The Sabbath Recorder

SPECIAL NOTICES

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

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as to cemeteries in the United States.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellow Avenue and Church of God, 100 N. Salina St., and at Mont- gomery St. Preaching service at 9.30 a.m. Bible school at 11 a.m. and 1.30 p.m. Monday evening at homes of members. A cordial invitation is extended to all who wish to attend. Clergy and citizens of Midland Ave., Syracuse, O. H. Perry, church clerk.

The Second Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington square, South, the Sabbath school at 9.45 a.m. preaching service at 11.30 a.m. A cordial welcome is extended to all visitors. Pt. William C. Whitford, acting pastor, 600 West 122d Street, New York.

The Fourth Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 92, 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 44d Street and Monica Avenue every Sabbath afternoon, Sabbath school at 10 a.m. and 2 p.m. Everybody welcome. Rev. Geo. W. Hills, pastor, 524 W. 24th Street.

Riverdale, California, Seventh Day Baptist Society holds regular services every Sunday. Church services at 10 o'clock Sabbath morning, followed by Bible school, and at 1.30 p.m. Senior Christian Endeavor, evening before the Sabbath. Cottage services at 7.30 p.m. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1535 Mulberry Street.

The Second Seventh Day Baptist Church of Battle Creek, the Ebenezer Church, holds regular preaching service each Sabbath in Society prayer meeting at 11 a.m. in Colton Building opposite Colton Avenue, every Friday evening at 8 o'clock. Visitors are always welcome. Parrish, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 11 a.m. on Monday morning, at 372 Tillingston Park, N. C., and in all oven Sundays at the parson, 104 Tillingston Park, N. C. Strangers 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 the members.

I have felt Thy touch—
Not in the rush of world's delight or gain,
But in the stress of agony and tears,
And in the slow realization of pain.
I have known Thy love—
Not earth-flattering friends around me
But in deep solitude of desolate days.
Then wist Thou very gentle with Thy child.
—Mae Correll.
moved to a fireproof building, the visitors found quantities of paper for printing stored—sometimes to its damage; and two doors up the street in a vacant store room they were shocked to see another stock was stacked away for use; then up on the fourth floor of another part of the building they saw the storage place for bound volumes of all our publications and the office of the corresponding secretary of the two societies; then across the road they visited the editor's office, which is his own home made into a workshop where he, with the help of his wife, does the work for the Sabbath Recorder. Then around the Babcock Building to Front Street, where the visitors were taken and up to the third floor to see the most important office belonging to our work—that of the Memorial Board. From here the autos took them some five blocks away to a fireproof building where there had recently been stored some half-dozen drayloads of literature and files of publications. By the time this trip of inspection was done, dinner was ready at the church and all returned for the noonday meal.

Each member of the committee that the valuable collection of the Historical Society is stored in safety vaults at Newark, some eighteen miles away. But the friends did not have to visit these to convince them that there is real need for a denominational building just as soon as it can be secured, in which to do our work and house our various interests. This was a forenoon well spent.

Dinner Hour When the guests returned to the church they found tables set in the Sabbath-school room for about seventy people. The ladies of the church had made ample provision for all. The tables, arranged to form a hollow square, made the room look very much like a banquet hall, and the church people came in to enjoy the social hour around these. It was certainly a most enjoyable time, and one could not wish for better surroundings. After this they would be well if more such gatherings could be had by our widely scattered people. Thus we could come to know each other better, and the way would be made easier for everybody to unite in works common to the welfare of all.

The Reenactment At 2 o'clock in the afternoon the meeting was called to order in the main audience room of the church; and after a sea-of prayers in which four men led the people in imploring divine help and guidance, President Corliss F. Randolph explained the object of the meeting, and for four full hours delegates from the churches exchanged views in friendly and free discussion of the question of a denominational building. A most cordial Christian spirit prevailed throughout. There was no dissenting voice as to the real and pressing need of such a building, and everybody wished we could have one soon. The only question causing hesitance was as to whether we ought to go forward during the war and while our colleges are pleading for hnancial assistance. Miss Mildred Greene made excellent stenographic reports of the speeches, and we shall give our readers the substance of what was said upon the building question. We feel that this meeting was a step in the right direction. Such councils tend to unify the spirit of our people and to educate the denominational mind as to real conditions and how best to meet them. We hope other meetings of this kind will be held in different sections of our denomination at no distant day.

Following these editorials we give some expressions of members of the Building Committee, offered as each member was called upon by the president.

Reassurances From about sixty letters received by Secretary Shaw upon the new building proposition we gather the information that, while the writers admit the real need of such a building, as a rule they feel that the time is inopportune, and some of the writers protest against the incurring of any debt for such a work.

As to this matter let every one be assured that no member of the Tract Board will consent to any move for a building that will call for a debt. This building can not be paid for when completed, it will never be built by the present board. The members feel also that if this movement is to hinder our people from loaning their money to the government or contributing toward war expenses they would say, "Stop right here and say no more about it." If we are loyal to our country we will give it first place and invest all we can in Liberty bonds. Then if we are loyal to our denominational enterprises I see no reason...
why we could not give these bonds to the schools or to the boards for much needed improvements. This would comply with the requirements suggested by many, to help country first, and the Liberal bond would be as good as cash to the boards if, with them, we desire to give the denomination a second place in our benevolences.

Please don't forget that the only object in calling the council was to secure the opinion of the people. The board could not think of pushing the building matter until our people are with it, and we hope the time is not far off when they will be.

**DISCUSSION OF THE QUESTION OF A DENOMINATIONAL BUILDING**

November 11, 1917

Prayer offered by Dr. Main, Dr. Clark, Rev. A. G. Crofoot, Rev. W. D. Burdick.

Dr. Corliss F. Randolph, President of the Tract Society:

I do not need to tell you that we are highly interested not to have a building of friends with us today. The special order of the day has been upon our hearts and the burden of our prayers for the past month particularly. The chairman of the committee to whom the correspondent secretary sent out a circular letter to all the churches and to a large number of individuals throughout the denomination.

