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The Sabbath Recorder

Babcock Building

Plainfield, New Jersey

The Sabbath Recorder

OH, GOD, FORGIVE

Oh, God forgive me that I fail to see
The heroism now surrounding me,
Nor count that hero great, whose spirits fall
Because his body poorly fed does quail
Beneath a task which he is set to do—
A task too hard for him—that we the few
In idle ease on luxuries may live:
My God, that we forgot him, oh, forgive.

All day my Brother labors in the field;
Labors that the brown Earth may richly yield
Its strength of substance, that my life may live,
I do not think of him—oh, God, forgive.
And this my Sister in the sweat-shop stands,
Her heart so human, struggling with weak hands,
'Till Death, more kind than Life, says: "Cease to live."
Oh, God, I thought not of her—oh, forgive.

Within the heated depths of darkest mines,
Ten thousand slaves of poverty one finds—
They never see the sunshine. In the dark
They labor on till Death does stiffen stark
Our Brothers' forms. Let their starved spirits rise
To life in Light, in homes beyond the skies.
We thought not of them, laboring to live—
Remembering now we pray: oh, God, forgive.

The firemen rushing to the burning home,
The sea-men who o'er angry oceans roam,
The builders of the iron trails which link
This world of men, from ocean's brink to brink,
The men who swing great bridges high in air,
And those whom pestilence can never scare—
These all are heroes, and among us live
We seldom think of them—oh, God, forgive.
—Madge E. Anderson.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919.
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
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COMMISSION OF THE EXECUTIVE COMMITTEE
 For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.
 For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
 For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

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Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
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Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

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Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
 Gifts for all Denominational Interests solicited.
 Prompt payment of all obligations requested.

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(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

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President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

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Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—David M. Bottoms, Battle Creek, Mich.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.
Intermediate Superintendent—Mrs. Cora R. Ogden, Salem, W. Va.
Field Secretaries—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Frank J. Hubbard, Plainfield, N. J.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
Paul E. Titsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

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

The Sabbath Recorder

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

VOL. 86, No. 3

PLAINFIELD, N. J., JAN. 20, 1919

WHOLE NO. 3,855

Scarcity of Ministers In common with other peoples, Seventh Day Baptists are confronted with the vital problem growing out of the lack of ministers. The case is alarming. Every time a faithful minister dies, the question as to who can fill his place is forced upon us with an emphasis that can not be ignored. Loyal hearts are filled with consternation as pulpits are made vacant and the people awake to the fact that no one can be found to fill them without robbing other churches.

But little relief is to be found in looking for candidates for the ministry in our schools, or for prospective theological students in our homes.

Never was there a time when competent pastors were more needed. Something *must be done* if we are to go forward. Many hearts are seeking a remedy, and Conference has asked the Commission to help solve the problem.

Unprecedented Stress Upon the Ministers

In an article on ministers' salaries, in the Baptist Standard, Rev. E. T. Tomlinson refers to the condition of ministers among his people as "pathetic," "tragic and almost appalling." After a vivid description of conditions in the homes of poorly paid pastors, homes where financial embarrassment results in physical and mental poverty, homes where the pastor is obliged to work outside in order to supply his family with food and clothing, where low pay and slow pay keeps the pastor worried with debt, Mr. Tomlinson adds: "I am receiving letters from men who say they will be compelled to quit. They will enter other callings rather than see their families suffer for the ordinary necessities of life."

Mention is then made of the barriers that keep young men from the ministry, and the position is taken that the conditions described can be changed at once. Amazement is expressed that so many church peo-

ple are apparently blind to the existing state of affairs.

Almost every word in the article referred to would apply with equal force to our own denomination. It is marvelous that our churches are so slow to see the need, and to accept and apply the remedy which in most cases lies within their reach.

Pastors as a rule are too modest to speak of their distress. There is no ministers' labor union to press their demands and so the people sleep on and do not seem to realize the seriousness of the situation. They seem blinded to the fact that the churches themselves are to blame for both the inefficiency of the ministry and scarcity of candidates. In regard to the ministry, the New Testament teaches, "Thou shalt not muzzle the ox when he treadeth out the corn, . . . even so did the Lord ordain that they that preach the gospel should live by the gospel." The church that persistently closes its eyes to the pressing needs of its pastor and his family can not hope to prosper; it must be under a curse, and smitten with spiritual decay.

Effect of the Financial Outlook After all is Can Not Be Ignored

After all is said regarding the need of spirituality and of consecration on the part of one who is looking toward the ministry, the fact still remains that the financial outlook will cause the most devout young man to hesitate before entering that profession. Times are changed, and other fields for real Christian work have opened wherein a young man may do excellent service for humanity without having to starve his family. There are but few of our pastors who receive a salary equal to that of most any Y. M. C. A. assistant secretary, and any good teacher has a better financial outlook than most of our pastors. In view of these things it is unreasonable to expect promising young men to enter the ministry and devote all their powers of brain and heart and hand to the service of churches at starvation wages; and that, too,

when they know that the churches they serve will look for younger men as soon as their pastors begin to grow old!

Other Changes Have Come We have just said that times are changing, making a different outlook for ministers, especially where they have to serve at the salary of years ago. A letter received from a farmer gives a forcible reminder of changes that have come to people outside the ministerial ranks. After mentioning a handsome gift for the boards, and expressing regrets over the slowness of our people in meeting their financial obligations for the Master's work, this good brother expresses the fear that the fast, high living of these years may cause us to forget our Christian calling.

As he looked on the broad fields of grain in the Great West the changed conditions came vividly to mind. A few years ago the prairies were broken up by oxen with hard toil. Men in the fields and women in the homes labored early and late to raise grain and to make clothing for the family and times were hard indeed. How is it now? The ox became too slow. Fast driving-horses came for the road and good work-horses drew the plow; but now all these are too slow for us. Traction engines turn many furrows at one sweep, automobiles we must have for road service, and on every hand we see comfortable homes and every sign of prosperity. Yes, great changes have come on farms and in the world of business.

There is no excuse for such a people to neglect the cause of Christ and allow his work to lag for want of financial aid. Lack of interest, rather than inability to support churches and missions, is the one thing that has brought us into discouraging straits as a people.

What Is the Remedy? There are several excellent remedies for the scarcity of ministers, all of which lie within our reach. Some churches are waking up and increasing the salaries of their pastors. This is well so far as it goes, but it is only one step in the right direction. The Commission is taking hold of the matter in earnest, and if the people read carefully its recommendations in the Commission's

column week by week much may be accomplished, even before the close of the Conference year. Conference scholarships, and Seminary fellowships will be helpful for theological students, and the five-year guarantee by Conference, as to salary, would brighten the prospects of young ministers during their first few years in the work. These all can be worked out to advantage by some of our people.

The most far-reaching plan, it seems to me, is the one suggested by the Commission which it did not have time to work out in full (see p. 6, RECORDER of January 6, paragraphs in parenthesis).

It is the Single Premium Endowment Policy plan. A friend of our cause requested a well-known, experienced life insurance agent to work out for him a policy showing what could be done for a minister and his family through life by the payment of a certain premium for him at the age of twenty-one years. We give below the agent's reply:

I have been looking up the question of a single premium endowment policy to mature at age 60. At age 21 this policy with total disability clause would cost \$449.23 a thousand. This would be a participating policy and in event of death, \$1,000.00 with accumulated dividends would be paid, and at age 60 the face of the policy together with the accumulated dividends could be drawn in cash, which cash value on the present basis would be between \$1,800.00 and \$1,900.00 and would purchase an annuity of approximately \$160.00 a year. This would also contain a disability clause that in the event of total permanent disability would give the insured \$10.00 a month for each thousand dollars, for life.

Let us put the above on a \$5,000.00 basis. It would cost \$2,241.15 to insure a young man 21 years of age. This, in the event of total disability, would give \$50.00 a month and in the event of death, would pay \$5,000.00 plus dividends to date of death in cash. This, however, could be used to purchase an annuity for the beneficiary based on her age. If the insured lived to be 60 years of age the cash value would be in the neighborhood of \$9,000.00 which would buy an annuity in the neighborhood of \$800.00 a year.

If you wish to know how this matter can be worked out I can do no better than give a concrete case. I have a friend whose son is quite seriously thinking of studying for the ministry. His father feels our need of ministers, and realizing something of the obstacles confronting one who chooses that profession and who hesitates owing to the probable inability of being able to provide

for a family, says to his son, "If you decide to enter the ministry I shall be glad and will protect you with that policy."

This explains it all. A man or group of men who desire to see a bright and worthy young friend enter the ministry for a life work can, by such a policy, remove the greatest obstacle from his path and so relieve the minister of a lifetime of worry.

I believe that many worthy young men can be found ready to consecrate themselves to the work of the ministry if they could be assured that their families would be provided for when their own working days are over. The small salaries which some churches would be obliged to pay would not hinder young men for whom provision has been made under the life policy plan. I can but feel that we have men or groups of men among us who would furnish such policies in case the right young men are available.

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST CHURCH, SALEM, W. VA., 1918

CHURCH OFFICERS

1919

Moderator—Ernest O. Davis
Clerk—M. Wardner Davis
Treasurer—A. S. Childers
Trustees—F. J. Ehret, Chairman
Pastoral Committee—Jesse F. Randolph, M. Berkley Davis, Earl W. Davis
Finance Committee—J. Alexander Randolph, Lucian D. Lowther, Earl L. Ford.
Chorister—Mrs. Wardner Davis
Assistant Chorister—Okey W. Davis
Organist—Miss Frankie Lowther.
Assistant Organist—Miss Hallie Van Horn
Ushers—Otho Randolph and Duane Ogden, Chairmen, Jennings Randolph, Jean Lowther, Leon Maxson, Floris Randolph

OUR HONOR ROLL

(Over seas service)

Captain Fred Swiger
 Captain Edward Davis
 Sergt. Asher T. Childers
 Sergt. Hurley S. Warren
 Sergt. Audra M. Kelley
 Private Carl Bee
 Private William J. Childers
 Private Ellsworth Childers
 Private John Huffman Davis

(Special service in America)

Lieut. Ernest R. Sutton
 Sergt. Robert W. West
 Private Courtland V. Davis

(In Training Camp)

Sergt. George Warren Davis

Sergt. George Kenneally
 Private Harold Randolph
 Private Coral Davis
 Private Paul Brissey
 Private Randall Brissey
 Private Brady Randolph (Officer's)

(S. A. T. C. and Student Reserve)

Paul Bond
 Paul Clark
 Russell Davis
 Carroll Ogden
 Donovan Randolph

REPORT OF THE PASTOR

As the pastor makes his annual report he is conscious of failure to do all that might have been done to promote the work of the church and the interests of the Kingdom of Christ. He is grateful for a good degree of health in the membership of the church during the year. There have been but two deaths: Mrs. Elizabeth Davis, one of our oldest and most highly respected members, and Arthur Clarence Davis, our wheel-chair member. On our service flag of twenty-four stars no gold star appears. We feel a sense of loss in the deaths recorded on the SABBATH RECORDER'S roster of soldiers from Seventh Day Baptist homes, and are sensible of the great loss to the denomination in the death of one of its most honored pastors, Rev. L. C. Randolph.

The regular services and work of the church have been broken up for several reasons. Many lines of activity have been engaged in in response to the call of country and humanity. The pastor has rendered such service as he was able to do in Liberty Loan, United War Work, and similar war time activities, and as one of the city's Four Minute Men. The church held a special patriotic service February 9, at which time the Daughters of the American Revolution presented the church with an American flag, and the Ladies' Aid presented a service flag. The National Week of Song was observed February 22 and 23.

Rev. Jesse E. Hutchins assisted in special meetings in March. Simultaneous cottage prayer meetings were held previous to the coming of Brother Hutchins. The spirit of the meetings was good, and the singing as well as the preaching of Brother Hutchins was helpful and inspiring. The pastor and Brother Hutchins called in most of the homes of the parish.

Beginning the middle of April, I spent seven weeks in New York City, doing research work in connection with the post-graduate course begun some years ago in the Southern Baptist Theological Seminary. During the time I preached on Sabbath days for the New York City Church, and enjoyed the fellowship of the loyal people there. I came back from my reading in Seventh Day Baptist history with a new appreciation of our place in the progress of Christianity. I wish again to record my appreciation of this opportunity for further study and to express my gratitude to the church for making it possible.

During the absence of the pastor the prayer meeting was cared for by members of the church, using copies of our evangelistic tracts as topic and lesson material. Leaders were appointed and provided with this material previous to my going away, a different leader for each week. I heard good words on my return regarding the helpfulness of the meetings. The Sabbath morning services were in charge of a special committee, and the pulpit was supplied without extra cost to the church.

The church held its annual Home-coming at the usual time, which includes the first Sabbath in October. On Thursday evening our organist, with the assistance of other young ladies of the church, gave an organ recital. Friday evening three of our young girls were baptized. There was a sermon, Holy Communion, and the reception of eight new members Sabbath morning. Sunday morning we held a patriotic service which was addressed by two of our Four Minute Men, and with special patriotic music. All ate a picnic dinner together at noon.

Following the Home-coming there were no services for four weeks on account of the quarantine.

Being of draft age the pastor registered September 12, and later filled out his questionnaire, but the latter was not passed upon by the board on account of the signing of the armistice. I may say here that I asked for exemption on the ground of being the pastor of a church, accepting the Government's provision for such exemption as a challenge to the church and its minister to more earnest patriotic and religious service.

The regular meetings of November 15 and 16, following the signing of the armistice, were converted into services of thanksgiving and rededication.

Services have been held with our people at Clarksburg and Buckeye. We are encouraged in the hope that when health conditions are more nearly normal a Sabbath school will be organized in Clarksburg. Buckeye maintains a live school which is to be an evergreen school this year by converting the whole school into a home department for four months this winter. Evangelistic services were begun at the latter place November 30 which immediately developed very special interest in the stand taken by eight bright teen-age girls. The meetings were suddenly stopped to give the pastor time to have the "flu". They must be resumed again at a favorable date. I believe there should be organized out there a patrol of the Boy Scouts also.

During the year two of our missionaries have brought us unusually informing and inspiring messages: Dr. Grace I. Crandall and Miss Anna M. West. The pastor feels a special interest in these representatives of ours on the mission field because both were consecrated to that service in the Milton Junction Church during his pastorate there.

