideals for which America has been fighting are to be realized.

It is easy to see from what we have just written that any one of these commissions could have furnished material enough to keep us busy through a two days' session, and that it required faithful attention early and late to listen intelligently to the reports of so many.

One forenoon was devoted to the work of the commissions meeting separately. Then for two half days and two evenings all met in general session to act upon reports and recommendations.

It was my good fortune to be a member of the Commission on International Justice and Goodwill, with Dr. Sidney L. Gulick as leader. This commission has worked in harmony with the World Alliance for International Friendship through the Churches, and with the Commission on Relations with the Orient. Dr. Gulick withdraws from the first of these commissions in order to give his entire time to work on our relations to the Orient.

Elsewhere in this RECORDER is published a part of the findings of the commission as presented by Dr. Gulick and adopted by the Executive Committee. The article entitled "A League of Nations," with the resolutions following, is but a summary of the recommendations of the commission. It is given in condensed form in the hope that more people will read it than would if it were given in full.

Standing by the President It was clearly evident that the Federal Council will use its great influence in support of President Wilson in his move for a league of nations. A special commission, composed of the president of the council, Dr. Frank Mason North, Rev. James I. Vance, Dr. Henry Churchill King, Dr. Frederick Lynch, and Hamilton Holt, was appointed to bear to the Peace Conference a petition from the leaders of Amer-

ican Protestantism urging the forming of a league of nations.

These men are all expecting to be in France when the Peace Conference convenes. The people of America are also urged to make January 12 a special day of prayer for God's guidance in the matter.

To Americanize The Immigrant There are 5,000,000 people of foreign birth in this country who do not speak our language. Dr. P. P. Claxton, Commissioner of Education, made a stirring appeal for the co-operation of all the churches in the Government's program for Americanizing these people. Their ignorance is a real menace to our free institutions, and the church is the only agency capable of furnishing the right kind of people to do this work. It will require true Christians who will carry out the "big brother" idea, if the work is to be well done. It will do little good to go after the immigrants in the spirit of one who feels superior to them. It will not do to go "slumming" to lift them up. They can not be successfully reached in this way. The Americanization of the foreigner is the greatest contribution our churches can now make toward securing a safe democracy in America.

Work of Demobilization The chief address of the entire convention at Atlantic City was by Dr. Robert E. Speer, chairman of the General War-Time Commission of the Churches. His review of the lessons taught by the war, and his vision of the wonderful possibilities waiting on the efforts of a united Christendom in the reconstruction after the war and in the regeneration of the social and civil life of the nation were most inspiring.

Dr. Speer placed the spiritual problem first. Men of great spiritual power are essential if our ideals are to be realized. Have we such men? Where are men of the D. L. Moody type—men of faith, who have power with God—men upon whom we can rely as leaders in our reconstruction work? Men of all denominations must, *together*, seek the guidance of Jehovah and unite heartily in co-operative efforts for the good of humanity.

Aside from the great work to be done for other nations, the church at home has a wonderful mission to carry out in aiding

the soldiers now in the cantonments to return to civil life and still go on with heroic endeavors to make the world better. The speaker had visited many camps and had found in them a spirit of humiliation among the boys, owing to their disappointment over not being able to go to France and fight for liberty. They had placed themselves upon the altar for heroic service. For many months they had anticipated going to the front, and then "over the top" to death if need be for their country's cause and for a safe world in which to live. When they heard that the armistice was signed, many of them felt that the underlying fiber of their high purposes had suddenly been torn away, and the condition of mind into which this threw them is hard to be fully imagined.

In view of these things there rests upon the church a great responsibility. It has the power to aid the Government in a wonderful way if it is awake to its opportunity. There must be a united effort to enable the boys to see that the real war is not over. The hardest part is yet to come, and no better opportunity for heroic service has ever been offered them than awaits them now. Let all the churches urge their boys who have thrown themselves into the fight for liberty, to go on and complete the good work by throwing themselves into the fight for righteousness, without which the fruits of victory on the battle field can not be fully realized.

There are glorious openings for heroic service in the ministry, in mission fields, and in social service, which the church should help the boys to see and desire, and then, having done so much, it should make it easier for them to enter upon the work.

The war in Europe could not have been won by drunken, impure, disease-smitten men; neither can the victories of peace be won while such conditions prevail. If the demobilized soldiers can be remobilized into a heroic army with high ideals, prepared to fight the evils that endanger the nation they love, to exalt the principles of virtue and purity, and to devote their lives to the service of making the world safe for democracy, the outlook for America will be bright indeed. The church alone has the power to secure so desirable an end. Will it arise to the occasion?

The Strengthen America Campaign Make It World-wide One of the greatest movements for national prohibition, the Strengthen America Campaign, was set on foot by the Council. Rev. Charles Stelzle has been the moving spirit, and his success among working men has been phenomenal.

The Council has united with the old National Temperance Society in this work and the Commission on Temperance is now looking toward a world-wide campaign for prohibition. It believes that the combined influence of the churches in America co-operating with the eleven thousand missionaries, the fifty thousand native helpers, and the one million two hundred thousand communicants in mission churches will be able to carry forward an irresistible propaganda for world-wide prohibition of intoxicants.

Conditions in Europe and in the non-Christian world are considered exceptionally good for this important work. Therefore world-wide prohibition stands among the ideals to be attained in the reconstruction days toward which we are looking.

Belgian Chaplain Brought a Message One interesting speaker at Atlantic City was Major Pierre Blommaert, Protestant chaplain-in-chief of the Belgian Army. He is a bright, intelligent Christian, wearing the Belgian uniform.

When Dr. Macfarland was in Paris, this man walked into his room and asked if the Doctor could help Belgium. Dr. Macfarland replied to the effect that he had been invited to make his visit to France, but had not as yet been asked to do anything in Belgium. Upon hearing this the chaplain turned and walked quickly out of the room. The next day he returned with a special invitation from the king of Belgium for Dr. Macfarland to visit him. The chaplain became his guide to the king, and then chaplain and king together took Dr. Macfarland into the trenches, where men had lived in mud for four years without being able to visit their homes and loved ones.

Mr. Blommaert was much impressed with his introduction to the Council by Dr. Macfarland, and by the sympathy manifested by the audience as it arose to salute him.

He spoke of his surprise at seeing in America such crowds of people with broad

views and Christian sympathies. He referred to the waste of energy in his country through rival sects that would not work together for the common good. The Papal influence was against his people and he hoped for the time when it might be eliminated from politics.

The report of the Commission on Relief for Belgium and France showed that a great work is being done in those countries, which can but open the doors there for Christian evangelism.

Concerning Chaplains The War-Work Commission had much of interest in its report. One point that impressed many was regarding army chaplains. The effort has been to secure a chaplain for every 1,250 men. This has not been done as yet, although much progress has been made. There have been 7,931 applications for chaplaincies, 1,029 of which have either been rejected or withdrawn. There are 1,100 applications still unappointed. The chaplain school has sent out 900 graduates, and 173 are still in the classes. When the armistice was signed the army was nearly 800 chaplains short.

PICKED UP IN THE LOBBY

A. G. CHURCHWARD

After a late breakfast on this Sunday morning the writer found himself in the lobby of the hotel, in the company of three gentlemen who were conversing on the war and its outcome as it is, and what might have been, had things been different.

An elderly gentleman, whom we shall call Mr. L., had kept still a long time while our other two friends talked. Finally he broke in on a lull about in this wise:

"Gentlemen, do you know I am of the opinion,—now I say opinion because that is what it is, I shall express nothing else. By the way, I have given considerable thought to all these question because I am often called on to speak before audiences and so try to keep prepared. I shall say it is my conviction that a mightier mind than ours or that of any political party, or even that of our beloved President, has had something to do with this war. I am a Republican and I worked for the election of a Republican candidate during both of

the last two campaigns. It is my opinion that if Teddy Roosevelt had been our president during the first years of the war, we never would have been drawn into it, or if we had, it would have been much sooner than we were and the war would probably have been over sooner. *But*—we would still have a Kaiser; we would still have a Sultan; and I think we would still have a Czar in Russia. As it is now we will have none of these. We were fighting for the principles of democracy. Under the leadership of our President we have accomplished that end. Under Mr. Roosevelt we probably would have won the war just the same, but we would still have had these principles to fight for some time.

"So I think a guiding hand greater than that of public opinion or the voting power of America has played a part in this war and has made it possible to attain these great democratic principles."

From this the conversation drifted to the criticism and attacks made upon our President and others in high places and all agreed we regretted it very much. The opinion of all four in the party was that little more could have been done than was done during the present administration. Nor could the final results have been better. All these men save the writer acknowledged belonging to the Republican party, yet all agreed that when a president is elected he is *our* President. The American people have elected him and the losing side should feel he is theirs also and not stoop to adverse criticism. How many of our critics have a mind that could have accomplished more or done as much and done it better? Most of our political criticism of the last campaign was deplorable in face of all that had been accomplished, regardless of the party in power. What mind of any critic would have been more receptive of the overruling guidance of a Master mind?

Then the conversation led to criticism in general and those who criticise, and Mr. L. spoke in this fashion:

"You know I have observed that those who criticise the most and the quickest are those of narrowest mind. They seem not to have the breadth of mind to know that every other man's viewpoint is different from their own; that he has problems to solve which they do not; and that if they

could see things from his angle their criticism would be tempered if expressed at all,—it probably wouldn't be expressed. I think people who criticise the actions of their fellow-men are those who have a narrow view of life generally. You will find them on acquaintance to be people of one or two ideas which come to the front in their lives and take up large space. They naturally think every one else ought to have ideas like theirs and act accordingly. Oftentimes these one or two ideas are religious ideas, sometimes a business principle, sometimes a just cause for criticism perhaps, but it is allowed to overtop their knowledge of much good that the criticised has done.

"I like to hear people say good things of others; no matter what they know, I like to hear them speak well. That says a lot to me. I want the companionship of such but I prefer to keep away from the critic of adverse criticism. I myself might not suit him in every particular; then, some day, I am doomed to be picked to pieces.

"After all, gentlemen, I must come back to my former principle and say that if everybody would study to know and to be possessed of the mind of the Christ there would be no criticism, for he did not criticise. He was broad. He knew that all would not agree with him. He sensed it but he criticised not. On the other hand he said, 'Let him that is without sin throw the first stone.'"

How true the last statement. Most of us know, when we reflect, that we are fostering habits as bad probably as the one we would criticise in another.

Let our criticisms be positive rather than negative; constructive rather than destructive; obverse rather than adverse.

The writer will only add a saying by one of our modern philosophers who quotes a very old philosophy and sends the quotation to his desk dressed in a new dress. It reads: "What others say of me matters little; what I myself say matters much."

The writer thought a better working knowledge of the mind of Christ a splendid idea. Our friend quoted above is a life insurance agent.

No man can justly claim to be educated who is not familiar with the Bible's contents.—*Francis V. Green.*

THE COMMISSION'S PAGE

READ, PONDER, GET BUSY

"Awake, awake, put on thy strength."

By "Commission" is meant the Commission of the Executive Committee of the Seventh Day Baptist General Conference, and the short term will hereafter be used on this page. The personnel of the Commission is found in each issue of the SABBATH RECORDER on the inside of the front cover near the top of the first column,—to be exact, two inches and a half from the top.

While there are many things that the Commission desires to say and do and see accomplished, it also believes in the value of "one thing at a time"; and therefore instead of attempting to give the readers of the SABBATH RECORDER a full and complete account of its recent meeting at Syracuse, N. Y., December 11-15, it presents this week just one thing, that is

THE WAR-RECONSTRUCTION BOARD (Seventh Day Baptist)

The General Conference at Nortonville authorized the establishment of such a board. The Commission has formulated an outline of the duties and purposes of the board, and has appointed a president and other members. As soon as these men indicate their willingness to serve on this board their names and addresses will be published on this page, and we will try to find a place where the list shall appear regularly every week under the heading "Special Notices."

