The Sabbath Recorder
A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.
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Plainfield, N. J., November 12, 1917
Whole No. 3,793

Hopeful Signs in the Gospel of the Streets

Several times this year have I been impressed with the zeal of open-air speakers, around whom great crowds gather and stand for hours in the noisy thoroughgoing streets of New York; and while not for the fact that among these street speakers are many godly men preaching the gospel of Christ and him crucified, the effect would be most depressing. I have seen in a single block no fewer than four such speakers, each one holding hundreds of men and boys in close attention, most of them dealing with questions inimical to Christianity, and some of them denouncing the fundamental principles upon which our government is built. In a land of free speech all classes have equal rights in expressing opinions and in advocating their doctrines, and if one chooses to run upon three or four such meetings in a day, all of which are atheistic or disloyal or fanatical, he will be likely to go home filled with misgivings as to the future of this country both in respect to religion and civic life.

But when one stops to consider the one great redemptive force in this free speech arena, and remembers that all through the great hundreds of consecrated evangelists are busy every day, in tents, in parks, on street corners—wherever a crowd of hearers can be gathered—preaching the unadulterated gospel of the New Testament, his hope revives and he feels certain that the leaven will in God's own time permeate the whole lump. During four or five months of this year an average of one hundred and fifty such outdoor gospel meetings were held each week, in which no less than 450,000 people were given the message of salvation and in nine different languages. Many remarkable conversions were reported. Criminals, anarchists, and people of the down-and-out classes were among those brought to Christ.

This work in the highways and hedges of today is one of the hopeful features of Christian activity that should be encouraged. In no other way can the evil influences of skeptical "soap-box preachers" in our city streets be offset or successfully overcome. The leaven of Christ's gospel is still the hope of a sinful world.

Concerning Those Liberty Loan Cards

Recently the Tract Board issued cards inviting persons to become members of the Tract Society by sending $25 to be invested in Liberty bonds as part of its permanent fund. These cards were sent to all whose names are on our Recorder mailing list, and therefore some of them must have gone to persons who are already life members. Please do not infer, if you are already a life member, that the board implied by sending you a card that you are not one. Sending a card to every subscriber not only gave to all a good idea of what the board is trying to do in this line, but it offered to any who might already be members an opportunity to make some friend or relative a member also, if so desired. The hearty response given this invitation shows a most gratifying spirit of loyalty both to our government and to our denominational interests.

Yes, Save Wheat

On another page will be found an article entitled, "A Good Reason Why," and we hope our readers will give it careful reading. Dr. Grose, who represents the religious press at Food Administration headquarters, makes it clear that no one should refuse to save wheat because other grains are wasted in making beer. We have felt that it was almost an imposition on the American people to urge them to save foodstuffs and at the same time allow brewers to destroy, annually, 78,000,000 bushels of grains suitable for food in making the booze that ruins and debauches soldier and civilian alike.

We insist that the government has made a great mistake in not including beer among things prohibited during the war. Its position would be much more consistent, and, we believe, its case in the matter of food saving by the people greatly strengthened,
if it had included beer in its prohibition of food waste. We hope this will be the next step in the true work of food saving. Probably most of the drunkenness that dulls the brain and soddens the life and makes men incompetent is due to beer drinking. Nevertheless, we should be glad that all use of wheat for liquor is prohibited, and to the best of our ability comply with the request to save it.

While we do this, we should at the same time urge our government to turn the 60,000,000 bushels of barley still being wasted in beer making into the food supply, which will correct the false impression that beer making is not only wheat, but the barley and rice, now destroyed in making beer. We hope the time will soon come when our government will insist upon saving, not only wheat, but the barley and corn and rice now destroyed in making beer.

World Reconstruction

The World Alliance for Promoting International Friendship Through the Churches has issued the first of six folders, under the title World Reconstruction. The American branch of this alliance acts jointly with the Federal Council's Commission on International Justice and Goodwill, and they together are doing much to prepare the way for a league of nations when, after the war, comes the peace parley that shall make future wars impossible. The plan is to secure an arrangement among the nations of earth by which self-government and adequate safeguards shall be guaranteed alike to small nations and great. Each should have a seat and a responsible place in the family of nations. Each should be required to keep order within its own borders and to deal justly with its neighbors.

This is a great work for humanity, and if the high and commendable object of the council and the alliance is to be realized, all Christian peoples of whatever faith must unite in the work. If the people of God hold off, and insist that thirty or forty denominations must believe alike in all things before they can join in federated service for reforms so vital to the welfare of mankind, then nothing can be accomplished. Never in the world's history was there so great need that all Christian denominations should join heart and hand in efforts for the common good.

Covers on Wrong Papers

By mistake a few covers for the SABBATH RECORDER of October 29 were placed on numbers for the preceding week, October 22, and so got into our mail bags. We have heard from four or five such, and if there are any others who have received these numbers we hope they will notify the Recorder office. Correct papers will then be sent.

Correct the List of Life Members

We give place in this issue of the Recorder for the entire list of life members of the Missionary Society. Read what Secretary Shaw has to say about correcting errors and omissions in this list and help him to make it right. Please do not neglect this.

The Fouke School

On election morning, November 6, a telegram from Rev. Babcock, principal of the Fouke School, brought the distressing news of the utter destruction of the school buildings by fire. We have no particulars excepting what may be indicated by the two words, "Everything destroyed." This is as bad as can be, and the heart of every Recorder reader will go out towards our friends at Fouke. We had come to love the Fouke School and account of its excellent work with the young people of the Southwest, and the self-sacrificing spirit of the teachers who have gladly given their services there without remuneration. It has in very deed been a work of love by many, who have been moved only by the true missionary spirit, and all over the denomination there will be genuine sorrow over this great loss. There was only $700 insurance, which will not go far toward replacing the buildings, to say nothing of the furniture and apparatus that were probably burned. Just what can be done toward rebuilding we do not know, but sincerely hope the little church at Fouke may be guided in its time of need, and aided to secure another house for worship and mission work.

Pleased With the Chart of the Dollar

Some weeks ago we published Treasurer F. J. Hubbard's chart showing in graphic form how the dollar given to the Tract Society is divided for the work. Here is an extract from a letter of SABBATH-keeper's letter, which tells how one reader appreciated the chart: "I was very glad to learn how you ground up the dollars (wish I had more of them to send). I believe you make a dollar spread out farther than our W. C. T. U. does, and that is 'giving some.' Yours in Christian sympathy."

The General Conference

At the regular business meeting of the Seventh Day Baptist Church of Plainfield, N. J., held November 4, 1917, the General Committee on Conference entertainment made its complete report. The chairman of the committee, Mr. Frank J. Hubbard, epitomized the reports of all sub-committees, and this general report is published in this Recorder since it contains matters of interest to the denomination, and may be helpful to future church committees in preparing for General Conference entertainment.

REPORT OF THE GENERAL CONFERENCE COMMITTEE OF THE SEVENTH DAY BAPTIST CHURCH OF PLAINFIELD, N. J., NOVEMBER 4, 1917

A year ago the Plainfield people were talking Conference at every opportunity and wondering how it would be possible to care for the Conference guests we had invited for August of this year. In January the church appointed a General Committee to outline the necessary machinery and set in motion the forces of our people, and this committee worked unremittently until the close of Conference but acting entirely as a clearing house for the work of some twenty sub-committees which they appointed for the actual constructive work incident to the entertainment and care of our guests. These committees were:

Hospitality: Restaurants, Lodging Houses, Auditorium, Reception Rooms, Seating Arrangements, and O. F. R.