I attended the General Conference at Nortonville, Kan., and the association at Lost Creek as a representative of the church. I attended a meeting of the county Four Minute Men, and later a meeting of the Fourth Liberty Loan workers, at the Waldo Hotel, Clarksburg, as a guest of L. D. Lowther, and a conference of the Anti-Saloon League of America, at Columbus, Ohio, as a guest of George H. Trainer. These were helpful privileges. I also had the pleasure of accompanying a number of young people from the Bible schools of Salem to a Sunday school teen-age meeting at Clarksburg. Several of our young people were in the number.

The following statistics may have some value in a review of the work of the year:

Sermons	48
Addresses	11
Calls	166
Committee meetings, etc.	31
Funerals	3
Assisted at funerals	2
Weddings	1
Baptized	4

There is still unrecorded wakeful nights and anxious days, when the work has weighed heavy, and the world-conditions and anxiety for young lives in jeopardy have depressed the spirit. Neither can this report record the social pleasures enjoyed, or words of encouragement on the part of many members of the church that have given encouragement and help.

We begin a new year with hope for the future. We look forward to the return of our boys, and to larger tasks and greater joys in the service of our blessed Master.

A. J. C. BOND,
Pastor.

**REPORT OF THE SABBATH SCHOOL TO
DECEMBER 21, 1918**

The sessions of the Sabbath school have been interesting and well attended, all things considered. The absence of the young men in government service and the epidemic of influenza has reduced the average attendance from 124 of last year to 95 for this year. The largest attendance at any one time this year was 142, while the smallest was 60. From October 5 to November 9 no sessions were held on account of the influenza. At the reorganization in October, a new Baraca class composed of eleven young men was organized by promotions. The regular Baraca class was at that time completely enlisted in government service.

There are nine organized classes in the Sabbath school, all of them above the Primary department. The four adult classes are using Kent's Historical Bible. The T. E. L., and men's organized class complete the series this year. The Junior Baraca and Junior Philathea use the "Apostolic Church History" by Morrill. The Junior boys and girls have the "Junior Bible" by Kent; and the Primary department is using the Westminster Departmental Graded Series for beginners and primary. The Bible class uses the *Helping Hand* for their lessons, as do also the members of the Home department.

The average collection for the year is \$1.40. The largest collection was \$2.09, and the smallest \$.79. The Sabbath school purchases supplies for the Primary department, Cradle Roll, and Home department, and also *Helping Hands* as needed. It has

also obligated itself to pay its apportionment in the denominational budget to the Sabbath School Board, \$25.00 of which is already paid.

Owing to war conditions, Conference attendance was thought likely to be small this year, consequently the Sabbath school sent one of its members, Mr. Earl W. Davis, as a delegate to Conference, and paid his expenses which amounted to \$80.39, \$30.39 being paid from the treasury of the Sabbath school, and the rest contributed by individual members.

EARL L. FORD,
Superintendent,
HALLIE VAN HORN,
Secretary.

**REPORT OF THE CHRISTIAN ENDEAVOR
SOCIETY FOR 1918**

The membership of our society has been decreased this year owing to the fact that eight of our active members have been called to the colors, namely, 2nd Lieut. Ernest R. Sutton, Bn. Sergt. Maj. Hurley S. Warren, William Brissey, William Childers, Sergt. Audra M. Kelley, Courtland V. Davis, Carroll Ogden, Brady F. Randolph.

One of our members, William Brissey, of Berea, was called to make the supreme sacrifice. William was a boy with high ideals and a noble character. Though we greatly miss him, we are proud of him who gave his life for such an honored cause.

The average attendance for the year has been about ten.

Although the business part of our Christian Endeavor society has fallen below the standard, we do feel that our prayer meetings have as a whole been most helpful. We have tried to keep the Home Fires burning.

Now that the world is at peace and our boys are coming back to us the outlook for the coming year is much brighter than it has been for the past two years.

With plenty of work, and purposeful young people, we hope to make the coming year the best in the history of our Christian Endeavor society.

FRANKIE LOWTHER,
President.
ALBERTA DAVIS,
Secretary.

REPORT OF THE INTERMEDIATE SUPERINTENDENT FOR 1918

Lacking an itemized report, I wish to begin with a summary of the work given at the state convention held June 28-30 at Huntington, W. Va.

Number of members	22
Number of C. E. Experts	8
Number of Quiet Hour Comrades ..	3
Number of Tenth Legioners	3
Contributed to state work	\$5.00
Patriotic Service pledges	22

Two delegates with the superintendent attended the state convention, the society paying the expenses of one delegate. Since then, the meetings have not been regular owing to unavoidable conditions.

A membership drive was carried on in September with the result of an increase in membership of 12, making a total of 34 members. At the beginning of the year the following officers were elected:

President—Jean Lowther
Vice President—Otho Randolph
Corresponding Secretary—Duane Ogden
Recording Secretary—Addie Randolph
Chorister—Jennings Randolph
Pianist—Grace Davis

A budget was adopted and a canvass of the society was made. The budget included \$10.00 to West Virginia C. E. Union, and \$25.00 on the Young People's Board apportionment. The canvass amounted to \$25.00.

Other plans for the year include Christian Endeavor Week, and the placing of a bookcase in the church for material to be furnished by the Tract Society as suggested by the Tract Board.

Respectfully submitted,
 CORA R. OGDEN,
Superintendent.

REPORT OF THE JUNIOR CHRISTIAN ENDEAVOR

As a whole the year has been quite successful, though we have had some difficulties to meet. We suffered the loss of our able helper, Mr. Audra Kelley, who joined the colors last spring. Since then we have added another teacher, Mr. Arthur Bond, making two teachers and the superintendent to have charge of the work.

The membership includes 9 active members and 16 preparatory, a total of 25.

We pledged and paid \$5.00 to state

Christian Endeavor work, and contributed \$4.00 to the Student Friendship Fund of the Y. M. C. A.

Three of our members were added to the church, and we hope to see more take the same step soon. This makes four who are church members.

We sent two delegates to the state convention at Huntington, the society paying the expenses of one.

The work has followed the lessons in the *Christian Endeavor World*, and such memory work as has been suggested by the Efficiency chart. We are now working toward the goal of an "Excellent society" with the United Society standards.

We now have an average attendance of about 14 members. The success of our Junior work depends largely on the co-operation of the parents, in helping the children do the required work, and being present at the meetings.

We invite all parents to come and visit the society, and to bring the children who have not yet become regular attendants, and help us lead these children of the King into the fulness of a Christian life, through active Christian service.

Respectfully submitted,
 MARY LOU OGDEN,
Superintendent.

REPORT OF THE LADIES' AID SOCIETY

The Ladies' Aid society can report a pleasant and profitable year's work. Since, and including the meeting for October, 1917, the society has held 11 regular and 2 special meetings.

The society laid aside their regular work during the months of July and August, and devoted their efforts to the work of the Red Cross. All matters which could not be left for routine attention were placed in charge of committees.

During the year 3 members have been added to the society, and 4 have changed location and severed membership. Our present membership is 60.

On account of the general conditions and principles of conservation caused by the war, gatherings have not been largely practiced. On two occasions, however, the society entertained for special reasons. One was at the home of the president for Mrs. S. B. Bond on her departure for her new home in Alfred, N. Y., and again at the

home of Mrs. Berkley Davis in honor of Miss Anna West, our returned missionary from China.

For two years the society has not followed the plan of suppers and similar means as a method of making money, but has experimented on that of direct giving, with very satisfactory results.

During the year the society has made its last payment—\$75.00—to its Salem College Scholarship.

Through the generosity of Mrs. J. E. Trainer to the Ladies' Aid the society presented the church with its service flag, which now has twenty-four stars.

The finances of the society are in good condition. Aside from meeting the pledge of \$75.00 to the Woman's Board and making the final payment of \$75.00 to the Salem College Scholarship, the society has given \$23.20 for special benevolences, \$50.00 to the Fouke School, and \$50.00 for a Fourth Liberty Loan Bond—the bond to be for the benefit of the Denominational Building.

The society has formed a reading circle for the study of missions, to which all ladies wishing to avail themselves of its benefits are made welcome.

At present the influenza is causing much irregularity in the meetings and their attendance.

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

CLERK'S REPORT FOR 1918

In a review of the minutes of the church for the year 1918, we find that many of the items of interest will naturally come in other reports, but we will mention the following, some of which may be omitted by others.

Early in the year a special committee, which had been appointed to canvass for new RECORDER subscriptions, reported 26 additions to the number then taking the RECORDER.

The pastor was by request of the Tract Board granted a leave of absence to represent them (the Tract Board) at a meeting to be held at Milton, Wis., in the early part of the year; also the pastor was granted a leave of absence to continue his studies in New York City for a period of six to eight weeks during the early summer.

Evangelistic meetings were arranged for, and held March 15 to 30, with Rev. Jesse Hutchins assisting the pastor.

The annual denominational budget for last year was met in full.

Mr. L. D. Lowther was appointed a member of the Finance Committee to take the place of Professor S. B. Bond who moved to Alfred in June.

The pastor's salary was increased by \$200.00 making it now \$1,200.00 for the year.

The church was closed because of a quarantine against influenza from October 6 to November 9.

There have been added to the church during the year 9; there have been 2 deaths and 6 letters granted, making a net gain of one member for the year.

There were (including today's session) seven business meetings held during the year, and action was taken at different times on the reception of new members and other matters of importance at the regular Sabbath morning services.

M. WARDNER DAVIS,
Church Clerk.

December 22, 1918.

CHORISTER'S REPORT FOR 1918

The choir has been handicapped in various ways this year, so that the work of this organization has not been what we hoped to make it.

From the beginning of the year our boys have been going one by one into the service, thus leaving us with no young men. However, some of the older men came to our assistance and several anthems have been given.

Then there came the epidemic of influenza, which greatly reduced our efficiency to do things, and at times the work seemed rather discouraging; but realizing the abnormal conditions, we took courage and proceeded to make the best of it.

With few exceptions, the music for the Sabbath morning service, aside from the anthems, has been furnished by the male quartet, men's chorus, children's chorus and an occasional solo.

The conditions mentioned above have made the choir rehearsals uninteresting and not very well attended, but as we look forward into the new year we think we see

chances for better and more efficient work and a possibility of making this the best year ever. This can not be done, however, until we feel more keenly the importance of the best in music for our church service and have rekindled within us a desire to have the best, and work to that end.

The choir needs the help of the whole membership of the church, it needs your prayers, it needs your sympathy.

MRS. M. WARDNER DAVIS,
Chorister.

REPORT OF THE BOARD OF TRUSTEES

We your Board of Trustees beg to report that during the past year, in keeping with the instructions of the church, we have rebuilt the block wall on the east side of the church lot, that was thrown down last winter on account of the severe freezing weather at a cost of \$254.57. We cut the grass on the church lawn and cemetery several times during the grass-growing season at an expense to the Cemetery Fund of \$15.90.

Further than the above items, we have had no cause for action.

F. J. EHRET,
Chairman.

Financial Report of Church

From October 1, 1917, to October 1, 1918

Dr.	
Balance from last year	\$ 37 34
Total collections for year	1893 73
Special col. for Gardiner and Witter to Home-coming	50 50
Armenian Relief Fund	5 27
Fouke School	15 66
Bromley Meetings Fund	17 30
Hutchins' meetings	37 00
Miss., Tract, and Theo. Sem.	216 50
Crofoot Screen Fund	30 00
Organ rent	2 50
	<u>\$2,305 80</u>
Cr.	
Sexton's salary for year	\$ 78 00
Pastor's salary for year	1000 00
Gas bill for year	107 60
Electric light bill for year	25 76
Associational expenses	27 60
Missionary Society	203 20
Tract Society	247 00
Theological Seminary	65 00
Gardiner and Witter to Home-coming	53 94
Fouke School	15 66
Pastor Hutchins' meetings	60 00
F. J. Ehret, on street work	164 50
Pastor's fare to Conference	51 83
Mrs. Crofoot, wire screen	30 00
Randolph and Lowther, ins. bill	24 75
Armenian Relief Fund	5 27
Pastor Bond, fare to special meeting of Tract Board	18 46
Incidental expenses	48 44
Balance at end of year	78 79
	<u>\$2,305 80</u>

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

October 1, 1918.

REPORT OF FINANCE COMMITTEE

For the year ending October 1, 1918

Amount of the budget recommended for the year	\$2,442 20
Amt. of pledges made	\$1,916 50
Amt. of budget in excess of pledges	525 70
	<u>2,442 20</u>
Receipts	
Amt. paid on pledges	\$1,650 90
Amt. col. not pledged	417 81
Amt. raised by special col.	372 23
	<u>2,440 94</u>
Disbursements	
On home budget	\$1,552 96
On denominational budget (100 per cent)	642 20
Special	163 87
Cash on hand	81 91
	<u>2,440 94</u>
Unpaid Pledges	
Unpaid on pledges	\$ 265 60
Pledges unpaid, 14 per cent.	

RECOMMENDATIONS

First. There has been appearing in the budget for a number of years a note held by F. J. Ehret; principal \$200.00. We find that there has been nothing paid on the note during the year. We therefore recommend that the money collected on the pledges that are unpaid be first applied to this note, and any residue that may remain unpaid at the end of the second quarter be raised by special subscription, and that this item shall not appear in the budget for next year.

Second. In view of the increased cost of living, and a corresponding increase in wages, we recommend that the pastor's salary be \$100.00 per month for the ensuing year.

Third. We recommend the following budget for the year:

Home Budget	
Pastor's salary	\$1,200 00
Incidental exp.	350 00
Permanent improv.	350 00
	<u>\$1,900 00</u>
Denominational Budget	
Conference exp.	\$ 139 50
Missionary Society	418 50
Tract Society	279 00
Theological Seminary	55 80
	<u>\$ 892 80</u>

Fourth. We recommend that the Budget Pledge Card be so arranged that 52 credits may be entered on the back of the card, and that all payments be entered on the card. The details of the card be with this committee.

Fifth. We recommend that financial canvass of the membership be made during the month of October, either a simultaneous canvass as heretofore, or some other plan that may be discussed and adopted at the business meeting in October.