The Tract Board presents to those here this afternoon the question which they presented for consideration at the General Conference, the question of a denominational building, sometimes called a denominational "home". A misapprehension has arisen among our people that this is simply another name for a publishing house. Those who have read the report to the committee carefully, and the editorial comments upon it in the Recorder, do not need to be told that this is a misapprehension. The board does need larger and more commodious quarters for the publishing house. Those of you who visited it this morning could not help but see that from the entrance at the front door to the farthest corner, we are cramped. Four vanloads of material have been removed from the cellar, and still practically all the space is filled. As the business manager has laid in stock for the Recorder, he has had to put it in a room adjoining the office, which part of you saw this morning. In the office of the corresponding secretary of the Tract Society and Missionary Society, you saw stored the bound volumes of the Recorder and other publications. The office of the treasurer of the Tract Board is in his own private office, and was not viewed this morning for the reason that it was torn up for repairs and not accessible to the public.

This is something of the problem that comes to you. The board feels that the time has come when the publishing house as such should have more commodious quarters, that would accommodate not only the mechanical side, but give commodious quarters for the business manager and editor; also that we should have a suitable place for the office of the corresponding secretary of the Tract and Missionary societies, that there should be suitable offices for the Memorial Board, and that the newly organized Historical Society should have a suitable place for its meetings and the keeping of its library and collection of material exhibited at Conventions, is cared for by the New Jersey Historical Society, in Newark, that has cordially and kindly offered us storage. It does seem to us that for reasons of a purely practical nature the thought of constructing a publishing house, pure and simple, was realized even then that we need to have a building of our own, and that they looked particularly at one building with that in mind. The thought then was a publishing house, pure and simple. It was realized even then that we need to have a building of our own, that the present quarters were not then ample for our work, and so they had in mind a building,—a place of our own or the remodeling of a building for our uses. But that was given up and the matter dropped from that day until about a year ago, and it is quite probable, in my own mind, that that will be the fate of this campaign if we drop it now,—that it will drop not for a year or two, but for generations.

The physical needs of the Tract Society we do not need to go into. Any one who went the rounds this morning realizes the conditions,—that we need more room, that we need a larger place in which to do our work, and that unless we ought to have a place for our library, for our old books that are now stored over in the warehouse. They are not only stored there, they are buried there, for they are inaccessible. The question is larger than a mere building or publishing house, a place to house our treasures. The question is one of unifying our people in a common cause and in a centralized way. Not that we ought to make this building a headquarters for everything, but I do feel that such a building would help in the campaign throughout the denomination that we could not get in any other way. The moral effect of a permanent building would be beyond anything that we can estimate in dollars and cents in its effect on our young people, and the older people too.

The problem at this time, if we face the thought uppermost in all of our minds, is not whether we ought to do it, but whether we can do it. The thought that has come to us from various parts of the country has been in a great many instances, that it would be a fine thing to do but that we ought not to do it during the period of war; that we ought not to hamper the Government by putting this amount into the building campaign which is necessary labor and materials to put into it. If everything were to stop for the period of war, it would be impossible to finance the war. I am not advocating the building of a new house, but the building of something that will be a distinct national asset. Further than that, the thought that I have in mind is that the resources of this country are going to be drained in a manner we have never dreamed of. To finance this war the $35,000,000 campaign for the Y. M. C. A., the $100,000,000 campaign for the Red Cross, and the $3,000,000,000 or $4,000,000,000 campaign for Liberty Bonds are going to be repeated so often that they will come to be second nature, and we will find, the same as every other nation, that money will come easier and easier as the campaigns become more frequent. There is money in this country that has not been considered for such purposes that will be considered before we get through. We will be so absolutely "broke" after the war, that there will not be any building of this character. It is not a question of whether we shall do it because this will be the next generation or two, because the next few years will sap our financial strength to the point where we could not if we would.

It has been suggested that we might con-
duct a campaign and raise money and put it aside until after the war. I have no quarrel with that, if it seems wise. You have got to give your money for your own self-protection, and money that is given in this way is just as much a matter of self-protection as Government, because it will give moral uplift to our people that will make other money given to the Government just as much easier.

The only thing that we need in order to raise money to get together wholeheartedly on the present question is that we need this thing for our moral uplift, for our common good, to draw ourselves together and bind ourselves together as never before. One month ago today, at the Tract Board meeting, it was suggested that we offer life memberships to our people and invest the money in Liberty Bonds; and candidly, while I offered the resolution, I did not suppose we would find more than three or four that it would appeal to. We have $700 from that appeal, from all parts of the denomination, and a good many other letters saying that they had already subscribed but would have been glad to do this if they had known it. It appealed to the people. Now if we can get $700 in a little less than ten days on a thing of that kind, it showed me that there is money in our denomination somewhere if we can appeal to the hearts of the people enough to get it. That is the thing we have got to do. On the other hand, there is no more use in doing after this thing or trying to make it possible until we have brought the people to the point where they want to give, than it is to raise $100,000,000 Liberty Loans three years ago. We must prepare our people for it, make them see the necessity of it. That is why we asked for this conference today,—not that you might sit at home in Alfred, Milton, Salem or Westerly and write us a letter of fatherly advice. We did not want it. We wanted you to come here (and we thank you for coming) and talk this thing over in a spirit of brotherly love, getting together and discussing the possibilities and inadmissibility of doing it. It is only by making the people see and realize that this is going to do more for Seventh Day Baptists, as such, that we can make this building possible, and I believe that, once they see it, they will produce the money to build it.

Now this building will mean an average of $6 or $7 for every Seventh Day Baptist church member. That will produce $50,000 in round numbers, and there are people sitting before me who have had untold experiences in raising money in our denomination who know how impossible it will be to raise $6 or $7 per capita. It would not be impossible to get $10 if we can make people see it. Ten dollars apiece is not so much when we consider that there are people who raise $2,000, or $1,000, or $500, which helps up on the general whole lot, and there is not a man among us but can give $10. The Boy Scouts are starting a campaign to raise $10 apiece. I do not believe there will be a particle of difficulty in getting that money together.

The cost of building at present is one of the reasons why we should go ahead, also. Building is high, it has not been higher in my recollection, and I do not believe it has ever been higher than now. On the other hand, it will be years before it is lower,—not through the period of the war nor for some years after its close, and when it is there will be such a panic of conditions in this country that it is impossible to get a thing as finding anybody with money. The cost of building depends on the cost of labor, and as the cost of labor goes up, the cost of materials goes up. How it will ever readjust itself is a problem. At any rate, the delay in this building until costs are lower will mean such delay as to put a thing into the background, into the realm of an old story, and will relegate it to that land of things that have been forgotten. So it goes.

First, then, I feel that we should have a vision of a greater Seventh Day Baptist Denomination, that we should have a vision of what this may mean for us denominationally, and with that vision in our hearts, go out and work to make this thing possible.

