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The Sabbath Recorder

Is God the Father of the soul? Is life really worth while? Is the grave a gate into freer and more abundant life where lost things are found? St. Paul found in Christ the answer to these questions, and it was an Everlasting "Yes." Indeed, he found—as, later, Browning learned—that the fact of Christ accepted by the reason, by the heart, answers "all questions in the world and out of it." What is the proof? It is the fact of Christ; the fact that out of the darkness of the universe, out of the tragedy of humanity, out of the waste and welter and woes of life such a Figure arose, such a Face shone, such a Voice spoke, such a Life was lived and still lives. There are many beautiful things in the world. There are sunsets that are sacraments, songs that set us dreaming, flowers that touch us with a wild, sad joy, and faces that are gospel books. But the one ineffable beauty of the world, the sublimest possession of humanity, is the vision of God in Christ! Once we see it, nothing is too good to be true, no ideal is too high, no hope too radiant! Eye has not seen, ear has not heard, neither has it entered into the heart of man to dream a dream too fair to be fulfilled. No wonder St. Paul lived victoriously; no wonder all his great arguments end in a song of praise.

—Joseph Fort Newton, in Christian Work.

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SEVENTH DAY BAPTIST DIRECTORY

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PLAINFIELD, N. J., FEB. 17, 1919

WHOLE NO. 3,859

The Lester C. Randolph Memorial Fund

For some reason the first copy for the RECORDER setting forth the plan for a Memorial Fund in honor of the late Rev. Lester C. Randolph did not reach us. Brother Daland has kindly furnished us with another explanation of the purpose and plan for this fund. It appears elsewhere in this paper, and should appeal to the heart of every loyal Seventh Day Baptist. If every one who has been helped by Brother Randolph's writings and whose heart has been stirred by his eloquent and forceful sermons will promptly do his part in raising this Memorial Fund, it will "go over the top" before the year is ended.

Secretary Shaw In Battle Creek

When we mentioned the illness of Secretary Edwin Shaw, he was still at his home in Plainfield, N. J. Since that time, however, it has seemed best for him to go to Battle Creek Sanitarium for treatment and rest. We all hope he may receive much benefit from this change. It seems necessary for him to give up all work for a time, that his recovery may be the better assured.

"There is a Lad Here"

In an address upon the work of the Boy Scouts on the ninth anniversary of their organization, Pastor Skaggs referred to the words of Andrew, Simon Peter's brother, when the hungry multitude needed bread and the Savior wanted to feed them. "There is a lad here, which hath five barley loaves and two small fishes," was the announcement when food was sought. But it was made in a way that revealed utter lack of confidence in the lad's ability to help matters with his small possessions. Nevertheless, when the boy yielded up his loaves and fishes for the Master's use, they became in Christ's hands more than enough to satisfy a great host of people.

The value of the lad there was underestimated by the disciples, but the Master

knew how a boy could be used for the blessing of men and the glory of God.

Is There a Lad In Your Home?

Many a home has been a source of blessing to the world because there was a lad there. It was so in the case of Jacob. His "life was bound up in the lad" Joseph, even when others failed to recognize the boy's worth. Had not this lad gone out from his father's home, there would have been no Joseph as the savior of his people when the famine came.

"There is a lad here," might have been said in Jesse's home at Bethlehem, when Samuel was seeking a future king for Israel and could not find one among the older boys. It might have been said in that obscure carpenter's home in Nazareth which in after years was to give to the world its Lord and Redeemer.

In a farmer's home in Wisconsin years ago was a lad who gave himself to Christ for service. At that time we were longing for more ministers to break to our people the bread of life, and especially for one who should lead them in Sabbath Reform. How fortunate for our cause that the head in that home, Datus Lewis, father of Abram Herbert Lewis, could say, "There is a lad here."

Out from other Seventh Day Baptist homes have gone men like the Hulls, the Baileys, the Crandalls, the Greenes, the Randolphs and at some time, in each case, it could have been said, "There is a lad here."

Friend, how is it in your home today? When the churches are needing pastors, and the people are clamoring for the bread of life; when candidates for the ministry are all too few and our leaders, filled with concern for the future of the denomination, are seeking men for the ministry, can you not revive their hopes by saying, "There is a lad here"? Is there not one in your home that Christ could use? If so, can you not help him to consecrate himself to the Master who is able to multiply what the lad

can bring until it shall feed the multitudes and lead them to God?

Read Rev. Edgar D. Van Horn's Address on Men for the Ministry At the quarterly meeting in Milton, Wis., Rev. Edgar D. Van Horn gave the closing address. He was requested to sum up the main points brought out in the various sessions and our readers will find what he said full of interest, especially as regards the things that are keeping young men out of the ministry.

The question of men for the ministry is becoming more and more serious every year. To ignore it would mean denominational suicide. What can you do to remedy the matter?

Lieutenant Colonel Richardson And His Titles

A photograph of Lieutenant Colonel Thomas H. Richardson, of the Mill Yard (London) Seventh Day Baptist Church, published in the *Sabbath Observer*, shows him in a "mess dress uniform as Captain of the Day." It was taken in July, 1891. The statement is there made that Brother Richardson joined the "Finsbury Rifles, or VII. V. B., K. R. R., as a private, March 20, 1873. Since then, in the same regiment, he has been promoted as follows: Sub-Lieutenant, November 15, 1876; First Lieutenant, March 3, 1879; Captain, January 7, 1891; Honorary Major, December 30, 1891; long service medal, January 17, 1895; V. D., January 30, 1896; Major, October 5, 1901; Honorary Lieutenant-Colonel, November 30, 1901; retired with rank and right to wear his uniform, February 5, 1902." Twenty-nine years of service.

Which Do You Believe? Which Is More Reasonable?

John Barleycorn dies hard. He hates to meet his doom, which is natural enough if he has any idea of just retribution for the deeds of his lifetime. Yes, he is dying hard, and does not seem to have sense enough to resort to whatever comfort there might be in a death-bed repentance. It is terrible indeed to think of one so hardened in sin that he persists in lying, even with his dying breath.

He now keeps talking about the "hys-

teria" that possessed more than thirty-six state legislatures when they passed a prohibition amendment "under the most flagrant system of lobbying and terrorism, by a small minority." He says the national law is absolutely incapable of enforcement, "unless the minority of our people are to keep the majority in jail and provide for their support." In one of his cartoons, entitled "On With the New War," soldiers are represented as going over the top with bayonets fixed, chasing out of the field a great army of all kinds of temperance reformers. Under this cartoon is printed the following:

An organization of returned veterans of the Great War, somewhat similar to the G. A. R., is being formed in the United States. In Ohio it is already under way, under the name of "The Soldiers' and Sailors' League." The avowed object of the league is to fight prohibition. Having fought for democracy abroad—a democracy which enabled them to enjoy a drink of liquor, even in uniform—they insist that the United States, founded as a haven of refuge for people assailed by the forces of intolerance in days bygone, and once the most democratic of nations, shall in future be as democratic as European countries. The soldiers, now recognized as a political power, intend to wreak vengeance on cowardly legislators who voted for prohibition during the Yank's absence, by opposing them at the polls if necessary.

This paragraph is a fair sample of the stuff now being published in some of the great dailies. In a square issue with such statements a soldier who was wounded at Chateau Thierry writes to a New York daily as follows:

As a daily reader of your paper and especially your editorials, I am at a loss to understand your recent anti-dry expressions.

You state that if the dry law goes into effect the boys coming home from France will feel as though the folks at home had put something over on them while they were away. I was sent home a few months ago after being wounded at Chateau Thierry and know that your statement is not according to facts. While I was in France the only complaint I ever heard was that good drinking water could not be had, although we could get all the liquor we wanted.

Before I enlisted in the army I was a heavy drinker, but thanks to Uncle Sam, I have learned that I can get along without it and I am living accordingly and never felt better, physically or mentally, in my life. This is also the case with about 99 per cent of drinking men. They would be overjoyed, as I am, if they could forget liquor entirely.

Then there is the impression that the working-man can not get along without his beer, which is absolutely untrue, and this will prove it. The

first time my outfit went into the trenches we had to hike thirty miles with full equipment and without liquor of any kind in about twelve hours, and I do not think that any workingman is doing any more strenuous work than this.

Then again, it is a well-known fact that liquor is the one best bet of the cad who makes a practice of corrupting the morals of young girls. He knows that if he can get a girl to take a drink of even beer everything else will be easy for him.

I also notice that the names of the distillers who are fighting the dry law are not unlike those of the prisoners we took at Chateau Thierry.

John Barleycorn's Funeral at Salem We were interested in the account of the services of the Salem (W. Va.) Church over the passing of the late John Barleycorn.

The Salem people know so well the awful curse which the saloon with its accompanying evils can bring upon a town, that they are well qualified to do justice to the departed at his funeral.

I know of heroic deeds in which every one of the speakers at that funeral service took part in the days when the demon of rum did his best to make Salem a hell on earth. Because they were true and brave while Salem was passing through the fire, that excellent college town voted rum out and kept it out some years before the Mountain State adopted prohibition. Their brave fight and the accursed methods of the saloon element became widely known throughout the entire State, and who shall say that the brave efforts of the Salem "drys" did not do much toward bringing state-wide prohibition.

It Was President Daland's Father The statement in a recent RECORDER, taken from a local paper, that President Daland had just lost his mother, was wrong. It is the loss of a father that Brother Daland has so lately been called to mourn; the mother passed on five years ago.

Problems of Demobilization Two Opinions In the great cities, demobilization of the army is the cause of some concern to the authorities. More than one million one hundred thousand men have been discharged, and instead of returning them to their homes the Government discharges them with a mileage surplus of funds suffi-

cient to take them to the place of their enlistment. But as soon as they become private citizens no one can dictate as to where they shall go or where they shall live. Consequently large numbers choose to remain in the cities.

At a meeting of the Reconstruction Commission of New York City, on February 10, two opposing views as to the effect of army life upon the soldier came to the front. The Deputy Police Commissioner said:

From the police point of view, there is a very grave danger in the men discharged from the army and now congregating in New York without employment. I do not wish to reflect upon the army, but it is a fact that some of those drafted into the army were not of the better class. They did not go into the army of their own accord; they were drafted. Men who had tendencies toward breaking the law before they went into the army are likely to have the same tendencies afterward, and will be better equipped to follow them. They have been made acquainted with firearms; they have seen force and bloodshed, and if they determine to break the law, they are better equipped for marauding by reason of their handling of weapons.

This statement caused considerable discussion. Colonel J. B. McAndrews of the General Staff objected to the statement that familiarity with weapons gained in the army would make men more likely to use them; rather he thought it would make them more careful of doing so. Colonel McAndrews took strong exception to the commissioner's statement in the following words:

In my opinion, men of the lower grades of life have been improved by association in the army with men of higher character and standards. The association and the companionships formed have been of great benefit. They have been shown higher ideals of action and living, and one type has acquainted the other with a kind of man they did not know existed. It has been of benefit to both.

In the midst of this discussion the statement was made by the police that when the men get full of "firewater" the problem becomes much more difficult. Immediately several men interrupted with the question, "How do men in uniform get firewater in New York?" The commissioner replied, "From lawbreakers—bootleggers, and that is what makes the problem so difficult to handle."

In like manner the minions of a notorious class of "privileged malefactors" are thwarting our efforts for good govern-

ment in every city of America. Not only are the liquor interests behind the bootlegging business, but they are even now laboring to defeat prohibition in New York State and threatening open rebellion against our Government if national prohibition is enforced.

Far-reaching Influence of the Small Church He makes a mistake who thinks it a misfortune to belong to a small church. Just a glance at the present-day workers in church and mission field must remind one that most of them came from little churches. I recall the days when three boys attended my classes in Salem College, every one of whom came from feeble back-country churches. Much of the time these little bands of worshipers were unable to support pastors, and from a mere human standpoint their influence would have been regarded as very limited. Today those boys are successful pastors in three associations. God is blessing their work, and the far-reaching influences set on foot by two feeble churches are being felt throughout the denomination.

What is true of these three men is equally true of nearly all the ministers and missionaries in our work today. No boy need feel handicapped because God has placed him in an obscure country church. To such churches we are looking for candidates for the ministry.

MORE MEN FOR THE MINISTRY AND MORE MINISTRY FOR THE MEN

REV. EDGAR D. VAN HORN

Closing Address at the Quarterly Meeting, Milton, Wis., January 25, 1919

The importance of the subject which we have had under consideration during the sessions of this quarterly meeting can not be over emphasized. If the influence of that institution—the Christian church—which has so profoundly shaped past generations is to continue in the future there must be many recruits into the ranks of the Christian ministry. Not only are we passing through a great crisis in national and international affairs, but we are passing through a crisis in matters of religion and religious life. There is a vital relation between the two. If the great world problems which we are now attacking are work-

ed out right, they must be saturated with the leaven of Christianity. This situation constitutes one of the greatest opportunities the Christian church ever faced. And there is a call for Christian leaders, for men prepared to undertake heroic tasks, men of insight and outlook, of courage and consecration.

Our own denomination has shown wisdom in bringing this question into prominence and laying plans for encouraging and recruiting the ranks of our ministry. We must remember this basic principle of life, that our religion, "our reforms, and all our service to humanity rest ultimately upon worshiping assemblies instructed in the truths of God." If we allow our churches to dwindle and die out for lack of leadership, then those finer and nobler instincts which have made life beautiful and helpful in the days past, will die out and we shall revert to a selfish and uncivilized life. If worshiping assemblies are not fostered and kept up under wise leadership, then organized charity and the humanitarianism of the past will cease and die.