Owing to an unusual amount of sickness in the community our every-member canvass was not made during the month of October, as was recommended in our report of October 6. However the canvass was made on December 1-2, the result of which shows the following to date.

10 subscribed less than	\$.05	per week
28 subscribed	.05	per week
40 subscribed	.10	per week
7 subscribed	.15	per week
8 subscribed	.20	per week
6 subscribed	.25	per week
4 subscribed	.30	per week
4 subscribed	.35	per week
5 subscribed	.40	per week
4 subscribed	.50	per week
2 subscribed	.60	per week
2 subscribed	.75	per week
1 subscribed	.90	per week
8 subscribed	1.00	per week
2 subscribed	1.20	per week
1 subscribed	1.25	per week
1 subscribed	2.00	per week
1 subscribed	2.25	per week

134

The total subscription received is \$1,880.02, with two committees to report, and possibly a few non-resident members.

Respectfully submitted,

J. ALEXANDER RANDOLPH,
LUCIAN D. LOWTHER,
EARL L. FORD,
Finance Committee.

December 22, 1918.

WELCOME AND SUPPORT THE HISTORICAL SOCIETY

REV. WM. L. BURDICK

We have a historical society, the youngest child in our family of denominational societies. I have sometimes feared that this child was not welcome in the family. One of the things that has caused me to feel this is the feeble support and lack of attention that the child has received.

The needs of the society have been set forth by others. I want to mention, in a few sentences, my chief reason for welcoming this child and giving it support. I suppose my fondness for history in general has had something to do with it, but that is not my chief reason. The study of history has great value as a part of a liberal education. President William R. Harper wrote, "A man is no student who does not study history"; but granting the full force of this statement, this is not my first reason for giving this child a hearty welcome and a reasonable support. My chief

reason is the help that the society and its work will be to us as a denomination, if supported, in making us better Christians and Seventh Day Baptists, in building up our churches and establishing new ones, and in advancing evangelism and missions.

Seventh Day Baptists have had a long and worthy history. It is the purpose of the Historical Society to gather and put in tangible form our history reaching back two hundred fifty years in this country and three hundred years in Europe. Putting this history into the hands of our people to read, will help to give us *esprit du corps* and solidarity as a denomination. No one can read attentively the history of our fathers without being inspired thereby.

One of the chief reasons why the Bible has been given us is that we may get help for the present from the past, get help for the present time from God's dealings with men in the past. In history we see the successes of the past and their causes, the failures of the past and their causes. This is particularly true of the Bible, and next to the study of the Bible in helping us to perform our mission, is the study of our history. It is the purpose of the Society to foster this study as well as to gather and preserve precious and valuable documents pertaining to our history while they may be had.

Welcome and support the Historical Society!

This war has been different from any other war in history and no one has helped more to make it so than the doctors. If any doubts it, here are the cold official figures. The total death-rate from all causes in this war, instead of being, as might pardonably be expected, tenfold greater, is less than half that of any previous serious and continued war on record! That is barely 2 per cent per annum of the total number engaged, as compared with more than 6 per cent in our American Civil War, for instance.—*Red Cross Magazine.*

Sympathy is one of the great secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the hardest heart and develops the better part of human nature. It is one of the great truths on which Christianity is based.—*Smiles.*

THE COMMISSION'S PAGE

READ, PONDER, GET BUSY

"Awake, awake, put on thy strength"

In the interests of the plan to encourage our ministers the following letter, addressed to the clerks, is being sent to all our churches.

Milton Junction, Wis., January, 1919.

MY DEAR MR. _____:

I am writing you in behalf of the Commission of the Executive Committee of the Seventh Day Baptist General Conference, to enlist your help and the help of your church in launching one part of the New Forward Movement among Seventh Day Baptists.

This movement requires strong and able leaders. Our pastors are our denominational leaders. One by one, however, God is calling them "over there"; one by one they are entering other fields of service; while some are giving but part time to the gospel ministry. It behooves us then to make the very best use of our present ministry.

Such service requires the united support of every member of all our churches. We must work shoulder to shoulder as our leaders direct. We must follow the leaders. We must encourage them whenever they need encouragement.

Able leadership deserves adequate financial support. The Commission believes that the salaries of our pastors are too small, that many of them are below a living wage. Many of our pastors eke out their slender salaries by earnings in other fields. The Commission is confident that in the near future every church in our denomination must pay not less than \$1,000.00. Will your church for the year 1919 be one of the number to increase the pastor's salary? If you are now paying less than \$700.00 the Commission offers to help you. It guarantees, to duplicate any increase you may make, dollar for dollar, up to 10 per cent of the present salary. Will you make the effort?

Kindly bring this whole matter at once to the attention of your Finance Committee and of the church, and let us make a strong drive for a better moral and a better financial support of our denominational leaders.

By such concerted action the Commission hopes that our people may be led out in a Forward Movement to Christ, and that able and consecrated young men, seeing the need and opportunity for service among our people, will place themselves in training to fill the vacancies among our leaders and take us on to victory.

May I not hear from you in a few days that you have taken this advanced step?

Yours very sincerely,

ALLEN B. WEST.

On behalf of the Commission of the Executive Committee.

THE COST OF LIVING

The following is taken from the Literary Digest of September 14, 1918:

The cost of living for the family of the average wage-earner in the United States during the period from the outbreak of the war in July, 1914, up to the middle of June, 1918, showed an increase of 50 to 55 per cent. The increase for the different items is given as follows:

Food	62%
Rent	15%
Clothing	77%
Fuel and light	45%
Sundries	50%

Investigations made in the city of Buffalo for the years 1912 to 1917 brought out the following figures as taken from the Journal of Home Economics of February, 1918. I have no later data at hand, but there has been an almost constant advance in prices during the year since these figures were first published.

Food	Increase per cent
Mill products	145.33
Sugar	88.33
Bread	53.25
Fats	66.82
Milk	59.82
Fish	37.08
Meat and poultry	81.69
Tea	25.00
Spices	50.00
Eggs	160.71
Canned vegetables	54.28
Fresh vegetables	131.70
Fruits	71.33
Clothing and Cloth	
Cottons	88.10
Linen	62.68
Wools	55.00
Velvets	50.00
Findings	44.82
Average material	60.12
Average "ready to wear"	45.92
Shelter and Operation	
Rent	19.16
Board and room	26.10
Table board	25.00
Domestic help	44.81
Coal	21.67
Taxes	15.20
Building Material	
Lumber	44.44
Plumbing	55.55
Brick	25.00
Iron and steel	69.00
Glass	200.00
Miscellaneous	
Drugs	123.28
Soaps	51.66
Paper	100.00
Gasoline	43.70

"X"

MODERN AGRICULTURE FOR THE LORD'S VINEYARD

An American District, Rapidly Going to Seed, is Invaded by a Preacher Armed With Common Sense and Tact, Who Accomplishes Astonishing Results

THE appointment of Dr. B. J. Wright as Superintendent of the Hill-and-Valley District caused grave apprehensions. Dr. Wright was already under indictment for originality, and Hill-and-Valley District was not hospitable to new ideas.

The first things the new superintendent did was to take pencil and paper and go around asking "fool" questions which many people regarded as none of his business. He called this process "making a survey."

After many trips into the six hilly counties over which his district sprawled, where he found the country sparsely settled and the people poor, he assembled information for some surprising maps and charts. These showed that the population is composed almost entirely of native whites with no immigrants; that the region contains some of the best timber in the State, the best fruit land in several States, and plenty of fine grazing country. One man, by adopting modern methods, is raising over seventy bushels of corn to the acre although the average for the locality is twenty-three. But these same charts proved that Hill-and-Valley District showed more illiteracy, tuberculosis, illegitimacy and kindred evils than any other section of the State.

RELIGIOUS conditions proved to be no more encouraging. Over-churching existed side by side with religious destitution. Many of the churches, standing in the open country, had been built "before the war" and were paintless, leaking and empty.

The religious life appeared to be conducted on the roller coaster plan. The church calendar started with a revival in the winter, during which the community enjoyed a sharp, frantic plunge into religion. The initial impulse was feverish and strong, but in a short time the church again decreased in speed, reaching a full stop long before the next revival. In view of the fact that the preacher's salary was pledged in subscriptions taken when the revival was hot, and collected many months later when the church was cool, many of the congregations represented as fine an assortment of unre-

deemed pledges as a Bowery pawn-shop. Preachers had to compromise on seventy-five to eighty per cent of the promised five to seven hundred dollar salaries.

Dr. Wright also poked into the school-houses and inquired how many boys were learning to farm and how many girls were receiving instruction in cooking. Then with his list of questions and answers before him, he called together some of his preachers and leading laymen and proposed another "fool" thing.

"Here is our survey of the district," he said. "Now let's get together and frame a program."

HILL-AND-VALLEY DISTRICT was apathetic. It did not believe in "programs." Dr. Wright showed them a map with a dozen stars on it. "Let's select these places as demonstration points," he suggested, "and show people how to build up vital churches related to the entire life of a rural community."

"It can't be done," they answered, shaking their heads emphatically, "and for the simple reason that you can't find twelve preachers to take those twelve churches and steer such a program as you propose. What is more, if you do find them, the churches can't afford to pay the salary that sort of preacher will expect."

Some of Dr. Wright's experiences in searching for men seemed to justify that conclusion. Upon sending out a call for rural ministry volunteers for a church which had lost its pastor, he received several applications. One came from a young man in a certain well-known college and looked promising. The superintendent wrote to the president of the college asking for full particulars about the young man and received an enthusiastic reply.

The applicant was of good character, a fair student, and earnest. Then the president added a sentence which throws a flood of light into the whole question of the rural ministry. "I think he will be a good man for you because he has never aspired to anything ambitious." Dr. Wright reread the letter, laughed, and concluded that Hicksville was not in need of a tame preacher who would stand without hitching and eat out of anybody's hand.

EVENTUALLY Dr. Wright found young men with the needed qualifications eager to come to Hill-and-Valley District, provided they could be assured not merely a living salary but adequate and sympathetic co-operation. The experience of this superintendent shows that the problem of leadership in the rural community is not without a solution. The main trouble is that the rural ministry has not been regarded as a profession in itself. It has been just a beginning place for a young preacher or a haven of rest for an old one. No minister is to be severely blamed because he does not willingly remain in a \$350.00 charge, nor are his wife and three children greatly lacking in consecration because they are unhappy in a parsonage which is nothing more than a shack.

The question of salaries for the demonstration points finally yielded to treatment. The Board of Home Missions and Church Extension agreed to help on condition that the places selected represented regions where the Methodist Episcopal Church had a clear field, where there was prospect of success.

Then Dr. Wright went to the churches and called the official boards together. There was the usual haggling over salary. The boards, though scandalized at the salaries he demanded for his preachers, finally agreed to pay them, and as fast as Dr. Wright could find the men they went to work.

One of those churches is now enthusiastically raising funds for a new \$25,000.00 building to replace the dilapidated one-room affair which had failed to serve the community needs for forty years. Another church, which had been promising its minister \$450.00 a year and collecting \$375.00, is now paying \$1,000.00. It has developed into a rural center for a large area and has half a dozen preaching points out in the hills and an assistant pastor to help carry on the work. Who ever heard before of an assistant pastor in a rural church?

RECENTLY Dr. Wright made a tour of the district with a stereopticon outfit strapped to one side of his Ford and a box of books on the other. He took with him a Chautauqua lecturer on Rural Life who has become his assistant. They have started a new kind of protracted meeting. The first night Dr. Wright shows some of his charts on the general conditions in their

section of the country, telling some of the facts he has discovered by asking those "fool" questions. The next night there is a lecture on sanitation. The following night the school children are invited to come and give an exhibition, and there is a discussion of what kind of schools the village ought to have. There are also lectures on agricultural subjects, home economics and the value of a community spirit.

The last night Dr. Wright calls the whole village together and says, "Now if you really are Christians you ought to live like Christians. What are you going to do about this school question, the sewer, Farmers' Institutes and the boys and girls? Christian faith means nothing without Christian practice, and in this community practice begins with just these subjects we have been considering."

After his meetings Dr. Wright sells a few books to the people, for he has found that many do not read. They are isolated intellectually as well as geographically. He tries to interest them in good literature, history, geography, biography and fiction.

IN the next few years we shall hear a great deal about the rural program of the Board of Home Missions and Church Extension. People will be asking, "What is a rural program, anyway?" The answer is already available in Hill-and-Valley District.

A rural program for churches is merely an adaptation of a modern agricultural method to church work. When corn has been raised on a certain piece of land for so many years that it can not produce more than twenty-three bushels to the acre, the time has come to try a rotation of crops. Likewise when a church has become accustomed to crowding its entire program of seed-time, cultivation and harvest into three weeks, revival in February, and is so impoverished that it can pay only \$375.00 on a promised \$450.00 salary for its preacher, then it is time for a rotation of methods.

This is precisely what a rural program proposes to do. It re-creates in the rural community a community spirit of Christian brotherhood such as used to express itself in the singing school, the spelling-bees and husking parties which have vanished. Best of all, it restores the church to its rightful place of leadership in the community.—*Rosalind Scott Dunkin, in Christian Advocate.*

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

We are all very glad to see in the letter from Missionary Crofoot which is published below that Dr. Palmberg was improving, and that there is hope of her recovery. In the same letter was a card with Chinese writing on one side, and on the other side the following in English. We join with the friends in China in congratulations and best wishes for Mrs. Davis, and wish that we, too, might have been present at the reception.

The Alumni Association of Grace High School, The Seventh Day Baptist Church, and Grace School for Girls cordially invite you to be present at the celebration of the Seventieth Birthday of Mrs. D. H. Davis to be held in the church, Pont Ste. Catherine, Thursday, December 12, 1918, at 2 p. m.

LETTER FROM SHANGHAI

MY DEAR MR. SHAW:

Last week I wrote to you about Dr. Palmberg's operation and this week I am glad to be able to report that she is doing very well and in fact getting along finely I believe, though there was a day or two when we were pretty anxious about her, for her life really hung by a thread. Of course we are very thankful for the favorable turn after the critical time.

This was my week, according to schedule, to write to the SABBATH RECORDER but as this has been quite an exceptional week for its fulness of other things I have not got it done. Nor have I done my semiannual reports for the School account and Incidental account due December 1st; but I hope to get them off soon.