The primary purpose of this board is to help the soldier boys who are yet in service and as they are discharged and return home. Dr. Gardiner's splendid editorial on another page sets forth the situation as reported by Robert E. Speer. The call is urgent, the need is imperative. Every home and every church will do its best, but we want to do our part also as a denomination. Hence this board. It will devise and organize plans to come into touch with the men, especially as they come back from service, and in particular those who are from Seventh Day Baptist homes, for the

purpose of giving them every possible assistance. These boys need to know and feel that we as a denomination appreciate what they have done, and what they have been willing to do; and that we are providing ways and means to help them.

The board is also expected to be the denominational agency through which our people as individuals or as churches can send help to the needy and suffering in lands that have been made desolate by the war. The board will be able to encourage, direct, and safeguard efforts of this kind. If one feels the call to give help to the starving in Armenia, or Syria, or anywhere else, the money may be sent to this board and it will be forwarded through safe and reliable agencies.

And then again, this board is expected to represent the denomination, wherever co-operation is desirable with other boards appointed by other bodies for similar purposes. Churches and denominations are organizing to meet these problems growing out of the war. There will be opportunity for co-operation. Just as churches in a given locality can join their forces, so also denominations can unite their efforts in a common cause. This board will represent the Seventh Day Baptist General Conference in co-operative work of this kind.

This then, is *one* item in the program of the Commission. There are others, but only one this week. Watch this page for the membership of the board to be published next week. Then get busy, and give the board all the information you can about the home-coming soldiers. Do not wait to be asked, give it anyway. These boys need our help right now, and we need their help and loyal support. Thus shall we develop a larger, better denominational *esprit de corps*, which implies sympathy, enthusiasm, devotion, and a jealous regard for the honor of the body as a whole.

Keep your eyes on this page. "x"

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

On arriving in Bangor, Mich, December 3, 1918, field evangelist James H. Hurley and wife went to a hotel for the night. Some of the people of our church, who had been meeting trains during the day to welcome the strangers but in some way had

missed them, learned that they were at the hotel, and late at night almost insisted that they get out of bed and go to the home of one of the people. A service was held in our church on Sabbath Day, December 7, but an alarming prevalence of the influenza has been the cause of stopping all public gatherings for four weeks, and perhaps longer. Brother Hurley's address is 518 Morrison Ave., Bangor, Mich.

The Helping Hand for the first quarter of 1919 has been partially "standardized" in its physical make-up. Each lesson begins at the top of a page, there are just 64 pages, the map is on the inside of the front cover, and the inside of the back cover sets forth the Sabbath School Standard with explanatory notes. A further standardizing, by which the comments of the associate editors shall also head a page in each lesson, is in progress of completion by the Sabbath School Board and the editors of the magazine. A similar standardizing of the *Junior Quarterly* is also being arranged.

There is an issue of the little tract called "Bible Reading on the Sabbath and Sunday" that is printed in a very attractive form. It can well be used as a place-mark in one's Bible, where it is always at hand for study and reference. It makes a most excellent outline for guidance in classes that are studying the Sabbath question, especially classes of children and younger people. And it is a splendid document for distribution in spreading the Sabbath truth, for it is taken almost wholly from the Bible. Copies can be had by sending to the Publishing House.

Last Monday morning as we were leaving the slip at the Lackawanna ferry on our way back from Syracuse to New York, we had a chance to see at close range the great ship *Leviathan*, with its thousands of home-coming soldiers and sailors, as it was working its way with the help of several tugboats into its docking quarters at Hoboken. Even among the mighty ocean craft of these days it stands out, or floats out, a towering giant among them all. The shipping all along the river was whistling a noisy glad welcome to these most deserving men, to whom the forced delay of twenty-four hours outside the harbor, because of the heavy fog, must have dragged

wearily away in their eagerness to set foot again on the soil of America.

On Sabbath eve a few of us attended at Syracuse a service in a Jewish synagogue. It was a dark rainy night, but quite an audience was present. We were told that it is the largest attended service of the synagogue, which includes about two hundred families, as so many of the people let business interests keep them away on the Sabbath. The opening service occupied about twenty minutes and the closing service about eight minutes, both being repeated in about the same form every week. Part of these services were in English, and part in Hebrew, prayers, psalms and other scripture with a good portion of hymns and musical responses. The atmosphere of the place was worshipful and reverent, and the people evidently enjoyed the service. The sermon, or address, of the evening was given, on previous invitation, by Rev. William Clayton, the pastor of the Syracuse Seventh Day Baptists Church, who spoke on the spiritual value and importance of the Sabbath.

In all our toiling and striving in the interests of our work as a people, we must not lose sight of the main issue in life, the world for Christ and Christ for the world. Unless the real evangel is felt in all our efforts, we labor but in vain. Unless our people are willing to commit themselves to some kind of a definite evangelistic program, we shall fail of our highest and best attainments. When our pastors come before their churches with plans and pleadings for evangelistic efforts that shall include the membership of the whole church, let us give them our most prayerful and united and loyal support.

WHAT IT IS TO BE A CHRISTIAN

In the home, it is kindness; in business, it is honesty; in society, it is courtesy; in work, it is thoroughness; in play, it is fairness; toward the fortunate, it is congratulation; toward the unfortunate, it is pity; toward the wicked, it is resistance; toward the weak, it is help; toward the strong, it is trust; toward the penitent, it is forgiveness; toward God, it is reverence and love, and it starts with the new birth.—*William DeWitt Hyde.*

A LEAGUE OF NATIONS

A Message to Christians from the Executive Committee of the Federal Council

The war crisis of the world has passed, but a world crisis is upon us. "Are we to lapse back," asks Lloyd George, "into the old national rivalries, animosities and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace?"

"Shall there be a common standard of right and privilege for all peoples and nations," President Wilson inquires, "or shall the strong do as they will and the weak suffer without redress?"

The time has come to organize the world for truth and right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth.

The Church of the Living God rightfully calls for the creation of agencies adequate to enforce law, to keep order throughout the world and to preserve the rights of the weak and helpless. Selfish and lawless nations must be restrained. Security and fair economic opportunity must be guaranteed to each by the united power of all. "The impartial justice meted out must involve no discrimination between those to whom we wish to be just and those to whom we do not wish to be just." These are matters fundamental to the rule of the Prince of Peace.

The world is now so small, the life of nations so intertwined, the mastery of nature's titanic forces so complete, and the power of selfish, economic or nationalistic groups to enslave whole peoples and to bring tragedy to the entire world so dangerous, that the re-establishment of the old world-order of irresponsible states has become intolerable.

We must have a governed world in which the security and rights of each shall rest upon the combined strength of all. Humanity must be organized on a basis of justice and fair dealing. The law of brotherhood must supersede the law of the jungle.

A league to attain these results must be democratic in spirit and in form. It must be capable of continuous adjustment to the advancing life of separate nations and al-

so the world. It must be directed by the enlightened conscience of mankind. The heroic dead will have died in vain unless out of victory shall come a new earth wherein dwelleth righteousness.

The Church has much to give and much to gain. It can give a powerful sanction by imparting to the new international order something of the prophetic glory of the Kingdom of God. What is the Kingdom of God, if it be not the triumph of God's will in the affairs of men, "righteousness and peace and joy in the Holy Spirit"? And what is this vision of a world-federation of humanity organized on a basis of justice and fair-dealing, for the effective and impartial maintenance of peace, if it be not the expression of the Kingdom of God?

The Church can give a spirit of goodwill, without which no League of Nations can endure. Nations have been held together by the vivid perils and gigantic tasks of war. New bonds must be forged that will still hold them together. This is the special function of the church.

The Church can give the driving power of faith, without which no great ideal can be realized. To doubt is to fail; to believe is to conquer.

The Church has much to gain. Its message will encounter less opposition from selfish nationalism. Its missionary enterprise will prosper as never before, freed from the blight of unchristian conduct of the nations of Christendom.

The Church will, moreover, recover its international character and consciousness. National churches will find themselves linked in a world brotherhood. A new era of fellowship and co-operation will dawn.

The League of Nations is rooted in the Gospel. Like the Gospel its objective is "peace on earth, good will toward men." Like the Gospel its appeal is universal.

Let us implore our heavenly Father, God Almighty, that the peace delegates of the nations may be guided by the Divine Spirit and enlightened by the Divine Wisdom to the end that they may embody in the new fabric of the world's life his righteous, loving and holy Will.

We call upon all Christians and upon all believers in God and lovers of man, to work and pray with whole souls, that out of the ashes of the old civilization may rise the fair outlines of a new world, based on

the Christ ideal of justice, co-operation, brotherhood and service.

RESOLUTION ENDORSING A LEAGUE OF NATIONS

In view of the unparalleled opportunity for now securing a League of Nations and a governed world, and

In agreement with the appeal issued by outstanding Bishops of the Church of England and by leaders of the Free Churches of Great Britain for the immediate establishment of a League of Nations, and

In harmony with repeated declarations of the Federal Council of the Churches of Christ in America urging an adequate world organization for the attainment of justice, the maintenance of law, the preservation of order and the assurance of permanent peace, throughout the world,

Resolved

First—That this Executive Committee of the Federal Council of the Churches of Christ in America heartily endorse the proposals of President Wilson, Lloyd George and other international leaders for the immediate formation of League of Nations by which "common standards of right and privilege for all peoples and nations" shall be guaranteed by the united power of all.

Second—That the Administrative Committee of the Federal Council be and hereby is instructed,

- (a) To secure from as many of the officials of American Churches as may be practicable their personal signatures in support of a League of Nations.
- (b) To present to the Supreme Peace Council soon to be convened, the above resolution of endorsement by the Federal Council, together with these personal endorsements.
- (c) To appoint a suitable Special Commission representing, so far as practicable, the Protestant Churches of America, to present the above documents to the Supreme Peace Council.

RESOLUTION CALLING FOR A NATIONAL DAY OF PRAYER FOR A LEAGUE OF NATIONS

Whereas, The League of Free Nations Association has requested the Federal Council to select a day for nation-wide prayer and supplication to God that the Peace Council of the Nations led by his Spirit may create at this time the agencies needed for organizing a governed world in which justice, security and fair economic opportunity may be guaranteed to each by the united wisdom and power of all, and

Whereas, This Executive Committee has already taken action endorsing in principle the plans for a League of Nations and has called upon its constituent members and upon all men, lovers of God and lovers of man to work and pray for its establishment,

Resolved, That Sunday, January 12, 1919, be designated as the special day upon which all

pastors and all Christians are urged to make this subject a matter of special supplication and prayer.

Let us give thanks to God for the signal victory he has granted us by which the war crisis of the world has been safely passed. In all our churches and Christian homes let us devoutly implore our heavenly Father that his Spirit may guide the counselors at the Peace Conference to the end that with divine wisdom they may draft those common agreements and covenants for the nations by which justice and fair dealing may be secured in the institutions and practices of international life.

Let us pray that the nations with which we have been at war, in overthrowing their military autocracies may not pass into atheistic anarchy.

Let us pray that all nations may learn God's will for the common life of mankind and may walk in his paths.

Let us pray that rulers and leaders may place the welfare of the world above any private interest of individual or nation.

Let us pray that our soldiers and sailors, our thinkers and our toilers, who so nobly have served and suffered for the winning of the war, may be guided in that continuing service essential to the permanent conservation of the war's most important results.

Let us pray that God's Kingdom may come in the widest relations of men and that his will may be done in all the earth, even as it is done in heaven.

RESOLUTION CALLING ON THE CHURCHES TO SUPPORT PROPOSALS FOR A LEAGUE OF NATIONS

Whereas, The establishment of a League of Nations that shall provide for every people security, justice and fair economic opportunity guaranteed to each by the united power of all is a vital part of the full program of the Kingdom of God,

Resolved, (1) That this Executive Committee of the Federal Council requests the Commission on Inter-Church Federations to stress as one of the major elements of its immediate program the establishment by each local Inter-Church Federation of a strong and active Department on International Justice and Goodwill,

(2) That we urge local Inter-Church Federations to set up at once adequate committees to carry through in every church in its community suitable courses of study in regard to the nature, functions and program of a League of Nations, and to secure its approval by each church.

(3) That we urge Bible classes, adult study groups and the senior departments of Bible schools to take time from their regular programs for the study of the proposal for a League of Nations.