Our own denomination as well as others is becoming alarmed over this impending danger—and it is high time. There is an alarming falling off in candidates for the ministry. And with the passing of the older ministers the ranks are rapidly thinning. Many churches are left pastorless.

Our own seminary, in common with those of other denominations, is almost empty of students and we are compelled to ask the question, Why? Why is it that more of our young people graduating from college, and entering upon some life calling do not choose this profession for their life work? In fact it has sometimes been charged—in other denominations, if not in our own—that the brightest and best do not enter the ministry. This may or may not be true of us as a people. But one thing is sure, there is a decided dearth of leaders and pastors for our churches.

Much has been said as to the cause of this dearth. Some of it is far from the point. Some have said it is because our creeds have become obsolete; that the church clings to an old attitude towards truth while the colleges are more progressive and scientific in their attitude towards truth. It is said that this is the reason why college students do not choose the ministry

for the life work, that they do not care to or can not subscribe to creeds to which they can not give mental assent. Those who have made a careful study of this situation tell us that this is *not* the reason why so few enter the ministry, though it may have some influence. The fact is the average college student has not thought his way through these religious problems and has not decided upon his life work after any careful balancing of facts in matters of religion and church creeds. In fact we are told, and it is true, that those denominations which grant the greatest liberty in creeds and faith suffer just as great dearth of ministers. I think it is true, however, that the college course has shaken the faith of young people in the teachings of their childhood oftentimes, without giving them the greater truths to which to anchor. Many are cut adrift and left on the sea of doubt with no pilot and, lacking the time or energy, or interest to think themselves through to the great truths of God, they continue unrelated to the church and the great cause of humanity.

I am quite sure the cause for this dearth of ministers must be sought in other directions. The fact is there are other avenues of Christian service open to young men and women today and the pull is so strong in these directions that they are chosen instead of the Christian ministry. The Y. M. C. A. and Y. W. C. A., the Student Volunteer movement and other organizations are calling for large numbers of workers. They offer large fields of activity and service. The compensation is much better than that offered by the average church, the work does not demand the scholarship and creative genius that the ministry demands. The work is less strenuous and does not require the personal sacrifice required of the average minister.

But to my mind, another and more important reason why so few enter the ministry is the large and quick returns offered by other professions. Many of our young people leave college with debts, and the choice of a profession is often dictated by necessity rather than by the desire to render the greatest service to humanity. The ministry with the meager salary paid is in most cases insufficient for the bare necessities of life, offers no prospect for the

payment of a college debt hence is out of the question no matter how much one might desire to enter the profession. It is most gratifying to know our own denomination is taking steps to remove this obstacle from the pathway of those who feel the call of God to enter the ministry. May their effort be abundantly blessed and the remuneration for ministerial service be fixed at a figure which will admit of the honest payment of a debt and at the same time meet one's running expenses as becomes a man.

But a third and more important deterrent upon those who would like to enter the ministry is the low esteem in which it is held by so many people of the world. Indeed I am not sure that ministers themselves exalt their professions as highly as they should. I recall that when I was in the seminary some of the epithets applied to the theologs by some of the university students were anything but flattering. There was nothing personal in the attitude. It was merely symptomatic of the low esteem in which the ministry is held by the average college man. It was the attitude of worldly men who are dominated by materialism. Frederick Lynch says college men have become so dominated by material terms, so accustomed to think and feel under the sense of things, that they have lost the power to value rightly spiritual qualities and ideals. They despise ideals. They call the minister impractical, sentimental, a dreamer. He does not get down to the level of men and get results. I am glad our program committee put into this program a sermon on "The High Esteem of the Ministry." We need a new evaluation of this high and holy office. We as ministers need to magnify the office and claim for it its supreme and rightful place. The church must start a campaign to educate young people to see the opportunities of the Christian ministry, "that the pulpit offers a place for great hearts and prophetic minds, that the ministry challenges the bravest and most devoted men and that no profession presents quite such scope for large leadership and full development of manhood as the ministry offers at this day and hour."

If our esteem for the church and the Christian ministry has suffered decline in any way, we need to remind ourselves of what comes to us in church life. While it

is true that we may find God anywhere it is likewise true, as Jesus taught us, that there come "added blessings, new energies, a new sense of reality, more commanding visions" in corporate worship of God by Christian men.

We all know that when we come into the presence of a company of Christian men and women who have gathered in God's house to worship him it is easier to detach ourselves from those things which hold us from God, that it is here that we experience faith in the greatness of God and his ability to do for us. When we look about us and see large numbers with all their depth of need and with all their various aspirations to be supplied from the one great Source, somehow it is then that our faith is lifted up, and the great reality looms large, the horizon of our vision is pushed back, and we, not only look into, but actually come into the presence of God and our own needs are met and satisfied in that infinite source of all good. And do you know, friends, we go to church not to hear about God, so much as we go to meet God. Here in this atmosphere with which we are so familiar, it becomes much easier to discover God and relate ourselves to him in penitence and confession and communion, and we go away changed men.

If we have failed to appreciate the pulpit, the ministry of God's word, let us recall what it has done in the training of men's consciences. It is here that a man's conscience is quickened, it is made sensitive and responsive to the call of duty. It is in these heavenly places where the sunshine of God's love beams most brightly that great souls are developed, saintly men and women produced, that noble characters are wrought and fitted to go out and work out the great things of God. When men gather in these holy places, in a sense they leave behind them the contaminating influences which have surrounded them during the week, and their minds are permitted to dwell upon the higher and purer relations of life. When the family, united perhaps for the first time during the week, come to church, it is a happy experience to turn from the ordinary routine of life to that sublimer world of thought where they find new inspiration and new courage for daily endeavor. If during the week the moral

perversities of life have cast their shadow of doubt upon our hearts and we have lost faith in God and man, then we need these hours in God's house when we may climb to the higher peaks of spiritual truth and get a new vision of God, truth, duty and our eternal destinies. If by contact with the sin and slime of life our characters have become tainted, we need these opportunities when with others we may assemble in the courts of God and cry with the psalmist, "Create within me a clean heart O God, and renew a right spirit within me." If we failed to appreciate the service of the pulpit and the open church, let us remind ourselves that it is here that we prove to our families and to the world, yes and to God, that there are things we prize more highly than stocks and bonds, silver and gold, when we can transfer some of our treasures to heaven and fix our hearts on heavenly things where moth and rust doth not corrupt and where thieves do not break through and steal. It is when we assemble here that we learn to think less of our earthly homes and prize more the mansions above. when we can rise above the littleness, the deadening passion of lust and greed and of selfishness and get glimpses of the heavenly life and riches, and hear our Father say, "Seek ye first the kingdom of God and his righteousness and all these things shall be added."

My brother in the ministry, young men, the opportunities of the ministry can be estimated only in the light of what the church has meant to the world in its struggle upwards toward God. And the opportunities at the present time are multiplied a thousand fold. The world never needed religion more than it needs it today, and may I say, it was never more ready for the Christian message than today. Jesus said the Father has sent me "to preach good tidings to the poor, he hath sent me to proclaim release to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." As the Father sent Jesus into the world so we are sent. And what a ministry—with all the wounds of earth today to be healed, the poor to be fed, the captives to be released, the blinded eyes to be opened both literally and figuratively, yes, now when the world is sick of

its old life with all its hideous greed and brutishness, it stands ready for the gospel of love, light, freedom. Now is the time to usher in the Kingdom of God, with its peace, love and mutual helpfulness, with its constructive program for the rebuilding of a ruined world: God is calling men as he called Moses to lead his people out of their bondage into the new and happier world, as he called Isaiah in deep humility and penitence to preach the gospel of holiness and national righteousness. You may not get the call just as Isaiah got it, but however he calls will you not answer, "Here am I, send me."

I remember when I was just a boy, in the solitude of a woodland home I used to wander in the woods and dream of my future. I use to think even when a mere boy of the ministry and there was a longing, however vague, that God wanted me in the ministry. I believe God was calling me even then to consecrate my life to this work. It may be that there are impressions in your own heart, that God wants you to perform some special service for him. You are conscious of the world's sorrow, its need, its sin; and you would like to do something to emancipate God's children bound in oppression. It may be the still small voice of God calling you; don't, I beg of you, let the allurements of material gain blind you to possibilities and opportunities of the Christian ministry or stifle the voice of God calling you to love and duty in his service.

This leads me to my concluding thought upon the question of "remuneration," or as it was called here last night "compensation." I am willing to let the good people of our churches take care of that matter so far as the material aid is concerned. I never yet have seen one of our ministers as the psalmist said, "begging bread." On the other hand, if you could have seen the delicious food that the good women of our church brought into the parsonage recently while my family was so sick, you would not wonder at my good physical appearance. Or if you could have seen the three large sacks of flour set in at my back door you would not believe the minister's family was so near starvation after all.

No, some of our ministers may have to don the overalls and go into the fields as I did this last year, to make ends meet, but

even here one finds compensations that are of no mean value. Even here God blesses a man's efforts. One is sure to gain in prestige and influence among the laboring classes, if they discover that their pastor is a man with them, not afraid to soil and callous his hands with honest toil. Their homes will be thrown open to him more heartily, their hearts respond more readily to his kindness, and a very force is given to his message that can not come in another way.

Yes, there is joy and blessing in the pastor's experience. Joy in helping others, in bringing a little light into their darkness, a little joy into their sorrow, and what home does not have its sorrow and long for the comforts of God's especial messengers. There is compensation in carrying sympathy and strength into the trials and difficulties of needy homes, there is joy in throwing a little light on the pathway of those entering the dark shadows of the valley of death. There is joy and compensation in leading souls out of darkness into the marvellous light of God's love and truth. There is compensation, as Dr. Daland pointed out last night, in just working for the coming of God's Kingdom and witnessing such victories as we have experienced lately in great reforms.

I wonder if this is not what Jesus meant when he said, "I have meat to eat that ye know not of." "Life is more than food, and the body than the raiment." Jesus found so much joy in service, so much satisfaction in his ministry, that material things sank into their rightful place. Compensation to him was the joy of doing for others and leading them heavenward and into loving relation with God.

If we could see our ministry as Jesus saw it, I am sure there would be less discouragement in the ministry, and there would be more young men entering it, there would be less carping at the trials and difficulties, but more praise for its joys and blessings.

Let us then, uniting, bury

All our idle feuds in dust,

And to future conflicts carry

Mutual faith and common trust;

Always he who most forgiveth in his brother
is most just.—Whittier.

THE COMMISSION'S PAGE

THE COMMISSION

UNITY OF EFFORT

When the General Conference was organized in 1802, there were no denominational societies and none besides a Conference was contemplated at that time; but as the years passed the churches composing the Conference became desirous of carrying on missionary work and the Missionary Society was organized; of promoting our work through the printed page and the American Sabbath Tract Society was brought into existence; of advancing education, and the Educational Society was organized; and in like manner the Memorial Board, the Sabbath School Board, the Woman's Board, the Young People's Board and the Board of Finance have sprung into existence. Also schools and colleges have been established. The most of the boards and the colleges are legally independent one of the other and independent of the General Conference, the mother of all.

One of our weaknesses, a lack of unity, grows out of this situation regarding our organization. With these several organizations independent one of another, the unity that exists is in spirit and not the result of an articulate denominational organization, for our organizations are not of that type. This is not the time to remodel our machinery, but the time for greater effort to bring about unity of spirit and co-operation.

The Commission of Conference is the Executive Committee reduced in size and possessing all the prerogatives of the Executive Committee. In the past, it has attempted but little work outside the planning of the annual sessions of the General Conferences. An effort has been made to broaden its work. It is not proposed that the Commission duplicate the work or trespass on the field of any board, but that it should aid in bringing about a greater unity of spirit and effort and help our boards in doing the work for which they were created. With our present organization this is a del-

icate and not altogether easy task, but it is an end much to be desired—team work—unity of effort and purpose on the part of all our organizations—denominational solidarity.

A PARTIAL PROGRAM

When the Commission in December had its first meeting and had gone thoroughly over the situation, it saw at once that something must be done to increase the number and efficiency of the denomination's ministers, for in 25 years the number had been reduced about 40 per cent, while no small number of those now in the ministry were forced to work at other things to make the two ends meet; some are teaching, some farming and some pursuing other occupations a part of the time, thus reducing their efficiency in the ministry. It does not all depend upon the ministry by any means; the laity must do its part; but the building up of any denomination and the advancing of Christ's Kingdom on earth, hangs upon the strength, consecration and efficiency of the Christian ministry as well as upon the strength, consecration and efficiency of the laity. The whole denominational fabric is dependent upon the ministry; churches can not be efficiently maintained or new ones established without ministers; missions can not be carried on without ministers and denominational schools are also dependent upon the ministry of the denomination. Denominational schools are dependent upon the churches for patronage and support, and if the churches are small in size and number and weak, the support which the schools receive must be of a like nature. If our denomination had 1,000 churches instead of less than 100 from which to look for patronage and financial support it would be a different proposition for them. Therefore the ministerial supply and efficiency is of utmost importance. Realizing this and desiring to help every branch of the denomination's work the Commission laid plans already published in these columns, to increase the number of ministers and their support.

Three things are necessary: First, young men must be found for the ministry. Twenty-five and thirty years ago people were wondering what they were going to do with all the men then in training—seven or eight in Alfred, five or six in Chicago and

two or three elsewhere caused them to wonder if places would be found for all; but today only two or three are in training. Now the churches must lay this to heart and young men, called of God, must be found and encouraged to prepare themselves for this work.