Dr. Theodore L. Gardiner, Editor of the Sabbath Recorder, the man who really started the present movement:

There is no need of my saying here what I said in the Recorder of October 22, and at other times, for I assume that you have read all these, and since your visit to the publishing house today I need not mention the fact that we sorely need the proposed new building. You all recognize the need so far as our material equipment is concerned. But I would like to emphasize our great need of which you did not see tangible evidences this morning. I am confident that just as soon as we can make our people realize all the needs there will be no lack of interest, and a building of which we may be proud will be provided.

For 25 years Seventh Day Baptists have had a church life in America. Ninety-seven years ago we began denominational publications; in June, 1844, 73 years ago, the Sabbath Recorder was started under the name of the Seventh Day Baptist Publishing Society. In 1872, 45 years ago, this paper was purchased by the denomination. For 23 years it was published in Alfred in a small building furnished by the Alfred people, and now for 22 years it has been published in Plainfield. During all these years we have had no publishing house we could call our own, but have depended upon rented rooms or on the little space of the Press for our use. When we think of another Sabbath-keeping denomination that has existed only about one-fifth as long as we have and now has several successful publishing houses of its own while we have none, I do not see how any loyal Seventh Day Baptist who cares a thing for the faith of his fathers can look carefully at our record and then at the existing conditions as you saw them this morning, without hanging his head in shame!

We do need this building for the proper housing of our presses, for suitable rooms and offices in which to do our Master's work, and for safe storage of our treasures, and in which to do more than all to compare favorably with the buildings of other peoples, to which we can point with pride, a sense of self-respect, a healthy denominational pride, and to stir us to greater unity of effort as a people. We need a building that will compare favorably with the buildings of other peoples, to which we can point with pride, and a tangible evidence of our faith in the things for which we stand.

Mr. Jesse G. Burdick:

I have been quite deeply interested in this matter for the past year, and have been on the committee to do something to draw attention to the matter with preparing the work. My thought runs along these lines: If you go into any Seventh Day Baptist community, you will find that the Seventh Day Baptist homes of that community compare very favorably with the homes of other people; also, their churches anywhere will compare very favorably with the churches of other denominations in that community. You come into their business centers, and you will find that the business houses of Seventh Day Baptists compare very favorably with those of other people. Go into their school-houses and college buildings, and they compare very favorably with other towns where there are buildings of like character. But when you come to the denominational home, the Seventh Day Baptists seemingly have lain down on the job. I am sure that if you will take our publishing house and place it in any community where there is an interest of that character, it will not compare at all favorably with the other concerns of that kind. Our people generally conduct their business affairs along lines of sound business principles, and I do not believe you will find any exceptional instance to the contrary. We have one of the most interesting of its interests so scattered and carried on under such a handicap as the Tract Society in this place.

As has been stated before, the cost of material, at present, means a profound sacrifice, myself, that the time is a good ways off when building material will be any cheaper than at present. It does not seem to me that this is such a very hard job if we only get at it unitedly. If I am rightly informed, the three schools have raised $150,000 in the last three years, nearly three times as much as we are asking for.

Mr. William C. Hubbard:

My name was placed on this committee against my better judgment, some months ago. I remember making a first suggestive drawing of the building,—a ground plan, trying to take in the various needs, and I remember that I had in mind, as my first conception, that it should be a beautiful building, depicting the love of the people; that the entrance should be imposing and classic, not a lavish expenditure of money but something more than a public building to house our interests; and after they had plan after plan discussed and finally settled tentatively on the plans which you have seen published in the Recorder, I thought that we had something to talk to, something that would house the
interests of the publishing department of our denomination, some place that would adequately care for the Historical Society, that newest organization of our denominational interests, that would give the secretary a room to sit in, if not a church, and an office for the Memorial Hall, so that it should not be dependent upon hired offices or loaned offices. The fact that we have in Plainfield not been put to much expense is simply that much saved to the denomination. I do not believe that any one who has done the services, or our office or home or office has felt that he was not better than what was his privilege, that it has not been charity in any sense so far as the donors are concerned.

There is one point about this matter of building which I see a little differently, I think, from other members of the committee or some other friends with whom I have talked—that is, that we do not need so a building so much as we need something else, when we have it and if we have it, will smooth out the question of denominational meetings, and bring us, as societies and churches and schools, and denominational individuals, that is, a higher spiritual conception of what it is to be a Seventh Day Baptist, to put it all together, to be united upon problems that confront us as a denomination, and in the world. In my opinion, if we once solve that problem, the question of building here or there, the question of our missionary interests and publishing interests and colleges, and things of that kind, will be settled by the people gladly without even calling a conference such as this.

We need the building somewhere. Personally, I am not at all strong to have it come to Newfield. I am simply willing to have it go where it is best that it should go, but I do feel that we have a greater problem before us than the settling and location of a building, or the cost of the building and the raising of money therefor, and I insist that if any one else feels that way, he will say so. If we all feel that there is no problem, I will hold up both hands and do my best to put it across at the present time. I think that if we come together as a denomination entirely harmonious in this matter, the question of $50,000 is a very simple matter.

Rev. Edwin Shaw, Corresponding Secretary:
I think there is no need of my saying anything. It is very evident that our president of the board and the treasurer and editor, at least, and myself have been over this matter again and again, and what they say I would say. There is no need for me to repeat. If were in my power to emphasize it, I would be very glad to do so. I am very glad of what Brother Will Hubbard just said about the problem of denominationalism, and I see in this proposition—it is because I see in this idea of having a denominational building a means of bringing about what we want in the way of unity and of harmony in all our work—it is because of this that I am in favor of this building.

I am a Seventh Day Baptist before I am a member of the Plainfield church even, or of any other of our organizations. The Seventh Day Baptist Denomination represents the best in spiritual ideals, purposes, and principles of mankind, and it is because I see in this proposition—because I see in this idea of having a denominational building a means of bringing about what we want in the way of unity and of harmony in all our work—it is because of this that I am in favor of this building.

I am a Seventh Day Baptist before I am a member of the Plainfield church even, or of any other of our organizations. The Seventh Day Baptist Denomination represents the best in spiritual ideals, purposes, and principles of mankind, and it is because I see in this proposition—because I see in this idea of having a denominational building a means of bringing about what we want in the way of unity and of harmony in all our work—it is because of this that I am in favor of this building.