I have had painters in the house all the week trying to get it in better shape for the return of my wife. Though she is not arriving so soon as I had hoped I still expect to see her within six weeks. As I have had no servant I have had to watch the men myself to some extent when I should have liked to be away. Monday night after the weekly prayer meeting of the Shanghai

missionaries of all denominations (or nearly all) I went with two others to the Chinese Y. M. C. A. where we ate our supper at their café for the sake of being together to talk over a new plan for the phonetic writing of Chinese. Tuesday night was the monthly meeting of the Shanghai Missionary Association and at the social hour I spent most of the time faking in money for the Shanghai Moral Welfare Committee of which I am treasurer.

On Wednesday a friend of mine came to Shanghai from Huchow, and that evening I went to a "movie" with him, dismissing that I might do it, a class of three ladies who come to me weekly for help in Chinese. I felt a little guilty to send them away for such a purpose, but I do not go to a show very often—three or four times a year I suppose. Thursday afternoon I gave a talk to the Shanghai W. C. T. U. on the war and drink in the United States of America, and again last evening at eight-thirty I went to a meeting of the Moral Welfare Committee. We have been meeting fortnightly for six months and shall continue for a long time I suppose. We have a fight on with the Municipal Council.

This morning at eleven o'clock I attended a more formal meeting on the subject of phonetic writing. This is the first time I have missed any classes in school this exceptional week (I do not mean that it is exceptional for me *not* to skip classes, but that I do not most weeks do so many outside things). I am beginning to think that it may be time to remember William Newton Clarke's advice to his cousin, Miss Burdick—"Remember that a missionary's business is to mish."

On Wednesday p. m. I spent from two to four-thirty at a Conference on Religious Education, and after that had a meeting of the Executive Committee of the East China Educational Association of which I am secretary. Next Thursday I am to speak in Chinese at the celebration of Mrs. Davis' birthday. She is 70 by Chinese reckoning but only 69 in fact. I am afraid I can hardly hope to satisfy the Chinese and her.

I have just told you these things to explain why I have not done the letter for the SABBATH RECORDER this week.

Many will be glad I am sure to know.

that Dr. Palmberg is doing so well.

With best regards,

Yours faithfully,

J. W. CROFOOT.

West Gate, Shanghai, China,

December 6, 1918.

FROM A STUDENT'S NOTEBOOK

Missionary Crofoot enclosed in his letter the following taken from an exercise book of one of the boys in his classes in Grace High School, the name of our mission school. If the writing of original sentences to illustrate causal and concessive clauses can produce results, as indicated by this exercise, it might be well to give it a trial in our own high schools. The boy is Chinese writing sentences in English.

SENTENCES CONTAINING CAUSAL CLAUSES

1. Since Kaiser had, and perhaps has, a deep faith in militarism, the war in Europe began.

2. Since President Wilson would maintain righteousness and humanity on the earth, the United States entered into the "World's War."

4. Japan took part in the war as she thought it a good opportunity of snatching Tsingtao.

5. France had share in the war because she would revenge her long anger with Germany.

6. Britain fought against the German Empire as she didn't like the latter cut short her mastery in the world.

7. Belgium lost her land because she refused to let the German troops have the passage through her territory which would interrupt her neutrality, which was held sacred by her.

8. Russia rose against the Central Powers as she hoped to carry out the Pan-Slavism which is an opposition to the Pan-Germanism.

9. Since we have noticed what is mentioned above, we can see that almost every country in the war has some private and selfish end, while only those of Belgium and America can be said to be right and just.

10. Mr. Crofoot has introduced to us a hygienic method in dining because he couldn't bear to see us "kiss each other."

(N. B. The above not only illustrate the knowledge of grammar of one boy, but they also illustrate the attitude most common

among Chinese about the European war. No. 10 relates to my efforts to get the boys to use a different pair of chopsticks in taking food from the common bowl, instead of using the ones they put into their mouths.

—J. W. C.)

SENTENCES CONTAINING CONCESSIVE CLAUSES

3. I admire the power and strength of Germany though it has failed.

4. The Jews are the richest people in the world, though they have no longer their own country.

5. Germany can easily recover her situation as (which?) she mained in the anticipation of the war, though she was badly defeated. . . . (Other recent sentences by the same boy.)

1. The place where Czar Nicholas the Second took his last breath is in Siberia.

2. Since my mother is still in ignorance of the one true God I have anxiously and earnestly prayed for her.

3. There are many rich men in the world nowadays just like that one in one of Jesus' parables think that if they have more time at their command, they will enlarge their barns, and make everything comfortable, but without least thinking of their immortal life.

4. President Monroe of the United States created a doctrine called after his name, the "Monroe Doctrine" because he wouldn't let non-American countries interfere with the affairs of American countries.

5. I find it very helpful since I acquired the habit of writing long and complex sentences.

SATURDAY AND SUNDAY

The following paragraphs are taken from a little book called "The Sabbatic Question," by J. J. Taylor, pages 15-17. The author's assertion that the term "Lord's Day" in Revelation 1: 10 is applied to the first day of the week in that place is open to question. Too many years intervene between the time the book of Revelation was written and the time when the first day of the week is elsewhere found by that name, to make it at all certain, or even likely, that the writer of Revelation meant Sunday. A far more portable interpretation is that "Lord's Day" as here used means in the Day of the Lord.

"In current usage these two days have two secular names. The seventh is called Saturday, and the first is called Sunday. In no case are these names used interchangeably. The seventh day is never called Sunday, nor is the first called Saturday.

"The origin of these names is easy to trace. On the seventh day of the week our Saxon ancestors worshipped a heathen divinity called Seterne, Latin Saturnus, the grim and grizzled god of time, who mowed down his children with a long scythe. By the law of association the day naturally took the name of the divinity to whom it was especially assigned, and was called Saturn's-day, or Saturday. Likewise the first day of the week was devoted to the worship of the sun, as the most prominent and potent object in nature; so in course of time the day was called Sunday.

"As men came into a better knowledge of the truth, they learned that God is the only true object of worship. They ceased to reverence the sun, the moon, and various fabulous divinities; but they kept the names of the days, after they ceased to give them a religious significance. In current usage Saturday and Sunday are simply names for the days to which they belong.

"As sacred days of the Bible, the seventh day and the first also have sacred names. These also are fixed and inviolate, and are never exchanged the one for the other.

"The sacred name for the seventh day is Sabbath. This fact is too clear to require argument. The truth is stated in concise terms: 'The seventh day is the Sabbath of the Lord thy God.' This utterance is repeated in Exodus 16: 26; 23: 12; 31: 15; 35: 2; Leviticus 23: 3, and Deuteronomy 5: 14. On this point the plain teaching of the word has been admitted in all ages. Except to certain special sabbaths appointed in Levitical law," and these invariably governed by the month rather than the week, the Bible in all its utterances never, no, not once, applies the name Sabbath to any other day.

"The sacred name of the first day of the week is Lord's Day." Between it and the Sabbath the distinction is made very clear: 'In the end of the Sabbath, as it began to dawn toward the first day of the week.'¹¹ A

similar distinction appears in Mark 16: 1-2; also in Luke 23: 56 and 24: 1. In early Christian history the first day was sometimes called Bread Day, referring to the record in Acts 20: 7; but it was not claimed as a Scriptural name for the day, and later it fell into disuse. Like any other proper name, Lord's Day has a specific application, and is not used of any day except the first."

¹¹ Lev. 23: 24, 27, 34.

¹² Rev. 1: 10.

¹³ Matt. 28: 1.

THE RED CROSS IN CHINA

When the Second Red Cross War Fund drive began, the Chinese friends of the American Red Cross in Canton inaugurated a procession; sampans, many thousands of which line the river for miles, flew the American Red Cross flag. Ninety-nine per cent of the marchers in the procession were Chinese, and the Chinese Red Cross Association co-operated to make the event a success. Many thousands of Chinese paid one tael, which is equivalent to one dollar, to become associate members. The native papers were full of articles on the subject—it is a long time since China has seen or heard so much about the United States. One magazine, printed in Chinese at Canton, called *The True Light Review*, edited by Dr. Jacob Speicher, published an American Red Cross Number, devoting the entire issue to the subject.—*The Red Cross Magazine*.

When I think of God, high and holy and majestic, I am ready to crouch and to cower as a slave. His majestic personality overwhelms me, but when I think of God using his Godhood as a lever to lift humanity up, when I think of him as living and thinking and purposing and agonizing and sacrificing, in order to make men better, when I think of him gathering up his whole being and pouring it out in a mighty sacrifice on the cross, I am ashamed that I ever regarded myself as a slave. I am worth something to God, my little life has gone up in value a million-fold by the great sacrifice on Calvary. I am a son, a king, and a priest, with him to reign.—*Rev. Thomas Phillips*.

"Faith is the subtle chain
Which binds us to the Infinite: the voice
Of a deep life within."

WOMAN'S WORK

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

OUR SATURDAY NIGHT

"Whatever the weather may be," says he—
"Whatever the weather may be,
It's plaze, if ye will, an' I'll say me say—
Supposin' today was the winter day,
Wud. the weather be changing because ye cried,
Or the snow be grass were ye crucified?
The best is to make yer own summer," says he,
"Whatever the weather may be," says he—
"Whatever the weather may be!"

"Whatever the weather may be," says he—
"Whatever the weather may be,
It's the songs ye sing, an' the smiles ye wear,
That's a-makin' the sun shine everywhere;
An' the world of gloom is a world of glee,
Wid the bird in the bush, an' the bud in the tree,
An' the fruit on the stem o' the bough," says he,
"Whatever the weather may be,
"Whatever the weather may be!"

"Whatever the weather may be," says he—
"Whatever the weather may be,
Ye can bring the Spring, wid its green an' gold,
An' the grass in the grove where the snow lies
cold,
An' ye'll warm her back, wid a smiling face,
As ye sit at yer heart, like an owld fireplace,
An' toast the toes o' yer sowl," says he,
"Whatever the weather may be," says he—
"Whatever the weather may be!"
—James Whitcomb Riley.

Not a great deal has been written for the public press concerning the war work of the Young Woman's Christian Association. The daily papers make frequent allusions to the Red Cross, the Salvation Army and the Y. M. C. A., but not much is said about the Y. W. C. A. When we stop to think of it we know that this organization has been busy with many branches of war work, but we do not hear much of the actual work attempted, nor of what has been accomplished. One important line of work taken up has been the attempt to safeguard the lives of the many young women who had been taken from their accustomed environment and placed in work with which they were entirely unacquainted and in surroundings which might prove harmful to them.

Undertaking all these lines of war work, in addition to the regular work of the organization, has proved a gigantic task, but the workers have gone about it with en-

thusiasm and have had a good degree of success. The following paragraphs from the Publicity Department of the War Work Council of the Y. W. C. A. give a little inside information of the work of that branch.

This is an age of specialization. The Y. W. C. A. is the only organization that specializes in girls, regardless of race, country or color. It is extending a charm string all around the belt of Old Mother Earth, every button on the string being represented by a girl, and girls standing side by side, with the same hope, interests and ambition, from every civilized country on the map, and some that we might, perhaps, think are not civilized.

The foreign department of the Y. W. C. A. needs forty-nine secretaries who will be sent to China, Japan, South America and India during the year 1919.

A speaker had told eloquently of what the women had done in France, England and America in winning the war. Then she passed on to what they are doing now in the work of reconstruction, paying eloquent tribute to the nurses who served side by side with the men, regardless of difficulties and danger, and who are remaining at their posts. She sat down. Then the preacher prayed, and in his prayer he asked God's blessing on all the men who had served at the front, and were still serving. He did not mention the women! The Y. W. C. A. secretary who had made the speech was dazed. Doesn't the world know this was also a woman's war?

Nine women, representing nine nationalities, sat down to a tea together in an International Institute recently. These institutes conducted by the Young Women's Christian Association, are bringing all the women of different tongues together and uniting them in a common language, in common interests.

Thousands of our returning boys will spend many weeks, perhaps months, in camp before they are returned to their homes. It will interest the mothers and fathers to learn that these boys have had the first pangs of home-sickness alleviated by

the sight of the hostess in the Hostess House who was the last to whom they waved good-by when they marched away, and who was still on the job to welcome them when they returned. "Felt tough to think I couldn't go on home," said one boy, "but this place comes so near to it, I'm not kicking. Looks just like it did when we went away, and you don't look a day older." The hostess laughed; she was receiving many of such compliments, and she knew what they meant. So much had been crowded into the boys' lives since they left that they fully expected every one they met on returning to look years and years older.

In ten months of 1918 the Ballard School of the Young Women's Christian Association in New York gave 1,856 business courses; 1,155 volunteers passed through its volunteer clearing house; it enrolled 9,636 in war work; served 202,792 in its cafeteria; there were 20,039 registrations in its employment department, and 10,120 in physical education.

PAUL BRADLEY CANFIELD

Driver, Paul Bradley Canfield, the only son of Mr. and Mrs. John J. Canfield, was born in Scio, N. Y., August 3, 1894. He died in the service of his country "somewhere in France," November 4, 1918.