Second, the denomination will need to give more aid to those preparing themselves for the ministry. The churches are asking, and the work demands, four years in high school, four years in college and three years in the seminary, and it is no more than justice that the denomination should help worthy young people preparing themselves for this work. Denominations and churches ought to be just if nothing else. In most cases it is impossible for young people to prepare themselves without help.

Third, we must provide better support for those already in the ministry. The cost of living is about three times what it was twenty-five years ago. The National Industrial Bureau, after careful investigation reports that the cost of living has increased 65 per cent or 70 per cent since the war broke out, but the salaries of ministers and missionaries have not increased in like proportion and in some cases there has been no increase to mention. This situation is making it impossible for many men in the ministry to live; impossible to live without running in debt with no prospect of ever paying, and any man better leave the ministry than to contract debts with no prospect of paying. The churches, boards and the entire denomination must take these things into account. People may say, "Talk something a little more cheerful"; but it is folly to ignore the facts. We have ignored them till our ministerial force has been reduced about 40 per cent. Is it the part of wisdom to shut our eyes longer?

The plans of the Commission look both toward increasing the number of ministers and increasing the salaries of those in the work that they be not forced out as others have been. Can anything be any more vital?

The plan outlined may have defects and need to be modified, but something must be done and done immediately; therefore the Commission commend the plan to the denomination and the churches therein and ask for united support.

SEMIANNUAL MEETING OF THE MICHIGAN SEVENTH DAY BAPTIST CHURCHES

The first Semiannual Meeting of the Seventh Day Baptist Churches of Michigan was held with the Battle Creek Church, January 24-26, 1919.

The meeting Friday evening was in charge of the Young People's Board, with Rev. H. N. Jordan presiding. The subject was "The Christian Challenge to Service." Rev. Wm. L. Burdick, president of the General Conference, gave an interesting talk. A live testimony meeting followed, in which many took part.

Sabbath morning Rev. James H. Hurley preached at the regular Sanitarium service. His subject was, "The Truth Shall Make You Free." At 2.30 p. m. on Sabbath Day a special ordination service was carried out. Two deaconesses, Mrs. Martha Wardner and Mrs. B. W. Kinney, and two deacons, D. M. Bottoms and L. E. Babcock, were ordained. Rev. Wm. L. Burdick preached the ordination sermon from the subject, "The Biography of a Christian." The charge to the deacons and deaconesses was given by the Rev. J. T. Davis; the charge to the church, by Rev. L. J. Branch. Rev. C. Threlkeld offered the dedicatory prayer, after which the senior deacon, Mr. F. B. Hunt, welcomed the new deacons and deaconesses to their duties. At the close of this service the congregation adjourned to the baptismal pool, where Mrs. Julia Branch, of White Cloud, was baptized by her pastor, Dr. J. C. Branch.

The meeting Sabbath night was at the parsonage and combined social and instructive features. After a short song service, two lively discussions of about one-half hour were conducted. The first, "Why should we and how can we reach the goal (set by the Young People's Board) for the Quiet Hour Movement?" was led by Mr. Adelbert Branch, of White Cloud. The second, "How do we keep up the interest in and enthusiasm for our C. E. meetings?" was led by Mr. Gerald D. Hargis, of Battle Creek. Both discussions were eagerly participated in, and as no one was allowed more than two minutes and many took less time, about forty people took part. The remainder of the evening was given up to singing and a good social time.

Sunday afternoon a Worker's confer-

ence was held in the Sanitarium chapel, at which many important items were discussed. A constitution for the Michigan Semiannual Meeting was adopted. The purpose of the organization was stated as follows: "This organization shall be composed of the Seventh Day Baptist Churches of Michigan and all other Sabbath-keepers wishing to co-operate with us. Its purpose shall be to encourage Christian fellowship; to extend the principles of Jesus Christ in the hearts of men; to promote better Sabbath-keeping among its members and lovingly to press the claims of the Sabbath upon the hearts of others."

The closing service Sunday evening was in the college chapel. It opened with a brief business session, at which several resolutions were passed. The sermon of the evening was preached by Dr. J. C. Branch, on the subject "Sin." A short after-meeting was conducted by Pastor M. B. Kelley.

MRS. RUBY C. BABCOCK,
Secretary.

CHARGE TO DEACONS AND DEACONESSES OF THE BATTLE CREEK CHURCH

REV. J. T. DAVIS

DEAR BROTHERS AND SISTERS: While I may not say what the man appointed to this duty would have said, I wish to point out some facts I consider worthy of consideration.

I take it that you are not taking these vows without due consideration, yet I wish to call your attention to words found, *first*, in Acts 6: 1-3 where, after speaking of the widows neglected in the daily ministrations, it says:

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men, of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business."

Second, in 1 Timothy, chapter 3, after speaking regarding the qualifications of a bishop, in verses 8-9, Paul says: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the ministry of faith in a pure conscience."

This not only shows you the kind of person a deacon should be, the kind of character a deacon should have, but the kind of work a deacon is called to do. (And since I am persuaded by one of the deaconesses to put in writing as nearly as I can what I said, let me add here by way of emphasis, that while the office of deacon is honorable, it is not honorary, but an office of service.)

Your work is the work of the church, the care of the church, the smoothing out of difficult problems, to aid and advise the pastor when desired. I beg you not to treat your pastor as your humble servant has been treated—viz., when asking for counsel and advice, to be dismissed with "O you know what is best to do." If your pastor is the man he should be, when he asks advice and counsel it will be because he feels that he needs it, and it will be your duty as deacons to give what aid you can.

I want to impress on your minds the solemnity of the vows you are taking. The world today does not take its religious obligations seriously. Understand I speak in general, not in a personal way. I think I speak advisedly when I say one of our best Seventh Day Baptist pastors at one time opposed the Y. P. S. C. E. pledge (as I understood) on the ground that our young people would not keep it, and thus they would grow to treat their promises lightly, becoming unreliable.

I wish I might impress this thought upon the minds and hearts of our young people. While it is a sad commentary on the so-called Christianity of today, the fact remains that Christian obligation is treated very lightly. The world reads the lives of professed Christians far more than it reads the Word of God. This being true, how important that our lives be in harmony with the Christ. Let me say to you that while doubtless your lives have been read in the past, they will be read in the future as never before.

When you go from this service, you will go as you have never gone from a service before. You will sustain a new relation to the world, to your church, to your pastor and to the Christ whose teachings the world demands that you shall follow; and may God's blessing rest upon you is my earnest prayer.

January 25, 1919.

MISSIONS AND THE SABBATH

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

THE SABBATH

(One would have to search far and wide to find a more humane, lofty and spiritual estimation of the Sabbath than that of John Bayne Bascom in his little but new and excellent book on "The Religion of Israel." A. E. M.)

HEBREW HUMANITARIANISM

The origin of the Sabbath is lost in obscurity. But in the course of time it became among the Hebrews an expression of a dawning humane spirit. By cessation from toil one day in seven the Hebrews asserted that life is more than meat. The day proclaimed the spiritual life of man. It offered too a beginning at human brotherhood, in which masters and slaves alike were to cease from toil. The day seemed to say that man himself was greater than anything he did. The Sabbath was a constant recognition of the higher interests of man. In a night of slavery, of carnage, of gross selfishness, of might wearing the crown of right, the Jewish people with their precious Sabbath declaring a brotherhood of men, with equal rights of labor and rest, shone like a morning star to herald the brightest humanitarian day of which men now dream.

THE SYMBOL OF BROTHERHOOD

The Christian religion roots in human brotherhood. The infinite worth of personality in the sight of God is one of the fundamental convictions of the Christianized conscience. Our religion condemns the human mastery of men. It denounces every form of slavery. The man without a Sabbath lives apart from the greatest expression of human feeling. In the spirit of a slave he takes up his task each day until death brings release. If the Sabbath today proclaimed no more than its ancient humanitarian message, it would justify the reverence and the love of man.

LIBERATION OF THE SPIRIT

We not only need rest from toil. We need liberation from the servile spirit and

trivial ideals. What makes life significant? What reality lies beyond the immediate things of the present hour? What is God's will for man? He who does not sometimes ponder such questions never enters the larger realms of life. The Sabbath always has been a summons to forget the sordid cares of the day and to re-enforce human thought and feeling with eternal considerations.

A SPIRITUAL OPPORTUNITY

Do you ever feel the intolerable burden of business and the routine of your homes? Are you ever touched by weakness, doubt, despair? If you do experience these things, do you know of anything which will so ease the tension of business and society as to enter a little while the world where such things sink into nothingness? Is the Sabbath for you a golden opportunity to see blue sky and shining stars? Do you covet its opportunity to ask yourself the great questions whether or not God has spoken to us, whether he will speak to us still, what the purpose is of all this struggle and toil, and what the end is—the grave or the heaven of God? We must choose between the Sabbath, with its spiritual culture, and newspapers, trains, dinners, automobiles, laziness; one or the other must go. The Sabbath is our finest way to proclaim the spiritual lordship of life. It teaches that man himself is greater than anything he does; that to be greater than he is, he must keep in touch with God.

CHRIST'S EXAMPLE IN SABBATH-KEEPING

THE LORD HAS A DAY

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Rev. 1: 10).

This text establishes quite clearly the fact that the Lord had a day near the close of the first century of the Christian era. Whichever day was the Sabbath then, is still the Sabbath. The observers of Sunday sometimes apply this text to Sunday, calling it the Lord's day; but by what authority? Where in the Book of God is the first day of the week ever called the Lord's day? Nowhere. This title is never applied to Sunday in the Scriptures. To ascertain which day is the Lord's day, we

must go elsewhere in the Scriptures. The Savior said:

"The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2: 27, 28).

Here we are told that the *Sabbath day* is the *Lord's day*, and in Exodus 20: 10 we are told that "the *seventh day* is the Sabbath of the Lord thy God." This clearly establishes the fact that the seventh day is the Lord's day, and it was upon this day that John was in the Spirit when in vision on lonely Patmos. The seventh day, therefore, being the Lord's day near the close of the first century of the Christian era, it is the Sabbath in this century.

The example of Christ is conclusive concerning the Sabbath. In his life we have the only perfect example of obedience the world has ever had. The law of God was in the Savior's heart. He kept his Father's commandments. John 15: 10.

"He that saith he abideth in him ought himself also to walk, even as he walked" (I John 2: 6). "I have given you an example, that ye should do as I have done to you" (John 13: 15).

"Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2: 21).

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 2).

CHRIST OUR EXAMPLE

These Scriptures hold before us the great truth that Christ left us an example, that we should do as he did, that we should follow in his steps and walk as he walked. We believe this applies to Sabbath-keeping as well as to everything else he said and did when on earth.

We inquire, What was the example of Christ in reference to Sabbath-keeping?

"He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4: 16).

"When the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? (Mark 6: 2).

"They went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught" (Mark 1: 21).

"It came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered" (Luke 6: 6).

"He was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself" (Luke 13: 10, 11).

These texts, and others that might be cited, prove that it was the custom of Jesus to keep the Sabbath. On the seventh-day Sabbath, we find him wending his way to the place of worship. He never kept Sunday, and nowhere has he left a command to observe the day. Then why should the children of God keep this day, and disregard the one Jesus kept when here? To keep the seventh day is to follow in the footsteps of the Man of Calvary, to walk even as he walked. Are we to conclude that to follow in his footsteps is wrong? Should they be fined and imprisoned for keeping this day, and working on the first day of the week, a day upon which Jesus worked?—Certainly not.

Some of the wicked Pharises, when Jesus was on earth, accused the disciples of violating the Sabbath. The Savior however stated that they were "guiltless," and that there was a *law* which regulated the observance of the Sabbath. "Wherefore it is lawful to do well on the Sabbath day" (Matt. 12: 12).

And further, Jerusalem was destroyed A. D. 70, nearly forty years after the Savior finished his ministry and returned to heaven. When on earth, he gave to his people a vivid outline of this terrible calamity that was to come, and told them how to escape its destruction. Among other things, he said:

"Pray ye that your flight be not in the winter, neither on the sabbath day" (Matt. 24: 20).

This shows conclusively that Jesus recognized the Sabbath as binding in the year A. D. 70, and so sacred that his people were admonished to pray continually that they might not have to flee from the doomed city upon that day to save their lives; and surely it is as sacred and holy today as then. That the teaching of our divine Lord when on this earth was in favor of the seventh-day Sabbath, which he himself instituted at the close of creation, must be clear to all.

WHICH DAY WOULD JESUS KEEP, IF ON EARTH?

But some one may ask: "What day would Jesus keep if he were on earth now as he was over eighteen hundred years ago? Would he keep the first day of the week, or the seventh day?"

The Bible tells us very plainly which day he would keep; and surely the day he would keep were he on earth now, is the day we should keep now. We read:

"Jesus Christ the same yesterday, and today, and forever" (Heb. 13: 8). "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3: 6).

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 1: 10-12).

"Yesterday" covers all the eternity of the past; "today" covers the present; and "forever," the eternity of the future. Jesus has never changed. He is the same loving, compassionate Redeemer as when he healed the sick or stood by the bier of the widow's son or at the tomb of Lazarus. What consolation and comfort this affords to every Christian heart! And being unchangeable, *were he on earth today he would observe the same day that he observed when he was on earth.* Now, as then, Jesus would wend his way to some assembly of believers every seventh day. What was his "custom" then would be his "custom" at the present time.

Reader, the Savior, through his Holy Spirit, is everywhere present, and keeps in the hearts of his people his Holy Spirit. Shall we not yield our hearts to him, and observe every week the Sabbath that Jesus made, and that he kept when he was on earth as a man, and would still keep did he now walk the earth clothed in humanity? If not, why not?—G. B. Thompson, in *Present Truth*.