Mr. C. W. Spencer:
I have just come from seeing the delegates from the Waterford Church off on the train, and they wished me to say that they are behind the movement, but think that funds or pledges should be in sight before any definite obligation is incurred.

I am interested in this proposition in all of the ways that have been discussed, Secretary Shaw's in particular; but from the personal point of view, or rather the point of view that appealed to me at first, that first set me thinking along this line, I am probably interested because I am on the Supervisory Committee of the publishing house and have business interests in machinery, so that I see that part of the building which will be a factory and see the great advantage which will accrue to that building and that cause that we now have. It is not necessary for me to mention the crowded conditions that we have down there. A portion of the building constituting the shop could be laid out in a way that we could not now do, and we would have more efficient work. It may be interesting to those who have not thought and do not know, that we are getting a local reputation for work down there second to none. It was only week before last, I believe, that the biggest printing order in town gave a job up as too difficult for their equipment and sent it over to us and we were able to get out a satisfactory job. We are doing a lot of work for New York houses of a high class, work that while it was originally taken under a competitive proposition they are now sending, in orders running to thousands of dollars, telling us to go ahead with it, knowing that we will make a fair charge. As one to the denominational cause, this is perhaps the only factor that can help us support a new building from a financial point of view.

Business Manager, Mr. Burch:
I did not know until a few minutes ago that the president was going to need any information from me. In looking over the reports of the publishing house in years gone by, I found that about ten years ago the present method of charging denominational or Tract Society for their printing was put into existence; before that the Tract Society had done all their printing without a business basis, and under N. O. Morris for the Tract Society was done at cost, and denominational printing was done at a profit of 10 per cent. A year and a half ago, when I came here, the Supervisory Committee instructed me that all denominational work was to be done at cost, making a difference in receipts and profits and in charge to the denomination.

Ten years ago, the volume of business of the publishing house was about $15,000 per year, in the same quarters, with practically the same help as at the present time; while last year the volume of business going through the publishing house was $25,600. Of that, $12,000 was denominational printing, commercial business about $13,000, almost equal to the whole volume of business ten years ago. The increase last year was $2,500 over the previous year, which left denominational printing 7 per cent. The months of July and August are dull months. This year, for the four summer months, the total amount of business was $4,913, an increase over last year of $1,318, in what we generally call our dull months.

The chairman of the Supervisory Committee asked me to find out two or three of the out-of-town customers. A Newark concern has given us business worth $2,700. A New York publisher, since April, 1916, has given us $1,717. A Hoboken publishing house, over $1,000 in a year. The question of storage and stock room, etc., is where we are up against it more than anywhere else. If we had stock room, we would probably have room to take care of a great deal of work which is now cumber- some and in our way. Stock for the various publications comes in odd sizes and can be bought only in 5000-pound lots, so we have to have a storage room for it. The past year, Recorder stock has been stored in the vacant store this side of the publishing house because the cellar is not suitable, it is too damp. One feature that Dr. Gardiner brought
out was that as a publishing house it is 97 years, or almost a century, since the business was started. It seems to me that it would be a fine object for which to work, to celebrate the centennial of the movement by getting into a building of our own.

HOW YOU CAN HELP THE FOUKE SCHOOL

The Fouke School building has been destroyed and must be rebuilt. Conditions here at Fouke demand a new building at once. We have found temporary accommodations for the school and our work has not stopped, but we need to get into the new building as soon as possible. The people here in Fouke have responded to the call for money and we already have enough in sight to warrant putting up a substantial brick building, but the schoolhouse must be equipped with seats, blackboards, maps and other things necessary for an up-to-date school. And please understand that the Fouke School is an up-to-date school. We are giving exactly the same courses and doing exactly the same work that the schools of the north and east are doing. Our graduates are making good wherever they go. To equip the new building will require several hundred dollars.

It is it is a burden to the people of our denomination at a time when the war is making such urgent demands for our money but we would suggest that you take a special Thanksgiving offering for our school. When the war is over we can help the Fouke School. When the war is over we can help the Fouke School.

There are other ways also in which you can help the Fouke School. When the building burned, our library was burned with it. I would suggest that as a means of replacing this we ask each community to make up a box of good clean second-hand books. Perhaps each family in a community could donate one book. We do not care for textbooks unless they can be used as reference books, because we have already ordered enough to meet our needs. The following books will be gratefully accepted: Reference books for Ancient, Medieval, Modern and United States History; books of science, especially on Biology, Zoology, Physiology and Physics; modern books in Domestic Science; books of poems, works of fiction and modern authors such as Dickens, Cooper, Scott, Shakespeare, etc.; modern novels suitable for young people, by such authors as Churchhill, Lyall, Connor, Henty, White, Dixon, etc.; children's books including Nature Study, History, Geography and story books.

If any one would like further information as to the needs I will be glad to supply it.

Pray for the work at Fouke.

Yours in Christian Service,
Fred J. Babcock,
Principal of Fouke School.

"A young girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her lips, and pressed them to her heart and fell asleep. The train reached its destination. The father came in from the smoking car. At the sight of his little one lying peacefully with her head against the stranger and the roses in her hand, he said, with a voice full of feeling: 'I'm not a praying man, but the Lord's blessing rest on you for your kindness to my motherless barn.'" The child roused as she was taken in her father's arms and said: 'I've been in heaven, Pa; I've got some roses.' There was a mist in other eyes than the father's, and more than one heard a divine voice saying: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

"You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you, pass over their fault or honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes."

DEADLY EFFECT OF LIQUOR ON PAGAN PEOPLE

Intemperance is one of the great problems of the mission field. Intoxicators act more quickly and more acutely on the primitive brain and, having less restraint, produce most disastrous results. Hon. Seaborn Wright, the great Georgian leader, says that "four fifths of the Negroes' crimes come from this infernal source. Liquor is behind nine tenths of the race conflicts of the Southern States. The Negro brute is the product of the white man's gambling hells, low dives and saloons." Whiskey inflames the brain-centers and inhibitory forces of nature are destroyed. Add to this the heat of the tropics and you have a combination that is most disastrous.

Among primitive races alcoholic beverages of more or less alcoholic strength have obtained as far back as record can be found. Some of these were introduced by early Spanish and Portuguese navigators and settlers, but most of them were comparatively harmless compared with the wild fire sent land culture, shipped in advanced civilization. As the veneer of civilized degeneracy covering the native, making him insolent, exasperating his self-conceit, and depraving his nature are destroyed. Add to this the heat of the tropics and you have a combination that is most disastrous.