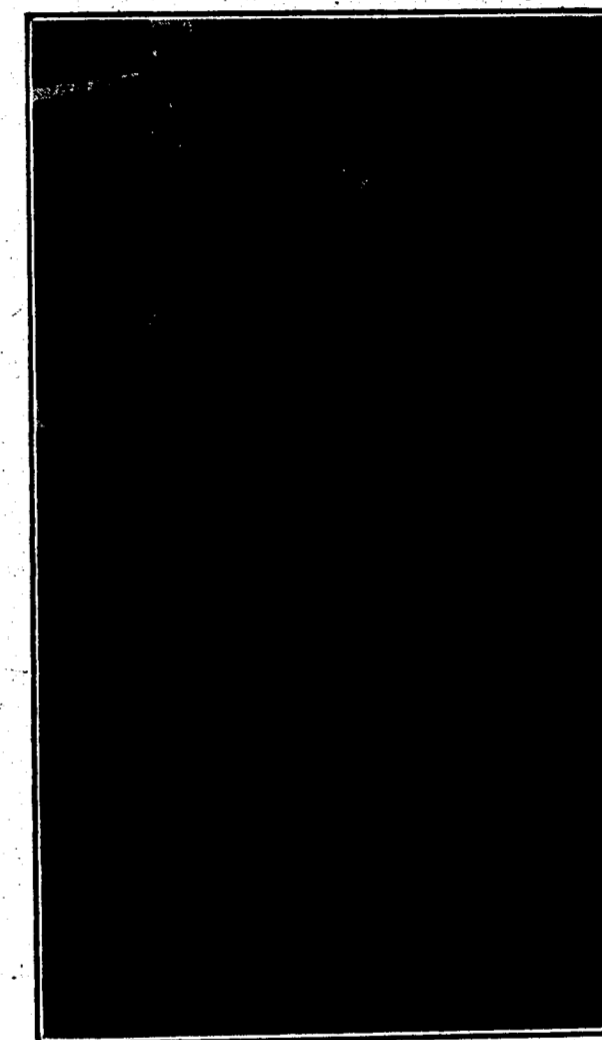
He commenced his education in the Wirt School, only a few steps from his father's farm. Later he attended the Friendship High School, driving a horse to and from school, a distance of six miles. During these days he helped his father on the farm and in pumping an oil lease.

As a boy he always liked machinery and wanted to make something go. His first work away from home was at the Haley and Gavin Garage in Boliver, N. Y. After taking a course in storage battery work at the Presto Light Storage Battery Works in Buffalo, N. Y., he was employed by the Ritter Garage in Wellsville, N. Y.

Here he was very successful in repair and storage battery work, and was recommended by his employer as a first-class workman in his line. Here his position was held open for him if he wished to accept it upon his return from military service.

Paul was a member of the First Seventh Day Baptist Church of Friendship, N. Y.,

at Nile. He was baptized and received into the fellowship of the church with twenty-two others by Rev. A. J. C. Bond, June 27, 1908. Paul was a quiet young man. He did not talk much about what he thought in regard to the great realities of life, but his Bible was his constant companion and its worn condition showed where his thoughts had been before he went across. No profane word was known to pass his lips. From the time he was old enough to vote he always voted the straight Prohibition ticket.



He was not naturally inclined toward war and strife. He would not have chosen the soldier's life for a profession, but when his country called him he was ready to do his part. When others were claiming exemption for farm work, he said no, he could not do so, it was as fitting that he should go as for others. Doubtless he could have found exemption and safety on his father's large farm at a time when help was so scarce, but he saw his duty elsewhere.

On September 27, 1917, he left Belmont, N. Y., for Camp Dix, N. J., where he was in training for eight months. During that time he was home on furlough twice. About May 30, 1918, he crossed the waters and was "somewhere in France." His parents

never received the usual card announcing the safe arrival of the boys "over there." In later letters they learned he had sent a telegram from New York but they never received the message. His letters were always cheerful. One would never know from his letters that he was off on more than a camping trip for pleasure. His parents never heard of any of the horrors of war from him. He always put the bright side forward in his letters as will be seen in the following extract: "I think I will have to say good night and lie down to rest on the nice soft ground underneath my blankets. It gets rather hard in spots sometimes but I sleep fine." Another time he speaks of his bed of four nice blankets, his overcoat and a rubber blanket.

It was characteristic of him to be thoughtful of his parents. His carefulness to spare them the sorrow that might come from his relating the hardships and dangers he was enduring is only one example of his thoughtfulness.

His chauffeur's license which he had worn for two years got for him a position as driver in the Headquarters Company of the 307th Field Artillery. His work was carrying officers to and from the battle field. It was on one of these trips that he was killed by the concussion of a large bursting shell which demolished his car. He was a favorite with the officers whom he served. The following letter to his parents explains itself.

Somewhere in France,
November 7, 1918.

Mrs. J. J. Canfield,
Friendship, N. Y.

DEAR MRS. CANFIELD:

As chaplain of the organization of which your son was a member, I am writing to you these few words hoping that they may be of some help and comfort in this your hour of sorrow.

The officers and men of the entire regiment join me in this expression of deepest sympathy, and though we fully realize that in his own home there is a place that never can be filled, yet we too shall miss him.

Paul had gotten out of his car and was standing near a bridge which had been destroyed by a mine, when an enemy shell exploded near him and it is believed that death came as the result of the concussion, as there was no wound of any sort on his body. We laid him away in the little French cemetery and the thoughts of his comrades were turned toward those at home who knew and loved him.

It must however be a source of comfort to his loved ones to know that in giving his all he has

made the sacrifice in the noblest cause which it has ever been the privilege of man to defend.

Again assuring you of my deepest sympathy and earnest prayers, I am

Sincerely yours,

JOHN H. BUCKHANAN,
Chaplain 307 F. A.

Paul was fortunate in having near him several boys of his own community and neighboring towns with whom he was acquainted, among them William J. Burdick, another Nile boy, whose home farm nearly joins that of Paul's. Both boys were baptized and joined the church at the same time. They were together enough so that when one wrote to his parents they could usually send word regarding the other. Some of his friends were present at his burial. William, who was unable to be there, visited his grave soon after.

Since the more severe part of the censoring has been lifted, it is learned that his regiment first saw action on the St. Mihiel front, and later on the Argonne front. The exact place of his death has not been learned on account of censorship, but it is supposed to be near Verdun.

There is a sad coincidence in connection with his Christmas box. His mother was late in packing it on account of the necessary preliminaries to sending it. Peace drew near and there were hopes that the boys would soon be coming home. So his mother suggested to the Red Cross workers helping her that in case Paul was not there the box should go to some other boy.

We are promised that the boys will be brought home for final burial, so his parents desired memorial services to be held at that time, when the other boys will also be at home. Besides his parents, Paul is survived by three sisters, Ruth, Elizabeth and Gertrude, and many friends who sympathize deeply with the bereaved family.

JOHN F. RANDOLPH.

Nile, N. Y.,

January 6, 1919.

The night is mother of the day,

The winter of the spring,

And ever upon old decay

The greenest mosses cling.

Behind the cloud the starlight lurks,

Through showers the sunbeams fall;

For God, who loveth all his works,

Has left his hope with all.

—Whittier.

YOUNG PEOPLE'S WORK

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

OUR GOAL AND BUDGET

Trusting in the Lord Jesus Christ for strength and with a full realization of our responsibility for Christian service we pledge ourselves to the following activities as the least we can do for Christ and the Church.

1. Reconstruction of self to the home church work.
2. Wider interest in and more active support of mission work at home and abroad.
3. Every society doing individual work to win individuals to Christ.
4. Extension of the organization of societies so that there shall be at least one society, Junior, Intermediate or Senior, in every church in the denomination.
5. At least ten per cent increase in membership of each society.
6. At least twenty-five per cent increase in Quiet Hour Comradeship.
7. At least twenty-five per cent increase in membership of Tenth Legion.

The young people's budget for this year is \$1,200.00, divided as follows:

Dr. Palmberg's salary	\$300 00
Fouke School	200 00
Fouke building fund	100 00
Missionary Board	100 00
Tract Society	100 00
General missionary work	175 00
Salem College library fund	75 00
Young People's Board	100 00
Emergency fund	50 00

PROGRAM FOR CHRISTIAN ENDEAVOR WEEK

The Young People's Board is sending out this call for sober reflection and intensive, thoughtful action on the part of the young people prior to and during Christian Endeavor Week. The board, realizing the magnificent opportunity it has to appeal to the responsive spirits of our societies, has outlined a tentative program for the societies and for the young people of churches where there are no societies. It has prepared a workable program with the hope that each society will not follow the program slavishly but, understanding your own local conditions and with the help of the pastor and other interested persons, will adapt the suggestions so as to get the most possible out of the effort. Pray, work, plan that the deepest, most stimulating and permanent impressions and decisions shall come

from the special meetings. The program has been adapted from the one sent out by the United Society.

Sabbath eve, January 31. "Church Loyalty Day." We suggest a union meeting composed of all endeavorers and adults. One big prayer service. Pastor and president of Christian Endeavor in joint leadership. Motto, "Onward, Upward, Forward for Christ." Live topics, church services; finances; activities (such as Sabbath school; prayer meeting; schoolhouse meetings; cottage meetings; community work, etc.); loyalty to pastor; missions.

Sabbath morn, February 1. "SABBATH RECORDER Day." Sermon by pastor on "Place and Value of the SABBATH RECORDER in Our Home and Denominational Life." The spirit of this service to be in harmony with the plan of a committee of the Tract Society who ask the Young People's Board to co-operate with them in stimulating deeper interest in the RECORDER and increasing number of subscribers.

Sabbath afternoon, February 1. Christian Endeavor devotional service. Use regular Christian Endeavor topic, "Best Things in Christian Endeavor." Emphasize larger interest and numbers and opportunities in Society, Quiet Hour, Tenth Legion and Mission Study.

Sunday night, February 2. Evangelistic service. Sermon by pastor. Suggested topic, "Christian Challenge to Life Service." Young people's choir. Emphasize the call for and privileges of Life Recruits. A union service might be opportune.

Wednesday, February 5. "War Service and Good Fellowship Day." Patriotic meeting. Stirring songs, letters read from absent soldier boys. Talks by the boys who have returned. In midst of service call for five minutes' quiet when you remember the boys who died in the cause; prayers will be made for their bereaved families, for our nation, for the success of Peace Conference. Reconsecration of selves to noble objects that were close to the hearts of our heroes. Close service with refreshments and good fellowship.

Sabbath eve, February 7. "Denominational Rally." Get some live, rousing four-minute speakers to handle, one each, the following subjects—"Recruits for the Ministry"; "Mission Fields"; "Pastorless Churches"; "Seventh Day Baptist Principles"; "Joining Hands." Have a lively conference.

Sabbath morn, February 8. "Decision Day." Sermon by pastor. Call for volunteers to take a definite stand for Christ.

Sabbath afternoon, February 8. Union meeting of Juniors, Seniors and Intermediates. Use regular topic. A good time for graduation exercises. Keep to the fore decision for the things of the Kingdom.

May God help you to make this an occasion of great spiritual fervor and impetus. Begin now to plan your meetings.

Faithfully yours,

HENRY N. JORDAN,
President.

THE BEST THINGS IN CHRISTIAN ENDEAVOR

Christian Endeavor Topic for Sabbath Day,
February 2, 1919

DAILY READINGS

Sunday—Definite duties (1 Cor. 12: 4-11)
Monday—Opportunities to serve (1 Tim. 6: 12-21)
Tuesday—Wide fellowship (Eph. 3: 14-21)
Wednesday—Christian training (1 Tim. 4: 8-16)
Thursday—A high ideal (Heb. 12: 1-4)
Friday—A devotional life (Ps. 95: 1-11)
Sabbath Day—Topic, The best things in Christian Endeavor (Titus 2: 11-14; 3: 8)
(Christian Endeavor Day)

The influence for good that has been wrought through the Christian Endeavor is hardly possible of computation. Perhaps no other one organization has been the means through which so many of the young people of the church have been trained into active Christian service. Computed in figures, they would number millions, but the influence for good in their lives can not be measured in figures. This training in Christian Endeavor begins early in life—with the Juniors—and continues on up through until those who were once counted as the young people become the loyal, devoted fathers and mothers of the church. So that it may be said that some of the best things in Christian Endeavor are these:

1. *Christian Endeavor trains and develops religious consciousness.* The training which children and young people receive in the Sabbath school is amplified and supplemented in a way that tends to develop the religious consciousness gradually and without resentment or upheaval. The transition period in the life of many young people is safely passed through the influence and training of Christian Endeavor for good.
2. *Christian Endeavor trains for service.* It teaches young people how to serve the church—what to do and how to do it. And at the same time it creates enthusiasm for service—a desire to be useful in every way possible.
3. *Christian Endeavor cultivates and develops devotion.* The main thought of the founder of Christian Endeavor was to encourage and develop the prayer life of the young people of the church of which he was then pastor. Christian Endeavor has done this to a remarkable degree. Quiet Hour comradeship has brought a blessing to many young people.
4. *Christian Endeavor urges definite decision for life service.* God's claim upon our lives, and our obligation to recognize it, is never lost sight of in Christian Endeavor. Young people are constantly being urged to make definite decision for life service under God.
5. *Christian Endeavor emphasizes the obliga-*

tion of stewardship. The Tenth Legioners of Christian Endeavor are those who have pledged a tenth of their earnings to God and the work of his Kingdom. If all church members would become members of the Tenth Legion, there would be no empty treasuries, and no missionary boards constantly burdened with debt. Our goal this year calls for at least twenty-five per cent increase in membership of the Tenth Legion.

YOUR THOUGHT

For what does Christian Endeavor stand to you?

For what does the Christian Endeavor pledge stand? How many members of the society can tell? Call the roll.

How can we put more meaning into Christian Endeavor?

MINUTES OF MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the College Building. The meeting was called to order by the President, Rev. H. N. Jordan. Prayer was offered by Dr. B. F. Johanson.

The following members were present: Rev. H. N. Jordan, Dr. B. F. Johanson, Dr. W. B. Lewis, Mr. C. H. Siedhoff, Mr. E. H. Clark, Miss Ethlyn Davis, and Mrs. Ruby Babcock.

The Corresponding Secretary reported a letter sent to all the societies. This letter contained the goal adopted by the Young People's Board for the year 1918-1919 and the year's budget.

Voted that the Corresponding Secretary be empowered to have sufficient copies of this letter mimeographed and sent to the societies of the denomination.

The Stationery Committee reported the purchase of postage and stationery to the amount of \$22.16.

It was voted that the Board grant the committee the above sum and that the Secretary be instructed to draw an order on the treasury for the bill.

On motion it was voted that the Board adopt the goal presented by the Goal Committee.

The President read the budget as drawn up by the Conference.

It was voted that a committee be appointed with power to reapportion the items of the budget. Those appointed were: Dr. W. B. Lewis, Mr. C. H. Siedhoff and Rev. H. N. Jordan.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XXXIV

(Concluded)

IT was no small matter or effort for Kon and his people, this choosing what would be his work. Of course he might change his mind later on. Many a one after studying for the law or the ministry has given it up and settled on the farm or gone into the shop. Possibly he might settle on the farm now and at last be called to another occupation. Many a man has been called from the farm, the blacksmith shop or some other business to the ministry. William B. Maxson was a sailor, Stephen Burdick was a carpenter, Charles M. Lewis was a farmer, as was also his brother. Probably the majority in the ministry came from the farm.