No one will admit that we found every want was cared for in a definite, prearranged manner and that there was no overlapping of the work of one committee on that of another. There was no confusion, no jarring, no friction, but on the contrary the feeling of universal good will and camaraderie was one of the most delightful features of Conference and one which made our work as a church not only successful but delightful, and one for which the General Committee are profoundly grateful.

It was this spirit of co-operation which made the entertainment of 328 guests much simpler than we had previously thought it would be to provide for half that number. The Committee on Hospitality report that some people made their homes with friends in the city so they estimate an attendance of 350 from out of town. Practically every householder of our church entertained...
The most attractive rest rooms with couches, easy chairs and comforts for those physically weary or indisposed, and these rooms were so arranged that it was soon necessary to add another. It would have been impossible to get the most from Conference without the comforts and conveniences for relaxation which these rooms furnished.

The Recreation Committee planned and held an afternoon of rest and recreation at Washington Rock on Friday afternoon, transportation being by auto and trolley. Lemonade and ice cream cones were provided and a good time was enjoyed by all.

The Usurers Committee saw to the seating of people at large of attendance and took up collections and distributed books, circulars, pamphlets, etc.

The Committee on Posters and Printing not only provided the necessary printed posters directing the people to various activities but also saw to their erection and provided as well the stationery and all printed matter for Conference, sent posters to all the churches several weeks prior to the opening of Conference calling attention to the session, and issued a bulletin during Conference week.

The Publicity began its work in January and from that time on kept the denomination and the Plainfield Church advised of the plans of the committees and generally kept the thought of Conference before our people.

The Committee on Exhibits provided locations for the exhibits of the various boards and societies and assisted in placing same. All of these were completely complete and interesting yet those in charge could not help a feeling of disappointment that in attendance did not avail themselves of the opportunity to study them. This feature will undoubtedly grow in favor with later Conferences.

The Finance Committee reports the expense to the Plainfield Church as $91.82, all of which was contributed by members of the church. From this amount was taken from the church treasury.

The expenses chargeable to Conference and the receipts for their payment were as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts</td>
<td>$1,968.00</td>
</tr>
<tr>
<td>From sale of meal tickets</td>
<td>$1,968.00</td>
</tr>
<tr>
<td>From Plymouth Brethren, for use of high school equipment furnished by us</td>
<td>77.53</td>
</tr>
<tr>
<td>From W. C. Whitford, Treasurer of Conference</td>
<td>402.91</td>
</tr>
<tr>
<td>Disbursements</td>
<td>$1,848.44</td>
</tr>
<tr>
<td>Augustus Johnson, meals</td>
<td>$1,452.25</td>
</tr>
<tr>
<td>Mildred Greene, clerical services</td>
<td>75.00</td>
</tr>
<tr>
<td>O. S. Rogers, song books</td>
<td>30.00</td>
</tr>
<tr>
<td>American Sabbath School Tract Society</td>
<td>75.49</td>
</tr>
<tr>
<td>Board of Education, for actual cost of janitor service, gas, light, water, etc. (no charge for use of building</td>
<td>176.00</td>
</tr>
<tr>
<td>Janitor service (gratis)</td>
<td>15.00</td>
</tr>
<tr>
<td>Janitor service overtime preparing additional equipment prior to opening of Conference</td>
<td>78.71</td>
</tr>
<tr>
<td>J. D. Loizeaux Lumber Co., lumber for same</td>
<td>13.36</td>
</tr>
<tr>
<td>Overall</td>
<td>$1,848.44</td>
</tr>
</tbody>
</table>

The complete reports from the various committees are submitted herewith for filing that our future records may be complete.

The General Committee wishes again to express its appreciation of the splendid spirit evidenced by every member of the church in carrying on our work through to success and making it a pleasure to themselves and their fellow-workers.

Mrs. H. M. Maxson, Mrs. J. E. Kimball, Mr. O. S. Rogers, Dr. O. B. Whitford, Mr. F. J. Hubbard, Chairman, Committee.

NOTICE

Will parents, pastors, and other friends, of soldier boys, please send to the undersigned at once the names and addresses of soldiers, in whatever department of the army and navy, who are members of Seventh Day Baptist churches or of Seventh Day Baptist families where no other church connection exists? To these men will be sent regularly the SABBATH RECORDER. Please send after the following fashion: Milton Wilcox St. John, home Plainfield, N. J. Address Company B, Machine Gun Battalion 310, Camp Meade, Maryland.
MISSIONS

MISSIONARY AND TRACT SOCIETY NOTES
SECRETARY EDWIN SHAW

Evangelist D. Burdett Coon is busily at work on the northern Wisconsin field, "going through all sorts of experiences, preaching two or three times a week, walking long distances, often in rain, snow, and mud, and on frozen highways, eating at irregular times. Having a job such as this, really am enjoying it well. I am trying to encourage the people in right living. This northern Wisconsin field is a very important one for our people."

Writing from North Loup, Neb., Dr. Grace I. Clandall says, "Dr. Sinclair and I had a very pleasant time at the different places at which we stopped. Everywhere the people were very kind and showed much interest in our work. We had very good fortune in our buying in Chicago. The money that Treasurer Davis gave over to us covered our needs nicely. Some of the operating-room furniture we think we can have made in China more cheaply. I came as far as Grand Island on the same train with Dr. Sinclair and left her there to go on alone. She took the steamship Equador, and I suppose that she sailed last Sabbath, October 20. I expect that I shall be here with my sister until Christmas. I had a letter from China today. They were all well with the exception of Miss Burdick who was just recovering from a short but sharp illness. They reported a most comfortable and refreshing summer."

Sabbath Evangelist Willard D. Burdick who has been serving the Milton Church for two months will be in the East for work till the holiday season, in New York State and perhaps in other places. He will attend the meeting of the Tract Board in Plainfield, November 11, and from there go to Adams Center, N. Y., for a series of meetings and a Sabbath institute. Definite arrangements have not yet been made, but plans are forming for visits to Verona and De Ruyter, and the fields of which they are the centers.

From the Southwest field our general missionary, T. J. Van Horn, says, "I must soon be directing my thoughts towards the work in Oklahoma that we decided on when you were on the field, and there is a recent letter from Almond of Antlers, and I have a letter in answer asking about the time of my coming to that locality. I have indicated the time of the next new moon (Nov. 14) as a favorable date to begin work. Last Sunday Mr. Phelps took me and three General young people to Beck's Prairie. About one hundred people were on the grounds. A large percentage of these were young and children. Those seats full of children and older ones brought to me visions of the possibilities for social work in that community in connection with the effort for their religious training. A great work could be done by the right man, a work worthy of a high grade of consecrated talent."

At the present writing it seems that the special meeting of the Tract Board to consider the matter of the denominational building will not be largely attended by representatives from churches outside of New Jersey. The Franklin is regretted, because the whole question should be carefully treated, and by all the people, not separately and apart, but together in conference. Views and opinions which we form when alone, or in small companies, often are wholly changed when we come to look at things with the eyes of the multitude, and wisdom will be found in the combined counsel of the many. The Tract Board feels the need of the views of those from every quarter of our land. Likewise the people in every quarter need the view that comes from the common discussion in large conference. Such was the twofold purpose that called forth the special meeting. God grant that divine direction may be given to the deliberations of this meeting. The churches of the Seventh Day Baptist Denomination are called upon to rally around their mission of living and preaching the gospel of Jesus Christ, in this and all other countries."

FOREIGN MISSIONS AND THE OBJECT OF THE WAR

No American group should be more concerned in having this great war right than those who support the foreign missionary boards and societies of America. For unless this war results in a League of Nations banded together for justice and security and bringing general disarmament, a new era in military development will be upon us with all its far-reaching and frightful consequences.

President Wilson has recently stated that "it is of the greatest importance that the object of the war should be kept before the people in order that they might be prepared at its conclusion to support the government in taking part in a League of Nations to secure enduring peace."