Our Republic in its constitution and laws is of heavenly origin. It is not borrowed from Greece or Rome. Where we borrowed a ray from Greece or Rome, stars and suns were borrowed from another source, the Bible.—*Dr. Lyman Beecher.*

WOMAN'S WORK

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

A CHRISTMAS PRAYER

At Christmas time the garnered fields are white,
And every roof and haystack all bedight
With snowy splendor, while afar on high
The cawing crows sail black across the sky,
Mourning for summer's store, and generous days
gone by.

Who heeds? Behold, we deck the church and hall
With clustering holly, coral-branched and tall,
With balsam-breathing pine, and hemlock bright.
And where the Yule log flings its dancing light
We tell the old-world tales of love, and field,
and fight.

We give and we are given! We pile the board
With plenteous viands of Earth's harvest stored.
And mid the lilting laughter and the glow
We sing a tender carol, soft and slow,
And kiss our own once more, beneath the mistle-
toe.

Such is our Christmas! But, O God of all,
Bid us to heed thy lowliest creature's call.
To crown with blessing heads grief-bowed and low,
Give of our plenty to the wide world's woe,
That cruel need may cease, and brothers' love
may grow.

Let no heart go uncomforted today.
May children, loss-forgetting, still be gay.
As thou hast given us peace, give peace to all!
Bid carnage cease, and war's red banner fall!
So shall we keep once more our Lord Christ's
Festival.—*Amen.*

—*Eleanor Duncan Wood.*

Friday, January 10, 1919, is the date set by the Federation of Women's Foreign Missionary Societies as the Annual Day of Prayer. In the call sent out for the observance of this day the question is asked, "What does this statement mean to you?" Emphasis is laid upon the call to women for the conversion of heathen women and girls, and through these the conversion of the whole heathen world.

This call comes at a time when it would seem that many would be glad to respond. Many women have been observing the noontime hour of prayer—intercession for the blessing of world peace. Now that these prayers have been answered, shall we stop praying? Are we not as anxious for the physical and spiritual welfare of those who are suffering now, even though they may

not all be found within the war zone? In many places a few women go to the church to observe this day of prayer, in many more places it is not observed at all. May not all the women in our churches be awakened to the needs of Christianity throughout the whole world? When our prayers are added to all the others, as they were in the prayers for peace, then may we hope to lead the whole world to Christ. That is the goal for which all Christians strive, even though sometimes we may think we are after something else.

There have been topics suggested for this day of prayer, but they are merely suggestions, as the call reads, "We can only suggest, leaving freedom for the Holy Spirit to direct the intercessions" These suggested topics cover five hours and are as follows:

First Hour. For our defeated enemies, that they may be brought to thee and abhor their sin in making and conducting this war. For ourselves, that while we may think and act with absolute justice we may not cherish a spirit of hatred or revenge. For our Allies, with thanksgiving to God that he has given victory to those whom he called to work for the freedom of enslaved people; that our neighbors, in the Orient—China, India, Japan, Africa, the Philippine Islands—were united with us on the side of righteousness and liberty. Thanksgiving that the Holy Land has been released from the unholy hands of the Turks and that new liberty is promised to the Armenians and to those in Moslem lands.

Second Hour. For women workers in the Orient. The outline of our study book by Miss Margaret Burton will furnish wonderful suggestions. For our union colleges and medical schools: Vellore Medical School, which opened August 20; Madras College; Ginling College; Peking College and Medical School, and the greatly needed medical school for Shanghai. (See Chapter VI, *Women Workers of the Orient.*)

Third Hour. For South America and Mexico, our nearest neighbors, who must not be forgotten in the 'passing of the Bread of Life.'

Fourth Hour. For Africa and the Near East: Egypt, Persia, Arabia, Turkey and Syria, with special thought for the Moslems who are to be so deeply affected by

changes wrought by the war. Thanksgiving that instead of responding to the cry to join the holy war against Christians, they chose in great numbers to join with the Christian Allies in the fight for freedom.

"*Fifth Hour.* For world reconstruction, beginning with the training of our children for the Christian internationalism of foreign missions. For a new world alliance based on friendship and brotherhood rather than on political foundations. For a program for our churches great and heroic enough to compel the attention and devotion of all Christian women. For a new reading and comprehension of the Divine plan. For a universal proclamation of the Gospel of our Lord and Savior Jesus Christ."

The suggestion has been made that the General Boards of Foreign Missions be asked to unite with the Women's Boards in observing this day of prayer, and that a meeting be held in the evening for both men and women. If our pastors wish to arrange for such a meeting to come at the time of the church prayer meeting it is probable that they will have the help of the various women's organizations of the churches. The special topics quoted are to be used in union meetings of all the women's missionary organizations of the community. If such meetings are held of our women, alone, topics of a strictly denominational character will doubtless suggest themselves to your attention. In Milton it has been our custom to invite the missionary societies of the Congregational and Methodist churches and Y. W. C. A. to join with us in such a service. We have the service in the afternoon and give to each topic but a half hour, although the plan calls for an all-day meeting. It is hoped that many more societies will observe this day this year than have felt that they could in years past.

Did you read the advertisements in the weekly and daily papers at Thanksgiving time? Yes? Then surely you thought of the difference in the spirit of the world this year and that of former years. I intended to reprint some of these, but since you also noticed them I will not. But does it not mean something when store after store buys space in the paper to call the attention of the reading public to the fact that at this time we should give thanks to a kind Prov-

idence for the blessings of peace. I am thinking of a full page advertisement in a Chicago daily, put there by the greatest store in that city, some say greatest store of our country, calling the attention of the reader to the reasons for our thankfulness. It was well written and rang true, concluding with the statement, "This store will be closed all day tomorrow." That was the only advertisement of that store that paper carried that day. Not a word about the things they had to sell, nor about the sales they had made—just a little Thanksgiving sermon such as any preacher might be proud to have made. I had cut out another advertisement from a small daily in a small city, put in by the largest store in that little city, and the spirit was the same—thankful to God for the blessings that are coming to us, and ending the same way, "This store will be closed all day tomorrow." I do not remember reading such advertisements in past years.

WHEN I SAW MY BOY IN FRANCE

I know them—the two million fathers of our soldiers and sailors. I have seen the gray creep into their hair in these last months. If one wish were granted to them they would say: "Let us be with our boys for just a little while! We want to know that they are well; to see the conditions of their life; to spend even a few hours in conversation with them."

That wish has been granted to me. In that respect I have been favored above most of the two million fathers of our soldiers—for a few weeks ago I spent an evening with my boy in France.

When this country entered the war he was in France as a Young Men's Christian Association secretary, and with the other secretaries of draft age, he had his choice of returning to this country or of enlisting with the American forces over there. Like most of the others, he chose to stay, and I had not seen him since he had changed the "Y" uniform for that of a private in the ranks.

Before I sailed I wrote him the probable date of my arrival, but there were delays in reaching the point where his regiment was stationed. He could not know exactly when I would arrive and I could not tell him. Only, from day to day on my motor

tour of inspection of the Association huts, I kept saying to myself: "Tomorrow—perhaps tomorrow I shall see my boy!"

You who have seen the great cantonments on this side of the water may need to revise your conception of a soldier's home in France. No cantonments are erected behind the front-line trenches. There is not lumber in France for one thing, and, if there were, the building of a cantonment would only invite destruction by enemy airmen. Our boys are billeted in the villages. Sometimes a hamlet which held five hundred men and women before the war, now has in addition a thousand soldiers. I saw a barn where eighty of our boys are quartered, and a chicken house which was the shelter for seven others!

It was through villages like these that I passed on my tour of inspection, until finally, late one afternoon, I came to the "Y" hut near which I had expected to find my boy. Instead, there was a note from him, telling me that he had been ordered to another place, near the front line. It was growing dark, but we hurried on, only to be stopped by a sentry, who told us that we should be under shell fire on that road and could not pass there.

I began to fear that I should miss seeing him, after all. And he, too, as he told me afterward, had almost given up hope, as day after day went by and still I failed to arrive. But our car finally drew into the village where he was stationed, and every father who has a son over there will understand with what impatience I jumped out and began my inquiries.

When our motor entered the little town my boy was in the "intelligence office," an upper room overlooking the village street, and, attracted to the window by the sound of the machine, he caught sight of the red triangle which is the distinguishing mark placed on all "Y" cars.

"It's just a chance," he said to himself. "Father may possibly be in that car!" And he took those stairs two at a time—if not three or four—and rushed up to the chauffeur. . . . Well, you know how *your* boy would have felt if *you* had been a possible visitor.

Just then I came hurrying out of the commanding officer's headquarters and there, in the muddy street of that little French town, we met—my boy and I.

The lieutenant in charge was very kind to us. He gave John twenty-four hours' leave, and all that evening and far into the night, we sat and talked together.

I had been thinking, as I rode along, what I should say to him. I wanted to tell him about the war as America sees and feels it. I had wondered whether, hating war as he always had, he could put his whole heart into the fight. I wanted to make sure that there was no lingering doubt in his mind that this war, and the winning of it, is for our generation the one thing supremely worth while.

But his first words told me that none of the things I had expected to say to him needed to be said. In his mind was only one thought: pride that he could play a part in the great common struggle; eagerness to stay with it, to see it through. I heard no talk among the boys who are with my boy in France about the end of the war, only a fixed determination that it must *not* end until it is ended *right*.

He told me what his detail had been for the preceding two days: he had been sent up into the branches of a pine tree overlooking the German lines, with orders to see everything and to report everything. At first, he said, it seemed to him there was nothing to see—only broken and rolling country, with our trenches and the trenches of the enemy gashed across it, and back of the trenches a barren waste, with no sign of life or movement anywhere. But watching it hour after hour, he began to catch little evidences of the presence of human beings in the midst of that apparent emptiness; here a puff of smoke; there a flutter along the road, and over yonder a bird, mounting with a shrill cry, as if some one or something close at hand had sent it up in alarm. It was wonderful, he said, what he could see when his eyes were really trained to it. There was no more fascinating game in the world.

Shrapnel had burst over his tree, as he clung there, straining his eyes to detect the hidden secrets of that waste expanse. Had he felt any fear up there, with the enemy's fire about him? I asked that question not only of him but of dozens of other boys whom I met in France. And I wish that every father of an American soldier could have been beside me to hear their answer, for, without exception, those sons of ours,

fighting for us and for humanity, gave always the same reply. For *themselves* they had no apprehension. Their only concern was that the "folks at home" should not worry.

"Tell them we're all right. Tell them not to worry. Tell them that we're going to make them proud of us."

That is the message your boys asked me to bring to you.

When I was back in America again I wrote to the parents of every soldier in my boy's squad. And one night, a few days later, I was summoned from an important conference because there was a man outside, they said, who insisted on seeing me. They had tried to put him off, but he would not be denied, and when they told me his name I understood why. I had seen his boy in France!

I found him waiting in the hall, a rugged Irishman, whose work had kept him through the day, so that he had to come at night. He had put on his Sunday clothes, his hair was slicked down and he stood there a bit awkwardly, self-consciously, uncertain how to begin.

"I'm glad you've come," I said to him. "I want to tell you about your boy."

The knotted hands stretched out instinctively in a little gesture of appeal. His eyes flooded; his voice struggled with the great lump in his throat and won through hoarsely: "How did he look?" he cried. "How did he look?"

He told me that he had three sons in the war, and that he wished he had more over there. And I thought as we talked together: "Here is American fatherhood personified. In two million homes at this hour of the evening two million men stand, their workworn hands clutched tight, their hearts reaching out to those boys beyond the seas, or soon to go beyond. And in every heart the same questions: "How does he look?" "Is he well?" "Is he happy?" "Is he safe?" "Does he want for anything?"

I have something to say to you fathers in whose hearts those questions swell—something of comfort and of reassurance. In the first place, you want to know about the man who has your boys' lives in his care, and I have seen him and talked with him. He is all that you could ask! The ideals of General Pershing are your ideals!

He means that every boy in France shall be as safe and as comfortable and as well cared for as the hard business of war will allow. The boys know his thought for them and there is not one of them who does not cheer at the mention of his name.