MONTHLY STATEMENT

January 1, 1919 to February 1, 1919

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand January 1, 1919	\$ 744 02
Milton Church, General Fund	88 43
Milton Church, Debt Fund	13 00
Marlboro Church, Marie Jansz	2 00
Marlboro Church, John Manoa	5 00
Marlboro Church, General Fund	23 00

Woman's Board, China Mission	25 00
Woman's Board, Life Membership Or-	
zina M. Bee	25 00
Woman's Board, General Fund	54 50
Woman's Board, Miss Burdick's salary	185 00
Woman's Board, Miss West's salary	150 00
Woman's Board, Dr. Sinclair	5 00
Woman's Board, Evang. work in S. W.	
field	5 00
Mrs. E. P. Hamilton	5 00
Battle Creek Church, Thanksgiving	
offering	58 16
Mrs. Frederic Schoonmaker	10 00
Farina Church	44 35
J. F. Kelley, L.S.K.	10 00
A Friend, Debt Fund	10 00
Second Alfred Church	31 30
First New York City Church	21 55
Plainfield Church	14 67
Mrs. Mary C. White, L.S.K.	5 00
Rev. and Mrs. J. S. Hull, Debt Fund	5 00
Lloyd Boyd, Debt Fund	5 00
Mrs. Morgan R. Smalley	1 50
W. C. Perry, Debt Fund	10 00
Collections on S. W. Field	3 14
Rev. and Mrs. T. J. Van Horn	5 00
Milton Junction Church	59 12
Little Genesee Sabbath School, S. Am.	
Mission	10 00
Little Genesee Sabbath School, Debt	
Fund	12 42
Syracuse Church	1 60
Welton Church, Thank offering	26 63
Welton Church, Church Collection	5 50
Christen Swendson	50 00
Enoch S. Davis, Debt Fund	2 50
Jackson Center Church	11 75
Mrs. Sarah Brown Wells, Life Member-	
ship	25 00
Jesse F. Randolph	5 00
Riverside Church	26 32
T. A. Saunders	5 00
Little Genesee Church	17 62
Young People's Board, Dr. Palmborg's	
salary	50 00
W. H. Tassell, Debt Fund	15 00
Vina H. Burdick	10 00
DeRuyter Sabbath School	10 00
Mrs. Eliza J. Van Horn	1 50
Farina Sabbath School	3 87
Mrs. V. A. Willard, Debt Fund	5 00
Memorial Board	800 08
A. D. Allen	10 00
Mrs. Jane Davis, L.S.K.	2 50
Mrs. D. R. Coon, "Sabbath Recorder"	2 00
Mrs. D. R. Coon, Home Field	19 00
Mrs. D. R. Coon, Foreign Field	19 00
Los Angeles Church	6 00
First Brookfield Church	2 63
Mrs. W. E. Churchward	2 00
Dodge Center Church	42 11
Shiloh Church	76 53
Susie Burdick	20 00
Nortonville Church	60 00
Adams Center Church	12 50
Sec. Brookfield Church	3 00
Interest on checking account	1 73

\$2,997 53

Cr.

Rev. L. A. Wing, December salary	\$ 37 50
Mrs. Jennie Carpenter, sal. for H. L.	
Cottrell	25 00
Miss Anna Crofoot, acct. J. W. Cro-	
foot	12 50
Chas. W. Thorngate, Oct.-Dec. sal.	25 00
Rev. T. L. M. Spencer, Jan. sal.	50 00
Rev. T. J. Van Horn, Dec. sal.	41 66
Rev. W. D. Tickner, Oct.-Dec. sal.	25 00
Rev. S. S. Powell, Oct.-Dec. sal.	50 00
James M. Pope, Oct.-Dec. sal, T. F. Ran-	
dolph	25 00
Rev. J. J. Kovats, Hungarian mission	20 00
Jesse G. Burdick, Italian mission	29 16
Rev. George W. Hills, Dec. sal.	58 34
Rev. James Hurley, Dec. sal. and trav.	
exp.	87 64
Mrs. Angeline Abbey, Oct.-Dec. sal.	25 00
Rev. G. H. F. Randolph, Ritchie Church	
Oct.	8 34
Rev. R. R. Thorngate, Oct.-Dec. sal.	25 00
Edwin Shaw, sal. and trav. exp.	75 05
Dr. E. S. Maxson, sal., for Rev. Clayton	50 00

Rev. L. D. Burdick, Oct.-Dec. sal.	25 00
Anna M. West, Dec. sal.	33 35
Marie Jansz, part sal.	20 20
G. Velthuysen, Holland appropriations	150 75
The "Sabbath Recorder," sub. for Mrs.	
D. R. Coon	2 00
Missionary Soc., acct. Susie Burdick ..	20 00
Dorothy P. Hubbard, sal.	22 05
Treasurer's exp.	22 00

\$ 965 54

Balance on hand February 1, 1919 ... 2,031 99

\$2,997 53

Bills payable in February, about\$ 600 00

Notes outstanding February 1, 1919 ... 3,000 00

S. H. Davis,
Treasurer.

E. & O. E.

A STUDY OF MAN—THE OFFICE OF THE HUMAN BODY

GEORGE C. TENNEY

As to this phase of the subject there is a wide field of opinions. To very many people their bodies are simply a medium for obtaining various kinds of gratifications. The principal use that some people make of their bodies is as a receptacle for all sorts of tempting foods and drinks. The gratification of their sense of taste is the "chief end of man," so far as they are concerned. Others use their bodies as means for securing the lower forms of sensual gratification. Some love to use their bodies as forms upon which to display evidences of their wealth and vanity. Some find their highest ambition in so cultivating their physical powers as to enable them to use those powers for brute force in bruising and maltreating their competitors. Others are content to drift about in their bodies aimlessly from place to place, on the outlook for anything that will amuse or entertain them. There are those, too, who have a better, a higher conception of the proper office of their bodily powers. They realize that God has claims upon them and upon every faculty and power of body and mind. They accordingly develop their abilities to a high point of efficiency for some useful employment. It may be in a careful training of muscles, of the senses, and of the mind for a useful mechanical or technical work; it may be a training of the mental powers for a profession. All this is praiseworthy even when the object is more or less selfish, and it becomes a part of true nobility when the object is altruistic.

The very highest consideration in life is not that of selfish advantage. It is rather

to be found in the degree of usefulness, in bearing the burdens of others and in helping the world to better planes of living. The greatest man or woman in any community is the most useful one—the one who is doing most for his fellows. God claims our bodies for his service. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." One version has it, "for a reasonable service." Service in relation to God is not very different from service amongst men. It means work, self-denial, active duty. We have recently seen many thousands of men laying down their business, breaking off their social relations, leaving home and loved ones at the call of the country, *for service*. That service meant months of careful and laborious training, it meant the surrender of their independence, and most humble submission to the dictates of other men perhaps no better or more intelligent than themselves. It meant many things that under ordinary conditions would not be submitted to for a moment. But this great sacrifice of service was willingly and gladly made because the country, duty and the world demanded it. The world needed help and this most humiliating surrender of what we call manhood in ordinary life became a joy, an honor, and even the utmost sacrifice was not considered too great for such a cause. Under the circumstances every man felt that he was not his own, he belonged to the great cause of human rights and liberty.

But another debt rests upon us. This is not a temporary call to arms, it is an eternal debt of love and gratitude. Its aim is peaceful and beneficent, the call is not to destroy men's lives, but to save them. The sacrifice calls for all we have but the service is not austere and bloody. But its requirements are for unselfish service for Christ's sake. A few passages of Scripture may be introduced here to show what are the claims upon us, and what is the highest and noblest function of our bodily powers.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in

your spirit, which are God's" (1 Cor. 6: 19, 20). Again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3: 16, 17). And "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6: 16).

The service to which we are called is that of ministry to the suffering world. The only service we can render to God is that which we are willing to render to "even the least" of his brethren. Lowell represents the Lord as saying:

Who gives himself with his alms feeds three,
Himself, his hungry neighbor and me.

The study of the human body in physiology, anatomy, histology and embryology is a work of thrilling interest, rich in discovery. The intelligence displayed, not only in the construction and adaptation of the body and its parts, but the intelligence with which each minute cell performs its work and lives its own life is astonishing.

The object of this article is, not to discuss the microscopic construction of the body, but to bring out some Biblical statements concerning the subject named in the heading of this article—the composition and function of the human individual. Man is a complex being, composed of three elements named in the Scripture as "spirit, soul and body" (1 Thess. 5: 23). Each of these elements find constant expression in active physical and intellectual life. If a definition of these terms be called for, it will have to be acknowledged that no technical specific definition can be given to the first two of these terms, that will apply in every instance of their use in the Bible. They are used interchangeably and more or less promiscuously, and yet there are features of the human being that are designated by these terms though the definitions one may give will not fit each instance of their use. It is apparent that the three elements that compose the human being are: (1) the corporeal frame and system, (2) the animate principle which we call life, the vital element which imparts activity to body and mind, and (3) the spiritual and moral faculties which constitute character and in-

dividuality, which form the object of our regard and the essential feature of the individual, designed of God to be the controlling element in our bodily and intellectual lives. These we believe constitute the objects alluded to by the enumeration of "spirit, soul and body" or, in the order we have defined them, the body, spirit and soul. Life emanates from one source only, and that is the great Creator of all things. This life principle breathed into our nostrils by our Father and Creator, belongs to him, and at death returns to him who gave it.

It is difficult to define what we call the "soul." The term is used in the Bible a thousand times, and while it is used rather too indiscriminately to permit a definition that will apply to all instances of its use, it may be defined along the lines in which the term is usually understood, and often is used in the Bible, as being the association of our higher intellectual, moral and spiritual faculties which constitutes the real individual, and is the identifying principle in the individual. It is designed of God to be the ruling and controlling element in human life, the dominating power that directs our thoughts and activities. It is the responsible feature of the individual which God looks for satisfactory results.

It is more to our purpose to speak lightly of these elements of human life and give more time to the consideration of the body and its care and control. In the theological or scriptural sense of the term the "Body" includes more than the mere material machine made of its various tissues. It includes the corporeal frame and systems and the accompanying intelligence. Intellectually, man is two-fold. He is possessed of two intelligent departments, entirely distinct from each other, and each seeking to obtain the ascendancy and the control of the body. We call one of these the "animal intelligence" or natural instincts, or "propensities." We are created with this intelligence and possess it in common with all animals. Every feature of this animal intelligence is natural and essential to the preservation of the natural life. Amongst these instincts are hunger, thirst, weariness, self-defense, self-respect, procreation, etc. In the Bible, especially in the New Testa-

ment, these propensities are associated with the body, usually under the terms "flesh", "body" or "carnal mind." The impulses of this intelligence are supremely selfish. They are actuated by the demands of the body for gratification. Under proper restrictions and control they are normal and should be encouraged and cultivated. But without that control those propensities assume control of the life, and the individual becomes a slave to them. Every form of sin is the perversion of a natural instinct that is uncontrolled.

Dwelling in every human being is also another intelligence as a special endowment of God. This is a divine endowment of those faculties and qualities of mind that are capable of appreciating and understanding divine principles and truth. It is through these principles and faculties that the soul manifests itself and develops. It is a spiritual nature, it does not originate in the body, it is unselfish, benevolent, kind and true. It would assume control over the bodily functions, and control and direct them to the glory of God and to the good of the body. This principle or intelligence is denominated the "spirit" and is thus spoken of very many times in the Scriptures. Especially are the first verses of the eighth chapter of Romans devoted to a discussion of these two intelligences and their relative tendencies. Please read and study them with care. They are indicated very clearly in Gal. 5: 17: "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other; so that ye can not do the things ye would."

That which hinders development in the divine life is this division of forces in our own lives. Sometimes the spirit prevails and we make good resolutions, and then the flesh comes to the front and our resolutions are broken. Never shall we make progress in the divine life until we have crucified the flesh with its affections and lusts. If we would become Godlike we must have Godlike principles in control of our lives. Says the great apostle: "I keep under my body and bring it into subjection: lest by any means, when I have preached to others, I myself should be a cast-away." This is just as true of preachers as of any one else.

WHY RENTED PEWS WILL NOT DO

The doom of rented pews everywhere should be marked by the repudiation of the system in Trinity Episcopal parish in New York City. Any method too antiquated for proud and conservative old Trinity ought to be out of the question in any other church. The pew rent scheme for supporting a church is not inherently vicious; no railing accusation need be brought against the fathers who devised it. But the outworking of it has attached to the plan certain implications which are now inseparable from it, and church boards ought frankly to recognize that these implications damn it hopelessly.

The main trouble appears to center in the fact that pew renters very early began to take their renting far too literally. They forgot they were merely contributing to church maintenance by a conveniently nominal method and assumed instead that they had actually obtained a property right in the sittings assigned them. This induced the scandalous attitude of resenting trespass on private premises if a stranger happened to invade the pew whose "owner" arrived later. Worse still was the custom of setting different values on different sittings in the church—so that the wealth of the occupant could be pretty accurately estimated by the prominence or obscurity of the place where he sat in the assembled congregation. Such an assortment of worshippers in God's presence according to their rating at the bank is repugnant, of course, to all right religious sensibility, and this development from an innocent plan, which did not necessarily contemplate any such result, accounts justly for the bitter prejudice that pew renting has excited both within and without the church. And any congregation which persists in clinging still to a financial system capable of such distortion and liable to such intense public prejudice very evidently cares more for tradition than for the honor of the church of God.—*From the Continent, by permission.*

"The women knitters of America have made more than 10,000,000 garments for the troops in France."