Judge Wadham, reporting this statement to the Federal Board of the Churches of Christ in America asks, "Why should not the churches throughout the country make it one of their foremost, if not their very foremost, duty at this time to keep the subject before the congregations and bend every possible effort in order to secure this great end?"

Pastors who have secured the latest copy of "Missionary Ammunition" should read the section on "Christianizing International Relations."

All leaders of Mission Study classes and all pastors should at once secure the new literature prepared for the World Alliance for International Friendship by the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America. Here will be found material specially prepared for use in classes and discussion groups which will enable them to understand the world problem and the nature and purposes of the proposed League of Nations. It will also show them how they can effectively contribute their own personal effort for securing the League of Nations and for establishing a Christian World-Order.

Address: World Alliance for International Friendship, 105 East 22d Street, New York City.

THE HOUSE OF KINGS

MRS. M. E. E. EVERETT

Darken its windows that no prying eye
Look in upon the woe that fills the sky.
Bolt all its portals that no foot may dare
In all the coming years seek entrance there.

All dark amid its desolated lands,
A derelict upon the world's waste
Let the soft grasses to its portal
do not open, and with their blooms and lilies grow, and laugh softly blow

And the brown sparrows ere the day-light leaves
And humble camomile around it grow,
Pipe and chant, and laugh among the meadows
And the tall, stern lilies, white and blue and rose, all laugh as they blow

And the wrens and the catbirds and the robins
Swing the live Mayflower with her crown of snow.

Curse not, 0 humble ones, but mourn and weep,
That thus God's vault must o'erthrow the strong,
That seas of blood must sweep away the wrong
Before this world could learn the heavenly song.

The steadfast years this shrine of kings shall keep
Till one by one its glories change to dust,
Eaten by moths, destroyed by rusting, rust,
That man should praise the Merciful and Just.

Concordia, Pa.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1:18.
SINGING ON THE MARCH

"It's much easier to march," a soldier once told me, "when you're singing!"

A bit of music makes you forget that the road is dusty and the day is hot. A lively tune makes you forget, almost, that you are tired, makes you forget that war is war. It's much easier to march when you are singing!

I KNOW of a woman who has, in the thirty-five years of her life, met with misfortune on every side. Widowed and left penniless at the same time, with small children to support, she was thrown out into the world with no experience, no practical training. The struggle was a hard, bitter struggle, but she was brave enough to hold up her head, and smile at the swollen sky, and sing. So finally, after many years of poverty and distress, she won out. She now has a little business of her own, a flourishing little business that she has worked up, herself, with very little assistance from the too-busy-to-help world.

A story-writer was hunting for material one day and, during the hunt, happened to meet the woman. A few happily chosen words brought out the tale of her bravery and cleverness. The story-writer was astonished and impressed.

"Your life would make a novel," she exclaimed, "a wonderful, thrilling novel! I'd like to write it up some time. I don't see how you had the heart to go down right to keep on. I should have given up and taken poison."

The woman laughed—"the joyful laugh of a soul who knows the real meaning of thankfulness." She told me, "I'm not able to keep my courage because, always, after the very first, I kept cheerful. It wasn't easy either."

"One night we didn't have much to eat. My little girl began to cry from hunger, and I was marching, marching, marching. 'Sing to me, my little mummy,' she cried, 'and maybe I'll forget that I haven't had any supper!'

"I sang to her and she went to sleep. And then I prayed. The next morning some money came; not much, but enough to tide us over.

"After that I kept right on singing and whistling and smiling and praying. Only God knows how I did it sometimes. We lived in a tiny room in a tenement, and I found out, years later, that the other people in the house called me 'The Singing Lady.' They heard me, for tenement walls are thin.

"I tell you, singing helped me to win! I haven't any voice, but somehow the rhythm seemed to get into my heart and make it beat faster. Somehow the lift of music crept into my soul and cheered it up. I forgot how hard the way was when I had a song on my lips!"

It is a brave story, and it would make a great novel. It is a remarkable story, too, but the remarkable part isn't the fact that the woman won out in the end. The remarkable part is, that she was able to sing while they marched down the road. It may be a distorted sort of bravery, but it's bravery just the same!

PROPOSED CHANGE IN CONSTITUTION OF STUDENT YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Mrs. George Crosley, Editor Woman's Page, Sabbath Recorder.

MY DEAR MRS. CROSLEY:

Since every woman's foreign missionary society depends upon the colleges and normal schools for its annually increasing staff, any interest of Christian women students is also interest of the Christian women in the missionary societies. May I say a word about the proposed restatement of the membership basis in student Young Women's Christian Associations as a means of attaining their evangelical purpose?

As is well known the student Young Men's and Young Women's Christian Associations of the United States and Canada are affiliated with the World's Student Christian Federation. It may not be so well known that in most of the forty-four countries where student unions exist there is no organization connection with the Young Men's and Young Women's Christian Associations and also that a personal declaration instead of professional membership is the basis of membership in these unions. Following a request from the World's...
Student Christian Federation bearing upon this matter a commission of students, faculty members and representatives of city associations was appointed some time ago and presented an alternative personal basis at the Los Angeles Convention of 1912. It was approved then and will be acted upon again in 1918. If adopted the student associations will then be in line with the student Young Men's Christian Associations of the United States and Canada, which adopted an alternative personal basis in 1907, and with the student Young Women's Christian Associations of Canada, which took the same step in 1916.

It was found during the investigation that emphasis should be placed upon a student's will, and hence while the purpose elaborates "the Christian faith in God the Father and in Jesus Christ his only Son, our Lord and Savior and in the Holy Spirit," etc., the personal declaration is so simple as could be rightly made. "It is my purpose to live as a true follower of the Lord Jesus Christ." It was remembered in this connection that Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved."

Of course since this is a Protestant Evangelical organization throughout, the controlling power in the cabinet and in the national convention will still be vested in members of such churches.

It is interesting to note that colleges with long rolls of missionary alumni are favoring this new plan and that leaders in denominational colleges where most students come from Christian homes state their conviction that this ringing purpose and declaration will be a challenge to the young women entering the association.

I am enclosing you a copy of the bulletin prepared by the Student Department of the National Board which gives the reasons for the proposed amendment as well as the exact wording, but I hope you can find space in the SABBATH RECORDER for the foregoing paragraphs at least, since the summer conventions have already reported the matter more or less.

Very truly yours,

ELIZABETH WILSON,
Executive Secretary, National Board of Young Women's Christian Associations.


A GOOD REASON WHY

HOWARD B. GROSE, D. D.

Almost the first question put to a speaker who presents food conservation to a church convention or meeting is, "Why should we be asked to save wheat when millions of bushels of grain are wasted in making whiskey and beer?"

For these very good reasons:

In the first place, we are asked to save wheat, and not a bushel of wheat is used in making whiskey or beer or other intoxicants. Under the Food Act the manufacture of whiskey and all distilled beverages is prohibited, and this took effect September 28, 1917. Therefore, no grain of any kind is wasted in that way. More than that, no wheat is used in England, Italy or France for the manufacture of alcohol for beverage purposes.

As for beer, while the Christian people strove to gain wartime prohibition, and many still hope for it, these facts are of interest so far as food conservation is concerned: In 1916 there was in the production of malt for the manufacture of beer for home consumption and export about 60,000,000 bushels of barley, 15,000,000 bushels of corn, and 3,000,000 bushels of rice. This was about 30 per cent of the normal barley crop and one-half of one per cent of this year's corn crop. To prohibit the making of beer, therefore, would save 60,000,000 bushels of barley, which if milled would produce a pound loaf of barley bread per day for 6,000,000 people, if our people could be persuaded to eat it.