Your boy is living a clean life in France. Do not let any man deceive you with rumors to the contrary. The American troops in our home cantonments are cleaner, physically and morally than they were when they were marshaled into the service. And the troops in France are cleaner than those in the cantonments—the cleanest, most wholesome army the world has ever seen. Step by step General Pershing has pushed back the liquor sellers and the forces of evil from where the boys live, and decency and virtue are becoming the *popular* thing in the American army—the easier, not the harder path to travel for your boy.

You can not go with him to France. A wise provision of our War Department requires that only those whose service can be impersonal shall go with our boys to the other side. And so it pleases me to think that the Young Men's Christian Association—"Y" as the boys call it—is doing for your boy the things which you would want to do if you were there. The red triangle huts are but branches of your home. The "Y" is being father and mother to your boy.

War is a thing of bitterness and brutality and scars. But it is just as truly a thing of love, and of courage, and of triumphant faith. Do you remember that passage in "Mr. Britling Sees It Through," where he sits late at night, alone with the memory of his boy? Finally he starts to write—and the words he puts down are these:

"Our sons who have shown us God. . . ."

War has sounded new depths in the hearts of us fathers of America. It has drawn us close to our sons. It has given us a knowledge of them and a reverence for them which years of peace never could have brought. We shall come out of this war worthier fathers of nobler and manlier sons. And we shall understand why it was that when Jesus Christ sought to convey to the world the quality of God's love he could express it only with the single word—Father.—*John R. Mott, in American Magazine.*

YOUNG PEOPLE'S WORK

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

A NEW YEAR'S MESSAGE FROM A LOYAL FRIEND

DEAR YOUNG PEOPLE: Many years ago I heard mother say, one day, to my oldest sister "It is time Martha was taught to write letters," and requested her to attend to the matter. I had progressed far enough in the art of writing so that what I wrote could be read providing the reader wasn't in a hurry and possessed good eyesight, and doubtless she thought my knowledge should be put to use.

My sister had attended the academies at Albion and Milton, and so was considered well qualified for the undertaking. They decided I should write to Cousin Ira, a former member of the family, but at that time living in Maine, his native State.

I was called from my play and told to get myself ready to write a letter. After the plentiful use of soap, water and a comb I presented myself for inspection to my sister in the living room of the little old log house, where I passed the examination for work.

According to instructions I wrote the family address and date at the top of the page, skipped a line and proceeded as follows:

"Dear Cousin Ira, I now seat myself and take up my pen to write to you."

Now it had never been an easy matter for me to "seat myself," nor stay there when some one else had seated me on account of some misdemeanor of mine. I say misdemeanor, for in those days great offenses were punished by the application of the whip. Some people argue against the use of the whip for training children, but I have known some excellent people in my day who were graduates from that school of discipline.

Our family had a very dear friend who was the mother of one child only. She was a most lovable woman, mild, even-tempered and a devoted Christian, yet she used the whip for correction whenever she deemed it necessary. In accordance with her be-

lief that religion was for daily use, when such occasions arose she preceded the punishment with prayer. But one day for some unaccountable reason she lost her usual poise and began to apply the whip. Scarcely had it touched the youngster when he exclaimed, "Hold on, mother, you haven't prayed."

Being born of pioneer stock it was more in harmony with my nature to be moving about among things in the house or preferably outside the house. The "seating business," it seemed to me, belonged more properly to the elderly people than to those of my age. It was in accordance with the eternal fitness of things that my grandmother, who was nearing her fourscore years, should be seated with her white cap on, serenely plying her knitting needles. But when I wrote those words a strange sensation passed over me, a feeling of dignity took possession of me and I murmured, "Isn't this a wonderful thing for a little girl like me to say of herself?" I almost felt that I was emerging into womanhood.

The formula my sister gave me for opening that letter was in general use then for all friendly letters. The memory of its monotony provokes a smile, yet it is a reminder of the life of that age—a life that grows more and more sacred as it recedes from me.

It is easier to "seat myself" now than it was then, but it is not so easy to "take up my pen"; such are some of the changes that have been wrought by the flight of time. But as I can communicate with you in no other way I "take up my pen" to send you my customary greetings for the new year, and to them add my congratulations that you are living in the present period of the world's history. It is an inestimable blessing to be young now with the energy and determination which characterize that period of life. My pulse quickens perceptibly as I think of the opportunities afforded you for aiding in the reconstruction of this old world—opportunities that are limited only by your ability to serve physically, mentally, and spiritually.

For more than four years the nations of the earth have been engaged in the most gigantic struggle of the ages—a struggle that has called for supreme sacrifice and heroism. Streams of blood have flowed like a mighty onrushing river and men have stood

aghast, wondering when the end would come. But at last the struggle is over, the right has triumphed; yet we dare not "seat ourselves" in smug comfort, for the conflict between good and evil is not yet won. Man's archenemy, of whom the Kaiser was but a tool, is still seeking world dominion. Failing to win the war he will turn his forces with greater intensity into other channels, and it behooves us to gird on our armor for the fight.

Perhaps some of you suffered depression because you were not permitted to show your heroism on the firing line, but I implore you to waste no time in sad repining for we have not passed the line for heroic deeds. Sometimes it requires greater courage to champion a moral principle when the multitude are arrayed against it than it does to shoulder a gun and march with an army to the battle field.

I can not promise you an easy time in the moral conflict which began in Eden and grows more and more tense as the centuries roll on, but you can not avoid it. You have been conscripted with the privilege of choosing sides.

The moral conflict does not always present the same front; sometimes it breaks out in carnage and bloodshed, but it is more often being fought in drawing rooms of wealth and luxury, or in the unpretentious home, or in the business office. You will be put upon your mettle; subtle temptations await you, for Satan more often appears as an angel of light than as a hideous creature with hoofs and horns. But if you line up on the side of right I can assure you that you will not be fighting a losing battle; for your Commander, who has undertaken the conquest of the world, "shall not fail nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his law."

With cordial greetings,

MARTHA H. WARDNER,

202 N. Washington Ave.,
Battle Creek, Mich.

THE TOPICS FOR 1919

We shall soon begin the study of the topics for another year. Though they have been selected along lines of thought quite similar to those in the past, nevertheless they will repay careful consideration.

The editor of the *Endeavorer's Daily*

Companion in his introduction to that helpful little booklet says: "The topics for the current year were selected by the Young People's Interdenominational Commission, and touch on many practical phases of Christian life and service. Two series of topics, 'Our Relation to God' and 'Our Relation to Others,' form suggestive studies on vital themes which, especially in these days, are engrossing the thought of both young and old. Every topic is designedly broad in scope, touching life at so many points that most of us will easily find some thought to develop and so contribute to the success of the meetings."

Attention is called to the fact that "the missionary topics fit in a general way into the program of mission study which many denominations have planned for the year, and they were selected with the kind assistance of a well-known leader in interdenominational missionary work."

Just here our societies should be reminded that these missionary topics fit into the plan of missionary study outlined so carefully by Maleta L. Osborn, of the Riverside (Cal.) society, in the *SABBATH RECORDER* of November 25, p. 658, under the heading, "A New Plan of Mission Study." It occurs to the editor of *Young People's Work* that this is a workable plan of study. It is definite, tells just what books to use, and is also graded. The book especially prepared for use by young people is "Ancient Peoples at New Tasks," by Willard Price. The writer of the article referred to says: "This book is a graphic description of the industrial life of South America, Japan, China, the Philippines, India and South Africa from the point of view of the relation of Christianity to the needs and opportunities among the world's workers." Would it not be a most interesting thing to know something of the industrial life of the people of these countries? Why not plan to organize a mission study class at once to fit into the missionary topic for the coming year?

The books are not expensive, ranging in price from forty to sixty cents, according to the grade for which they are intended. They may be obtained either from C. W. Kinnear, 1101 Wright and Callender Building, Los Angeles, Cal., or from the Missionary Education Movement, 160 Fifth Avenue, New York.

LIFE PURPOSES

Christian Endeavor Topic for Sabbath Day,
January 4, 1919

DAILY READINGS

Sunday—Consecration to God (Rom. 12: 1-2)
Monday—Neighborliness (Jas. 2: 8-9)
Tuesday—Clean lips (Col. 4: 1-6)
Wednesday—A cheerful spirit (Prov. 15: 13-15, 23)
Thursday—A high character (Ps. 15: 1-5)
Friday—A life of service (2 Tim. 4: 1-8)
Sabbath Day—Topic, Worth-while life purposes (Prov. 3: 1-18) (Consecration meeting)

Following a custom of long standing, it is quite the thing for nearly every one to make new resolutions at the beginning of each new year. And this is often done with so little purpose that the matter of making New Year's resolutions has come to be looked upon with the spirit of mild sarcasm by many, and often with jest.

But after all underneath it all, I believe, can be seen the longing of the human heart for better, nobler living. The man who is a "boozier" resolves to quit drinking, the one who is a slave of tobacco resolves to quit using it, the one who is profane resolves to quit swearing, and there are but few of us who do not at the beginning of each new year resolve to get rid of some besetting sin. Why does the drinker resolve to quit drinking, why does the tobacco user resolve to quit smoking or chewing, why does the swearer resolve to quit swearing? Why does each one of us resolve to overcome some fault? Is not the answer this, that the soul longs for higher and nobler things, and each in turn realizes that the vile things are a detriment to his nobler self? The New Year's resolves which we make are to a considerable extent the index to our better selves. How often does sin get the victory over us!

There can be no really worth-while life without worth-while purposes, but so often we get a wrong understanding of what the really worth-while things. We need to carefully weigh what are worth-while things, and help others to do so, too. Are not some of the things suggested below the worth-while things? They are from the *Endeavorer's Daily Companion*.

Resolve highly to develop every part of your nature, spirit as well as body, soul as well as spirit. Material success is worthless if it is not accompanied by increasing knowledge and by growing tenderness of heart.

Is it not worth while to begin life by resolving to do beautifully and well whatever task comes to us, to be careless with nothing whatever? That leads to promotion with both God and men.

To be of service to your family, to your friends, to your church, and to your community is distinctly worth while. Think of ways in which you can serve them and do your service with joy.

Is it not worth while to give God the first place in our lives, to live clean cheerful lives, to develop noble Christian characters, to be neighborly and kind, serving always as best we may?

VERONA CHRISTIAN ENDEAVOR SOCIETY WINS TWO BANNERS

Nineteen of the young people from the Verona Church attended the Oneida County Convention in Utica on November 23. The trip had been planned by Pastor Simpson, but owing to the epidemic was postponed until two days after his departure for his new home.

We occupied the second and third seats from the front, which, by the way, would be an excellent thing for us to do each Sabbath in the home church.

We were given a hearty welcome by the entertaining church and treated with courtesy and kindness by all.

The addresses were helpful and inspiring, the theme being, "Collaborers, ye serve the Lord Christ." The song service under the leadership of Rev. M. J. Buck was especially stirring. The convention hymn, "Help Somebody Today," was sung several times during the sessions.

Dinner was served in the church parlors. Impromptu toasts causing much merriment were given by several of the pastors. There were also recitations, selections by the orchestra and Christian Endeavor yells by various societies.

One of the pastors called out, "Let's hear from Verona." They certainly did.

A Christian Endeavor pennant was awarded the society, outside the city of Utica, having the largest attendance, and also one to the society having the largest total mileage to its credit. We were pleasantly surprised to find that our society had won these two pennants, and rose together, singing the young people's rally song, "We

young folks are Seventh Day Baptists, and proud we are of the name," etc.

It was through Pastor Simpson's efforts that our Christian Endeavor society was organized. During the two years Mr. and Mrs. Simpson were with us, they won the love and admiration of all. We appreciate their helpfulness and though we keenly regret their leaving us, we wish them success and Godspeed in their new field of labor.

Z. M. T.

A MESSAGE TO COMRADES OF THE QUIET HOUR

DEAR QUIET HOUR COMRADES:

December with Thanksgiving and Christmas is called the Quiet Hour month; so I chose this month to send you my message.