When I am asked if I have a soul, I say, No, I am a soul: I have a body.—*Picton.*

WOMAN'S WORK

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

THE CRY FROM THE FOUR WINDS

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me; I am old, I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest northwest territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds. How shall we answer it? Read Proverbs 24: 11, 12.—*Selected.*

THE VALUE OF EDUCATION AS SEEN THROUGH THE EYES OF MA KAW, A BURMESE GIRL

Ma Kaw's mind is just bursting with excitement and anxiety. She is going to Normal School! Her little bundle of clothes and precious keepsakes is all ready, but can she ever get over those ten hundred miles?

Her mother and grandmother could neither of them tell whether a letter was upside down or not, and they think no one in all the world could possibly be more educated than Ma Kaw who has finished the seventh grade. Then, too, none of them has ever seen a railway train or a steamboat,

and though even the old grandmother could tramp miles over the mountains, that one thousand miles could not be traversed on foot.

In Ma Kaw's country on the border between Burma and China, when a woman goes from village to village she finds a companion to travel with her, but riding on a train costs money, and so Ma Kaw must go alone. How her heart beats at the thought, and how she wonders what the train will be like! But as she considers the hundreds of new things that have come into her life in the mission school, she makes up her mind that living or dying she will accomplish this new and terrifying adventure.

Her teacher has told her just what to do almost every moment of that long journey, and so on a Monday morning she starts for the nearest Normal School, that she may return some day and be a teacher in her own old mission school.

Leaving her mountain home, she walks twenty miles into the town, followed by half her family, who never expect to see her again. She has a small wooden box containing a few clothes and a bamboo mat about two by four feet, in which her blanket and pillow are rolled up. She must spend the time from seven in the morning until five in the evening on the river steamer, and must have her mat to sit on. As soon as she gets on the steamer she seeks a place on the crowded deck. Seeing a family group all spread out—food box, babies and all, she puts her mat down by them.

At five o'clock she leaves the steamer and goes up the sandy bank of the old Irrawaddy to the wonderful iron horse she has heard so much about. She gets a coolie to carry her box, and then taking her bed and food box she follows the crowd. The train is full, but she finds a seat in a coach marked in several languages "women only." It is decorated also with the picture of a Burmese woman to show the meaning to those who can not read. Oh, how thankful she is for that mission school that has taught her so much!

For the sake of the teachers she has just left she determines to let not one bit of fear creep into her heart. All night she sits in her seat, and gets a few little naps. The next morning at six o'clock she must

get on another iron horse. She wonders if there will be many, and how she will know which one to take, and whether the women's coach will be easy to find.

All night people have been getting on and off. Many interesting, even exciting things have been going on. And now there is a long train ready and headed for Mandalay, in the midst of a hubbub of coolies, fruit sellers, and so forth. Even rice and curry and ice cream can be had, and, while every one seems to be eating something, there is a constant pushing and crowding to get a good seat. This time Ma Kaw gets a seat by a window, and is delighted to observe the strange people and novel sights.

Just before our friend reaches Mandalay she must make another change—and this time cross the old Irrawaddy on a ferry to take the Rangoon train. She finds the ferry boat so crowded that she has to hunt for even a place to stand. Women are there with bundles, pots and kettles on their heads, and babies strapped on their backs; priests are everywhere with their yellow robes and big fans to shield them from the gaze of women, followed by small boys who carry their belongings and wait upon them.

A big bunch of Chinese carpenters with their tool boxes take up much space, and everywhere are piled high, great bags of rice, tins of oil, baskets of fruit and vegetables. Here a teacher from the far away Normal School sees our girl all alone, and going to her introduces herself. But Ma Kaw has among her travel rules one commandment that tells her she must not talk to strangers on the way. Therefore although she has not had a real meal for nearly two days, and the stranger has asked her to have dinner with her and her niece while they wait for the Rangoon train, nevertheless she refuses and goes on her way alone.

Another half day and a night, on a train crowded to the utmost with people, boxes, baskets of rice, eggs, chickens, fruits—just everything, everywhere—and our little mountain maid must take another train and another ferry. Then, oh, then, those hundreds of miles at last lie behind her. Now it is not only thankfulness that fills her heart, but also the realization that her family, her teachers and all her school friends are very far away. An awful homesick wave dashes over her. But she overcomes

it, and gets herself and her belongings into a wagon that is going to the school.

The adventure of a long and dangerous journey is over, but the horizon of mind and soul is just beginning to expand. The results for Ma Kaw and for her country, Burma, are such as only God can measure.—*Woman's Foreign Mission Bulletin.*

WORKERS' EXCHANGE

ANNUAL REPORT OF THE BOULDER S. D. B. MISSIONARY SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1918

During the year eighteen regular meetings were held, eleven of these being work meetings. During the summer months, the time was mostly devoted to making quilts for Belgian babies. Quite a number were made and were exhibited for some days at the City Red Cross Exhibit, where they were much admired. One of the quilts was kept as a model to show what could be done even with very small pieces of outing flannel. A number of our members, especially Mrs. Terry, Mrs. Burdick and Mrs. Ayars, have been most faithful in Red Cross work during the entire year. Mrs. Burdick has knit nearly a hundred pairs of socks.

Instead of holding cooked food sales, as has been the custom for some time, each member pledged what she could to the society treasury. This saved much work and time and kept the treasury replenished. At an all-day meeting held March 20 at the home of Mrs. Ethel Sutton, the hostess served a delicious dinner to all those present, for which each one paid twenty-five cents. A number of the neighbors came in for their dinners so that quite a little sum resulted from Mrs. Sutton's generosity. Two orders were sent to the Larkin Co., from which the society realized a profit of twenty-five dollars. The society's obligations seemed rather large this year for such a small number of active members, but they were met without any trouble.

The membership roll has lately been revised and the names of all those who have formed the habit of not paying their dues, have been dropped. As the roll now stands there are sixteen members and one honorary member—Mrs. S. R. Wheeler.

During the year the society has purchased

and presented to the church a good mission table and a fine Bible for the pulpit. A service flag, displaying five stars, was made by a committee from the society and given to the church. While the interior of the church was being remodeled and repainted under Pastor Wing's leadership, members of the society each day served hot lunches to the men working at the church. During the month of August the society held its annual picnic at Pulpit Rock near the sanitarium. There was a good turn-out and fine appetites prevailed.

The annual meeting of the society was held July 25 at the home of Mrs. Herbert Coon. The officers elected were as follows: President, Mrs. Coon; vice president, Mrs. Andrews; recording and corresponding secretary, Mrs. Lillian Wheeler; treasurer, Mrs. Ayers; chorister, Mrs. Wheeler; members Executive Committee, Mrs. Wing, Mrs. Burdick.

September 8, a party of about twenty spent the day in the hills in honor of the birthday of one of the society members, a college girl about to return to her studies at Milton. The day was perfect in every way and one long to be remembered. To those who have had the privilege of "hiking into the hills" with congenial friends the enjoyment of the day can be plainly imagined. To those taking the climb that day it will ever be a pleasure to remember that Pastor and Mrs. Wing's daughter, Loretta Lombard was one of the party. Loretta always loved the mountains and never tired of climbing up into the fresh open spaces. She was especially happy on this occasion, the life of the whole party and to the writer as well as to others it is a joy to remember her as she was that day. She has passed on since then, leaving many aching hearts; but her memory is fresh and will live for years to come.

No meetings of the society were held during October and December, on account of the epidemic of influenza. Because of this it was thought best to omit both the usual Christmas exercises and the annual dinner on New Year's Day. Boulder has passed through some dark days since the beginning of the epidemic. The first wave passed our people by, there being only two or three cases and these not especially serious; but the second took two of our mem-

bers, Mrs. Edna Van Horn and Mrs. Lombard. Mrs. Van Horn's husband Roy died of the same disease just before she did. Four little children, the eldest not quite six years of age, were thus left orphans. It is hard to understand why this happy home should be broken up in this way. Eight members of the Davis families were afflicted with the "flu", some quite seriously. Mr. and Mrs. Roy Davis, Jaunita and baby Dorothy, Mrs. Alice Davis and Elwyn, Mrs. Grace Davis and Albert. There were several cases in Ray Clarke's family, but aside from these, and the two mentioned above, the church has been free from the dread disease.

We feel that as a church we have much to be thankful for. The five young men who are in France in the service of their country have escaped wounds and even sickness, and will, we trust and pray, be soon returned to their homes and loved ones.

Although the activities of the society during the past year have been rather less than usual, we do not feel that the time has been lost.

L. R. W.

IN MEMORIAM

The members of the Woman's Missionary Society of the Seventh Day Baptist Church of Boulder, Colorado, wish to put on record their sense of loss and sorrow caused by the death of their sister Loretta Wing Lombard, which occurred at the sanitarium December 9, 1918.

She will be greatly missed in the church and society as she was always willing to help, especially with the music. She was a great lover of music and her clear, beautiful voice and sweet songs will not soon fade from our memory.

She had many lovable qualities among which was her deep interest in children and helpless young animals. She seemed to understand young life better than most people, and children were always her devoted friends and admirers. She had endeared herself to the little church here and our hearts are sore indeed that we shall see her no more in this life.

Our prayerful sympathy goes out to the bereaved young husband, the father and mother and to the brother in France for whom Loretta had the tenderest affection.

"When we are absent," sundered far,
 "One from another" tho' we be;
 We still may see Hope's guiding star
 Shine bright o'er separation's sea.
 For whether weal or woe be ours,
 Or fairest day or darkest night,
 God's bow of promise spans Life's sky
 "At evening time there shall be light."

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. L. M. Babcock, February 3, 1919.

Members present: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. W. C. Daland, Mrs. J. B. Morton, Mrs. O. U. Whitford, Mrs. G. E. Crosley and Mrs. L. M. Babcock.

The President, Mrs. West, called the meeting to order and read 1 Corinthians 12, for the Scripture lesson. Mrs. A. E. Whitford offered prayer. The minutes of the January 13 meeting were read. The Treasurer, Mrs. A. E. Whitford, gave her monthly report. Total receipts, \$376.10. Total disbursements, \$154.50. Voted to adopt the report.

Mrs. J. H. Babcock, Corresponding Secretary, read the minutes of the Federation of Woman's Board of Foreign Missions of North America. Also a letter from Lt. Col. E. W. Halford, secretary of the Laymen's Missionary Movement, regarding meetings to be held in New York and Clifton Springs as a conference for missionaries.

Voted that the Corresponding Secretary write in reply to this letter, that we would suggest that for our missionary the opportune time of the meeting would be before June, and that Miss Anna West will be asked to attend.

Voted that we invite Miss Anna West to attend one of these meetings at the expense of the Board if she be in New York at the date appointed.

Minutes were read, corrected and approved.

Voted to meet with Mrs. J. B. Morton on March 3, 1919.

MRS. A. B. WEST,
President,
 ANNA C. BABCOCK,
Secretary pro tem.

"An honest man is the noblest work of God."

"LEAD US NOT INTO TEMPTATION"

A good friend in Kansas sends the following story for the RECORDER:

A young man in a Wisconsin town gave his heart to God and was converted through and through. He was very bright, and before his conversion was very wild. There was a young lady in that town he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied, "I don't believe he ever will, and after hearing what he said, I don't think he will play cards any more." "I'll bet I can get him to play," said she. "I'll bet you can't," said her friend, and they made some kind of a bet together, the two girls, both members of the church, though they had no interest in religion. "Now, I'll tell you," said the first, "I'll give him two weeks, then will report to you."

A few nights after the meeting closed he came down to spend the evening with the girl. He put his coat on the rack in the hall and stepped into the parlor. She invited him to a chair. By and by she said, "Well, let's have a little game of cards tonight." "No thanks," said he; "I am not going to play any more." "You are not? What do you mean?" "I mean just that—that I am not." "Well, I know that you are not going to play with bad men, or gamble any more, but you will play with me." This was his reply: "I played my first game in a parlor with a girl, and my last with a gambler in a gambling den. Before I knew it I was gambling with all I could get. I don't propose to start again where I did the first time." A brave, kind, polite answer. He had turned out a miserable gambler, and he did not propose to be caught a second time that way. They talked on a few minutes together, and then she said: "Oh, pshaw! I am not going to let you be so particular. What will we do if we don't play cards?" Continuing she said: "There is such a thing as being fanatical. I am glad you have changed, but I don't want you to be fanatical. And right here alone, just you and I—will you play a little game with me? I'll never tell." She pulled out a little drawer and from it took a pack of beautiful enameled, gilt-edged cards, and as she held them out to

him she gave them that quick snap, music to the player's ear. "Come on! any game you say, your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth as they flashed out from behind coral lips; she smiled at him again so temptingly. He thought the world of that girl. He stood for an instant, looking into her face hesitatingly, then he reached out and took the cards from her hands and—tossed them over into a corner of the room. He turned and said: "I have a lesson to prepare tonight for tomorrow's recitation; I guess I had better go home and get it. Good evening." And he bowed and walked out of the room.

Young man, are you made of this sort?
 —*The Young People's Paper.*

BEAUTIFUL TRIBUTE TO HIS FALLEN PAL

Sergeant Howard Shoemaker writes of Private Raymond Tomlinson, who was wounded in action on October 12.

The following letter was received by Lewis Tomlinson on Christmas Day. It was written on "Dad's Day" by Sergeant Howard Shoemaker, who was a comrade of Private Raymond Tomlinson who was killed in action October 12.