Why should Christian people save wheat, then? Because not a bushel of wheat is used in making intoxicating drinks, and wheat is the one grain our Allies must have and that our people are asked to save.
YOUNG PEOPLE'S WORK

REV. ROYAL L. THORNGATE, Homer, N. T. Contributing Editor

NEW CHRISTIAN ENDEAVOR STANDARDS FOR 1917-1919

Every two years the United Society of Christian Endeavor holds an International Convention, but owing to the very unusual conditions which developed in this country, owing to the United States entering the war, it seemed best to postpone the convention that was to have been held in New York City last July 3-6. The purpose of the joint meeting was to consider questions relating to Christian Endeavor and to formulate and adopt a program for the next two years.

After two days of hard work on the part of trustees and field secretaries, a program for a New Standards campaign for 1917-1919 was adopted. It will be noticed that the program includes the goals for 1917-1919, Union Standards for 1917-1919, Young People's and Intermediate Standards for 1917-1919, and Junior Standards for 1917-1919. This program also contains the Efficiency standards formerly adopted and on the Efficiency chart, so that the Efficiency campaign is still a part of the larger things to be striven for. Concerning this feature, Associate President Poland writes, "The Efficiency campaign is a vital part of our new and larger effort, and the degree of success obtained in the Efficiency campaign is given full credit in the campaign for increase according to the new standards."

In relation to Young People's work in our denomination, Conference this year recommended two things: first, that this new program of Christian Endeavor should be undertaken by the various societies in so far as it could be made practicable; and in the second place, that special pains be taken to keep the matter of the Efficiency standards before our societies.

With the purpose of complying with these recommendations of Conference, a part of the New Standards program for 1917-1919 follows. Only a part of it can be published at once, owing to the length, but a complete part will be published each time until the whole program is given.

STANDARDS FOR 1917-1919

Our Goals for 1917-1919

1. One million enrolled in the Army of Universal Patriotic Service.
2. 10,000 "Excellent" Societies (Young People's and Intermediate).
3. 5,000 "Superior" Societies (Young People's and Intermediate).
4. 2,000 "Excellent" Junior Societies.
5. 1,000 "Superior" Junior Societies.
6. 500 "Excellent" Union Societies.
7. 250 "Superior" Unions.
8. 50,000 New Societies (5,000 Young People's, 3,000 Junior and 2,000 Intermediate).
9. 40,000 New Christian Endeavor World subscriptions.
10. 10,000 New Societies, 1,000 "Superior" Societies, and Intermediate Societies.

"Excellent" Societies, those reaching a percentage of 80 and over.
"Superior" Societies, those reaching a percentage of 100 and over.

Percentage Basis
1. Acceptance of a denominational program for Young People's work, or the rendering of a significant denominational service. 20%.
2. A contest with another society (including the striving for new members, for subscriptions to the Junior Christian Endeavor World, for attendance, etc.) 10%.
3. Carrying out some feature of Christian Endeavor's War-Service Program. 10%.
4. Acceptance of State, Provincial, or Local Union Junior Standards and reaching at least the minimum requirement. 10%.
5. Observation of Christian Endeavor Week (or the Junior Efficiency Chart, 20% for each quarter accomplished.

Recognition and Awards

The United Society will give certificates to "Excellent" and "Superior" Junior societies, on recommendation of the state unions. Special honor will be given by the United Society to societies beyond 100%.

MONTHLY SERVICE THINGS

FOR EMPHASIS IN CHRISTIAN ENDEAVOR PAPERS, STATE AND CONFERENCE PROGRAMS, AND SOCIETY MEETINGS

November. Flying Squadron, Graded Christian Endeavor (Junior, Intermediate, Young People's, Senior or Alumni).
December. Religion in the Home. Quiet Hour.

1918

March. Study-Classes.
April. Evangelism.
May. Graduates.
June. Bible-School Month.
July. Open-air Month.
August. Christian Conference Work. Union Outreach (hospitals, prisons, etc.)

“To be concluded.”

FOR WHAT AM I GRATEFUL?

PAUL S. BURDICK


DAILY READINGS

Monday—For spiritual sight. (John 9: 13-25)
Tuesday—For His blessings. (Lev. 23: 9-14)
Wednesday—For God's gift. (Jas. 1: 1-8, 17)
Thursday—For divine protection. (Ps. 100: 1-5)
Friday—For God's covenant. (Ps. 50: 1-6)
Saturday—For a new home. (Ps. 4: 1-22)

FOR WHAT AM I GRATEFUL?

Once upon a time there was a prince who was the youngest son of a large family of brothers. When one day, he learned how small was the chance of his ever becoming king, he went off into the fields, feeling very disconsolate. Of course, he did not want all his brothers to die, so he could inherit the kingdom, but he did wish that he had been born a little nearer the top of the list instead of at the bottom.

As he walked along, he met a fox with a bone in its mouth, trotting over the frozen ground. "Oh, you poor fox," he exclaimed, "what hardship you must suffer, with no warm home to go to these cold nights."

"Yes, fox replied the fox, "but I have here as good a dinner as any one could ask to have," and he trotted on.

Going on a little farther, the prince found a cat, curled up in a box of cinders, and looking rather hungry. "I am so sorry for you, kitty, with nothing to eat," he said.

"Oh, never mind about me," purred the cat, "I have enough to keep me alive, and look at the lovely nest I have here in this box."

Again the prince went on. This time he saw a bird sitting upon a fence and singing enough to burst its throat. "What can make you so happy?" he asked the bird.

"You seem to have neither shelter nor food, and yet I have not seen any one so happy in many a day."

"What you say is true," answered the bird, "but I have my voice left, and I am going thanks to God for this."

So the prince went home, determined that so long as he had anything to be thankful for, he would think about that, and not worry about the things he could not have.

Which attitude do you have toward life? You may live alone in a shanty in the middle of the woods. If so, thank God for the pleasant solitariness; but the fact that you do not have to live in the turmoil of the city. Do you have to work hard all day and come home at night tired out? If so, thank God for a good appetite. Your meal may be only a crust, but if it will keep your body and soul together you are obliged to give thanks. Think of the poor Belgian children who have suffered so much. The scraps from your table might seem like a Thanksgiving turkey beside what they have been accustomed to.
V

The President of the Young People's Board

A MESSAGE TO THE YOUNG PEOPLE BY THE PRESIDENT OF THE YOUNG PEOPLE'S BOARD

It may have seemed a little strange to some that no message has appeared in the Sabbath Recorder from the president of the Young People's Board before this. I would like to make this word of explanation. My election to the presidency of the board at Conference came as a complete surprise. In a way it seemed to me unfortunate that I should have been chosen to fill the position, especially in view of the additional work consequent upon the change of pastorate which I was then facing. With this and the packing of our goods following Conference, the final canvass of the New York field, the trip from the city to Wisconsin, the unpacking and settling in our new home, there was no time for additional thought and labor in connection with the new task laid upon me. But now that the stoves are all set up and the smut removed from my conscience as well as my hands I am ready to take up my work in connection with this new field.

I am grateful for the honor conferred upon me in this relation and the trust and confidence already manifest by our young people, and with thought only of the service which I may render I accept the sacred trust committed to me.

I want to record also my appreciation of the splendid group of young people associated with me on the board, a complete list of which will be found in the Recorder of September 10. Get this copy of the Recorder and see if you are in that list. If you are and are standing ready to do what is expected of you, write to our very competent corresponding secretary, Miss Beulah C. Greenman, of Milton Junction, Wis., who will give you the needed information. Then go after your job and stick to it until it is done and done well.