This year we prepare for the Christmas season with a newer and deeper vision of the heavenly multitude singing, "Glory to God in the highest, and on earth peace, good will toward men." We should indeed glorify God for the peace which he has given the world. Let us, in observing our Quiet Hour, pray for those who are to determine the terms of peace, that they, too, may be guided by the heavenly light. There are at this time many aching hearts, not only for loved ones lost in war, but for those taken from us as a result of the influenza. May they have the peace which God alone can bestow upon them.

Press forward, Comrades, there is work ahead which needs clean lives, clear minds, and willing hands. There are dangers in our societies and personal lives that must be conquered with prayer. Religion in the future is going to be fuller and more sincere, but to what extent depends partially on us, Quiet Hour Comrades. Are you going to be steadfast and true? We can, using the motto of Carroll West, "Look up, and laugh, and love, and lift."

Just a word to Christian Endeavor presidents. Will you see that the name and address of your Quiet Hour superintendent is immediately reported to me? It would help to eliminate errors if your society will retain the same superintendent for several terms.

Yours in the work,

VERNA FOSTER.

Dubois, Ida.,

December 13, 1918.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XXX

(Continued)

HAZEL RUTHLEDGE went to Ethel's one evening at her request, finding her alone which was unusual. It will be remembered that Hazel was from New Jersey and her people were Seventh Day Baptists of the average type, which means that they were not as strict in its observance as they should be nor as zealous in giving very early instruction in the home that would make the children intelligent, capable Sabbath-keepers. To be sure they were what is called loyal and did nothing to bring real reproach upon their faith, as men view these things. They went to church and gave of their means to support the cause of truth as held by them. But, as is too common, they deviated now and then from strict, conscientious observance of the fourth commandment, and often used the Sabbath for a holiday, for visiting, and all that. If pressed by some controversialist to defend the faith, they would have been unable to do so intelligently and scripturally, save by the usual quoting of the commandment. Of the history of the Sabbath and the people who had observed it through the centuries, they had made no study. It had not been the subject of family conversation or study, as religious subjects were not often freely discussed. Thus Hazel was a nominal Sabbath-keeper because her parents were, but had no real spiritual ideals or knowledge of the value of the Sabbath institution. She believed it all right and was a member of her home church and an average good girl.

"Come in, Hazel. How fresh you look, and the picture of health. Health is better than beauty, though you have that. The third desirable thing is said to be 'well gotten wealth' and that perhaps may come later on. For the fourth you have 'the pleasures of youth among friends.' That has been a constant blessing for you while here at Salem, has it not?"

"Yes, Mrs. Barber, I have had the grandest times and the most friends here ever since I entered college. It will be a day for weeping when I have to leave," replied Hazel.

"Well, don't cross that bridge before you reach it. Most troubles are creatures of morbid imagination, many real ones we bring on ourselves, and those God permits are for our discipline and good. There are troubles that are not evils. Even blindness like Milton's may enable us to see more beautiful things, and deafness like Beethoven's cause us to hear harmonies of heaven," said Ethel.

"I am not seeking trouble just now, but somehow ever since you said you had something important to say to me, I have been imagining evil. What have I done or said that caused you to make this appointment?"

"Don't be uneasy, Hazel, but what I say is prompted by my love for you and for your future happiness and usefulness. You have often confided in me and I trust you have found me a real friend."

"You have been a precious friend, Mrs. Bar-

ber, and though you are so much younger than my mother, I am ashamed to say that I have never taken her into my confidence more than you. Somehow my mother, as good as she is, has never had heart to heart talks with me on any subjects of importance. Life at home has gone on smoothly and everything has come as a matter of course. My parents have indulged me in everything they could afford and we have had no serious troubles. That is one reason I am beginning to fear that some trouble is reserved for me later on. I can't get it out of my mind the past few days."

"It is true," said Ethel, "that sooner or later some unavoidable difficulty comes to each one. We expect that. But we ought to be forearmed as well as forewarned and make it all turn to our good. It is then that one of two things results: we permit ourselves to be resentful and sour and discouraged, or we are the more noble, more humble, more spiritual, more trustful. And where is this difference? It is inside of us. It is the foundation we are building now that is to meet the winds and floods that will test us. Our house will stand or fall according to our foundation. Remember what was said in the chapel talk the other morning? What will that subconscious influence do for you? And that is just what I want to bring to your attention tonight, though in a matter not hinted at in college and there has been little of preaching that touches the point I have in mind. I would that our pastors did say a little more about it. Hazel, let's get at it gradually and in a way that will lead to sound conclusions. You are a Christian, of course?"

"I am trying to be, why do you ask that?"

"What is the authority you have for the Christian faith?"

"The Bible, of course. No other source."

"What God commands is authority?"

"Certainly, and if we love him we will find it most desirable and a pleasant duty to obey."

"Well," said Hazel, "but that may lead you to different plans for your future if you really believe it. Would you be willing to change a plan you might have now if obedience to God made it needful?"

"I hope so, though I fear the effort would be hard perhaps."

"Does God consult our convenience, or personal preferences, in mapping out our course of action, or has he the wisdom to direct us for our highest good when we may not see the way as clear as we wish?"

"His laws are immutable and unchangeable, no matter what we think or desire. At least that is what the preacher said recently."

"Suppose you or I had made a plan thoughtlessly or ignorantly, that we later found to be dangerous and a temptation to lead us away from him and his truth, would we change it, though it cost us a struggle and interfered with the dearest objects of life?" asked Ethel.

"I fear I might not stand that test, but what are you driving at?"

"You'll see in a moment. In order to do God's will we should study to know it as revealed in his Word. Have you studied God's word carefully and conscientiously and been

daily in submissive prayer that you might ever abide in him and obey him?"

Hazel blushed and stammered. "I confess that prayer is not my habit, though I join in the Lord's Prayer whenever I am with those who repeat it. And I have not made the Bible much of a study. I often think I will, but somehow I do not get the time."

"Did you not sing in our choir last Sabbath, 'Take time to be holy'? Did it not mean something to you when you sang?"

"It simply meant that I was trying to do my best in singing as a part of the service, and as I just now look at it, the devil whispered to me that I sang sweetly and was praised for it."

"Too many sing for personal praise and not to praise God. But does it not pay to take time to be holy, or to seek the divine help for all things? But now to the point. You are engaged to marry Donald Carlton, are you not?"

"Why, er—yes, why? Is he not a fine young man?"

"Yes, as men average, in fact he is above the average in most respects as the world views it. He is moral, he has splendid talents, he has laudable ambitions and in view a useful life as a citizen."

"Then what more could a young woman ask in a man when there are so many miserable tobacco-soaked fellows and aimless ones? Would you have me an old maid?" asked Hazel.

"There are worse things than being an old maid. Better be an old maid a million years than marry the best man on earth if that would lead you to disobey God and forsake his commandments. How does that strike you?"

"But how could Don lead me to forsake God?"

"He does not obey God himself. He has been here nearly three years now and has tacitly admitted that we are right as to Sabbath observance and yet has no intention of living up to that conviction or making it a real study that he may know the will of God and be rooted and grounded in the faith delivered unto the saints. He is the son of a minister who is bound to error on this question. He says he will never do anything to displease his father. But God says, 'Obey your parents in the Lord.' When parents do wrong and the son knows it he is not bound to follow in that wrong. If men did that always, Christianity would never make progress in the world. If you marry Don he will take you far away from Sabbath influences and you will gradually, if not suddenly, forsake the law of God. 'He that knoweth to do good, and doeth it not, to him it is sin.' 'Sin is the transgression of the law.' 'The wages of sin is death.' God makes no exemptions. One sin is as hateful to him as another and one sin leads to another. Sabbath-breaking is a sin as much as the breaking of any other commandment. They tell us that keeping the Sabbath will not save us. But will breaking it save us? Will sin save us? Is there salvation by faith for the person who knowingly disobeys God? Nay, verily, not until he repents of that sin. You may lead a respectable life and be honored of men and probably have worldly honor and prosperity and yet be living in direct disobedience and unsaved as a result. And now, Hazel, is your time to avoid that. See Don and put this

right up to him plainly and forcibly and if he will not submit to God's truth, no matter what he may be otherwise, he is not a true child of God and you are in danger now of apostasy and ruin."

"Why, Mrs. Barber, do you put it that way? Is not that a little hard on the people who in everything else seem to be God's children?" asked Hazel anxiously.

"That is just the way I put it and there is no other logical and scriptural conclusion. I am not judging men, God does that. He knows their hearts and their knowledge and ignorance. If they *know* and will *not* obey, what does the Scripture teach? If they *can* know and *refuse to know*, when they are asked to search, what is the conclusion? Ignorance of a human law does not excuse the violator in the eyes of the judge and jury. How about the higher law of God? But I am willing to say that no doubt God makes a distinction between the ignorant and those who know. I think he does. 'But the times of this ignorance God winked at, but now commands all men everywhere to repent,' or something to that effect. Ignorance leads to error; to idolatry; to alienation from God; to sinful lusts; and is no excuse for sin, so says the Bible. Take these passages and read them at your leisure: Matthew 22: 29; Isaiah 44: 19; Acts 17: 29-30; Ephesians 4: 18; 1 Thessalonians 4: 5; 1 Peter 1: 14; Leviticus 4: 2; Luke 12: 48. Here is where thousands err and go astray, and here is where Seventh Day Baptists become apostates. Now I have spoken plainly, Hazel. It is the duty of Sabbath-keepers to speak to each other like this when a brother or sister is in danger. It does not make one feel good, but feeling good is not especially necessary when a soul is in danger. Don must come to God in the matter of the Sabbath before you marry him or he will be your spiritual ruin if you marry him. Take your choice. You will have to choose between him and God probably, and if you choose him in preference, that is idolatry and a sin that must be repented."

Hazel put her hands to her face and wept bitterly, but said, "Oh, I can't give him up now, we have gone too far. I just can't."

"Yes, many have gone too far in error. That does not change the fact before us and the eternal consequences. You must make your choice. Though it slay you, trust God and do right."

"It would kill me, Mrs. Barber. I could not live."

"We don't have to live in the sense you use the word. It is better to die, die a martyr, than live in sin. But you'd not die. Later on you would see the matter in the light of precious truth and be happy in God's love and care. One man, however nice, should never be permitted to destroy a woman's life and happiness. God does not plan it that way. A true woman can love more than one man when that love is in harmony with God. See Mrs. Saxe. She loved a man intensely and the day of the wedding was set when he told her point-blank that he'd have none of her kind of religion as he termed it; that God was not as particular as she thought; and at once she gave him up and never regretted it, though it cost her at the time days of anguish and tears and heartaches. But today she is

happy with her loyal family and blessed as she never would have been with the man she first loved. No, Hazel, it pays in the long run to keep very near the great heart of God and to obey him at any and all costs. Think it over, dear. Pray over it submissively. I have made you very sad, I knew I should, but it is for your best good. Good night. I love you, girl. Don't stay away because of this night."

Hazel went back to her room heartsore. Never had she thought of this before. Would she meet the test? Probably not. The foundation was not there.

On their way back to their room that evening, Kon and Don fell into conversation over Hazel.

"I say, Don, you ought to settle your religious beliefs before you marry that girl, and settle them right."

"Well, what is wrong, chum? The Sabbath? I expected you'd get at that. I guess it will get settled all right with her."

"Have you talked it over together frankly and agreed to abide by the Bible and not your parental teachings of the customs of the day?" asked Kon.

"Oh, just hinted at it a few times, but Hazel doesn't seem to care much about her Sabbath and I can't displease my father in the matter," replied Don.

"Possibly Hazel may not care so much about it, but you as her suitor have no right to drag her from a truth she has been taught and which you well know now, after all that we have discussed about the question, and your admissions. It's bad enough for a fellow to quench the Spirit himself and go contrary to his convictions, but it is doubly worse to take another along with him in disobedience. Suppose, on your theory, Hazel will not displease her father, then what? How can two walk together except they be agreed? Pretty difficult problem, Don. No family jars worse than religious clashes. And she will have the better of you. But supposing that you build a home with this disagreement between you, what of possible children? It doesn't help children any to see parents disagree. It is most liable to make them unbelievers. Another very serious matter for you to face."