DEAR MR. TOMLINSON:

Today is Dad's Day among the boys of the A. E. F.

Every boy who is living is writing a Christmas letter to his dad. If it happens that his comrade has fallen he is writing an additional letter to his comrade's dad.

While lying wounded in the hospital word came to me from another comrade of old Company K of Bridgeton that your son fell while advancing bravely against the enemy. It was at Verdun. After traveling night and day with little sleep, exposed to all kinds of weather the boys went over the top in the face of a terrific machine gun fire which mowed our boys down as a mowing machine fells the hay, beside facing the big shells of the artillery and from the aeroplanes. It was in the midst of this hell that a large shell struck your boy and severed his body. This, dear father,

is the story of an eye witness who saw your boy fall.

I realize that eyes are deceiving in battle and I only hope and pray that he was deceived. If he was not, then how feeble are these words of mine to carry consolation to parents bereaved of such a beloved son. A strong, pure, true and noble character was he. As a little fellow I knew very little about him, although I saw him often running around the village of Shiloh, but at Camp McClellan and 'over here I lived very close to him up until the day I was wounded.

I shall ever cherish the memories of those days which I spent in close association with him. His life among us radiated with sunshine and good cheer and he loved and was loved by all the fellows. He had a splendid bass voice and as one of the battalion quartet he helped to cheer the boys both at the front and behind the lines.

He was an obedient soldier and a true friend and I am told that he met his fate calmly and bravely.

The life that he led among us gave credit to his parents.

You, most of all, dear friends, will miss him; no other can fill the vacant chair or the lonely spot in your hearts. You would not have the void filled if you could. The sacred thought of him who lived such a strong and noble life and loved and was loved by his comrades will ever be cherished as a sweet and abiding memory.

Your son's affectionate pal,
 SGT. HOWARD SHOEMAKER,
Co. F, 114th Infantry.

Raymond Tomlinson left Bridgeton, N. J., with Company K, going to Sea Girt and then to Camp McClellan, Anniston, Alabama.—*Dollar Weekly News.*

The Massachusetts Society for the Prevention of Cruelty to Animals is testing in the courts a charge against a railroad for cruel transportation of cattle. We shall soon know whether the Government, now operating the railroads, can violate the laws of the State with greater impunity than a privately controlled corporation.—*Our Dumb Animals.*

"A chameleon may vary its color with circumstance, but not its character."

TRAINING LITTLE CHILDREN

Suggestions for Mothers issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West 40th Street, New York.

ARTICLE XXVII

Don't Let the Little Every-day Wrong-doings Go Uncorrected—The Careful Mother Will Constantly Ponder the Effects of Her Child's Actions Upon Himself and Others

MISS HARRIET FRANCES CARPENTER

IT was suggested to a charming mother that the companionship of other children would help to prevent selfishness in her only son. "Oh," she said, "I won't allow him to become selfish, that I will prevent above everything-else!" A few days later this boy was asked to give up the front seat in the automobile to a little cousin who was visiting him. With a look of sullen determination he refused. Tears filled the eyes of the other little fellow, who stood waiting in the road, but when the mother started the car, as if to leave him, he jumped in, glad to take the back seat rather than have no ride at all. This was good training for him, but what of the first boy, sitting in selfish enjoyment of the prized place? His mother's naturally kind heart caused her to question what she had done.

"I must see that he takes the back seat sometimes," she said under her breath, with a serious look. But the time to give him power over himself was then. She had let the opportunity pass, and with each postponement the struggle for unselfish surrender would become more difficult.

"I want my child to love me," protested a father, refusing to check wrong-doing in his son. And later, when the test of love came the child failed because of a weak, selfish will.

A mother, feeling the necessity of teaching her child to take care of his toys, was very severe when she found that a playmate had broken some of them. "You should not have allowed him to play with your toys!" she said reprovingly, not realizing that she was missing a splendid opportunity to encourage the love that forgives freely, and could have emphasized care of toys at some other time.

Could such an attitude be adhered to without marring a child's character? If it had been the other child's mother who had acted in such a manner would she not have been considered unkind? And if a

great many mothers were like that would it be well for the social whole?

These and many other questions a mother must ponder. Some things children do she must forbid altogether, as unproductive of good; other activities she will permit because of their value as steps in growth even though they annoy her. Yet she should not permit them simply because the child likes to do them. "Because little boys like to act like monkeys is no reason that they should act like monkeys; monkeys are only beasts; they are boys," remarked Kingsley.

The wise mother carefully eliminates the coarse and debasing in pictures, choosing to set before her child ideals commensurate with the serious matter of living. An unwise mother gave her children a book illustrated with grotesque caricatures of a little colored boy. She also told them the story which was offensive to good taste.

"They like it," was her comment. "I wouldn't be without it for anything! Whenever they misbehave I can always control them with this book."

"I control my children with pictures of chivalry," said another mother. "They like them better than anything else; and no matter how restless they may be they soon become manageable, 'trying to be knights'."

It has been pointed out by Froebel in his Mother Play Book that children grow along lines that are made attractive to them. The first mother was encouraging buffoonery and ridicule; the second self-control and thoughtfulness for others. The first had failed to rise, as did the second, to spiritual motherhood; for the device of the moment satisfied her, simply because it was an easy form of entertainment. What we imitate we learn to like is an axiom in the kindergarten. This is why Froebel's suggestion of mother-plays is so valuable and why kindergartners study so seriously the play of children and also why play-ground leaders are being introduced into our best schools.

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

"The American Red Cross has provided 250,000 articles of clothing for returning Italian prisoners."

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.,
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. Reconsecration 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

OBEYING

Christian Endeavor Topic for Sabbath Day,
March 1, 1919

DAILY READINGS

- Sunday—God's will best (Luke 22: 39-46)
Monday—The obedient Son (Heb. 5: 1-10)
Tuesday—Deeds as well as words (Matt. 7: 15-23)
Wednesday—One rule to obey (Matt. 22: 34-40)
Thursday—Happiness through obedience (John 13: 12-17)
Friday—Abiding by obeying (John 15: 1-12)
Sabbath Day—Topic, Our Relation to God—III.
Obeying (John 15: 12-17) (Consecration meeting)

The topic under consideration is the third in a series of six—"Our Relation to God." Those that have preceded are "Repenting" and "Trusting." Keep them in mind when studying the present topic.

THOUGHTS FROM THE DAILY READINGS

We should pray that God's will may be accomplished in our lives, rather than our own, for in the end God's will is best. In the hour of our greatest need God will not

desert us, but will strengthen and comfort us.

Christ learned obedience through the things which he suffered, and having been made perfect through suffering and obedience, he is the author of salvation to those who obey him.

The test of obedience is not in our professions of loyalty but in the fruits of our lives,—our daily living and conduct.

There is but one rule that fulfills all the requirements of a complete life. First of all we are to give God the whole of our lives, then live our lives in such relation to others as to be absolutely unselfish.

True happiness in life comes from humbly serving others, as exemplified by Christ himself.

We can not abide in Christ except we obey him.

THE HEART OF THE LESSON

Christ's commandment to us is that we shall love one another with the same fidelity with which he loved his disciples, with a steadfastness that may in some instances require the supreme sacrifice. The world has only recently witnessed again and again literal obedience to this seeming impossible commandment of Jesus. The highest love is exemplified in our willingness to sacrifice our lives for others if needs be. In fact we shall not truly find life until we have lost self.

Christ's followers are no longer servants (bond-servants, that is, slaves), but have been made free from sin through Christ and taken into his confidence, and as his friends he has made known to us the things which he heard from God. We become his friends and retain his friendship by doing the things he has commanded us to do.

We have been chosen by Christ that we might be of service in the Kingdom of God; that our lives shall bear fruit of such real excellence that it shall remain. In other words, as Christians we are expected to contribute something of permanent value to life.

Christ commanded his disciples to abide in him that they might assimilate his power of love. They were lacking in love. So with us. To love one another as we ought we must abide in Christ, and to abide in him is to obey him.

LITTLE PARAGRAPHS

John fifteen, from which the topic lesson is taken, is the "abiding" chapter. Read it in full in connection with the lesson, and think of the depth and beauty of its spiritual significance.

Much is said and written about consecration. Obedience is consecration energized. Without discipline life lacks stability. Obedience to God's will disciplines and puts purpose and fiber into life.

Why do children disobey parents?
 Why do we disobey God?
 What results from disobedience?

RANDOLPH MEMORIAL ENDOWMENT FUND

The "Milton Forward Movement", an organization of students at Milton College, has pledged its support to a plan of raising a substantial fund as a memorial to the late Dr. Randolph. This fund when raised will be added to the permanent endowment of Milton College, the income of which may perhaps be applied to some specified object in memory of the faithful friend whose labors were generously bestowed upon the task of increasing the endowment of Milton College.

A recent woman graduate of the college made the suggestion to the Forward Movement that the most appropriate memorial to Dr. Randolph and the most worthy monument in his honor would be an endowment fund bearing his name. This alumna of the college promised one hundred dollars toward the proposed fund.

The trustees of the college and the Milton Forward Movement have appointed committees to co-operate in carrying out this plan. It is thought that multitudes of Dr. Randolph's friends, and many of the churches and communities that have felt the inspiration of his life will be glad to contribute to this worthy end. Certainly the college and all its friends will be happy to honor Dr. Randolph in this way.

The committee of the trustees consists of President William C. Daland, Dr. George W. Post and Dr. L. M. Babcock. That of the Forward Movement consists of Miss Pearl R. Gaarder, Miss Isaphene O. Allen and Mr. James I. Stillman. It is hoped that wide publicity may be given to this proposed memorial and that every one

who desires to honor the memory of this noble man may resolve to give some substantial amount of money toward this fund. The amount set for the fund is fifty thousand dollars, to be subscribed in one thousand shares of fifty dollars each. It is hoped that every one, old or young, rich or poor, who wishes to honor the memory of Pastor Randolph and to help finish the work to which he gave his last best efforts may be willing to subscribe for one or more shares of the fund or else for a portion of a share in conjunction with other donors. Whether or not the income of this fund will be applied to a specific object or left as a part of the general endowment funds is not yet decided.

In all probability the trustees will soon initiate other plans for the continuance of Dr. Randolph's work, left incomplete at his death. But this proposed fund will be a distinct one, in Dr. Randolph's memory, to be called the "Randolph Memorial Endowment Fund." PRES. W. C. DALAND.

TRACT SOCIETY RECEIPTS FOR JANUARY, 1919

Contributions:	
Mrs. A. P. Hamilton, Yonkers, N. Y.	\$ 5 00
O. I. Wells, Westerly, R. I.	3 00
Mr. and Mrs. J. L. Hull, Little Genesee, N. Y.	5 00
Dr. and Mrs. George E. Coon, Milton Junction, Wis.	10 00
Mrs. Mary C. White, Sioux City, Iowa	5 00
T. A. Saunders, Milton, Wis.	5 00
Morton R. and Ruth E. Swinney, Niantic, Conn., Denominational Building	50 00
Mrs. H. Gillette Kenyon, Hopkinton, R. I., debt	1 00
S. J. Clark, Milton, Wis., Denominational Building	5 00
Loyd Bond, Inola, Okla., debt	5 00
Mrs. L. A. Eaton, East Brookfield, Mass., for Marie Jansz	3 50
Mr. and Mrs. J. Walter Smith, East Brookfield, Mass., for Marie Jansz	5 00
H. R. Looftoro, Welton, Iowa, Denominational Building	100 00
E. K. Burdick, Nortonville, Kan., Denominational Building	50 00
Jesse F. Randolph, Salem, W. Va.	5 00
Rev. G. M. Cottrell, Topeka, Kan., L.S.K.	25 00
Mrs. Jane Davis, Casper, Wyoming	2 50
Mrs. C. H. Threlkeld and family, L. K., Memphis, Tenn.	5 00
Eld. George C. Tenney and wife, Battle Creek, Mich., Denominational Building	100 00
Mrs. G. W. Rosebush, Appleton, Wis., Denominational Building	10 00
Mrs. Walton H. Ingham, Fort Wayne, Ind., Denominational Building	50 00
W. H. Tassell, M. D., White Mills, Pa., debt	15 00
DeRuyter, N. Y., Church	8 65
Ashaway, R. I., Church	24 36
Marlboro, N. J., Church	13 00
Andover, N. Y., Church	29 95
Andover, N. Y., Christmas offering	12 85
Battle Creek, Mich., Church, Thanksgiving offering	82 35
Adams Center, N. Y., Church	25 00

Second Alfred, (Alfred Station) N. Y., Church	31 30
Farian, Ill., Church	30 30
Milton, Wis., Church	59 78
DeRuyter, N. Y., Sabbath School	10 00
Plainfield, N. J., Church	14 47
First S. D. B. Church of N. Y. City	20 75
Milton Junction, Wis., Church	37 75
Riverside, Cal., Church	15 83
Little Genesee, N. Y. Church	16 25
Welton, Iowa, Church	5 50
Welton, Iowa, Church, Thanksgiving offering	26 62
Jackson Center, Ohio, debt	11 75
Woman's Auxiliary Society, First S. D. B. Church of New York City, Denominational Building	10 00
Little Genesee, Sabbath School, Denominational Building	2 00
Bethel Class, Independence, Sabbath School	5 00
Woman's Executive Board	73 50
Farina, Ill., Sabbath School	3 88
First Brookfield (Leonardsville) N. Y., Church	2 82
Los Angeles, Cal., Church Thanksgiving offering	6 00
Second Brookfield (Brookfield, N. Y.) Church	45 25
Nortonville, Kan., Church	45 25
Church	3 00

	\$1,093 44
Ashaway National Bank, dividend	1 00
Interest on bank balances	2 80
Collection Southeastern Association	15 51
Income from Invested Funds:	
George S. Greenman Bequest	64 50
Susan E. Burdick Bequest	18 00
Eliza M. Crandall Bequest	4 50
Am. Sab. Tract Soc. Fund, Inst. S. D. B. Memorial Board	40 62
D. C. Burdick Bequest	283 30
D. C. Burdick Farm	29 64
Eugenia L. Babcock Bequest, Int. S. D. B. Memorial Fund	250 00
George H. Babcock Bequest	1,090 53
Sarah P. Potter Bequest	30 00
H. W. Stillman Bequest	155 22
E. W. Burdick Bequest	26 91
	\$1,993 22
Publishing House Receipts:	
"Recorder"	753 15
"Sabbath Visitor"	38 00
"Helping Hand"	96 70
"Junior Quarterly"	10 94
	\$ 898 79
Total	\$4,004 76

A FINAL CALL TO BIBLE SCHOOLS REGARDING ARMENIAN AND SYRIAN RELIEF

The schools of our churches have been co-operating with the American Committee for Armenian and Syrian Relief in the effort to raise \$2,000,000.00 from the Bible schools of North America to help the starving orphans in Bible lands. The money is now coming in to headquarters in New York in a steady stream, but it will take the full help of every school to reach the quota that has been set.