With respect to the program for another year something more definite will follow soon in this department. In the meantime look up that paragraph in Mr. Thorngate's report of Conference which relates to the program of the United Society, much of which will be incorporated in our own program. Keep your eye on the Efficiency standards and not only resolve but go to work to make your record this year. If you can take the barrier away from Milton Junction you should have it, but you will have to work to get it for that society is a live one and will not abate its efforts to keep what it holds this year.

One special duty which was committed to us by the last Conference was a compilation of all the names and addresses of the boys from our homes and communities now in the service of their country. This work is to be done through the associational secretaries. Let each society at once secure the corresponding secretary, Miss Beulah C. Greenman, of Milton Junction, Wis., to be placed on file for future reference. Valuable work has already been done by some of the societies through the work of Mr. Elmer Hunting, of Plainfield. But we understand that Mr. Hunting has joined the Aviation Corps and will soon leave for an alternating camp and will not be able to keep up his efforts along this line.

In a later message I shall have something to say about the apportionment to the churches for Young People's work. In the meanwhile I hope the churches and societies will accept the decision in good faith and make every possible effort to raise the amount needed to carry out our program this year. We shall pass through a great crisis this year, a year of unprecedented effort and sacrifice. I know there are many demands but we can not afford to slacken in our work for the denomination, especially since the denomination is making every effort to back the Government in its fight to make the earth a safe dwelling place of our boys and girls.

EDGAR D. VAN HORN.

Milton Junction, Wis.,
Nov. 2, 1917.

YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met with Mrs. W. D. Burdick at Milton Sunday afternoon, October 21, 1917, at half past two.

Meeting called to order by President E. D. Van Horn and opened with prayer by Mrs. W. D. Burdick.

Voted that the Vice Presidents who served as Superintendents last year be continued as heads of those departments.

Voted that the following new superintendents be elected: Superintendent of Extension Department, Wayland Coon; Superintendent of Mission Study Department, Morris Ingham; Superintendent of Quiet Hour, Minnie Godfrey.

Voted that Ethel Carver be continued as Superintendent of the L. S. C. E. Department.

Report of the Corresponding Secretary.

Voted that a committee consisting of Verna Foster and Wayland Coon with the Treasurer, L. H. Stringer, as chairman, constitute the Finance Committee.

Voted that the Junior Department of the Sabbath Visitor be continued with Mrs. W. D. Burdick as editor.

Voted that the following bills be allowed: Miss Minnie Godfrey, 75 cents for typewriting of the Conference Report; Miss Marjory Burdick, $3.10 for Conference envelopes.

Voted that L. H. Stringer and Beulah Greenman constitute a committee for securing 1,000 letterheads and 500 envelopes for the Board.

Voted that the Associational Secretaries be instructed to obtain through the local societies in each Association the names and addresses of all young men who are now in the services of the United States.

Voted that President E. D. Van Horn act as reporter for the Board to the Sabbath Recorder.

Minutes read and approved.

Voted to adjourn to meet with President E. D. Van Horn, Sunday afternoon, November 18, 1917, at two o'clock.

BEULAH C. GREENMAN,
Secretary.

A DAY AT LAKE IDLEWILD

REV. WILLARD D. BURDICK

In the midst of the Gospel Tent Campaign at White Cloud, Mich., last August, we took a day off to visit the summer resort of the colored people at Lake Idlewild,—called Crooked Lake on the map of Michigan.

After breakfasting on black bass at the home of Dr. and Mrs. J. C. Branch we started in automobiles at 7 o'clock. Willard Branch was at the wheel in one car with his father, E. G. Branch, and the official photographer of the day, Professor D. N. Inglis, and Jesse H. Lippincott. In the other car were Adelbert Branch, Evangelist D. Burdett Coon, and Willard D. Burdick. The fourth member of the quartet, Clark H. Siedhoff, had not
Our visit the first building at this summer resort for colored people. They chose this location and secured eleven or White Oud on its way to Lake Idlewild. The club house a tent city has been built for the accommodation of people who have not yet built cottages. Nineteen cottages had been built, or were in process of building about the lake. Roads and streets have been laid out and cleared, and a considerable part of the island has been cleared. The purchasers of the lots live in different parts of the state, Illinois and Canada. The cottages that have been built are neat and comfortable, and are furnished with just the things one wants for a happy, restful, pleasant time at the lake.

Before dinner we visited several of the cottages, and met some of the owners. We will never forget our call at the cottage of Mr. and Mrs. Buckles, who are in business at Medicine Hat, Alberta. After we had chatted with Mr. Buckles for a few moments we were introduced to Mrs. Buckles, who greeted each of us with, "My regards to you", and were shown through the beautifully furnished rooms of their cottage.

After eating dinner with the two Sabbath-keeping Negroes who were building cottages and doing other work at this resort, we enjoyed an impromptu musical and literary program on the spacious veranda of the clubhouse, the colored people joining heartily with their visitors in giving the program. The program was arranged by the campers who appeared pleased with our visit and the pleasure to all who were interested in the service, the people whom the land is cultivated, and, the main crops grown there are beans and potatoes, the former especially attracting our attention, and admiration.

Michigan is noted for having many beautiful lakes,—over 5,500 in the State. We chatted with Mr. Buckles for a few moments, and said good-by to the campers who had taken great pains to make the road nice and easy to walk on. The sailors were interested in the trees and foliage, which is always the product of a tropical climate. They were much interested in the natives, who were called Samoans. These natives spoke in a language that was strange to the sailors, and their habits were different from the habits of civilized people.

As the sailors walked along the coast, they came to a narrow road that had been made from the shore to a pretty little cottage on the side of a hill. In order to make this road, trees and brush had been carefully cut away and hollow places had been leveled. It seemed as if the road-builders had taken great pains to make the road nice and easy to walk on. The sailors were pleased to find such a pleasant road on that little island, but they were more surprised than ever to learn that the road had been given a wonderful name. On a board they saw these words written, "This is the Road of the Loving Heart." Astonished at this they began to try and find out the cause of this strange road with its more strange name. This is what they were told. Several years before, a great Scottish writer named Robert Louis Stevenson was sent to live on that island. He had been sick and the doctors advised him to go to this island of Upolu, hoping that the warm climate and the different atmosphere would restore him to health again. At first the natives were afraid of Mr. Stevenson, but after a while they began to love him. He was a good man. He loved God, and he treated these strange people with great Christian kindness. He taught them to play sports, bathe, take boat rides, and rest to their hearts' content.

Our party returned to White Cloud in good spirits, and ready for the evening meeting in the tent.
"Then, Mr. Sun, ten thousand thanks
For all that you did for me!"
"Stop!" said the Sun, with blushing face,
"My little fellow, don't thank me;
I was only doing my duty,
I drew the draught I gave to thee!"
"O Ocean, thanks!" then said the boy—
it echoed back, "Not unto me!"

"Not unto me, but unto him:
Who formed the dreams in which I lie;
Go, give thy thanks, my little boy,
To him, who, willy nilly wants supply."

"Yes," replied the other, "but he always plays fair."

"He is so stupid in school," said the first.

"But he always studied hard," answered the second.

Thus, you see every unkind word spoken by the first boy was canceled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place.

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**THE SABBATH RECORDER**

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**OUR WEEKLY SERMON**

**LIBERTY BONDS AND THE BOND OF LIBERTY**

REV. AHVA J. C. BOND

Preached in Salem, W. Va., October 20, 1917

Text: Therefore thus saith Jehovah: Ye have not hearkened unto me, to proclaim liberty; every one of your brothers, and every man to his neighbor: Jeremiah 34: 17a.

A temperance lecturer who visited Salem some years ago began his address by saying that he had five reasons for opposing the saloon. Then he named his five children.