It is not our purpose to burden the people with such urgent demands for our help, but we would suggest that you take a special Thanksgiving offering for our school. When the war is over we can help the Fouke School.
The Sabbath Recorder

652

The Sabbath Recorder

653

to beg your chiefs to prevent this. For God's sake you must help us in this matter." Another African prince said: "If we had not advanced as high in civilization as others, neither had we fallen so low until this fatal liquor was forced upon us by commerce. If the present policy continues, we can not fight as men should against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressor, but our blood will be upon their heads and will cry to heaven for vengeance."

LIQUOR A STUMBLING-BLOCK TO NATIVES

In India the missionaries declare that frequently the answer is given to them by its cultured philosophers: "Why should we accept Christianity? It is from Christian nations that liquor has been brought to debauch our people who never before were drunkards." India is fast being deluged with liquor.

In China there has been a great struggle for freedom from opium for a hundred years. The Chinese are great moral and social victims. The public opium den has been abolished. The importation of Indian opium was reduced in five years from $200,000,000 worth to less than $2,000,000. Now the Hague Tribunal forever abolished the traffic in raw opium into China. Now America, to whom she has turned as her friend in this her day of make native rum. Sugar-cane rum is hard liquor turned as her friend in this her day of make native rum. Sugar-cane rum is hard liquor from her sugar cane, and created ly one

THE MISSIONARIES ARE DOING THEIR BEST

The missionaries are trying with all the force at their command to solve this problem. Societies for total abstinence are organized. Lessons on the injurious effects of liquor, while flour importation valued $411,000,000.

THE MISSIONARIES ARE DOING THEIR BEST

The missionaries are trying with all the force at their command to solve this problem. Societies for total abstinence are organized. Lessons on the injurious effects of liquor, while flour importation valued $411,000,000. The government report shows the importation of liquors from 224 to 48

THE AMERICAN SALOON THE GREATEST CURSE

The American saloon is the greatest curse that has been introduced in the archipelago. The government report shows the importation of 1910 to be $1,538,958.00 gold for liquor, while flour importation valued $411,616.00 gold. The Manila Times says that people are, no doubt, wondering what on earth was done with so much flour. The proportion appears to be one of solid to four of liquid.

THE NATIVE GASP WHEN HE SEES THE REPRESENTATIVES OF THEIR IDEAS OF CIVILIZATION GULP DOWN WHOLE GLASSES OF RAW WHISKEY, WHICH QUICKLY RESULTS IN STUPIDITY, SHATTERED HEALTH, AND A FURLOUGH TO AMERICA, IF NOT DEATH. PATHETIC IS THIS COMMENT.

The natives, exclusive of those who have adopted civilized habits, do not get drunk. The commissions have now handled the problem very victoriously. They have decimated the native wine shops from 4,000 to 400 in Manila, and saloons from 224 to 48 selling spirituous liquors.

TEMPERANCE AND THE CHURCH

The drinking habit, so common in what are called Christian lands, has been aptly called by the heathen "Alcoholized Christianity." In contrast to the above I quote from a Chinese address against evil at a count of a great heathen demonstration in Ceylon.

This was called to protest against the increase of toddy shops which the British Government for purposes of revenue is imposing upon the island. The Leader regrets that among the nations there should be a strong suspicion of alliance between church and drink, the Christian church should be considered as apologizing for the spread of drink; and that it should be Hindu and Buddhist leaders who take the leading part in denouncing drink. The present demonstration took place at Mirigama, and was held under the auspices of the Haptagan temperance Union. Two thousand nuns were present. As far as the eye could see, crowds in white garments swarmed everywhere and even the trees were filled with native boys and men. Placards hanging from the trees contained inscriptions as "Don't Touch the Evil Thing." "Unite to Fight the Enemy." "Drive the Devil Away," and were pasted on every door and tacked on every tree trunk. There were three processions in all. At the head of each came three large elephants followed by tom-tom beaters, devil-dancers, clowns, fiddlers and drummers, more elephants, a contingent of "native warriors," minstrels, masked dancers, elephants again, school children carrying banners, and the rear brought up by hundreds of village women dressed in their best. The elephants in all numbered over fifty. After the procession, came speaking and pictorial representations of the effects of drink; first a cocoanut palm planted on a cart; next, the process of tapping; then a toddy shop, and on the next car a village fight as follows for the frequenting of a toddy shop; then a court of women and men on trial for murder, a convict cell, and finally an empty gallows awaiting the drink-impelled murderer.

How can we call a nation "heathen" which is capable of planning and executing 1200 in a program as that described above? Such a thing almost can have no other root than that to which we claim to give allegiance.
MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. W. C. Daland on November 5, 1917. Members present: Mrs. E. E. West, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. Nettie West, Mrs. L. M. Babcock, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson. Visitor: Mrs. E. D. Van Horn.

Mrs. West read Psalm 115 and Mrs. Whitford offered prayer.

Minutes of October 1 were read.

The Treasurer's report for October was read and adopted. Receipts, $202.30. Disbursements, $14.35. Mrs. Whitford read two letters received with funds.

The Corresponding Secretary reported and read letters from Mrs. Wells, Western Associate Secretary, from Mrs. Maxson, of Plainfield, N. J., and from C. H. Patton in the interest of the proposed great evangelistic campaign to be entered upon in China during the coming winter.

Mrs. Nettie West and Mrs. A. R. Crandall made a report of progress regarding a permanent place for the historical exhibit committed to the care of the Woman's Board. The report was accepted and the committee continued.

After the reading, correction and approval of the minutes the Board adjourned to meet with Mrs. A. R. Crandall in December.

DOLLY B. MAXSON, Recording Secretary.

TREES AND THEIR SPIRITS

DR. ROSA W. PALMBORO

In a dream, I was in southern Florida (where I never have been) and my host told me of a social gathering at which the guests were to be the entertainers and asked me to talk about "Beautiful Trees." Trees! what did I know about trees? Voices of men passing in the early morning awoke me, but my thoughts continued to run in the same channel. What do I know about them? Almost nothing technically, much in other ways, as a lover knows his love. Trees always seem to me to be feminine. What would the world be without them? Think, God, has not been relegated to a treeless desert! But why say "Beautiful Trees"? Are there, then, trees that are not beautiful? Yes, I have seen them—trees injured by vandals hands or by insects and disease; the one makes me angry, the other makes me sad. Sometimes, too, I have seen the track of a cyclone or a tornado through a forest, with the poor, broken, ruined trees, and that makes me feel as I think I should if passing through some war-devastated region of Europe,—sad and utterly helpless. Why must it be so? If the trees had not resisted the blast—but such is their nature. Surely Christ's communion to patient endurance were, after all, for the preservation of body and spirit, as are all of God's commands, though some of them seem so hard to many people.