Many of our schools have already given generously but thousands have as yet had no part in this work. Every school that has not yet taken an offering should do so at once, for the sake of the meaning of it

to the children themselves as well as what it will bring in financial returns to the committee, and bread and clothing to the starving children across the seas.

Every school should make sure that offerings that have been or many be taken, are sent promptly to the Bible School Department of the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, New York City, checks and money orders being made payable to Cleveland H. Dodge, treasurer.

While folks are starving money for their aid should not be left idle.

RECREATION AS A RESTORATIVE

A very important part of the after-war activities of the Red Cross, so far as the military relief branch is concerned, embraces the care of the former fighting men who are recovering from wounds and illness contracted in the country's service. In the United States this work is constantly looming larger, with the increasing influx of casualties from overseas, and the filling of the home reconstruction hospitals.

Primarily, the reconstruction of those suffering physically and mentally on account of sacrifice made in the great cause, is a function of the Government, and no effort is being spared to carry through the work to the limit of scientific possibility. There is a psychological side to the matter, and in that connection it has been proved that one of the main aids in the restoration of the seriously injured to places of usefulness and happiness in the world, lies in the furnishing of healthful recreation for the men while still in the hospitals.

The Red Cross has facilities for extending especially valuable aid in the recreation field, and by a happy arrangement of co-operation just completed it will supplement the work of the Medical Department of the Army in the general reconstruction program. The service in prospect promises to be replete with thrilling interest for those engaged in it, and for the public as well.—*Red Cross Bulletin.*

"If thou art blest,
 Then let the sunshine of thy gladness rest
 On the dark edges of each cloud that lies
 Black in thy brother's skies;
 If thou art sad,
 Still be thou, in thy brother's gladness, glad."

CHILDREN'S PAGE

THE SERMON FOR CHILDREN: THE PARROT AND THE DOG

I WAS in Florence, Wisconsin, the other day and saw a parrot twenty-seven years old that would talk to the lady of the house, especially when sugar was offered. After the bird had been eating of the lump of sugar, promised for talking, she dropped the rest of the piece of sugar on the floor. I thought it was the correct thing to do to pick up the sugar, and did so. The parrot at once seized the lump again and dropped it outside the cage so that again it was on the floor, and I at once picked it up. To my surprise the bird dropped it once more to the floor and wondering what this conduct meant I told a young lady of the home about this strange way of doing things and was informed that polly wanted the dog to have the rest. Sometimes the dog is on hand waiting for the kind bird to share the sugar. Never does she disappoint "Nightshade." That is the dog's name. He is a beautiful black dog.

I thought of two lessons one might learn from that bird. The first was that the parrot was wise enough to know when she had eaten enough. Some young folks want sweets all the time, and are made ill. Others want other things to eat or drink, and they do not need the things they want. How I wish you would all learn that there is often a very great difference between wants and needs. At times they may be the same but often they are very far apart. Let your parents guide you as to what you eat and the quantity you eat.

The second lesson for me was the unselfishness of the parrot. That bird dropped the sweet sugar. She did not store it away, but gave it away and enjoyed seeing the dog eating it. How unlike the world spirit. Some children will not share anything, but eat everything themselves. In the big city of London a poor boy picked up part of an apple and was eating it when along came another boy who was very hungry. The lad with the piece of apple knowing his little friend was hungry passed over the fruit and the boy was taking a small bite

when the larger boy spoke up and said, "Bite bigger, Billy." The conduct of the parrot made me think of that generous-hearted London lad.

If we avoid eating too much we are good to ourselves; if we share what we have we are good to others. Remember the parrot and the dog.—*Rev. John H. Davis, in Christian Work.*

Crystal Falls, Mich.

THE FIGURE FIVE IN NATURE

If all your sums were made up of "5's," you could have one hundred per cent in arithmetic every day, couldn't you? Five, ten, fifteen, twenty is as easy to count as a game is to play; and the first counting the baby does is on his fingers and toes.

Did you know that almost every animal once had five fingers and toes, even the horse? Yes, they did, but as they were not really necessary for tree-climbing, or grasping food, or holding their young, or for any practical uses, the divisions gradually disappeared until they became a "one-toe" animal. The cow has two toes, now, and your dog—have you noticed how many toes he has? Look carefully, for there is an extra one tucked away in back that you must count!

If you could see a chicken just as it comes out of the shell, you would find five distinct marks on each wing, as if once there had been sharp claws there, and the hens and ducks, long, long ago, had five separate toes. The tough, elastic web that connects them now, grew to meet the needs of water life among the "webfooted" class.

Just as it is easy and natural for us to count time, money and other reckonings by fives, so it seems as if Nature preferred that number in the beginning of things, and you will find it very interesting to see how often the number is repeated among the flower families. Here is a small list of some five-petal blossoms: wild rose, wild geranium, strawberry, violet, swamp honeysuckle, nasturtium, forget-me-not, milkweed. These are only a few.

See how long a list you can make before snow-fall!—*Maude Burbank Harding, in Our Dumb Animals.*

Valor is still value.—*Carlyle.*

SALEM COLLEGE NOTES

With an indefinite outlook of war and the most of our boys gone to meet its demands, the opening of Salem College in the fall of 1918 was accompanied with very depressing conditions.

The semester has closed however, leaving a sense of satisfaction and of much accomplished. The second semester opens with a very gratifying outlook. Many of the boys are back and many more are shaping their plans to return at the opening of another year. An air of earnestness is very manifest and a good spirit of comradeship and sympathy prevails in all departments.

The work was seriously interrupted by Spanish influenza but the time lost will be made up by cutting out all vacations and holidays.

One member of our faculty was called to the colors, Mr. J. Ruskin Hall of the College English department, who is still in France. His place is filled by Miss Abigail Rowley of Denison College. Other new members are Miss Nelle Saunders of Columbia University, who is at the head of the Domestic Science department, Mr. Charles Bumer of Denison College, in charge of college sciences and Mr. Orla Davis, an alumnus of Salem, in charge of academy sciences and director of athletics. Miss Anna West who spent the semester with her mother and sister in Salem kindly served as librarian and conducted a class in Ancient History.

At present Doctor Clark is in Charleston in the interests of the private colleges of the State with reference to the new school code now pending in the legislature. Many issues are at stake with the passage or rejection of this bill and it is being watched with much anxiety.

Professor Karickhoff was called to his home on February 6 by the sudden death of his father. As well as being a crushing blow to Professor Karickhoff, the burdens falling upon the remaining members of the faculty are increased as he was having general oversight during Doctor Clark's absence.

Our present attendance is 105, which does not include special students or those in the Music department only.

Our service flag numbers 149 stars of which 9 are gold. Our faculty is earnest,

devoted and philanthropic, working solely for the good they can do.

We consider the outlook far from discouraging and when the friends of the college—we know she has many—fully realize the great work she is trying to do, grasp the educational view-point and place her in a financial position to serve without embarrassment, the outlook will be most encouraging.

The question of standardization is now one of meeting the financial requirements. From a collegiate standpoint Salem College is all that is necessary.

Our Christian Associations are alive and earnest and full of healthy college spirit.

The Y. M. C. A. was much handicapped at the opening of the year by having so few mature young men in the ranks, but they organized and worked and are ready to receive the help which the returned boys will surely give.

The Y. W. C. A. is making itself felt in every helpful way. They are well organized and giving close attention to real association principles. They have recently fitted up a room which is to serve as a rest room, but more particularly as association headquarters and for their social functions.

REPORTER.

GOLDEN STAIRS

MARY S. ANDREWS

The clouds tonight at sunset
Were like a golden stair
Which seemed to reach to heaven,
The way looked wondrous fair.
To climb the steps looked easy,
With brightness all about,
The way seemed glad and joyous,
Without a fear or doubt.

But we must climb to heaven
By steps both sure and safe,
The steps of prayer, love, duty,
Obedience, service, faith.
Though oft the steps seem narrow,
And steep, and hard to climb,
God's love and care and radiance
Are round us all the time.

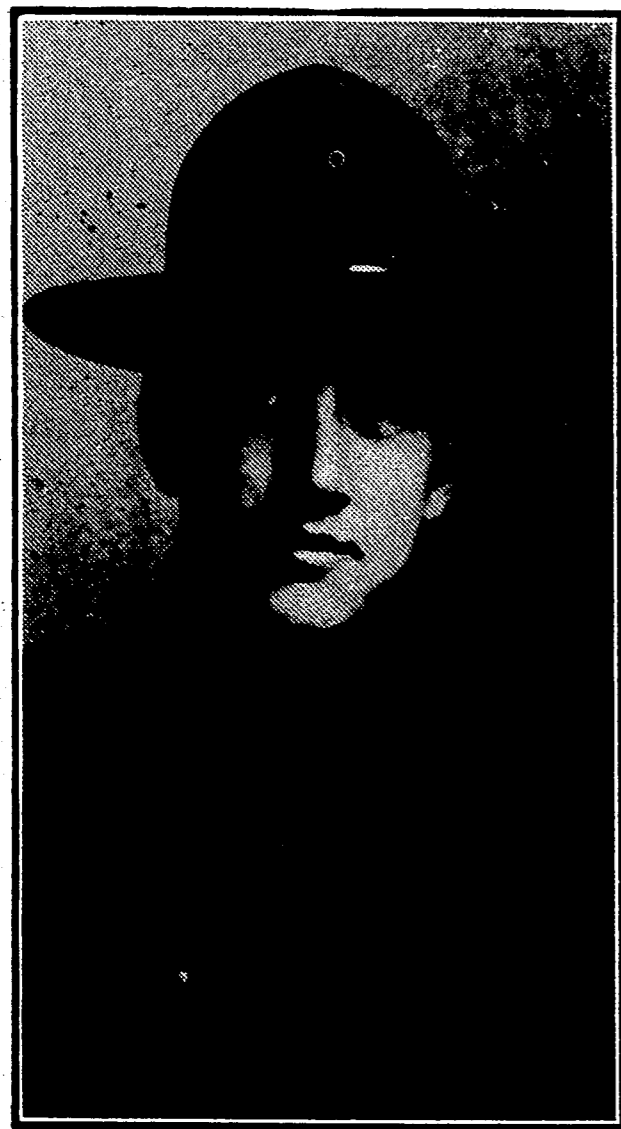
Nothing so endangers the fineness of the human heart as the possession of power over others; nothing so corrodes it as the callous or cruel exercise of that power, and the more helpless the creature over whom power is cruelly exercised, the more the human heart is corroded—*Our Dumb Animals.*

ADRIAN E. WITTER

As was announced in the *Sun* last week, Adrian Witter died after a brief illness at the home of Doctors Elwood and Clara Burdick in Waverly, the 18th inst.

Adrian E. Witter, son of H. Emmett and Eola Allen Witter, was born in Alfred, October 1, 1897, and thus was only in the twenty-second year of his age. He grew up in Alfred, attending the public school and Alfred Academy.

Soon after the United States entered the war raging in Europe, on June 26, 1917, he



enlisted in the United States Regular Army and was sent to Fort Slocum. After only ten days at Fort Slocum, he was transferred to Camp Robinson, Sparta, Wis., where he went into training in Battery E, 17th Field Artillery. He saw some rough experiences in breaking in wild horses. He was fond of horses and skilled in handling them, but his fondness for horses drove him from the handling of them to the loading of the guns, for he could not endure seeing them subject to army treatment.

On the 9th of December, 1917, he with his battery left Sparta for France and landed at Brest fifteen days later. He, like

many a brave soldier in the front line in France, had many trying experiences. March 27th, he was gassed while fighting with the American army somewhere between the Somme and Verdun. His injuries were serious and in the next three months he was transferred from one hospital to another until he had been in five, one of which, together with the town in which it was located, was shelled by the Germans during his stay there, till the town was nearly destroyed, the patients being removed to dugouts during the three hours' shelling. During his hospital experiences he suffered an attack of pneumonia and was very near death's door for several days. On the first day of June he was put aboard a transport and started for the homeland; but upon arriving here his condition was such that the War Department was not willing to discharge him and he was sent to the United States General Hospital at Otisville, N. Y., for treatment, and here he remained till he was sufficiently recovered to justify his discharge, which took place November 21, 1918.