I think I made reference to this instance some weeks ago, when preaching a food conservation sermon, and stated that on that basis we had five reasons for conserving food during the war. On that same basis today we have nine reasons for buying Liberty Bonds, for today we have nine members enlisted in some branch of the national army.

Of course Clinton Howard had other reasons for advocating prohibition but they were all strengthened by his viewpoint and a father of children he wished to secure against the curse of rum. It was not only a good starting point for his discussion, but it furnished an angle from which to fight the liquor traffic from that danger point, this was a zeal and effectiveness which has won for him the significant sobriquet of "The Little Giant".

The fact that nine of our members are in the training camps does not contribute the fundamental reason for our supporting the second Liberty Loan, but it may well serve to make more pointed my appeal from this pulpit this morning.

There are certain legitimate reasons commonly given for buying a Liberty Bond. (1) Any system by which something is laid up for the future makes for a stable financial condition, and becomes a wholesome economic safeguard, (2) A 4 per cent, nontaxable government bond is a good investment, (3) Every one of us should secure its share of the bonds in order to get its share of the income from the government's revenues, which all are paying.

But these with many other reasons have been thought out by you. There are plenty of good business men in the congregation to whom I refer any one seeking advice along these lines. You do not wish me to discuss such commonplace this morning.

The statements made are reasonable, no doubt, and the pulpits must be in harmony with reason, but there should be in a sermon a heart appeal also.

The one who believes in the church and is jealous for its power and influence, has observed with satisfaction our government's repeated appeals to the churches in this time of her great distress. I take this to be a recognition of the fact that no other organization is so close to the people in America. In no way can the people of our country be reached in so effective a manner as through the churches. This is something for which to be grateful. It should be a cause, also, for serious reflection on the part of the church,—stimulating her to a sincere purpose and to a renewed effort to render the high service demanded by this potent conviction.

The interest of the church in this Liberty Loan is due to the moral principles and spiritual consequences involved in this war.

We can not comprehend the horror of the war. And to these horrors the sanctity of America must not be seared. One service of the church is to make sure that war shall not be glorified in the minds of our youth. There is nothing about war itself that is elevating. We see already its baneful influence upon public standards of morality. To mention, not the worst, perhaps, but the most recent evidence in my own experience, I have just received a communication from the editor of the paper to which I am a contributor. "It is a reflection upon our civilization and an affront to the Christian Church. The publishers of this popular magazine seem to think that the highest service that can be rendered to a blinded and armless dying soldier is to see to it that the last snatches of air that enter his broken body shall be saturated with the fumes of the cigarette, and vitiating by its insidious poison. I know that is not a pleasant topic, but it is one that should be thought of, and not mentioned without the deepest emotion."

But I say here lest I shall seem to condone at this time those things which in normal times I would condemn. Now, of all times, the church must ring true on all moral questions. Unless we can hold up before our
The Sabbath Recorder

boys in training camp and in trench the white life of the Master, the church can not support the controversy in this war.

War is not a legitimate vocation, necessary to the progress of the race. It is an evil which must be eradicated. It is because this war is a war against war that the church supports it, as it must support it in every way possible until victory is won. The stimulating cry of every khaki-clad American soldier as he bravely meets the enemy must be, "Never again, never again." This war must be the last. That is why every proposal of peace on the basis of the status quo ante must be denied.

Certain things have gotten in the way of human progress. Obstructions have been thrown athwart the path of civilization. These obstacles to national autonomy and to human liberty must be removed, and this is the great task in which we are engaged, together with the other democratic nations of the world.

The cry of the prophet in condemnation of Israel rings out today, and with a broader application than Jeremiah gave to his messages, "Brother" and "neighbor" were words of restricted meaning in the days of the reign of Solomon, the exclusive terms were made inclusive by the Master. He defined his brethren as those who do his will. To him that our country holds herself true to its application than Jeremiah gave to his message, the conscience of Israel rings out today, and with a broader motives of the American heart. In refusing to negotiate peace with any one but the direct representatives of the people of the enemy nations, he has set the standard higher than the Allies would have dared to place it. The people of this country have a right to it that our country holds herself true to these high aims so well expressed by her noble President. Let us help our nation and her Allies win this war. Let us support our government in this her day of severest trial. Let us seek to carry on this war in such a way as to reduce its evil to a minimum. Let us back our government in its demand for such terms of peace as shall make future wars forever impossible. These are the duties of the hour.

But when the world has been made safe for democracy, the obligation is still upon us to make democracy safe for the world. Hardly a less task than the one now upon us.

The war will be over some day. Peace will be declared, when swords will be beaten into plowshares and spears into pruning hooks, which, being interpreted is, Trenches pleasantly relieved by gardens, and war vessels into merchantmen.

Let us do what we can to hasten that day. And as churches let us generate and release those spiritual forces that shall re-

patches in the light of the developments of the last three years makes clear the designs of the Central Powers, and as clearly indicates the Allies. The sacrifice called for in this fight is without parallel in human history. Only one goal can be commensurate with the cost, democracy for the world. And some progress is being made. Mr. Nicholas Romanoff may now be photographed sitting on a stump instead of on his throne. Constantine has vacated the throne of Greece forever. Restored Belgium will be more democratic than ever before. It is another George against the one who wears the crown that rules the people of England. Lloyd George rules because he expresses the voice of the people, and he will have to keep his ear a little closer to the ground or he will lose out. There is a trembling and a muttering heard in England today because the people are supplied with rum and not bread.

Our President, in avowing our purpose to be to make the world safe for democracy, has set the highest of the motives of the American heart. In refusing to negotiate peace with any one but the direct representatives of the people of the enemy nations, he has set the standard higher than the Allies would have dared to place it. The people of this country have a right to it that our country holds herself true to these high aims so well expressed by her noble President. Let us help our nation and her Allies win this war. Let us support our government in this her day of severest trial. Let us seek to carry on this war in such a way as to reduce its evil to a minimum. Let us back our government in its demand for such terms of peace as shall make future wars forever impossible. These are the duties of the hour.

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build the waste places of the earth, and gather that nation at the foot of the cross of Jesus, to leave there the crushing burden of hate. The church must exemplify the spirit of her Lord, for in him alone, incarnate in human life, is the power to make of all races of man one brotherhood.

HOME NEWS

Riverside, Cal.—Riverside is still on the map although church work was not so active through the summer because so many of our number were in the mountains or at the beach.

At a recent church meeting a unanimous call was given to Pastor Severance to remain with us another year.

Rev. J. T. Davis and daughter Ethlyn have been with us for a few weeks and it has done our hearts good to hear their voices again in sermon and in song.

Last Sabbath and Sunday twenty-four of our number attended the county Christian Endeavor convention at Hemet. They report a very interesting and helpful time.

Rev. Mr. Ballenger filed the pulpits for these meetings and with all his charming personality he made a success of them.

"Armageddon and Christ: s Burden or Hope?" was the topic of an address given by Mr. Ralph Coon, who has been with us for a week. He was a patient listener and he was very interesting and he had a very good conclusion. The whole order of things has been with us for a long time. For a long time the people have been discussing it. We are not going to have any more of it. The people must be taught when they come to this country to be received into the church. The people must be taught to be received into the church. The people must be taught to be received into the church. The people must be taught to be received into the church.

"Brother" was a word that we had to use in the parable of the Good Samaritan, which taught the duty of neighborliness to those in need. We are carrying the "big brother" idea into international relations. We were censured by other nations for not declaring war against Germany immediately upon the violation of Belgium. Russia has been accused of waiting until our own rights were invaded and our own citizens were slain. It would be easy to draw a wrong conclusion from a superficial survey of the facts. No doubt our delay was due largely to the fact that it took America so long to realize and comprehend the unmitigated perfidy and the malicious treachery of the German Government. I have recently reviewed the diplomatic correspondence of Great Britain just before the outbreak of the war three years ago. One hundred and fifty-nine messages flashed back and forth in less than a fortnight between England and the courts of the various nations involved. Rereading these dis-

Three of our young men have enlisted in service for our country: Howard Cran-dall, assistant surgeon; Lawrence Sweet, in training at Camp Kearney, San Diego; and Lester Osborn, in the naval reserve training station, San Pedro.