"But if Hazel turns to walk with me, then the family will be all right," said Don.

"No family can be all right when in error and when the mother knows she has compromised with wrong in order to have an apparent harmony in the home. Compromises are most dangerous all around. As to your father, God says to you the same as to one of the disciples, 'What is that to thee? follow thou me.' When in eternity your father sees, as he will, that he was in error he would rejoice to know that his son did better than he and embraced a fundamental truth. Every son ought to be an improvement on his father in every way, with his better advantages and accumulated light," said Kon.

"Shucks, Kon! You are too serious over this. I admit that as far as I have looked into this Sabbath question, the Bible sustains your view as to the day to keep; but do you suppose that my father, a minister of the gospel and a devout

student of the Bible, who has preached so faithfully for years, is going to be lost because he does not keep Saturday? I don't believe it. And if he is all right, I can be."

"Don, you have the wrong view of such matters. God is going to judge men by the light they have had and the spirit of obedience they have. If your father from circumstances has not the knowledge and light you have—and that is a fair proposition—you have no right to do as he does when you know he is in error. I can not say what God will do with men who were brought up in error and who, though intelligent in other matters, were not in this or some other truths, but went along accepting old moldy doctrines that were unscriptural; but if the man has received any clear light on it and then refused to go farther, he is not an honest seeker after truth and not an honest preacher, I don't care how well he preaches or how much other truth he proclaims. He is deceiving himself, and thousands are deceiving themselves. I would not set myself up as a teacher of your father or you, but I know what the Bible teaches on these matters and can see what is dangerous ground to be on. Jesus himself came not to condemn men but he assures us that the word he speaks will judge them. What then is his word? Not your father's or my father's word, but the Word of God."

"Now, Kon, would you have me give up all my great plans for the future, and a wife I want, and success in life, just for the matter of a day on which to worship? It does not seem the matter of importance you make it."

"Why, Don, you have a poor conception of success. It is the world's view and not God's. No life is a success that does not take God into partnership and obey his laws. Don't call me a mere 'legalist' but you know that love is always evidenced by obedience. The Bible sets that forth very plainly. As a rule, real success has nothing to do with money or fame, for those things are incidentals or rewards. If God rewards you with money or fame, give him the praise and be very humble, but the average successful man has neither riches nor fame. Success is doing the thing most important and most worth while in life. The kitchen maid is most successful in life if she does well her work. Look at Jerry Reynolds out here in the country. That man is a success and yet he just barely gets a living. But he does well all he does and gives the world an honest quart of milk and of best quality, and his potatoes are prime. He makes his work a religion. You and Hazel will be a success if you co-operate and work honestly together, obedient to God's laws. The leading industries here seem based on the principle of co-operation and not competition and trying to succeed by destroying others. That is success," said Kon.

"Well, when we are married we will decide these matters."

"No, you will not, Don. If you have not the spirit and love of God to decide now, you will not then. Now is the time to decide. You are deciding on the decision of your father, and that is not decision based upon facts. Decision is a faculty to be cultivated early in life, I find. It is best cultivated by first looking at facts as

they are. Then you must have ability to weigh them, free from all prejudice, and reach a conclusion. Finally, there must be the strength of character to carry out these conclusions, or rather mental determinations. The trouble with even the theologians is that they are obstinate, stubborn, opinionated—I mean too many are. That is what prevents unity of belief and conduct. That man is weak who is obstinate, no matter how profound in scholarship he is. Obstinance will not change an opinion or habit. Stubbornness shows ignorance, and all willingness to listen to reason is locked out entirely. Religious stubbornness, of which there is a vast deal, refuses to recognize facts of history and Biblical statements. He who is opinionated is conceited. That destroys strength of character. Parents have done most for their children, helping them to decide great truths when they have carefully trained them to think, reason, keep humble, avoid conceit, overcome obstinance, and decide matters on facts presented. I suppose our college course here also has that in view from what our president has often said in chapel. But here we are at home."

So ended the talk. Would anything Kon had said to his friend result in good? He could not tell, but he felt better for having spoken his convictions.

(To be continued)

THE LITTLE CHRIST IS COMING DOWN

The little Christ is coming down
Across the fields of snow;
The pine trees greet him where they stand,
The willows bend to kiss his hand,
The mountain laurel is ablush
In hidden nooks, the wind, ahush
And tiptoe, lest the violets wake
Before their time for his sweet sake.
The stars, down dropping, form a crown
Upon the waiting hills below,—
The little Christ is coming down
Across the fields of snow

The little Christ is coming down
Across the city street;
The wind blows coldly from the north,
His dimpled hands are stretching forth,
And no one knows, and no one cares.
The priests are busy with their prayers,
The jostling crowd hastes on apace,
And no one sees the pleading face,
None hears the cry as through the town
He wanders with his small cold feet,—
The little Christ is coming down
Across the city street.

—Harriet F. Blodgett.

I doubt if there is any lesson more essential to teach in an industrial democracy like ours than the lesson that any failure to train the average citizen to belief in the things of the spirit no less than things of the body, must, in the long run, entail misfortune, shortcomings, possible disaster upon the nation.—Theodore Roosevelt.

CHILDREN'S PAGE

THE GIFT OF LOVE

"Tell me a story, mother," and Mildred nestled down in her mother's lap for her usual good night talk.

Mother smiled down at the eager little face, and said: "What shall I tell you tonight—about giants, or fairies?"

But here Mildred interrupted with, "No, mother; real live boys or girls and Christmas, for I can hardly wait for Santa to come."

"Well, dear, I think I will tell you a story I love more than any other Christmas story, except the one about the Christ Child, there is none other as dear as that, is there, my daughter?" and the eyes grew soft and tender as the little girl whispered, "No, mother."

"In a city far away stood a very large stone church. The walls were covered with vines, and it was so beautiful that people came from far and near to see it. As you came up its massive stone steps, and stood looking in at the door, you could scarcely see the magnificent organ, it was so far away. But I am not going to take time to tell about all the wonderful windows, and other beauties, for I want you to look up at the belfrey which seems to touch the sky. It contains the most wonderful chimes in the world, but, and here is a strange thing, no one living had ever heard them, but one old, old man. He said when his mother was a little girl, she had heard them ring. They rang only when the most precious gift in the world had been given to the Christ Child. No, dear one, I can't tell why no one ever gave that gift now; perhaps because they loved money and the pleasures of the gay city more than they loved the dear Christ.

"It was almost Christmas, and all over the great city rich and poor were talking of the gifts they would bring to the church. Hearts grew prouder as they would think perhaps their gift would be the one to be talked of because they would make the bells ring.

"In a poor part of the city lived Pedro and his little brother. They were often

hungry; they hardly ever knew what it meant to be warm, and never knew a mother's love. They lovingly talked of the dear Christ Child, and each night and morning gazed with reverent eyes at their one treasure, the picture you love of the Madonna, and how they did long to give some gift, for they loved him so.

"The day before Christmas was cold, and snowing. Pedro and little brother had tried all day to earn a little money cleaning walks or running errands but every one was too busy even to notice them. So sadly they started home, when Pedro saw right in front of him a penny.

"O, Pedro," said the little brother, "let's get us two of these rolls."

"Pedro looked longingly at the window, but shook his head, saying, 'Little brother, if we do, we will have no gift for the Christ.'

"The tears rolled down the little boy's face as he said, 'Let's go home, Pedro.' They went up to their lonely attic room, ate a dry crust and cuddled close under the ragged quilts to get warm and forget they were hungry.

"Early Christmas morning they started bearing their gift. As they were passing a fence, Pedro stopped, 'Little brother, did you hear that moan? Some one must be out in the cold, and sick.' Looking closer they saw a poor woman lying in the snow. Pedro knelt down and tried to rouse her but in vain. Finally he said, 'Little brother, go to the church; give our gift to the Christ Child and then bring some one to help me.' 'But, Pedro, you want to come, too.'

"Tears came to Pedro's eyes as he said: 'Yes, but I don't believe the Christ Child would want me to leave this poor woman.'

"The church was bright with flowers and music. All the beauty of the city was there. The king passed up to the altar bearing his gift upon a golden plate, and people listened and said, 'Surely the bells will ring now.' But they did not ring. The queen came next, and surely no one could have a more beautiful gift, but the bells were silent. And so one by one all the gifts were laid on the altar, and, disappointed, the people began to leave the church, when, hark! the bells began to ring. It sounded like the angels' voices on that first glad Christmas morn. The people stopped and turned to look, thinking it must

be indeed a gift from heaven, but to their surprise they saw no giver or gift. But if you and I had been there, little daughter, we would have seen little brother kneeling close to the altar with uplifted face full of rapture, listening to the Christ Child's message to him after he had given his all—A gift of Love."

Mildred gave a long sigh of content as her mother finished. Then she said in a low voice: "O mother, I wish I knew all about how the Christ Child helped them; do you suppose Pedro ever imagined it was their gift that made the bells ring? I do want to know so many things."

"Well, my daughter, some day we shall try and visit Pedro and little brother again, but tonight we will leave them and only carry with us the message of the bells."—*Adapted by Mrs. S. W. Ormsby, from "Why the Chimes Rang," by Raymond Macdonald Alden.*

A PROCLAMATION

For more than three years American philanthropy has been a large factor in keeping alive Armenian, Syrian, Greek and other exiles and refugees of Western Asia.

On two former occasions I have appealed to the American people in behalf of these homeless sufferers, whom the vicissitudes of war and massacre had brought to the extremest need.

The response has been most generous, but now the period of rehabilitation is at hand. Vastly larger sums will be required to restore these once prosperous, but now impoverished, refugees to their former homes than were required merely to sustain life in their desert exile.

It is estimated that about 4,000,000 Armenian, Syrian, Greek and other war sufferers in the Near East will require outside help to sustain them through the winter. Many of them are now hundreds of miles from their homeland. The vast majority of them are helpless women and children, including 400,000 orphans.

The American Committee for Relief in the Near East is appealing for a minimum of \$30,000,000 to be subscribed January 12-19, 1919, with which to meet the most urgent needs of these people.

I, therefore, again call upon the people of the United States to make even more

generous contributions than they have made heretofore to sustain through the winter months those, who, through no fault of their own, have been left in a starving, shelterless condition, and to help re-establish these ancient and sorely oppressed people in their former homes on a self-supporting basis.

(Signed) WOODROW WILSON.

*The White House,
November 29, 1918.*

ENDORSEMENTS FROM PUBLIC MEN

I am very glad to give my hearty endorsement to the work which the American Committee for Armenian and Syrian Relief has been, and is doing in Western Asia. It has probably been the largest single factor in keeping alive many thousands of deported women and children of the subject races of Turkey, and its present program of relief and rehabilitation is worthy of the fullest possible support. ROBERT LANSING.

With all my heart I wish you Godspeed in the work of relief you have undertaken in Western Asia.

THEODORE ROOSEVELT.

You can be sure that the money, whatever is given, will be properly administered for a people that need it sorely.

WILLIAM HOWARD TAFT.

In spite of the rupture of relations between the United States and Turkey the relief work was fortunately carried on most effectively through reliable agents among the Armenians, Greeks, and Syrians. Thousands of lives have been and are still being saved by the efforts of the American Committee for Armenian and Syrian Relief.

HENRY MORGENTHAU.

Out of the horror and nightmare through which these people have passed comes the gratifying word that we can be of assistance, that our efforts will prove availing, and that we can share with them the bounty which we, as Americans, have enjoyed for years. The work done by this committee has been most unselfish and effective under conditions of great personal sacrifice. May America respond to their appeals.

CHARLES E. HUGHES.

OUR WEEKLY SERMON

FOR THEIR SAKES

REV. AHVA J. C. BOND

Text: *And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.* John 17: 19.