"There is no reason why plowing and tilling the ground should dull the brain, bend the back or make a packhorse of a man," said one. All the smart men, all the amusing things, all the fine clothes, all the wealth and freedom are not in the city.

"I heard a man say not long ago," said Kon, "that 'this neighborhood does all in its power from the day a child is born, to teach it that home (farm home) is only a stopping place to eat, and sleep, and drudge, and be sick in; and that every desirable thing in life is found *somewhere else*, the else being, in most cases, the city.' Now I am about convinced that it is my duty to prove that most untrue. What do you say, Susie, shall we take that in hand as our mission for a few years at least?"

"Nothing would suit me better, Kon," she replied. "Wouldn't it make a nice story?"

"Almost anything suggests a story. Grandpa used to think that novels of any kind were demoralizing but changed his mind before he died. We can hardly account for the public's unmistakable preference for a novel and a love story with it. Historical novels, biographical novels, descriptive novels, all can teach truths that the average reader will never get from prosy works and sermons and lectures because the average man and woman will not wade through them. It may be a sad commentary on the intelligence and tastes of most men but it is true," remarked Kon.

"What is the origin of story telling?" asked Susie.

"I can not tell. It must be as old as the race. I have no doubt that the great patriarchs took their children on their knees and told them stories. Do you know, Susie, that four fifths of all the books in public libraries are books of fiction? And it is said on good authority that nine tenths of all the knowledge the young get of history comes from the novel. I think that the handing down of tradition when there were no written books was the origin of story telling."

"Well, wait until we have accomplished our great mission among these people," laughed Susie.

We can not follow Kon and Susie into all their wisely directed efforts. Of course they made mistakes and profited by them. Of course many

Voted that the bill of \$94 for postage in favor of Mrs. Godfrey be paid.

Adjourned to meet the first Monday in January.

ETHLYN M. DAVIS,
Secretary.

MINUTES OF MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the Seventh Day Baptist parsonage. The meeting was called to order by the President, Rev. H. N. Jordan. Mr. C. H. Siedhoff offered prayer.

The Corresponding Secretary reported letters from Miss Gladys Coon, Mrs. W. D. Burdick, Miss Verna Foster, Rev. G. H. F. Randolph, Miss Juna Dorward and Mr. J. G. Burdick.

Voted that we favor the observance of Christian Endeavor Week and that a committee of three be appointed with power to plan and organize this work, that the President of the Board be one member of the committee. Dr. W. B. Lewis as chairman, and Miss Ethlyn M. Davis were the other members appointed.

On motion it was voted that the Young People's Board favor making RECORDER Day a part of Christian Endeavor Week.

It was voted that Mrs. W. D. Burdick be requested to continue as editor of the Junior Column of the *Sabbath Visitor*.

Voted that an order be drawn on the treasury for \$75.00 for the Fouke School.

On motion it was voted that a committee of three be appointed by the Young People's Board to co-operate with the local Christian Endeavor society in the formation of a program for the Christian Endeavor session of the Semiannual Meeting of the Seventh Day Baptist Churches of Michigan, which is to be held in Battle Creek the latter part of January. Those appointed were: Mr. C. H. Siedhoff, Mrs. Emile Babcock, and Dr. B. F. Johanson.

Adjourned to meet at the call of the President.

Members of the Board present were: Rev. H. N. Jordan, Dr. W. B. Lewis, Dr. B. F. Johanson, Mr. E. H. Clarke, Mr. C. H. Siedhoff, Mr. D. M. Bottoms, Mrs. Ruby Babcock, Miss Ethlyn M. Davis.

ETHLYN M. DAVIS,
Secretary.

friends thought they were throwing away their lives by choosing; as they did, the farm instead of some remunerative profession and one that would bring into use, as they said, all Kon's fine talents and give Susie distinction as a leader in society. To be sure, they agreed that farm work is most honorable and that "the farmer feeds them all," but then, a farmer does not need a four years' course in college to fit him for raising oats and breeding stock. But Kon and Susie thought differently and the close observers soon saw that there was a great difference between the average farmer and this college-bred man with his social, intellectual, moral and spiritual faculties all at work for the uplift of the farming community and the success of the work. Soon they saw that vegetables and grain and stock were of a better quality and "two blades of grass grew where before but one was seen." A few years proved conclusively that farming by Kon Wells, the progressive man, was no average job. His addresses at institutes were most instructive and interesting. His experiments were considered by state authorities as most excellent and he became an authority in many matters pertaining to stock raising and grain growing and general improvement of farm homes.

In a few years the members of the community in which Kon lived were vying with each other in having fine graded roads, pretty lawns, clean barns and stock, all rubbish burned, or if of value, put back of the barn in an orderly way, sewerage more modern, fences well built and repaired, a co-operative telephone system, a farmers club, meeting monthly with occasional special meetings, family reunions and community picnics, Chautauquas, choral unions, cottage prayer meetings, and many other advantages that cemented neighbors together in friendship. There had been one guiding hand and brain, though modestly kept as much in the background as possible, and all knew that Kon Wells was their model and inspiration, and that, not last or least, Susie, his wife, was the leader among women. More young men and women were seeking a higher education, and more of them were returning to the farm now, believing that there was no better place for usefulness and happiness and success.

And another result of all this mutual effort was more respect for religious differences. While Kon did not force his beliefs upon people as a religious crank, he was tactful in giving a reason always for his faith when a suitable occasion presented itself. Every one knew that he kept the Sabbath consistently and no one was disposed to ridicule it. In turn, while he knew that Sunday was not a holy day, Kon did not ask of neighbors what he would not grant himself. He worked as usual the six days commanded in the holy law but made no extra noise to advertise it among the neighbors. To be sure there were men who did not really know him who were prejudiced against him and his church and could say little of good about them; for they judged them by a few who were not representative men among that people.

"I never judge a denomination by a few of its worst elements nor a political party by the unreasonable cranks in it. We can form our beliefs by sound reasoning and by the principles in-

involved. And in religion, the Bible, with me, is an infallible guide. I want men to come to my way of thinking, and I consider that right, whether you call it proselyting or not; but I will not be unkind and unloving and abusive. If they can not see it by the process of sound reasoning and from a 'Thus saith the Lord,' as I think I do, why, we will be friends all the same and good neighbors. This is a land of religious freedom and civil rights," said Kon one day in a talk on these questions with an agent who was introducing a new road grader, and who was surprised to find Kon unwilling to talk business on the Sabbath (Saturday, as the agent called it).

"But how do you get along with men about you?" asked the agent. "Don't you have a clash frequently? You are on the town board, I see, and when men like myself come along can't you talk business in the interests of your neighbors and the town?"

"My neighbors know my position, and when I am elected to the office they know that I'll not do business on the Sabbath. There is plenty of time for us all on other days. If you come to me on their Sunday I'll not call them together, but if they of their own free will, as they do sometimes, ask me to meet them on a Sunday, I go and do business. By the way," asked Mr. Wells, "have you observed on your travels any very strict Sunday-keeping?"

"Well, to tell the truth about it, no. Sunday now is only a holiday and for picnic excursions and family parties and automobiling, and yet I try to pay some respect to it, though I occasionally do business when it has to be done in order to drive a bargain," he replied.

"Would you like to read up on the matter? I have a nice little booklet I would be pleased to give you, and when you have a convenient time look into it. Come to me Monday or any other day and I will be glad to give your grader a looking over. Come in and have dinner before you start on your way. We did not attend our church today as there is no service, it being the time for an associational gathering elsewhere and I could not leave just at this time to attend."

"It is very kind of you and I'll accept. Guess your religion is not so bad after all. I was at Clayville last Sunday and approached a man on business when he called me a heathen and not fit to be tolerated in the community. I stayed around and watched and saw him go to the back door of a store and get some groceries. The next day I met him and asked if groceries purchased on Sunday tasted good!"

"I expect they did all the same," said Mr. Wells.

"This is a fine chicken, Mr. Wells. I thought Jews did not cook on their Sabbath, or do you not follow the custom of orthodox Jews?"

"I presume that you do not know us as a people and so confound us with Jews. We did not cook this chicken today, but warmed it over with the other good things we have on the Sabbath, making as little work as possible. But we believe in making the day as beautiful and attractive and enjoyable as possible, and the children look forward to the Sabbath with delight and not as a gloomy day to be dreaded. They can hardly wait for it and the Sabbath school

and then back home to have music and readings and Bible stories and a good dinner and a little walk among the flowers in the yard and a talk appropriate and helpful. The world has lost its greatest blessing in forgetting the Sabbath, and until men return to it, they will never know true pleasure and communion with God and nature," said Mr. Wells.

It is presumed that the agent went away with profound respect for that people who took such a view of God's sacred day and its use.

"Susie, let's go over yonder and sit this evening where we did a few years ago, and see the same stars we talked about then, and live the evening over again and be happy," said Kon one evening as they were walking hand in hand "as of yore" under the stars, having had a hard day's work on the farm.

"How thankful we ought to be for these exhibitions of divine workmanship," remarked Susie. "Our conceptions of the attributes of God, the grandeur of his works, must be directed and enlarged, so that we may be qualified to speak of his majesty and power, and make known to others his mighty acts, the glorious majesty of his kingdom, the reasonableness of the laws of his kingdom, and men's duty, and privilege to obey and delight in his commandments."

"But how limited and obscure are our views of God's wonders, and how our hope is proportionately feeble. And yet the divine mercy is given to the faithful, and the astonishing revelations of great future events enable us to rest on the wisdom and omnipotence of Jehovah God. Are you not happy, Susie, in the work we are trying to do, in our feeble way, among these people, by our lives and teachings influencing them to see God in all that is being done among these hills? I am and, listen, I am so happy under these stars that I found you years ago and we linked our fortunes together," replied Kon.

"And now we will come back to earth once more after soaring among the heavens as we did that beautiful evening when something told me that God had made you for me, Kon. There may be no relation between the study of these stars and love affairs, and yet I can't but believe there was then," said Susie.

"The stars suggest the far look, dear wife, and that look led to this union of our hearts and lives. Dear old grandfather's meditations up on the big hill, and his far look meant more to you and me than we shall ever realize. Let us, you and I, take the same far look and build accordingly. What shall it be? A still better race as far as our efforts can make it?"

"Kon?"

"What, Susie?"

"Oh, I can't tell. I love you so much and life is so sweet. But turning the subject, have you noticed that Evelyn and Walter resemble your grandfather? Why not prepare them for college and thus pay the debt we owe him?" he replied Susie.

"Grand idea! and yet they were prepared by him long ago. Don't you see? But we have not written to Miss Troy about her namesake yet. Maybe our Evelyn will some day be an artist."

"But I want Walter to be a missionary, Kon. We have honored the farming community and I want one representative of the family on the mission field."

"I guess we will have to let him find his own place in the world the same as father and grandfather did me. I am sure it will be a place of honor and I shall be content. Let's go into the house now."

Two healthy and wide-awake children ran to them declaring that they had been hearing Grandpa Walter Wells talking in his sleep about their going to college sometime. "What is a college, papa?" they asked.

"Susie, you can tell them, I'm too sleepy, only I want to know if it was Salem or Alfred."

"Perhaps we will compromise on Milton," replied Mrs. Wells.

"Or our new southwestern university at Fouke," said Kon.

"That's so, Kon, I had not thought of that. I hear that a gift of \$100,000.00 has been made for Fouke University. How glad I am. Evelyn shall be a teacher of art there when she grows up."

"And Walter must be its president some day," replied Kon.

THE END

LIEUTENANT GEORGE THORNGATE HONORED

Friends of Miss Helen Shaw, formerly of Ashaway, will be interested to know that among the men to whom General Pershing, in the name of the President, recently gave the distinguished service cross for extraordinary heroism was First-Lieut. George Thorngate, 6th Infantry, Exeland, Wisconsin, whose engagement to Miss Shaw has been announced.—*Westerly (R. I.) Sun.*

T. L. Lewis, of West Virginia, former President Mine Workers of America, in letter read at Senate hearing, 1918, says:

"The abolition of intoxicants and their use in the mining communities of this State, as well as other coal-producing States, has done much to raise the standard of life, improve the life of the people, and contribute to the welfare and happiness of the miners and their families. The elimination of the curse of intoxicants has contributed to the increase of coal production and the safety of the men in their employment."

"One smile can glorify a day,
One word true hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart."

CHILDREN'S PAGE

THE SERMON FOR CHILDREN

"My Father worketh hitherto, and I work."

ONCE upon a time, according to the fable, an Ox and an Ass lived together in the same stable and worked for the same master. It so happened one day when it was time to go to the field, that the Ox lazily stretched himself and yawned and took another mouthful of hay and stretched and yawned, and said, "Guess I won't go to work today, Jack. You tell the Boss I'm not feeling well." So the Ass patiently went off alone and at night came wearily home and found the Ox lazily and contentedly chewing his cud.

"How did you get on today without me?" inquired the Ox.

"Pretty hard pulling all alone," said the Ass.

"What did the Boss say?" asked the Ox.

"Nothing," replied the Ass and they both fell to eating.

The next day when it was time to go forth to the fields the Ox stretched himself and yawned as before, and thought how well his excuse had worked yesterday. Tossing his head and flicking his tail, he said to the Ass, "Jack, tell the Boss I'll not be on the job today, either, I'm not feeling well."

So the Ass went off alone and returned in the evening dusty, tired and dejected, for he was doing double duty.

"What did the Boss say today?" asked the Ox. "Nothing," muttered the Ass, but as he was rolling in the dust to refresh himself, he continued, "On the way home, though, Master stopped and had a long talk with the Butcher."

One of the hardest things we have to learn in life, young folks, is the dignity of working and the meanness of shirking. The saddest hour of a young man's life is when he thinks he has discovered some way of getting something for nothing. Those who have tried it invariably meet later on—with the Butcher.