We are looking forward to the annual meeting of the Pacific Coast Association, to be held the first week in January, and hope for showers of blessings.

ANIMALS AT PLAY

"That the lower animals do not laugh, that they have no sense of humor, is hard to understand, as they are quite virtuous in many ways. They use their brains, and even when they are playing they are very much like human beings.

A great deal of human play is serious—desperately serious on the football field and at the card-table, especially when a lonely bachelor plays at solitaire, for instance, is trying to 'kill time.' I have watched a great un-gainly hippopotamus trying by the hour to do the same solemn thing: cufing a croquet ball back and forth on the one end of his cage to the other. His keepers said that without the playing the poor caged giant would fret and worry himself to death. It was his game of solitaire."—Dallas Lore Sharp, in St. Nicholas.

A little girl had a great desire to join the church. Consequently she went to the minister, asking to be received into the church. He inquired if she had experienced a change of heart, and she answered, "Yes." The minister inquired further: "Were you a sinner before?"

"Yes."

"Are you a sinner now?"

Again she answered, "Yes."

"Where, then, is the difference between your former and present condition?"

After some moments' meditation she said: "Before I was converted to Christ, I was a sinner that runs after sin. Now I am a sinner that runs away from sin."—Exchange.
MARRIAGES


DEATHS

Van Horn.—Arthur Van Horn, son of Abram and Sarah Stout Van Horn, was born at Lost Creek, Wis., July 2, 1840, and died in North Loup, Neb., October 14, 1917, in the seventy-eighth year of his life.

When about nine years old, his parents moved to Peoria, Ill., and later to Welton, Iowa. Here, in 1863, he was married to Nancy Jane Davis. He homesteaded in Smith County, Kansas, and later lived in Boaz, Mo. In the spring of 1897, they moved to Portland, Ore. Then they removed to Boulder, Colo., and some four years ago he came to North Loup, making his home with his daughter, A. D. Van Horn.

In early life he was converted and became a member of the Farmington (III.) Seventh Day Baptist Church. Two years ago he became a member of the North Loup (Neb.) Seventh Day Baptist Church, joining by letter from the Boulder Church.

In 1890, he answered the call of his country, entering in Company G, 5th Iowa Volunteer Infantry. After serving one year and three months he was discharged for total disability. He is the father of twelve children, four sons and eight daughters, five of whom are now living: Alta L. Davis, Fallon, Nev.; Anna E. Gard Chance, Mont. Edna Johnson, Boulder, Colo.; A. L. Van Horn, Montour, Iowa; and A. D. Van Horn, North Loup, Neb. He is also survived by three sisters—Mrs. Elizabeth Horn, of Center, Iowa; Mrs. Sarah Stout Van Horn, of North Loup, Neb.; Mrs. Alice Horn, of Boulder, Colo.; and two brothers—Henry and Charles, of North Loup, Neb.

Funeral services were held from the North Loup Seventh Day Baptist Church, Tuesday, October 25, conducted by Pastor Davis, and burial was made in the village cemetery.

WHITNEY.—Arthur Edward Whitney, son of Edward and Eveline Carrie Whitney, was born in Spink, SD, on July 6, 1883, and died at Dodge Center, Minn., October 25, 1917, of typhoid fever, after a month's illness.

While a young boy his family moved to Berlin, Wis., and a few years later to Geneseo, Ill. His birthplace was Arthur, who died March 15, 1915, to Lilly Saxton.

Funeral services were held from the home, October 15, conducted by his pastor, Rev. A. L. B. Whitney, and interment was made in the village cemetery.

ROOK.—William Herman, son of C. P. and Mariann (Thorogate) Rook, was born in Black River County, Wisconsin, December 20, 1848, and died in North Loup, Neb., November 26, 1917, lacking just two months of being sixty-nine years of age.

When three years old he removed with his parents to Waushara County, Wisconsin. On November 22, 1854, when but 13 years old, together with his father, he entered Company G, 7th Wisconsin Volunteer Infantry, and went to the front for active service. Together with his father and oldest brother Horace Rook was in the Grand Review at Washington. At the close of the war, in July, 1865, he was mustered out of service and returned to his home in Wisconsin.

In the fall of 1871, in company with his father, John Sheldon and Mansel Davis, he came to the Loup country representing a community of Seventh Day Baptists in seeking homes in the West. His next visit was in the spring of 1872 when he came by rail, accompanying Rev. O. W. Clarke and his family. A third visit was made by him in the spring of 1874, he returned on foot, accompanied by his sister, Mrs. E. A. Horn, and New Milton, W. Va.

In the early days he was an officer in the militia organized to protect the settlers against the Indians. He was postmaster at Boulder, Colo., and burial was made there.

RUCKMAN.—At the home of her daughter, Mrs. Bertha Krebs, in Westley, R. 1., on October 27, 1917, Maria Lorinda Stillman, widow of the late Joseph F. Stillman, in the ninetieth year of her age.

She was the daughter of John and Elizabeth Hoxie Greene and was born in North Stonington, Conn., December 20, 1827. In the fall of 1871, in company with her family, she came to Dodge County, Wisconsin, and they moved to North Loup (Neb.) where they lived in and near the North Loup (Neb.) Seventh Day Baptist Church, joining by letter from the Boulder Church.

In 1890, she answered the call of her country, entering in Company G, 5th Iowa Volunteer Infantry. After serving one year and three months she was discharged for total disability. She is survived by three children—nine sons and one daughter, three grandchildren, and eleven grandchildren sons and one grandchild.

Funeral services were held from the North Loup Seventh Day Baptist Church, Tuesday, October 25, conducted by Pastor Davis, and burial was made in the village cemetery.

TURBULL.—In Providence, R. I., October 25, 1917, Thomas Turnbull, in the thirty-eighth year of his age.

He was the son of John and Jane McEwen Turnbull, and was born in Scotland on April 6, 1880. The family removed to America in 1885. In 1890, they located at Ashaway, R. I., and in 1893, he came with his family to the United States and settled in Providence, R. I., where he resided until his death.

He was a member of the Baptist Church and was buried in the village cemetery.

SABBATH SCHOOL

Lesson VIII.—November 24, 1917

A PSALM OF THANKSGIVING.—Psalm 103.

Golden Text.—Bless Jehovah, O my soul, and forget not all his benefits. Ps. 103: 2.

Daily Readings

Nov. 18.—Ps. 103: 1-11. Psalm of Thanksgiving

Nov. 19.—Ps. 103: 12-22. Jehovah's Lovingkindness

Nov. 20.—Ps. 104: 1-14. Jehovah the Creator

Nov. 21.—Ps. 104: 15-23. Lord of Nature

Nov. 22.—Ps. 104: 24-31. Preserver of All Things

The Divine Mercy

Nov. 24.—Ps. 116: 10-19. Faith and Gratitude

For Lesson Notes, see Helping Hand

"Did you give him a lift? He's a brother of mine.
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue.
And the smile would have helped him to battle it through.

"Did you give him your hand? He was slipping along.
And the world, so I fancied, was going ill.
Did you give him a word? Did you show him how the road?
Or did you just let him go on with his load.

"Do you know what it means to be losing the fight?
When a lift just in time might set everything right?
Do you know what it means—just a clap of the hand,
When a man's borne about all a man ought to stand.