But back to my subject. So beautiful are trees, so almost human in their influence over us it is not strange that the ancient dwellers in forests peopled them with spirits.

From the days of childhood and youth, the vegetative days when the apple, peach, and the cherry trees of orchard and garden, the motherly trees, are our delight, up to maturer life when one does not live by bread alone, there are trees for every nature and every mood. But those motherly trees hold us still, and there is much of esthetic beauty in them. Could anything be more exquisite than an apple tree in blossom?

A dream of my younger days was to visit Switzerland with its beautiful works of art, produced by the greatest artist the world has ever known, Dame Nature. When that dream was realized upon a certain springtime, the charm of the mountains and lakes was enhanced by the sweet bloom of the apple tree and one memory is no dearer than the other.

How many times have I longed for them! A friend sent me some beautiful apples, straight from America, "God's country," as we are apt to call it, and I planted the seeds, thinking I would at least have some apple blossoms. Little trees came, one lasting several years, but even the wood was so sweet as to attract insects and borers, and in my garden my heart is only the sad thought of what might have been.

From the apple to the pine is a far cry but so thought may fly. What is there really beautiful about a pine, except the thoughts it inspires? It is the Puritan, straight and upright, with no bending to the will of this breeze and that. The strong winds may break off its branches, but still it stands, firm in its purpose, pointing to heaven, and forming wood for the coming uses of man, much the same in winter and summer weather, except for a little brighter, softer green, a little mellowing which even the terracing grows, under sweeter influences. But looked at from above, how beautiful the pines are! Once in that same springtime I walked on a hillside on the edge of the Black Forest. Above the path the wood was primeval, one of God's cathedrals, but below it had been cut away and no young trees was coming up; and looking down, there was beauty, such exquisite beauty that it almost produced pain, because there was no one with me to share it, and I couldn't carry it with me.

Evidently the greatest beauty of the pines and firs and spruces is for the birds and spirits of the air. The soft new growth was a bright yellow, outlining the flat branches and edging them with a wonderful lacework, not to be rivaled by the finest work of man; and the soft yellow tuffly branches of the pines made them look for all the world like Christmas trees with yellow candles. Perhaps it was from such a sight that the idea originated. So I think that, in the Puritans among men, perhaps it is only God above, and kindred natures, who can see their greatest beauty.

Another common tree for the common uses of man and beast is the willow. How different, but how dear!—the gentle, care­ ning, soft-handed woman among trees, bringing the first promise of spring, and among the last to lose its leaves. How we welcome the dear little "pussy willows" in the spring, and the cool shade and swish of its branches in the summer! It is such a comfortable tree.

Its sensitive sister, the weeping willow, is beautiful, too, but seems most in its natural splendor, its branches trees over a tombstone, and out of place elsewhere.

The pepper tree of southern California seems to be another of its relatives, but that is more elegant, like the women in swishing silks and jewels, who inhabit the rich homes whose streets these trees beautify. The bright red berries set like rubies in the green of the trees it seems would inspire them to choose these gems for their hair ornaments.

Then there is the renowned oak, with its more sturdy masculine characteristics, though there are also many women like it. Strong, dependable, rugged, and sometimes rough, they branch out in every direction, directing and supporting the growth of weaker varieties, affording help, nourishment and rest in the course of their lives, with their main purpose to grow in strength and beauty of spirit,—in the tree producing strength and beauty of wood, and in the man, the strong, beautiful character. Here in China we have no oaks and the characteristics of the oak are strangely lacking among the people. Is it possible that the same natural conditions are needed for both?

Trees, trees, trees come crowding to my mind. I never realized that there were so many kinds. Thanks to the friend in my dream, who set me thinking about them. The maples, with their beautiful foliage and their contribution to the sweetness of the world; the graceful elms and other trees of the homeland; the magnolia and other rich, shining evergreens; the stately pines, the delicate women of rare old families; the "Pride of China" found here, with its lilac blossoms in the spring and the graceful foliage coming after; the Mimosa, with the dainty flowers nestling in its soft waving hair; bending its head so gracefully to the palm, the spiritual inhabitant of the desert, in loneliness living its pure life and refreshing the weary; the majestic tallow and camphor trees, luxurious in their growth and producing light, healing and wealth for the world; and all the other trees that I have named, and with all these bearing characteristics of mankind,—there seems to be no end to those I do know, and what, of those I am unfamiliar with! What a wonderful world of trees! Surely they are worthy of our love and care, and fit to be companions to men.

Nationality is a good thing to a certain extent, but universality is better. All that is best in great poets of all countries is not what is national in them, but what is universal. Their roots are in their native soil; but their blossoms in the unpatriciotic air that speaks the same language to all men, and their leaves shine with the illuminating light that pervades all lands.—Long fellow.
SELF-CONTROL

PAUL S. BURDICK

Christian Endeavor Topic for December 1, 1917

DAILY READINGS

Sunday—Block 2 (Rom. 6: 12)
Monday—Control in food (Dan. 1: 8-21)
Tuesday—in drink (Jer. 35: 1-11)
Wednesday—in speech (1 Pet. 3: 8-13)
Thursday—Meekness in our actions (2 Sam. 16: 5-14)
Friday—Snubbing one's self (Matt. 23: 24-28)
Saturday—Topic, Self-control (1 Cor. 9: 24-27) (Consecration meeting)

BINDING THE GIANT

Each one of you has within himself a giant that must be bound. Sometimes this giant is described as the reserve fund of spiritual and mental and physical powers that each one possesses. If put to useful labor, this giant may make you become another Beethoven, or Raphael, or Martin Luther. But if bound by the shackles of sin, he will destroy both himself and you by his fruitless strivings after pleasure and self-satisfaction.

This giant is bound, not by one single cord, but with a thousand tiny threads, representing the thoughts and actions of our everyday life. Even as the Lilliputians bound the giant Gulliver with many little ropes, so that he could not move so much as a finger, so we are bound to the good or to the evil. The good actions, directed by self-control, might be likened rather to a harness, that binds our human nature to Christ, and makes us faithful in doing his work. But sinful actions, impelled by self-indulgence, are like fetters that bind themselves to both, claiming that they can indulge in evil passions and pleasures occasionally, but still remain faithful to Christ. But in the end, the pull one way or the other will become too strong.