I rejoice with you, young people, in these inspiring words of Jesus, "My Father

worketh hitherto, and I work." He spoke these words when he was about thirty years of age, but do you know he made that discovery when he was twelve years of age? "Wist ye not that I must be about my Father's business." Shame on the boy who is ashamed of his father's business! But shame on the father whose business is such that his boy must needs be ashamed! Shame on the boy who is ashamed to work, but thrice shame on the home where he learned to despise honest toil! What a fine thing it would be for all of us here, boys and girls, to learn that God has some work for us in this world that nobody but us can do. How are we preparing for it?

In the home are you putting your work off on little brother or sister? In the school are you getting your own lessons, or is some one else doing your problems, writing your compositions, making your translations? In the church are you one of those who will stay for the sermon if Willie will? In other words, are you a shirker, a cud-chewer or a worker?

I know of no message we need more, and none that will put iron in our blood and "pep" in our life better than this reminder of our Savior to work. "My Father worketh hitherto, and I work."—*Rev. C. A. Spaulding, in Christian Work.*

The world is not the same world to all people. We have seen a brick wall lifted up, and on the north side, in late May, snow, ice chilled soil, and dead roots, dormant seeds. But just on the other side, where the soft southern beams fell, lo! the succulent vegetables, the peach blossoms, and the young fruit. You can take the cold, cheerless side of life, if you wish, closing your intellect to God, closing your affections to the sweet overtures of love, refusing your will, hardening your heart, blinding your eyes, stupefying your life. Or you can open the windows toward God, and grow like the flowers, sing like the birds, ripen like the corn-shocks and become the very tree and garden of God. Whosoever will may come, for the overture is for all. Believe in yourself and in the infinite possibilities of one who is made in God's image and carries eternity in the heart.—*Newell Dwight Hillis.*

SABBATH SCHOOL

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

"WHAT THOSE BOYS NEED"

I HAVE always been a teacher in day or Bible school, and sometimes both, since I left them as a pupil, and am very sure I know just "what those boys need," because I have tried it successfully.

Take the leader of that class, the worst one of all, and ask him to come to your home, that you have something for him. Have a good clean story book (Tip Lewis and his Lamp, by Pansy, I used) and tell him that you know he will like it, and when he is through with it, pass it around to the rest of the boys. When you have gained his attention, by tactful talk about ball games, and which he likes best, talk over the reputation of the class. That you as a new teacher have chosen him to help you to make it the best class in the school. Let him see and feel that you trust him implicitly. What a wayward boy needs is some one to trust him. Call on him for little services that he can render you, and let him think he is necessary to you in controlling the rest. Invite them all to a social "class rally," and after a few Sabbaths of gentle, firm, loving presentation of the precious gospel of their Elder Brother, if you have not a class proud of being the best class in the school, your experience will be different from mine.—*Helen A. Birdsall, in Christian Advocate.*

Sabbath School. Lesson VI—Feb. 8, 1919

JETHRO'S COUNSEL. Exod. 18: 1-27

Golden Text.—"Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6: 2.

DAILY READINGS

Feb. 2—Exod. 18: 1-11. Jethro Visits Moses.
Feb. 3—Exod. 18: 12-27. Jethro's Counsel.
Feb. 4—Numb. 11: 10-17. The Seventy Chosen.
Feb. 5—Luke 10: 1-11. The Seventy Messengers.
Feb. 6—Acts 6: 1-8. The Seven Deacons.
Feb. 7—1 Cor. 12: 1-11. Diversity of Gifts.
Feb. 8—1 Cor. 3: 4-15. Laborers Together.
(For Lesson Notes see *Helping Hand*)

"The purest gold is the most ductile and malleable."

TO THE SOLDIERS AND SAILORS OF AMERICA

Approximately four million officers and men of the Army and Navy are now insured with the United States Government for a grand total of almost thirty-seven billion dollars.

You owe it to yourself and to your family to hold on to Uncle Sam's insurance. It is the strongest, safest and cheapest life insurance ever written.

For your protection Uncle Sam has established the greatest life insurance company in the world—a company as mighty, as generous, and as democratic as the United States Government itself. Just as Uncle Sam protected you and your loved one during the war, so he stands ready to continue this protection through the days of readjustment and peace.

The privilege of continuing your Government insurance is a valuable right given to you as part of the compensation for your heroic and triumphant services. If you permit the insurance to lapse, you lose that right, and you will never be able to regain it. But if you keep up your present insurance—by the regular payment of premiums—you will be able to change it into a standard Government policy *without medical examination*. Meantime you can keep up your present insurance at substantially the same low rate. The Government will write ordinary life insurance, twenty-payment life, endowment maturing at age 62, and other usual forms of insurance. This will be Government insurance—at Government rates.

The United States Government—through the Bureau of War Risk Insurance of the Treasury Department—will safeguard you and your loved ones with the spirit and purpose of a Republic grateful to its gallant defenders. To avail yourself of this protection, you must keep up your present insurance. Carry back with you to civil life, as an aid and an asset, the continued insurance protection of the United States Government.

Hold on to Uncle Sam's insurance.

W. G. McADOO,
Secretary.

December 4, 1918.

"He that is faithful in little is faithful in much."

OUR WEEKLY SERMON

JESUS, THE SOURCE OF SPIRITUAL BLESSING

REV. ERLO E. SUTTON

Yearly Meeting, Plainfield, N. J., November 30, 1918

Text: *I am the vine, ye are the branches.*
John 15: 5.

Scripture Lesson: John 15.

"Arise, let us go hence," are the last words of the previous chapter, spoken by our Lord at the close of the last supper with his disciples. And now as they rise from the table he seems like a friend who can not tear himself away and has many more last words after he has bidden us good-by. He has to all appearances said all he meant to say but while they are putting on their sandals and girding themselves to face the chill night air he continues his conversation with them. Although he has given the signal for breaking up the feast and has said to them, "Henceforth I will not talk much with you," when he sees their reluctance to leave and the alarmed and bewildered expression on their faces, he can not but continue his efforts to banish their fears and to give them courage to face the coming separation. All he has said about his spiritual presence, the Holy Spirit whom he would send, has fallen short and they can not as yet understand it. The prospect of losing him is too dreadful. They feel that if he leaves them their work is done, their hopes blighted.

As Jesus rises, and as they cluster around him, and as he recognizes once more how much he is to them, he gives to them an allegory which may help them to understand better the connection they have with him, and how it is to be maintained. Recognizing their fears and difficulties and dependence on him as they hang upon him for the last time, what can be more natural than that he should meet their dependence and remove their fears of a real separation by saying, "I am the vine, ye are the branches"? What more natural, when he wishes to set vividly before them the importance of the work he is leaving them,

and to stimulate them to carry on what he has begun, than to say, "I am the vine, ye are the branches: abide in me, and I in you"?

Jesus saw the dependence of his disciples upon him; he saw a new meaning in the old and familiar idea that Israel was the vine planted by God. He saw that in himself and his disciples all that had been suggested by this figure was in reality accomplished. God's intention in creating man was fulfilled. That which amply satisfied God was now in actual existence in the person and attractiveness of Christ. Taking the figure of the vine, Christ fixed it in the minds of his disciples as the fitting symbol of his connection with them.

The first idea which our Lord wished to present by the figure of the vine is, that he and his disciples together form one whole, neither being complete without the other. The vine can bear no fruit without branches; neither can the branches live apart from the vine. Stem and branches together constitute one fruit-bearing tree.

The root of all true spiritual life must be in God himself. Isolated, independent life in each individual man may be conceivable in thought, but revelation and experience concur in teaching us that it is never found. There is but one real source of good. And if there be any good in us, it must have come and must continue to come from that source. In being united to God through Christ consists, according to the revelation of the New Testament, the true life of man.

If we leave out of our lives most that is wrong in them, and think of what is un-reproved by our conscience, we see in the first place that a large part of all that we do is in a sense mechanical, and has no conscious principle of purpose. If this part of man's life is on the whole good, and such as becomes a man, it would be absurd to say that this is not a blessing to himself and those with whom he lives.

If we go a step farther we find a good deal of what our conscience not only would not censure, but positively approve, due to good impulses and instincts. Though good gifts in themselves these do not constitute Christian character. This is proved by the fact that very often these gifts are found in men who do not profess to be living, or

trying to live, good lives. We can not call these impulses, however useful, however attractive, however beautiful—true spiritual life.

I do not say that men are never branches of the true Vine without being themselves aware of it. But far more blessed are those who not only derive from God the true strength of their lives, but who know from whom that strength comes. How much fuller is his blessing, how much greater his strength, who not only is upheld by God's almighty hand, but knows the hand which upholds him and knows that it can never fail.

No more welcome or animating thought could have reached the heart of the disciples as they felt the first tremor of separation from their Lord than to know that he was their source of life and that they should bear fruit for him. Christ, in his own visible person and by his own hands and words, was no longer to extend his kingdom on the earth. Yet he was to continue to fulfill God's purpose among men, no longer however in his own person, but through his disciples. They were to be the avenue through which he could express all the life that was in him, his love for man and his purpose to lift and save the world. No longer with his own lips would he tell men of the love of God, or with his own hand minister to the sick and blind and lame, but through his disciples would these blessings continue to flow. God the Father is a Spirit and needs human hands to do actual deeds of mercy for him. As he does not himself in his own personality make the bed of the sick poor, but does it only through the intervention of human charity, so can Christ speak no audible word in the ear of the sinner, nor do the actual work required for the help and advancement of men. He leaves this to his followers, his part being to give them the needed wisdom and strength for the task.

This is the last word of encouragement and of quickening our Lord leaves with these men and with us: I leave you to do all for me; I entrust you with the greatest task ever given to men. I have given my life in loving service and now am about to make the great sacrifice to free the world, yet it is through men like you that the whole results of Incarnation are to be found, and it is on you the burden is laid of

applying to this world the work I have done. You are to live for me, but on the other hand I am to live for you. I do not really leave you, but ye "abide in me, and I in you." It is through you that I will spend all the divine energy that ye have witnessed in me.

The second thought is that this unity of the vine is formed by the unity of life. It is not brought about by some mechanical adjustment but by organic relationship. "As the branch can not bear fruit of itself, but must abide in the vine, so neither can ye except ye abide in me." There are many things that can not be called a whole, for example a bag of bullets. A single bullet is more serviceable for many purposes than a bagful and the one you take out of the bag retains all the properties it had while in the bag; because there is no common life in the bullets, making all the parts one whole. But take your body for example, which is a true unity or whole. Dire results follow from separation. Your eye is useless taken from its place in the body. You may lend your friend your money and he may make good use of it, but you can not lend him your arms or ears. Apart from yourself, any member of your body is useless, because there is one common life forming one organic whole.

This is true in the relation of Christ and his followers. He and they together form one whole, because one common life unites them. Why is it that the branch can bear no fruit unless it abide in the vine? Because it is a vital unity that makes the vine and branch one. We are one with Christ when we adopt his plan as the real plan of our life, when we are filled with the same love for men and have the same purpose to bless them.

We must content ourselves to be branches. We must not stand isolated or try to grow from a private root of our own. We must, like him, be unselfish. The successful life is the unselfish life. A branch cut from the tree is a symbol of the selfish man. He has no part in real world work; no part in the common joys of life, but is stranded and dying in cold isolation. We must learn that the true life can only be lived when we realize that we are parts of a great whole, that we are here not to work for the private, selfish good of ourselves but for the good of humanity.

The third idea presented to us in this connection is fruit-bearing. Christ would have us think of God as cultivating men with the same watchful interest that the vinedresser shows in tending his vineyard, expecting fruit in due season. God has prepared for us in this life a soil suited to produce the fruit he desires us to yield; he has made it possible for each one to serve a good purpose and he gladly does his part. None of us spend days of hard labor and nights of anxious thought on that which will not help us, and neither does God. He did not make this world with all its riches as a mere plaything for man. He made it and placed man on it that he might bring forth fruit. The wisdom and love of God has been expended during the slow-moving ages to bring forth praises to his name. The lives and acts of good men are the returns for all past outlay, the satisfying fruit.

Christ was planted in this world as a new moral stem, and when he came good fruit became a certainty. He was not sent into the world to make some display of divine magic or to carry the human race to some planet where there was no sin. He came to produce the fruit of human obedience and righteousness. He came to train men in a path of goodness, so that in a world filled with things to tempt, there should be found nothing so alluring as to turn men from the right way. It was his to produce a race of men who, while still in the body, urged by appetite, assaulted by vile passions, with life inviting and death threatening, should choose to suffer rather than flinch from duty. God sent Christ into the world to be a living type of what humanity should be, and to attract men by his love and deeds to his kind of life.

It may be possible to make something of life apart from Christ. A man may do much good and have much enjoyment without Christ. He may invent some machine that will make life easier and fuller. He may, by his literary skill, write that which will enlighten and elevate mankind. But the best things of human life can not be obtained apart from Christ. All these are made fuller and richer through a union with God. And the union is brought about through Christ. They are as necessary for the spiritual life of man as the sun is for physical life. We may be able to do many things by the aid of artificial light, but who would

think of dispensing with the sun? Christ is the key to all that is lasting in human endeavor and character.

If we are not bringing forth fruit, it is because there is something wrong with our connection with Christ. If we are conscious that the results of our lives are not pleasing to the Father then there is something wrong with the life-giving supply from the Vine. The fruit we bear must be the same in kind as that which Christ bore, for every one of us, like Paul, must learn to feel that it is "not I, but Christ in me." If, then, we are not doing the will of Christ we are not a part of the Vine, and become as dead branches. The purpose of the vine is fruit. If, then, we find that we are not bearing fruit, the thing is, not to find new rules for conduct or a new theology, but to strive to renew our hold upon Christ and intelligently to enter into his purpose. All that we need is the Vine. We do not need to go beyond him for anything. When we feel the life of Christ ebbing from our souls, when we see the leaf fading and feel heartless for Christian duty, or reluctant to work for others, we need to renew our fellowship with Christ.

The main and direct application of my text is to the individual Christian, to whom it was indeed spoken. But the same parable which describes individuals, describes churches. If Christian believers are the smaller twigs of the great Vine, then the greater branches of the vine may figure forth to us Christian churches. Sometimes the vine may send out great branches bearing nothing but leaves. So the branch must be pruned and stopped from rambling out into unfruitful luxury. So it is with the Church. The fruit-bearing branches of Christ are liable to become luxurious and unprofitable, to cover much space without a yield of fruit.