The richest, fullest life our earth has ever known was the life of Jesus. This is true when we study it from the viewpoint of him who lived the life. In spite of the hardships which he was called upon to undergo, and the sorrow through which he had to pass, the overcoming life of Jesus, lived in the consciousness of his Father's approval, was deeply joyous. True his sensitive flesh suffered the pain of the cruel nail wounds, but he who could forget his own hunger in bringing salvation to the heart of one woman, could triumph over pain in the consciousness of a world salvation wrought out on the cross. True the disappointment that he felt on account of his rejection by his own grieved his sensitive and loving spirit, but he whose love encompassed the race could find supreme joy in the fellowship of one repentant sinner. We who have tasted the joy of unselfish service intermittently rendered can faintly imagine the holy satisfaction of a life constantly lived on that high level. The life of Jesus was satisfying.

Certainly no life can be compared to that of the Master in the richness and the fullness of its blessing to others. Perhaps no set of men ever followed a leader more faithfully than the disciples of Jesus followed their Master. Certainly men never followed another from whom flowed such sweet joy in fellowship or like power to dominate the passing present by a bouyant and eternal hope. And that trickling stream which at its beginning made glad the Galilean gorges has filled the earth bringing everywhere life, life more abundant,—the abounding life.

What was the secret of this life of Jesus, so rich and full? He sanctified himself, "I sanctify myself." The word here translated "sanctify", might be translated "consecrate." Not that these words are exact

synonyms, but they are complementary, and both are necessary to give the full meaning of the original Greek word. The arc of a circle when looked at from one viewpoint is convex, and from another it is concave. It would not be an arc without both a convex and a concave side, and it could not have one without the other. So are "consecration" and "sanctification" necessary and concomitant parts of a perfect and rounded spiritual life.

Sanctification may be thought of as a cleansing of the life, and making it fit; while consecration is the devotion of the purified life to the Christian task. In the Salem Church, protected by a glass covering, there sits in sight of the worshipers the communion cups of our fathers. They have been made sacred to us because they were used by them in the quarterly service of Holy Communion. I can not think they were ever used for that purpose without first having been cleansed and perhaps polished by some deacon's good wife, or other member of the church. This may help to illustrate, but faintly indeed, what I mean by sanctification and consecration. Our lives are purged and purified, and set apart: sanctified. Then they are committed, devoted, used: consecrated. And these are not two separate and distinct processes. They support each other, each secures the other, they are related as the two surfaces of a cymbal.

We are shy today of the word "sanctify." Saint is taboo in modern Christian thought and usage. Perhaps this is not due to a lack of reverence, but to a more discriminating judgment as to what constitutes sainthood, and a consequent lack of appreciation of those who have made freest use of the term. Our conceptions are extra-Biblical, and not Pauline. There are two classes of saints with whom we are familiar; technical saints, and self-styled saints. One is the product of the Middle Ages, and is seen now only in pictures, the other is a present-day flesh-and-blood reality. The first is pictured with bloodless face and upturned eyes, usually accompanied by an aureole; good, no doubt, but good for what? The second is assertive and censorious, usually lacking the chief redeeming grace of the former class, that of humility.

We need to go back to the New Testa-

ment, to Paul and to Jesus, and fill up with a fresh content of meaning this good word, and make it not only usable but stimulating and helpful.

Jesus sanctified himself. And his sanctification was not the result of a single act. It was the result of a life of devotion. He sanctified himself in order to live the consecrated life, and by that consecration was sanctified. We reach our best by devoting ourselves to others.

"For their sakes I sanctify myself." "For their sakes." No question has provoked more discussion on the part of the theologians than the question as to how the righteousness of Jesus can be appropriated to the salvation of the sinner. The question has been so handled by the church as to lead many to believe that righteousness can be put on like a coat, and even borrowed from a neighbor. What else do we understand from the sale of indulgences, and prayer to saints, and all the handy but complicated trappings of a proxy religion? The saints of the past have stored up merit, and upon this store Christians of the present day may draw. Upon this principle is based most of the abuses of the Roman Catholic Church. Of course these practices have been modified in many lands, and I have no desire to magnify them here. There is a theory of "imputed righteousness" held by many Protestants which is more refined, but little less fatal to spirituality. "Jesus paid it all" had too long been sung as a spiritual lullaby. There are too many who lack only the frankness of the "horse-trader" who said that he cheated a man once in a while, and lied a little, but he thanked God he never lost his Christian faith. They rejoice that the law has been nailed to the cross, and by their conduct nullify the words of Jesus who said, "I came not to destroy the law."

We make mention of these things not simply to condemn them, but in order to make way for a constructive treatment of this division of our subject. There is a true sense in which we sanctify ourselves for the sake of others. "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." This statement carries the relation of cause and effect. And no argument is needed to convince a saint of Paul's type, ancient or modern, as to what the effect of the life of

Jesus has been upon his followers. Jesus sanctified himself, and his consecrated life has inspired the highest ideals and stimulated the noblest deeds conceived in human hearts or wrought out in human conduct. The righteousness of Christ is not imputed unto him who possesses the proper formula of faith, but it does avail for him who accepts Christ as the inspiration and the guiding power of his life. It is the truth of Christ that the Holy Spirit makes use of to sanctify the life of the Christian today. Perhaps there is no greater need on the part of Christians than a better knowledge of the life of Jesus as it was lived on earth. Nothing is doing more to emancipate the souls of men from superstition and error and to bring fulness of life, than a renewed interest in the study of the life of the Master, and a reverent purpose to penetrate the inner motives of his conduct. It is opening up afresh the springs of salvation to a dying world, and is making fruitful the work of the Holy Spirit in developing human life and character.

In like manner, although in a restricted sense, the lives of the saints may avail for our own sanctification. I know I am a better man because of Francis of Assisi, Joseph Stennett, John Wesley, S. D. Davis, O. U. Whitford, and A. P. Ashurst. Because they sanctified themselves for the sake of others some small good has been brought out in my own life which otherwise would have remained untouched. "The Life and Letters of Lucy Clarke Carpenter" now running in the SABBATH RECORDER is making available life stuff which will be worked into other lives.

I have heard expressions of regret that Peter Velthuysen gave his life in Africa. I am not familiar with all the circumstances of his going. I have understood that he asked us not to consider his life lost, or that it was a mistake for him to go, if he should die in Africa. I have often thought that if the black men of the Gold Coast had reason to doubt the sincerity of our love for them, that lonely grave must stand as a witness of the genuineness of the love of one man. Peter sanctified himself that they might be sanctified, and it can not be that his life was lost to them. Such lives sanctify Seventh Day Baptists. If the martyrdom of John James is enough "to perpetuate Seventh Day Baptists for a

thousand years," it will help to sanctify the life of every one who is familiar with the circumstances of his brave death.

The mother sanctifies herself for the sake of her baby, and consecrates herself to her baby. She sanctifies herself that the child may be sanctified, and the consecrated devotion of the mother will be the biggest factor in sanctifying the life of the child. Life is caught and not taught. Parents must be what they would have their children become. Again we make reverent application of the words of Jesus, "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth."

This is a timely text. Not that it is needed more now than at any other time, but it unfolds a little easier before our minds because of the experiences of these trying times. "What can we do for the boys?" is the question echoed in many hearts. All eyes are turned toward the training camps or the battle front, and all hearts anxiously yearn to render some service to the boys who are sacrificing so much for country and humanity. What can we do for them? We are in sympathy with every effort to minister to their comfort and to increase their happiness, and we will support every welfare agency that works to those ends. We will send them messages of cheer. We will do what we can to provide them moral guidance and spiritual council. But in all this service which we gladly give, let us not forget to sanctify ourselves for their sakes. Many are under great temptation. Some are yielding, many are bravely resisting. For the sake of the weak ones we want to sanctify ourselves that we may be strength to them. For the sake of those who are growing stronger with a high courage and with a lively hope for the future, we need to sanctify ourselves in order that we may meet their devotion with a life equally consecrated. We will not slacken any effort in behalf of the boys in khaki, or sever a single communication between the home and the cantonment or battle field; but we will sanctify ourselves in order that our service shall be a holy service, and the streams of influence that go out from us shall be soul-sustaining.

The most conspicuous example of the nation's cleaning up for the sake of the boys is found in the measures taken for

war-time prohibition. There is no more virtue in prohibition in war time than in peace times. But when our young men were called out from their little communities, and set in groups containing thousands, the eyes of the nation were open to the importance of safeguarding and strengthening her manhood. And the necessity was made more evident as we faced a strong tangible foe. Let us hope, now that our eyes are open, that after the war, for their sakes and for the sake of the boys not old enough to wear the country's uniform and for the sake of the unborn generations, we shall keep ourselves forever free from the poison of rum. Before us, smoke-screened by this war, is a new, unknown world. All men are peering into the future to see if possible what portends. Its issues can be met only by sober men.

The saddest chapter in the history of this war is the one which describes the camp of the prodigal. Noble men and pure women are doing what they can for these soul-scarred youths. There seems little we can do. Shall we not be more chaste in our own language and purer in our own thoughts? Shall we not reinforce the social structure by a sanctified conception of sex relations, and by a holy regard for the marriage vows? Can we not by plain living and high thinking lead our children in the paths of purity and to lives of holy security? "For their sakes I sanctify myself."

Our boys in the Army and Navy can not keep the Sabbath as they did when at home and in peace times. What can we do here? We can help them to a spiritual conception of the Sabbath, by which the day shall still be held in such regard as to make it minister to their religious life. I have no doubt that young men who have found the Sabbath a blessing in the past will find it one of their greatest spiritual assets in their present strange surroundings. The weekly recurrence of the Sabbath will remind them of their obligations to God. It will also bring to mind the religious experiences of the past associated with that holy day. I have it from the testimony of one young man that the Sabbath never meant more to him than it does now in army life. And this is because it meant much to him before. Before the war he attended regularly the Sixth-day evening prayer meeting, the Sab-

bath morning worship, and the Christian Endeavor meeting.

My fears are for those to whom the Sabbath has not meant much in the past. What shall we do for them? All we can, in every way we can. But let us not fail to sanctify ourselves in our Sabbath-keeping. Better Sabbath-keeping at home, better Sabbath-keeping in our homes and minds and hearts is the duty of the hour for Seventh Day Baptists.

What shall we do for our boys, for our children, for our church, for our denomination, for our world? Pray? Yes, but the best prayer we can offer to Heaven is a sanctified and holy life, consecrated to the service of others.

"And for their sakes I sanctify myself, that they themselves also may be sanctified in truth."

Sept. 21, 1918.

HOME NEWS

BROOKFIELD, N. Y.—It has been some time since this name appeared in this column. The work of the church has been very irregular during the last few months. We were closed four Sabbaths on account of the influenza. The first Sabbath after services were held again we were pleased to have Rev. George B. Shaw with us. He preached on Sabbath evening at the regular prayer meeting. On Sabbath morning he gave an exceptionally strong Sabbath sermon. On Wednesday night the Men's Club held a social to which the church society was invited. At this gathering after a short program Mr. Shaw gave a short address on the work of the denomination and the need of ministers.

A few more Sabbath services were held and the influenza struck us for sure. Inside of ten days there were over one hundred cases in the community. Scarcely a family escaped, leaving very few well to care for the sick. Two local doctors and a state doctor and six trained nurses were kept busy. Five of six in the pastor's family were on the sick list at the same time. And yet we feel that we were favored as there have been but two deaths resulting from pneumonia following the influenza. One of these was from our society, a father who leaves three small boys with their mother, and an older son in France. We

are in hopes after another Sabbath to continue the services without further interruption.

SUCH A WARRIOR CAN NOT DIE

In memory of Pastor L. C. Randolph

When first you heard the sad report
Your heart cried out, "It can not be;
Our Pastor dead? Not he, not he!"

As time went on, it proved too true,
The body lay there, prone and still;
You must believe against your will.

Oh, what a mighty man went down
When he was slain; so strong of heart and soul
and mind!

Beloved pastor, friend so kind.

How often did he share your load,
Your problems hard he helped to solve,
And on your lonely, toilsome road,
Inspired, you went with new resolve.

Oh, such a warrior, strong and brave,
His torch was lighted from on high,
And set on fire a thousand souls.
Oh, such a soldier can not die!

Your heart's first impulse was the true,
A thousand souls send back the cry;
His deeds and thoughts all live anew,
"He lives, he lives! He can not die!"

ANGELINE PRENTICE ABBEY.