"Did you ask what it was—why the quivering lip?
Why the hollowed cheeks, and the scalding tears drip?
Were you brother of his, when the time came of need?
Did you offer him help, or didn't you heed?"

Honest labor bears a lonely face.—Thos. Dekker.

MARY T. GREENE

447 West Fifth Street

Plainfield, N. J.


Renewals or new subscriptions, Club rates on other magazines.
THE SABBATH RECORDER

LIFE MEMBERS OF THE MISSIONARY SOCIETY

Our denominational Year Book as published by our General Conference includes in the report of the Missionary Society a list of Life Members. That list should be as nearly correct as possible. To make it so, the help of readers of the SABBATH RECORDER is requested. The following is the list as published last year. There are doubtless many changes, additions, and cor-
or omissions that should be made. Please look over this list carefully, and in the event you discover any errors, notify the secretary at once, as we are anxious that no delay in the issuing of the Year Book can be charged to our account.

Plainfield, N. J.

THE SABBATH RECORDER

LIFE MEMBERS

NAME.
Abbey, Mrs. Angeline
Albert, S.
Allen, Wm. F.
Allen, Rev. Jonathan
Allen, J. G.
Andrews, T. F.
Andrews, L. F.
Andrews, Dr. W.
Ashurst, Rev. A. F.
Ayres, E.
Ayres, Miss E.
Babcock, Rev. S.
Babcock, Herbert A.

NAME.
Barber, Mrs. Geo. P.
Barber, Miss Anna
Barber, James
Barber, Mrs. James
Barber, Hiram F.
Barker, C. B.
Barker, Mrs. C. B.
Barker, S. D.
Barker, Mrs. M.
Barney, Rev. Solomon
Barton, H. C.
Barton, Mrs. R. C.
Bentley, Benjamin P.
Bentley, W. W.
Bentley, Mrs. R. W.
Bentley, Geo. M.
Berry, R. S.
Burr, Mrs. P.
Bayer, Mrs. Flora W.
Barnum, Mrs. L. E.
Blum, Alfred D.
Bond, B. F.
Bonham, George
Bonham, Mrs. G.
Bonham, John S.
Bonham, Margaret
Bonham, Mrs. S.
Bonham, R. J.
Booth, Manfred Cramb
Bromley, Adare
Bremiet, Mrs. M.
Briggs, O. M.
Briggs, Mrs. O. M.
Bright, Mrs. A. S.
Bright, John T.
Brown, J. T.
Brown, Mrs. Keishah
Brown, W. C.
Brown, Rev. T. B.
Brown, Mrs. S.
Brown, Mrs. J. O.
Brown, Ebenezer
Brown, Henry
Brown, Mrs. W. W
Boston, Mrs. C. Cranidal
Browning, Geo.
Buchanan, C. E.
Buchanan, Mrs. C.
Buchanan, MRS. A.
Buchanan, Mrs. C.
Buchanan, Mrs. H. P.
Buchanan, Mrs. S.
Buchanan, A. C.
Buchanan, Mrs. N. L.
Buchanan, A. H. ed.

NAME.
Burdick, Harvey C.
Burdick, Albot B.
Clarke, Thomas M.
Clarke, A. E.
Clarke, Miss Anna
Clarke, John
Clarke, Mrs. J.
Clarke, R. J.
Clarke, Mrs. S.
Clarke, Henry B.
Clarke, Mrs. W. E.
Clarke, Delos C.
Clarke, Mrs. A. F.
Clarke, Mrs. R. F.
Clarke, Mrs. S.
Clarke, Mrs. W. F.
Clarke, Rev. P. F. R.
Clarke, Rev. S. G.
Clarke, Mrs. S. C.
Clarke, Mrs. E. A.
Clarke, Mrs. W. L.
Clarke, Mrs. W.
Clarke, Fred.
Campbell, Mrs. A.
Campbell, Rev. Z.
Carmen, James C.
Carpenter, Rev. Solomon
Carpenter, Mrs. L. M.
Carpenter, Miss D. G.
Carpenter, Mrs. C. B.
Carpenter, Mrs. C. M.
Chu Chang Lin
Chester, A. R.
Chester, Mrs. L.
Chester, Barth B.
Chester, Mrs. J.
Chester, J. A.
Chester, Mrs. C.
Chester, Mrs. F.
Chester, Mrs. E.
Chisholm, Mrs. M.
Chisholm, Mrs. L.
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Chisholm, Mrs. E.
Chisholm, Mrs. J.
Chisholm, S. A.
Chisholm, Mrs. D. E.
Chisholm, Mrs. E.
Clay, Mrs. B.
Clarke, Mrs. J.
Clarke, Mrs. B.
Clarke, Florence O.
Crawford, Mrs. J.
Crawford, Mrs. E. T.
Crawford, O. H.
Crawford, Mrs. A. N.
Crawford, Mrs. A. N.
Crawford, Mrs. E.
Crawford, Mrs. M.
Crawford, Miss A. K.
Crawford, Albert W.
Clarke, Miss E.
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Like-minded to God

The apostle to the Gentiles knew the value of single-mindedness on the part of believers, if God was to be glorified in their lives and the kingdom of Christ advanced on earth. He also understood that the God of patience and comfort has the sovereignty of true like-mindedness by which churches were to be strong. In his letter to the Romans (15: 5, 6) he prayed that God would grant them to be “like-minded one toward another according to Christ Jesus,” in order that they might “with one mind and one mouth glorify God.” In other writings Paul urged the brethren to “be of one mind one toward another; Perfectly joined together in the same mind and the same judgment; “Let this mind be in you, which was also in Christ Jesus”; “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.”

These and many such expressions scattered through the epistles show the apostle’s estimate of unity and like-mindedness in those who would promote the interests of the kingdom. When “the multitude of that believed were of one heart and one soul,” then “they were all filled with the Holy Ghost, and they spake the word of God with boldness.” Had this not been so, the day of Pentecost might have left a very different record.

Many a revival has been hindered and the cause of truth has many times suffered loss because the people of God have not heeded these precepts of the Holy Book. A divided church or denomination is by that fact handicapped in the work of the Master.

Team Work In the Evangelism
A brief note in one of the Layman’s Leagues of that city, is full of interest and may suggest to Christians of other communities a good way to serve Christ and the Church. Last spring, at the time of the revivals in Westerly, a Layman’s League was formed, which is still doing faithful work in the surrounding communities. Sunday, October 28, was one of the league’s busy days. Four teams, having in all thirty-five members, are organized for gospel work. We understand that Christian workers from our own church in Westerly are to be found in each team.

On the day mentioned above four or five places were visited and several meetings were held. In one of these, twenty-one young men and women of the large congregation came forward to express their desire to become Christians, and in another place, one week earlier, eight persons decided to turn to Christ.

Deep interest is shown in the congregations visited by these teams of gospel workers, and much good is being done. If all our churches could send out such teams, a double blessing would be sure to come, the churches and workers would gain spiritual power, and the communities to which they carry the gospel of song and testimony would be helped to a better life. We know of some who are doing such work. May we not hear more?

We Like “Trees”
Dr. Rosa Palmberg sends an article on “Trees and Their Spirits,” and in an article according to the letter refers to it as perhaps an “affectation,” which she adds, “is something unusual for me.”

We do not think Dr. Palmberg need apologize for her article, for we are sure all lovers of trees will like to read it. Nothing in our walks appeals to us so much as beautiful trees, those that have had freedom and light to grow according to their nature; not the pruned, fantastic forms shaped by some gardener’s hand, but trees in forest or field or grove where the care-taker, if there be one, has but removed the hindering things, leaving them to shoot up out and unconfined and free, fitting exponents of what we are striving for in our great democracy.