When men speak, as they sometimes do, of Jesus Christ as only one among the great teachers and benefactors of the race, does it not seem strange and unaccountable to them that he alone of all those whose names have come down to us with honor attached to them, should, in this advanced and enlightened age, possess a living power and a devoted and loving following? The writings and words of many great thinkers are still in our hands. We value them largely for what they are worth and for what they

help humanity. But may I ask, in whose hearts do they rule? We may delight our intellects with the hard, keen reasoning of Aristotle or delight our souls with the sublime conceptions of Plato, but what man would now profess himself a devout follower of either of these men? Their power has long since passed away; to most men they are but names.

Jesus Christ is still in the midst of us as a living power. Men believe in him, receive his teachings, confide their highest interests into his hands, love him with an all-mastering love, and if need be are willing even to die for his sake. If there is to be something else to take the place of Christianity why has it been so long coming? Centuries have come and gone, and yet the power of the Christ increases. Is not the world's last hope in Christ? Without him life is a dark, dreary nothing. He is indeed the Vine and we are the branches.

The moral judgments and wants of men are the same now as they were when Christianity was first preached. They will continue to be the same and nothing but Christ can satisfy. Why should men want to change what has already been found to meet the end it was designed to reach in satisfying the intellectual, moral and spiritual wants of men? Let men search into their necessities and make a catalog of their spiritual wants and they will find that they are all satisfied in Jesus Christ. What the world needs today, what the Church needs today, what the individual needs today is a new vision of the Vine and their relation to him.

Mr. Tom Wing, M. P., speaking at Sheffield, England, said that since drink restrictions had been in force, there had been a decrease in drunkenness of 75 per cent, and the number of deaths due to alcohol had decreased by 50 per cent. Thousands of lives had been saved by these restrictions. He appealed to the men of Sheffield to join in the great crusade in favor of prohibition.—*National Advocate*.

Every good act is charity. Putting a wanderer in the right way is charity. Removing stones and thorns from the road, is charity. Smiling in your brother's face is charity.—*Mahomet*.

HOME NEWS

ANDOVER, N. Y.—The annual meeting of the Seventh Day Baptist Church was held Sunday, January 5, 1919. A social hour, followed by a fine dinner served at 12.30, was enjoyed by about fifty members of the church and society.

At 2 p. m. the meeting was called to order for business by the Secretary, Mrs. Agnes E. Langworthy. Edson Langworthy was appointed moderator, and the usual reports of officers and committees were given, the financial and other matters discussed, solicitors were appointed and it was decided that the card system should be used in the raising of funds for church and denominational expenses. Officers and committees were elected and Edson Langworthy was unanimously chosen as deacon to fill the place made vacant by the death of his father, the late Deacon Daniel L. Langworthy.

Edson Langworthy was elected moderator, Mrs. Agnes E. Langworthy, secretary; Miss Alice E. Clarke, treasurer, for 1919.

Rev. Walter L. Greene, of Independence, N. Y., has been our pastor for the last six months, holding Sabbath services at 2.30 p. m.

The Ladies' Aid society held its election of officers at the regular meeting, December 11, 1918, and reports of officers and the various committees were presented. Officers elected are Mrs. Flora I. Mosher, president; Mrs. Mable B. Rogers, secretary; and Mrs. Laura Witter, treasurer. It was voted to continue our meetings on the second Tuesday afternoon of each month, at the homes of the members, with work and tureen supper, this method having been the most satisfactory of any tried.

We have all reconsecrated ourselves for a more earnest effort toward the upbuilding of the church and its interests.

CARRIE H. GREENE,
Press Correspondent.

January 12, 1919.

P. S. January 13, 10 o'clock a. m. Mrs. Flora I. Mosher has just died. Her last public service was to act as chairman of the Church Dinner committee. She will be greatly missed. She was the widow of the late John M. Mosher.

DEATHS

BRANCH.—Mary Isabelle Hastings was born in Hartford township, Van Buren Co., Mich., May 29, 1865, and died at the Hackley Hospital in Muskegon, Mich., Friday, December 20, 1918, after a serious attack and complications of troubles which would not yield to the efforts made by her physicians, aged 53 years, 6 months, and 22 days.

On April 24, 1881, she was married to Adelbert Branch, who was born and reared up in the same town mentioned above. To this union four children were born,—Ray, Clifford, Nettie and Myrtle.

In the spring of 1884 the family moved to White Cloud and bought a farm one mile north of the village where they worked faithfully until they had made out of their rough uncultivated soil a beautiful home. Some years later they sold it and bought in the village a home where they have since lived.

They were members of the Seventh Day Baptist church and early in life took pleasure in all reform work, giving as they were able to support the good causes. Mrs. Branch, being a faithful worker in the W. C. T. U., did much with others to keep the organization alive during the hard struggles to bring about present conditions in our county and State. She was a faithful wife and mother and a good neighbor, and her loss in the home is irreparable.

There is left to remember her, a husband who feels that the hand of affliction has left its sting in their home, four children, an aged mother who had recently come to make her home with her only daughter, one brother, E. W. Hastings, of Hartford, and many more distant relatives.

Funeral services were held for her at her late home, Sunday, December 22, 1918, at 2 p. m., Rev. J. H. Hurley, Seventh Day Baptist state missionary, of Bangor, Mich., officiating. The remains were laid to rest in Prospect Hill Cemetery. Those from out of town who came to attend the funeral were: Mr. and Mrs. E. W. Hastings, Mr. and Mrs. Frank McConnell, of Hartford, and Jacob Hogoboom, of Watervliet.

H.

BRANCH.—Willard E. Branch, youngest son of Mr. and Mrs. E. G. Branch, was born near the village of White Cloud, Mich., June 11, 1894, and died at the Hackley Hospital in Muskegon, Mich., after a brief but very severe illness caused by a complication of troubles, Friday morning, December 20, 1918, aged 24 years, 6 months, and 10 days.

He was a great lover of home and as a result remained with his parents until he reached his maturity, giving his entire time to the development of the farm where he was born. September 1, 1914, he was married to Julia C. Biddle. To them were born two daughters, Lula, four years of age, and Lois, two years old. Soon after his marriage he sought occupation of his choice, that of a machinist, which developed into

a desire to master the trade and as a result he found work in one of the leading factories of Muskegon. Because of his faithfulness and genial disposition he soon became a favorite of his department, which was shown by the beautiful floral piece sent at the time of his death, and which will always be remembered by the family.

Willard had a host of friends and no enemies. He was a lover of good people and sought for his companions those of his liking. Early in life he became a Christian and was a faithful member of the Seventh Day Baptist church. He carried his convictions of right and wrong into his daily work. This was shown by his being the only one of nearly a thousand employees who observed the Sabbath strictly. His fidelity to principle reminds his friends that he was a good man. He was a member of the White Cloud I. O. O. F. lodge, and will be missed in that assembly as well as in the church, and more particularly in his home.

He leaves to hold him in sweet remembrance a dear young wife, two little girls who will, because of their age, know but little of their father, a father and mother, one brother, Harry Branch, one sister, Mrs. Clark Anible, and a large number of more distant relatives.

The funeral services were held at the home of his parents here, Sabbath Day, December 21, 1918, at 2.30 p. m., Rev. J. H. Hurley, a Seventh Day Baptist missionary at Bangor, Mich., officiating. The remains were laid to rest in Prospect Hill Cemetery.

H.

BRANCH.—Alice, only daughter of Mr. and Mrs. Nelson Stockwell, was born three miles north of the village of White Cloud, Newaygo Co., Mich., March 5, 1898, and died at the Hackley Hospital in Muskegon, Mich., Sabbath evening, December 28, 1918, after an illness of three weeks, first caused by influenza, and developing into pneumonia of such a character that it would not yield to the treatment of the most successful physicians. She was 20 years, 9 months, and 23 days old.

Allie, as she was most favorably known, remained on the farm where she was born until she reached womanhood, taking advantage of the opportunities as they came to her and making good as far as possible. She was a lover of music and was developing a talent for it.

May 4, 1916, the subject of this sketch was married to Clifford Branch. To this union one son was born. Early in life both husband and wife became Christians and lived it in their home, uniting with the Seventh Day Baptist church. They were both workers in the church and the Young People's Christian Endeavor meetings. They spent many pleasant hours in their beautiful little home which they had built, with their music and such as was intended to make their lives a blessing to each other, until separated by the event of her death. Those who knew her best loved her most.

She leaves to mourn her death a husband who feels that much of the future of his life has been broken into, a little son six months old who will never remember his mother, a father and mother whose home is in Battle Creek, one brother who is serving in the navy, and many other more distant relatives.

The remains were shipped to White Cloud, Mich., Monday morning and taken to Prospect Hill Cemetery, where services were conducted by her pastor, Rev. L. J. Branch, and the body was laid to rest with others of the family who recently died.

H.

CROFOOT.—Rev. Alonzo G. Crofoot, of Marlboro, N. J., died in Bridgeton Hospital, Bridgeton, N. J., after an operation, January 7, 1919. Extended obituary will appear later.

W. D.

WEBB.—Penelope Jane Webb, daughter of Absalom and Polina S. W. Davis-Davis, was born August 27, 1848, and departed this life December 13, 1918.

On October 4, 1865, she was united in marriage to Nathan Webb who preceded her to the glorified world, January 27, 1911.

Mrs. Webb was one of a large family of brothers and sisters, nine of whom have gone from this world before her as follows,—George Washington, Zechariah, James, Worthington, Charlotte, Donmanuel, Anderson G., Elvira Davisson and Elijah. Those who remain to mourn their loss are, Mrs. Julia Waller, of Smithburg, Theodore, of Salem, Sylvanus, of Columbia Mines, Lee, of Simpson, and Elkanah, of Morgansville—all of West Virginia.

In her last illness she was lovingly and tenderly cared for in the home of her brother Theodore and wife. Everything possible was done for her comfort.

In 1864 she gave her heart and life to Christ and united with the Salem Seventh Day Baptist Church, and, while not living in reach of her church, she maintained faith in her Savior and her life gave evidence that she was a Christian. The last few years of life, although not a member of the Greenbrier Seventh Day Baptist Church, she was one of its loyal supporters, because her brother Theodore was a member and oldest deacon in that little church. It was because of her interest there that we took her worn-out body to the church on Sunday, December 16, at 11.30 a. m. and conducted the last Christian rites pertaining to her life and character. We laid her remains to rest until her Savior shall call—"Come forth."

"O dear, ones there!
Whose voices, hushed, have left our pathway
lonely,

We come, ere long, your blessed home to share!
We take the guiding hand, we trust it only—
Seeing, by faith, beyond this clouded air,
Those "Mansions" fair!

W. L. D.

BEE.—Tressie Fondella Bee, eldest daughter of Philip Sheriden and Asenath Davis-Davis, was born September 2, 1891, and departed this life December 9, 1918.

On December 21, 1917, she was united in marriage to Jesse Bee and with him went to make their home in the far West—Briggsdale, Colo. She was very happy in her own new home until she had an attack of influenza, followed by pneumonia, which caused her death.

Tressie was a young woman of amiable character whose childhood home was one of love

and affection. She leaves her husband, father and mother, four sisters, one brother—a soldier boy—and a host of friends to mourn their loss.

When about fifteen years of age she gave her heart and life to Christ, followed him in baptism and united with the Greenbrier Seventh Day Baptist Church. She loved her church and was faithful to its obligations to the end.

Her body arrived on Friday, December 13, and was taken to the old home in Greenbrier. On the Sabbath following at 11 a. m., we conducted her funeral in the Greenbrier church and a large and sympathizing audience was present. We laid her body to rest in the cemetery near by. "She is not dead, but sleepeth," and in his own good time her Savior will come to awaken her out of sleep.

"She is not dead, but sleepeth:
Why in our hearts this strife?
He that hath kept still keepeth
Her never-dying life."

W. L. D.

RESOLUTIONS OF RESPECT

WHEREAS, Death has come into our society and removed our sister, Clara Hughes, from our midst; be it

Resolved, That in her death we sustain a great loss. We shall miss her smiling face and her sweet voice in songs of praise.

Resolved, That a copy of these resolutions be placed upon our secretary's book of the Benevolent Society, and that a copy be sent to the bereaved husband and daughter and to the SABBATH RECORDER for publication in behalf of the Ladies' Benevolent Society of the Seventh Day Baptist Church at Jackson Center, Ohio.

MRS. PHEBE DAVIS,
MRS. EDNA MCWHORTER,
MRS. LOU DAVIS.

The work of the preacher is not exhausted in the office of teacher. His great aim in the presentation of ideas is to affect the heart. His chief purpose is to make character after the type of Jesus Christ. The success of his endeavor is essential to the life of civilized man. And only men great in character can render this supremely desirable and supremely difficult service; only they can fashion the hearts of men after the pattern of Jesus Christ.—George A. Gordon, D. D.

A speaker at a missionary conference said that the object of that gathering was to work down the "missionary spirit." He explained that usually the missionary spirit first struck the head, after a while got as far as the mouth, then the heart, conscience, and will, and by and by the pocket, and last of all the legs and feet.—The King's Business.

SPECIAL NOTICES

Contributions to the work of Miss Marie Janx in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

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.

"The strong man is not the man who has no weakness, no such man exists; the strong man is he who has discovered his weaknesses and who has learned to guard against them."

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Things worth longing for and working for are the things that last. The things which a day destroys—which are over at nightfall and dissolved in uneasy memories—can not be counted prizes or possessions that a reasonable life should be shaped to pursue.—N. R. Best.

Such help that we can give each other in this world is a debt to each other; and the man who perceives a superiority or capacity in a subordinate, and neither confesses, nor assists it, is not merely the withholder of kindness, but the committer of injury.—Ruskin.

Human spirits are to be drawn together and held together only by the living bond of having found something in which they really do agree.—D. Greenwell.

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AND the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places. Isa. 32: 17, 18.

Blessed are the peacemakers: for they shall be called the children of God. Matt. 5: 9.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9: 6.

O that thou hadst harkened unto my commandments! then had thy peace been as a river, and thy righteousness as a wave of the sea. Isa. 48: 18.

If ye walk in my statutes, and keep my commandments, and do them; . . . I will give you peace in the land, and ye shall lie down, and none shall make you afraid. Lev. 26: 3-6.

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