Sabbath School. Lesson II—Jan. 11, 1919

MOSES THE LEADER OF ISRAEL. Exod. 3: 1-4: 17.

Golden Text.—"Moses indeed was faithful in all his house." Heb. 3: 5.

DAILY READINGS

Jan. 5—Exod. 3: 1-12. Moses the Leader of Israel.

Jan. 6—Heb. 11: 23-29. The Choice of Moses.

Jan. 7—Exod. 2: 11-20. Moses Defends the Oppressed.

Jan. 8—Exod. 4: 1-12. The Divine Presence Promised.

Jan. 9—Isa. 6: 1-8. Isaiah Called to Service.

Jan. 10—Matt. 28: 16-20. "Lo, I Am With You."

Jan. 11—Deut. 33: 25-29. Strength for the Journey.

(For Lesson Notes see *Helping Hand*)

"God never wills what is bad; so when we do his will we are not only safe, we are doing what is good for us and for all the people we meet."

"Conscience is like a detective. It gathers evidence for and against a certain act. It even goes farther and pronounces judgment and enforces the decision."

MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N. Y.
Carley, Francis
Greene, Carlton
Horton, Corp. Kenneth
Langworthy, Virgil
Williams, Clayton
Williams, Ernest

ALBION, WIS.
Ayers, Elsworth D.
Ayers, Elton
Babcock, Fred I.
Green, Sidney C.
Stillman, Mahlon
Stillman, George

ALFRED, N. Y.
Ayers, Capt. Emerson W.
Ayers, Lister S.
Babcock, Corp. Ronald
Bass, Corp. Elmer
Beach, Rolland P.
Burdick, Corp. Arthur E.
Burdick, Capt. George E.
Clarke, Capt. Walton B.
Coon, Lance Corp. Aaron Mac
Cottrell, Capt. Arthur M.
Crandall, Capt. Winfield R.
Davis, B. Colwell, Jr.
Davis, Stanton H.
Dunham, W. E.
Ells, Sergt. Alton B.
Fenner, Glenn B.
Greene, Sergt. Edward F. R.
Greene, Lieut. Ernest G.
Greene, Sergt. Robert A.
Hall, Horace A.
Main, Capt. Daniel C.
Martin, Howard
Meritt, Carl L.
Phillips, Lieut. Kent
Poole, Lieut. Clesson O.
Potter, Clifford M.
Randolph, Lieut. Winfield W. F.
Rosebusn, Capt. Waldo E.
Shaw, Capt. Leon I.
Sheppard, Lieut. Mark
Stevens, George P.
Straight, Lieut. B. D.
Saunders, Edward E.
Saunders, Harold B.
Thomas, Herbert
Truman, Sergt. De Forrest
Vars, Otho L.
Witter, Adrian E.
Witter, E. Allen

ALFRED STATION, N. Y.
Allen, John R.
Allen, Joseph L.
Burkhart, James
Champlin, Capt. E. V.
Ormsby, Orson C.
Palmiter, Elson G.
Roberts, Guy
Smith, Claude C.
Woodruff, Corp. Charles Eldon
Worrell, Herman L.
Worrell, W. T.

ASHAWAY, R. I.
Babcock, Lawrence
Babcock, Walter
Briggs, Charles B.
Briggs, Leverett A., Jr.
Coon, John T.
Coon, Walter
Crandall, Ahvern
Crandall, Julian
Greene, Lewis R.
Hill, Albert
Hill, Frank M.
Langworthy, Harry
Langworthy, Lloyd
Lewis, Walter T.
Mathieu, Winifred
Murphy, Orville
Riffenberg, Fred
Smith, Arthur M.
Spencer, Elmer
Spencer, Paul
Turnbull, John
Turnbull, Peter
Wells, Edward
Wells, Forest
Wells, Nathanael

BATAVIA, ILL.
Clement, Neal Gilbert

BATTLE CREEK, MICH.
Bottoms, Lieut. Roger
Confer, Oren
Ellsworth, Carlton
Evans, Leslie D.
Evans, William C.
Hargis, Gerald D.
Hoekstra, John
Kinney, Corp. C. B.
Kolvoord, D. Benjamin
Kolvoord, Paul
Kolvoord, Lieut. Theodore
Lippincott, Herbert
Stockwell, Guy
Tyrrell, A. Lee

BEREA, W. VA.
Brissey, A. G. Thurman
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¹Died, January 12, 1918, at Camp Green, N. C., of cerebro-spinal meningitis.
²Killed in action on the Ypres Front, in France, November 6, 1917.
³Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.
⁴Died at Spartanburg, S. C., April 29, 1918, of pneumonia.
⁵Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.
⁶Died from wounds received in action on the Western Front, France.
⁷Died in France May 23, 1918, from effects of gas.
⁸Died at Ithaca, N. Y., of pneumonia, while in Students' Army Training Corps of Cornell University.
⁹Lost with U. S. S. Herman Frasch, October, 1918.
¹⁰Died at Camp Mills, L. I., of influenza.
¹¹Died of wounds received in Battle, October, 1918.
¹²Died at Great Lakes Naval Training Station, October 6, 1918.
¹³Died at Alfred, N. Y., of pneumonia, while in Students' Army Training Corps of Alfred University.
¹⁴Died at Camp Grant, Rockford, Ill., November 6, 1918.
¹⁵Died of pneumonia, September 18, 1918, at Haines Memorial Hospital, Brighton, Mass.
¹⁶Died at East Lansing, Mich., November 2, 1918, of pneumonia, while in Student Officers' Training Camp.
¹⁷Killed in action in France, October 12, 1918.
¹⁸Killed in action in France, October 3, 1918.
¹⁹Killed in action in France, November 4, 1918.

TRAINING LITTLE CHILDREN

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

ARTICLE XXI

Helpful Plays Can Be Carried on While Mother Is Busy With Her Household Tasks

MRS. PRINCESS B. TROWBRIDGE

OFTEN mothers say to me, "Don't all the things you do with your children take most of your time?" By no means, I am a mother of three, and do all my own work, except washing and ironing, and I have to do sewing without end. A busy mother will make suggestions which can be carried out while she is busy at her household tasks. Stories may be told. For instance, baking will suggest the story of "The Gingerbread man." This can be found in "Best Stories to Tell Children," by Sara Cone Bryant. Paring an apple or a squash makes the opportunity to tell about the seeds hidden in their cradle, how in the winter they go to sleep, and so on. Make a whole story of it. A few days ago I told my three-year-old baby this story and sang to her:

I know of a baby so small and so good,
Who sleeps in a cradle as good babies should.
Sleep, baby, sleep.
I know of a mother so kind and so warm,
Who covers this baby from all cold and harm.
Sleep, baby, sleep.

Several days later we had another squash to prepare, and immediately she said, "Mother, sing about the baby." Later, on request, she told her older brother and sister the story of the seed babies.

It is well to make much of holiday celebrations. Have the children prepare little gifts for a birthday. Perhaps it may be only to draw a picture. On Valentine's Day we always make valentines. Use scrap pictures and paste them on colored cardboard. Or use paper dollies, cutting out the center and pasting on a piece of cardboard, with an appropriate picture underneath. This makes a pretty little valentine of paper lace. Cut out hearts of red cardboard or paper and string them together in graduated sizes, on red ribbon or twine.

At Christmas time even the two-year-old can make something. A simple matchholder may be made as follows: Cut from cardboard a circle about four inches in diame-

ter. Cut a slit one-third of the diameter at each end. Fold the lower half upwards, turning the cut edges in and pasting them to the upper semi-circle to form the holder.

To make a match scratcher cut a piece of sandpaper any desired shape and paste on cardboard. A Christmas picture or bell may be pasted at the top of the cardboard. Penny calendars can be used by the children in endless ways.

Mats for the dining table are also easily made. Cut a six-inch circle of cardboard with a circular hole in the center, and wind with raffia. Picture frames can be made in the same way, cutting the cardboard any shape desired. There are endless things children can make with water colors or crayons and cardboard, using colored paper and the Perry pictures. Perry pictures illustrating all sorts of interesting subjects can be bought for one cent each. A catalog will be sent upon request by the Perry Picture Co., Malden, Mass.

Children never tire of making chains for decorating purposes out of colored paper. Take a strip of paper about four inches long and half an inch wide and make a ring by pasting one end over the other; slip another strip through this ring, and paste ends together, and so on. Our children make paper chains for one another as birthday presents. They always bring delight. White and colored chains can be used as Christmas tree adornments and give the added pleasure of letting the child feel he has helped make the tree beautiful.

Let me urge fathers as well as mothers to enter into the life and play of their children. For only when the father lends his aid in the process of child training can there be perfect unity. By working together mother and father can lead the children to understand the life about them. They can teach them to know and to love nature. They can direct the emotions, develop the intellect and strengthen the will. And as a result the children will naturally come to feel and understand the Divine love which lies only half concealed behind all things.

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

MARRIAGES

ELLS-PALMITER.—At the Seventh Day Baptist parsonage at Alfred Station, N. Y., December 15, 1918, by Pastor William M. Simpson, Mr. Cleon Milton Ells and Miss Nina Eola Palmiter.

DEATHS

STILLMAN.—John L. Stillman was born in the town of Brookfield, N. Y., February 15, 1872, and died at his late home on Beaver Hill, December 10, 1918.

He was the son of John T. Stillman and Ann Janette Dennison. He was a great-grandson of Rev. Eli S. Bailey, who was at one time pastor of the Brookfield Seventh Day Baptist Church.

On January 6, 1897, John Stillman and Minnie Gould were united in marriage. To this union

were born four sons,—Lynn, Bernard, Francis and Ronald. The three youngest remain at home with their mother. The oldest heard the call of his country and enlisted early in the war and was finally sent to France, as a member of F Battery, 76 Field Artillery, and was in the great drive of the American forces which put the Germans to route. Besides the immediate family Mr. Stillman leaves three sisters,—Mrs. Robert Hughes, Mrs. Nellie Bacon, and Mrs. Hattie Holmes.

Mr. Stillman has lived in Brookfield all his life and was well known as an honorable, upright citizen, highly respected by all who knew him. For a number of years he was employed in the *Courier* office where he became very efficient. On account of poor health he was forced to leave this position for work that would take him into the open. Along with his three sons he became a victim of the influenza which was fiercely raging in our midst. This later developed into pneumonia, which he was not able to overcome.

Funeral services were conducted at the late home, Friday, December 13, by Pastor J. E. Hutchins, only the immediate families of Mr. and Mrs. Stillman being in attendance. Burial was made in the Brookfield Cemetery. J. E. H.

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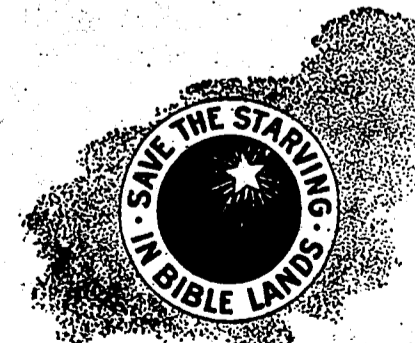
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Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*,
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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 Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

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The Sabbath Recorder

THE nations must form themselves into a league, a family, a society, wherein all are pledged to settle all questions arising between them by amicable and peaceful methods, and all are pledged unitedly to permit no criminal or unchristian nation to break the peace of the world.

We must insist that all nations, weak and strong, enjoy all privilege and opportunity to live their own lives and achieve their own destiny, unhampered by tyrannical kings or nations, that democracy have everywhere a chance to realize itself, that all nations have voice in the ordering of the world's affairs.

We have a right to insist that the relationships of nations in the future be lifted up onto that same high Christian plane where all gentlemen live, and that the same standards of right and wrong be applied to nations that are applied to individuals, and that nations order their lives by the same ethical principles as those which obtain among individuals.

The Church must also insist that in all the various problems of reconstruction that lie outside the scope of the Peace Conference the two great fundamental truths of the gospel receive recognition at every step; one, the worth of every man as a child of God; the other, the fact that men are brothers and meant for brotherhood and co-operation. There can be no Christian civilization, no happy society, no lasting peace except they are based on these things.

—Rev. Frederick Lynch, in Christian Work.

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