Lack of control of self will show itself as soon as the doubts as in any way. Peter had an interesting experience along this line. Impetuous as he was, he could not bear to hear Jesus speak of the trials that were soon to come upon him, and says, "Be it far from thee, Lord; these things shall never be unto thee." He did not stop to think that Jesus was speaking out of a full heart that knew what things were about to come upon him. Peter did not stop to think that his words might form a temptation to Christ, to shut his eyes to the future. So we commit many sins of speech because we "did not think." But Peter learned his lesson of guarding his tongue. In his epistle he can warn others against going on in such a way, on the spur of the moment, and speaking rashly. "Not rendering reviling for reviling," he says, "but contrariwise, blessing" (1 Pet. 3: 8-12).

But David gives us one of the best examples of control of passions that we have. He was being reviled, accused wrongfully of having the blood of Saul on his hands. At the same time, he had force enough on his side to have punished the accuser. Most of us would have given way to passion in such a moment. We are apt to think that if we have right and might both on our side, we must use might to uphold the right. But not so, David. He knew that two wrongs would not make one right. So he commands his men not to harm Shimel, for he says, it is part of God's punishment upon him (2 Sam. 16: 14).

-TO THINK ABOUT-

What is your most besetting weakness? How should we go about it to control our sinful tendencies? How shall we judge whether an enjoyment is harmful? Welton, Iowa.
efficiency, and public morals, I favor immediate national prohibition as a war measure.

The united temperance forces will have a complete plan of campaign for presentation almost immediately. Send the petitions, unless otherwise instructed, to the Christian Endeavor headquarters, 31 Mt. Vernon Street, Boston, Mass.

THE FOOD SUPPLY

7. Plant gardens. Help conserve and increase the food supply of the world by reclaiming vacant land in your city and town. Why not plant vegetables in every yard, front as well as back? Why not utilize church lawns? An agricultural-college bulletin recently stated that old lawns would be greatly benefited by being ploughed under and planted to potatoes. Half the world is hungry today. Our scientists tell us that two thirds of the world will be slowly starving in another twelve months if the war continues so long. We must help to feed the people, and the poor of our own cities are our first responsibility.

KEEP THE HOME FIRES BURNING

8. Keep the home fires burning. The church of God—and her young people must mightily help here—has a stupendous burden placed upon her. She carries the missionary obligation of the whole world, home and foreign. There will be a tendency to cut down all contributions for regular religious activities, but such retrenchment must not be allowed. Hold fast to first things in these trying times. Remember that the program of the Kingdom is not changed by war, and that our country is not worth dying for if she loses her own soul. Maintain and strengthen the home base by giving even more largely of yourselves and your money to the Bible school, the prayer meeting, the Christian Endeavor society, and every other department of organized religious activity.

THE SPIRIT OF OUR SERVICE

And finally, whether we go to the front under arms or serve in the relief or remain at home, our spirit must be the spirit of History.

President Wilson's message is first of all a Christian document; the breath of hatred is not in it. Our consecration to the cause of civilization and the program of our country must be as clean of selfishness as the words of our trusted leader. We will not forget that we are a movement for "Christ and the Church," nor will we forget that our brother Endeavorers in Germany suffer too. And as I heard a great-hearted Canadian pastor pray for them,—a pastor whose two brothers were at the front with the Canadian forces,—so we will pray for them.

Patriotism must be to us more than a shout, more than a brief frenzy of excitement. It must be what the President has defined it, "the spirit of service and of sacrifice." We must give our best, we must give our all, and this we will do, "trusting in the Lord Jesus Christ for strength."

LETTER FROM ONE OF THE "KING'S ARMY"

The following letter was received by Pastor Wing a few days ago. It was read at the church service Sabbath morning, November 3, and it was voted that it be sent to the Recorder for publication.

Mr. Jones united with the Boulder Church in December, 1914, after having testified to his faith in Christ and to his belief that the Seventh Day is the Sabbath. He is a minister, having at one time been a Unitarian, but seemed most sincere in his convictions as to the Sabbath. He was in Boulder only a few days but made many friends by his winning personality. After leaving he corresponded frequently with Pastor Davis for some time, at least.

Some time ago he wrote friends here that he was in Canada and had enlisted in the King's army. This letter from England will probably be of considerable interest to the readers of the Recorder.

The letter was opened by the censor and a full paragraph—nearly half a page—was erased.

The censored paragraph immediately followed the words, "A large number were theological students."

CLERK.

To the Pastor and P臃of the Seventh Day Baptist Church, Boulder, Colo., U. S. A.

FRIENDS IN CHRIST JESUS:

A long time has elapsed since I last saw you or heard from you. Military matters and journalism have kept me very busy but I have never forgotten the little church that received me so quickly and willingly into the fold.

I enlisted in Vancouver, B. C., Canada, on May 19, 1916, in the University Battalion, more as a writer than a soldier. However, I have been both. The whole will be told,—if I live—after the war. But there is a big chance of my not living, as I have been in three air raids and am soon to leave for the trenches.

I have a greater interest in the church than may be supposed. I pledged twelve dollars to the church, which pledge has not been broken, nor will it be broken; for I will give banking interests for the amount which I pledged and have not, as yet, been able to meet.

When I left for England, I had my will made out to the church, so, in the event I am killed, or die in action, there is coming to the little church a library valued at one thousand and six hundred dollars, and three hundred dollars worth of religious paintings, besides my money which is in the bank.

The Canadian Government holds back one half of our pay and places it in a bank. We can not draw until we are discharged, but we can will it to any person or to any institution. We carry in our inside pocket a paybook which records our will.

The church will profit, for I really have no one else to turn the money to, that I really care to have it. I am poor, the church is poor. I love the church. My heart is with it and I want my money to be there.

I have to my credit seven young men and one young lady whom I have converted to the faith.

I visited Lieut.-Col. Richardson, pastor of the Mill Yard Seventh Day Baptist Church of London, England. I stayed all night at his beautiful home. His three boys are officers in the army, one having his hand blown off while in action.

The papers in Glasgow, Scotland, Belfast, Ireland and London, England, printed several articles concerning my adventures and sermons preached at various churches while on a twelve-day leave of absence.