He was baptized by Pastor L. C. Randolph, March 25, 1910, and joined the First Seventh Day Baptist Church of Alfred. He made the supreme sacrifice for his country and humanity, for had it not been for the injuries received in battle, he would be living today.

Besides his parents he is survived by three brothers, Charles, of New Market, N. J., Allen, with the aviation forces at Kelly Field, Texas, and Raymond, of Alfred, and five sisters, Mrs. Laura Witter, of Westerly, R. I., Mrs. Ethel Wilcox, of Alfred, Dr. Clara Burdick, of Waverly, Miss Etta Witter, of California, and Frances, of Alfred.

Funeral services, largely attended and conducted by Pastor William L. Burdick, assisted by Professor William C. Whitford, were held in the church Thursday afternoon, the 23d inst. A male quartet sang two beautiful selections and the members of the S. A. T. C. and other discharged soldiers attended the service in a body, and at the grave gave the usual military burial. Interment took place in Alfred Rural Cemetery.

W. L. B.

"The Christian life is less an attainment than a process of becoming."

OUR WEEKLY SERMON

For this week we recommend the address of Rev. Edgar D. Van Horn in place of the sermon. Brother Tenney's article is also a good substitute.

HOME NEWS

BROOKFIELD, N. Y.—The annual church dinner and business meeting was held at the G. A. R. Hall Sunday, February 2. Soon after 12 o'clock, the tables were filled and about a hundred people enjoyed themselves at the work of emptying dishes filled with the most appetizing food. One large table was reserved for the children, who did full justice to their portion of the meal. As soon as the tables were cleared, the annual business meeting was held. After a song by the congregation, prayer was offered by Deacon J. J. Witter. The reports of the officers of the church were given, all of which show signs of encouragement. The treasurer reported that funds had been received for all the bills of the church so that we begin the year with a clean slate. The regular officers of the church were elected. By the unanimous vote of the church Pastor Hutchins was called for another year at an increase of \$50.00 in salary, which will be increased by a like sum from the Commission of the General Conference. The plan of a budget system for raising the funds of the church sufficient to meet all financial obligations, was discussed at quite a length but no definite decision was reached. A noticeable feature of the day was the large company of children who thoroughly enjoyed themselves, if noise is any indication, with games inside until time for the business session, and then they were busy coasting. About five o'clock the day's work closed, and we shall remember the day of pleasure and profit, and shall look forward hopefully to a new year filled with larger opportunities for service, trusting that all have received inspiration for the new problems which confront us.—*Brookfield Courier*.

SALEM, W. VA.—The residence of Mrs. Gertrude Randolph on East Main Street

has been purchased by the Seventh Day Baptist church organization. The deal was completed at the church meeting last Sunday night.

The consideration was \$15,000.00 and possession is to be given before June 1st.

The house and property which adjoins the present Seventh Day Baptist church property, will be made a parsonage for the present. The present parsonage property will be offered for sale in the immediate future.

In speaking of the plan for the future use of the property, church officials say that it will provide for future expansion by the church, such as a parish house, church edifice or whatever the future developments of the church would require in the way of maintaining a modern church institution. This is one of the finest residences in the city.—*Salem Herald-Express*.

Sabbath School. Lesson X—Mar. 8, 1919

JOSHUA, PATRIOT AND LEADER. Josh. 1: 1-9.
Golden Text.—"Be strong and of good courage." Josh. 1: 9.

DAILY READINGS

Mar. 2—Josh. 1: 1-9. Joshua a Patriot and Leader.
Mar. 3—Exod. 17: 8-16. Joshua's First Battle.
Mar. 4—Exod. 24: 12-18. Joshua, Moses' Minister.
Mar. 5—Numb. 27: 15-23. Joshua's Consecration.
Mar. 6—Deut. 31: 1-8. Moses' Charge to Joshua.
Mar. 7—Josh. 1: 12-18. Joshua Warns the People.
Mar. 8—Josh. 5: 10-15. The Lord With Joshua.
(For Lesson Notes see *Helping Hand*)

The farm or ranch, the cattle-pen, the long journey by rail with its suffering from hunger and thirst and heat and cold, then the cattle-pen again, then the blood and filth and cruelty and horrors of the slaughter-house, where the most of them could be, but are not, given a painless death, and then the table, where their flesh is eaten—these are the steps in the journey of our food animals from birth to death. How humane are they who do the eating but are indifferent to the sufferings?—*Our Dumb Animals*.

"The American Red Cross decorated the graves of 1,000 American dead at Surenes, France, on December 28, 1918."

DEATHS

SMITH.—In Fort Salonga, Long Island, Mrs. Mary Langworthy Smith, in the thirty-fifth year of her age.

Mary Elizabeth Langworthy, the daughter of William I. and Emma Odessa Langworthy, was born in Alfred, N. Y., and was the granddaughter of the late Deacon Benjamin F. Langworthy. She was educated at Alfred and was a very successful teacher for nine years, the last five of which were spent at Kings Park, Long Island, where she made many warm friends.

February 10, 1914, she was married to Alvin C. Smith, of Fort Salonga, Long Island. She and her husband were very active workers, not only in the church and community, but also in Red Cross and war work and were esteemed as good citizens of the best type. Mr. Smith died of influenza December 13, 1918. Four days later and only a few hours after the funeral of Mr. Smith, Mrs. Smith died of the same disease. Besides her father, mother, brothers and sisters she is survived by a four-year-old daughter and a step-daughter. Her life was always one of service and sacrifice, she was a good daughter, sister, wife and mother, and although her life was cut off at any early age, it had not been lived in vain, because it was full of helpful service. W. M. L. B.

LAMPHEAR.—Louis Howard Lamphear was born in Pawcatuck, town of Stonington, June 7, 1882, and died in Westerly January 3, 1919.

He was the son of George Herbert and Jennie Lamphear, of 19 Beach St., Westerly. He was educated in the public schools of Westerly and has always been a resident of the town. In June, 1909, he was united in marriage to Miss Eleanor Kroener, of Westerly.

Howard was a member of the Fourth Company R. I. S. G., a first class private in that organization. He had for years been a member of the Pawcatuck Seventh Day Baptist Church. His illness was brief, pneumonia following a very severe attack of influenza.

He leaves besides his wife, who was very ill at the time of his death, the father, who was also too sick to go to the burial, the mother and one brother, Sergt. H. Wayland Lamphear, but a few days returned from over seas.

The service was private, conducted by his pastor, Rev. Clayton A. Burdick. The Fourth Company escorted the body to the cemetery and fired the salute over the grave. C. A. B.

DUNHAM.—Jane L. Randolph, daughter of Abel and Rachel Lenox Randolph, was born at South Plainfield, N. J., November 22, 1827. She died at her home on West Fifth Street, Plainfield, N. J., January 28, 1919.

She was received by confession of faith and baptism into the Plainfield Seventh Day Baptist Church in 1843—five years after the organization of the church—and for seventy-six years she

has lived a faithful Christian life. She was the oldest member of the church in length of life and in duration of membership.

She was married to Isaac S. Dunham November 28, 1847. Six children were born to them, four of whom are living: Jonathan, Manchester, Iowa, and Lucie, Frank and Charles, of Plainfield. Mr. Dunham died January 6, 1872. Miss Lucie has been the constant companion of her mother for more than forty years, and has shown great devotion to her.

Mrs. Dunham was a faithful attendant and loyal supporter of the church until the circumstances of old age confined her to her home. She will be lovingly remembered for her cheerfulness, devotion and Christian sympathy and service. Besides her children, she is survived by a brother, William Randolph, of Washington, N. J., and a sister, Mrs. J. Frank Hubbard, of Plainfield.

A farewell service was conducted at the home by Pastor James L. Skaggs, assisted by Rev. Theodore L. Gardiner. Burial was made in Hillside Cemetery. J. L. S.

LANGWORTHY.—Daniel Babcock Langworthy, youngest son of Deacon Benjamin F. and Eliza Irish Langworthy, was born at Stonington, Conn., July 13, 1852, and died at Harriman, Pa., Feb. 3, 1919.

In early childhood he came with his parents to Alfred, N. Y., and has spent the most of his life in this place. February 13, 1875 he was married at Alfred to Catherine Elizabeth Day, who survives him. To them were born four children: Mrs. Bertha E. Hallenbeck, of Ravena, N. Y., William Norton Langworthy, of Sanborn, N. Y., Harry Wells Langworthy, who sailed for France for service with the Y. M. C. A. just before his father's last illness, and Lilly Lucile Langworthy, of Spring Valley, N. Y. The deceased leaves also seven grandchildren, two brothers, John F. and William I., of Alfred, and one sister, Mrs. Emma Noyes, of Bayonne, N. J.

Mr. Langworthy never had good health since childhood. His last illness was however of less than a week's duration. The funeral services were held on February 5th at Harriman, Pa., Rev. A. Anderson, pastor of the Baptist Church, officiating. The burial service was on February 6th at Alfred Rural Cemetery, conducted by Rev. Wm. C. Whitford. W. C. W.

STROTHER.—Ira Rosco Strother, the son of the late Daniel S. Strother and Etta Randolph Strother, now Mrs. Joseph Bailey, was born July 20, 1897, and died at Clarksburg, W. Va., January 11, 1919.

He is survived by his mother, for whom he was always very thoughtful, and two brothers and one sister. His aged grandparents also survive him, Mr. and Mrs. Judson Randolph, of Salem.

When a boy Rosco had joined the Greenbrier Seventh Day Baptist Church, and he held membership there at the time of his death. He was a popular and winsome young man, capable and trustworthy. Some five years ago he was operated upon for tuberculosis of the spine. Although he had been going about his work un-

complainingly, an autopsy revealed the fact that the disease was eating out his life. Evidently it had affected his mind so that he took his own life with a revolver. It was a great shock to his own loved ones, and to his many friends.

Funeral services were held in the Greenbrier church, by Rev. Ahva J. C. Bond, and burial was made in the cemetery near by. A. J. C. B.

THE JOY OF FORGIVENESS

ONE of the finest instances of forgiveness I ever heard of occurred in England during the intolerant days of the seventeenth century. In the midst of a religious discussion one of the disputants angrily struck his opponent a cruel blow on the face, mockingly exclaiming, "Take that for Jesus Christ's sake!" The injured man quietly replied, "Friend, I do take it for Jesus Christ's sake." That was all. With his Lord's precept and example, was it not enough?

An aged Christian recently died who, before his death, personally saw or wrote all living persons whom he felt that he had wronged during his long career, requesting their forgiveness. He even asked to be absolved because of longforgotten unfair treatment of a college mate sixty years before. He had been a proud man, but craved full reconciliation with men and God before he died. Did not these acts of humility prepare him for entrance into the eternal service of his forgiving King?

Probably many professors of the gospel find it more difficult to acquit those who have insulted or abused them than do others. Their lives are often regulated by the light as they see it. They do not wish to compromise with evil. Their religion promotes a sense of justice, and they almost involuntarily feel that their motives or decisions are correct. They may thus, without meaning wrong, ignore the viewpoint of another and unintentionally assume an unjust attitude. This may be easily succeeded by inability to manifest forbearance, by the keen thrust, the sharp correspondence, the bitter word. Seed is sown that yields bad fruit. Let those who love the Prince of Peace watch and pray lest they be led into this very real temptation.

In the heat of the moment we sometimes magnify our passions and utter words that afterwards we would give very much to recall. Our unruly tongues have gotten the

best of us. Our weakness, which at the time we thought to be strength, has been exposed. Our humiliation in the sight of men may be as nothing in comparison with self-condemnation. Self-justification has no place in the repentant heart. How can we get right with those whom we have wounded or with God?

There is a sovereign remedy. I think that those who know that there is quiet with Jesus understand the cure. It is not altogether found in efforts to forget the past. It is discovered in getting into touch with Christ—in going to the place of secret prayer. Those who thus seek absolution at its Source will be prepared to forgive others. When we pray for our enemies we forgive them. We comprehend why our Lord lay such emphasis upon forgiveness: "If we forgive men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not their trespasses, neither will your Father forgive your trespasses." Let us never forget the magnificent possibilities and terms of remission at the fountain-head of Eternal Love!

It is hard to ask another to forgive us. Often the real aggressor in a controversy will ungraciously meet our advances, but we are clear. That should be enough. When we exercise such test to discipleship how often cantankerous spirits are overcome by the spirit of reconciliation and love. They, too, forgive.

One of the delights of Christian experience is a sense of the forgiving mercies of God. How happy is the reconciled heart! What soul-peace reigns! What new determination is created to serve God more loyally! If God thus pardons us for Jesus' sake, shall we not for his sake forgive others? We can carry to those who have humiliated us the same happiness that we have so freely received of God. Across the ferment of contention of the ages rings the apostolic cry, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—W. C. A., in *Christian Work*."

"They are slaves who dare not own
The truth they see and make it known.
They are slaves who dare not be
In the right with two or three."

SPECIAL NOTICES

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

FRANK J. HUBBARD, *Treasurer*,
Plainfield, 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 morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

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

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

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

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

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The Young Women's Christian Association is making commendable efforts to solve the housing problem in Washington, by providing homes for hundreds of girls in Government employ. It has a large house in the city proper, two in the suburbs, and is building a hotel near the station that will provide homes for hundreds of girls in government has stopped work on the homes it was building for women, and the Young Women's Christian Association is putting up such an effective protest that this work may be resumed.—*War Work Council.*

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—Otto H. Kahn.

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