My battalion consisted of one thousand and twenty men, mostly students. Thirty-five were ordained preachers. A large number were theological students. (Censored here.)

I had a photograph 'taken with a Mr. Reed, a private, who was killed at the battle of Vimy Ridge. We are sending drafts away from this camp nearly every day.

The curse of this war will rest upon the shoulders of those who caused it. My God! how men suffer! Some die with a prayer on their lips, others with a curse.

The sight of men sticking their bayonets into the heart, throat or stomach of each other is terrible to behold. The madness with which they do it, and their zeal too, cause one to shudder at the thought of war.

I am a trained soldier, having gone through the course of musketry, bombing, sniping, gas trenching, and other things which are demanded of a soldier now before he is allowed to go to the front, regardless of whether he was there before or not. So many go back for the second or third time.

Well, as this is Sunday and I am to preach at a First Day Baptist church, and have not outlined my talk nor had my sup-per, I suppose I had better stop.

Hoping to hear from you and asking your prayers in return for my prayers for you, I am your brother in Christ.

RALPH CURTIS JONES, 91880


WEARING CHRIST'S YOKE JOYFULLY

BERTHA LIVERMORE

Paper read at Semi-annual Meeting, Alfred Station, October 6, 1917

Another way in which to bear Christ's yoke is "joyfully," and why should we attempt to bear it any other way? Burdens must be borne, so why not as well be sunny as to be sad? Did you ever, as a child, have any hard task to perform and you decided to be cross and "grouchy"? Then was it more easily done? No, I am sure it was much easier to sing a merry little tune, and with a smile hurry and get it finished.

In Psalm 27 David gives many reasons for feeling joyful in the service of God, for he had such great faith in him. He said that he need fear no one, for God was his "light and salvation." Even when his enemies came just within reach of him to kill him, they failed, and even if a great army should rise up against him, he had faith to believe that God would save him;
for he was in the right. Is that not applicable today? I believe we must have faith in the All-Father, who has complete control over all men and nature, and he will surely cause right to be victorious in the end of the great world conflict.

It seems this psalm fairly bubbles over with the joy and praise which filled David's heart, and in verse 8 he accepts God's invitation to seek and follow him, imploring God never to hide his face from him, but to teach him the right path in which he will walk.

Perhaps it lightens our burden somewhat when we think of the partnership in which our burden is borne. May we not understand that we are asked to bear but half of a double yoke, the other half of which is borne by the Savior? Thus we gain strength and comfort by knowing that we are partners with Christ.

As I have been thinking upon this subject, the words of a song have passed through my mind over and over again:

Falling in strength when oppress by my foes,
Waiting for some to banish my woes;
When the deep shadows sweep over my soul,
I will tell the care how my burden is borne.

When you are feeling especially blue or discouraged, do you ever try whistling a merry tune, or singing a comforting hymn, or "playing your heart out" on your piano or little old melodion?

Try it—it often brings untold aid in the lifting of a heavy load, and makes it more "joyfully" borne.

"Build a little fence of trust around today, Fill it with the select and the chosen, stay; Look not through the sheltering bars upon to­­morrow, God will help thee bear what comes of joy or sorrow."

STANDARDS FOR 1919-1919

(Concluded)

Union Standards, 1917-1919

"Excellent" Unions, those reaching a percent­age of 89 and over.

"Superior" Unions, those reaching a percent­age of 100 and over.

Union Standards, Young People's and Intermediate Charts, and Junior Standard for the Young People's Society of Christian Endeavor, Boston and Chicago.

Promotion of Literature. The union to have a United Society Committee, to act as agents for the distribution of books and pamphlets published by the United Society. [1% counted after each society has submitted a request for books and pamphlets for the union.] When the requests are filled, the number of books and pamphlets distributed shall be counted, and the number of schools or churches approached shall be counted. [5% when this has been attained.]

Executive Committee or Congress. Regular meetings, not fewer than three a year. Average attendance of at least one quarter of the membership, and the attendance of at least one quarter of the mission­al representatives. [5% counted at the end of each quarter.] When the attendance is guaranteed, a definite work to be laid out for each month. [5% counted when the committee begins work.]

New Societies. A definite effort to be made by the Union Lookout Committee to plant a Young People's, a Sustaining Alumni, and other societies. An intermediate society, and a Junior society shall be encouraged. [5% counted after each society has been organized.] When the membership is guaranteed, a definite work to be laid out for each month. [5% counted when the committee begins work.]

Quiet Hour. The union to have a Quiet Hour Committee, to prepare for the union work for the promotion of the Quiet Hour and to prepare the "Baby Book" for the union. [5% counted when the committee begins work.]

Quarterly Meetings. The union to have a Quarterly Meetings Committee or a News­paper Committee, to attend the quarterly meetings of the union and the special meetings of the National Union organizations. [5% counted when the committee begins work.]

The United Society will recognize only the first four items to be selected, 5% each.

A. JUDICATORY AND CARRYING OUT OF STATE AND PROVINCIAL UNION STANDARDS, 50% of 100%

1. UNION ORGANIZATION, 20% credit. Any four items to be selected. [1% counted after the budget is counted, and the many helpful books and pamphlets published by the United Society.] When the requests are filled, the number of books and pamphlets distributed shall be counted, and the number of schools or churches approached shall be counted. [5% when this has been attained.]

2. UNION ACTIVITIES, 20% credit. Any four items to be selected. [5% counted when the committee begins work.]

Evangelistic Work. A Union Evangelistic Committee to be formed, for the promotion of the work of the Christian Endeavor. [5% when the committee begins work.]

Young People's and Intermediate work. Two campaigns to be planned and carried out. [5% when this has been attained.]

THE SABBATH RECORDER
"TO WHOM TO CONFESSION"

W. H. MORSE, M. D.

"You? To you?"

I did not understand the man, and asked him what he meant. He was an Italian, and in reply took from his pocket his Italian Testament, and opening it, pointed out a verse that read:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"John says so!" he observed as I read.

My acquaintance with Italian at that time was limited, but after a moment I recognized 1 John 1:9.—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Yes, that is true," I said, as I handed his book to him.

"Take a bath?" he asked. "Go in tub, hot water, soap? Yes?"

I understood him to ask if to be "cleansed from all unrighteousness" did not carry the signification of taking a bath. So I said, "Yes."

"All right!" he said, "I would like! Yes!"

Then pointing at me, he asked again, "You? To you?"

"I did not comprehend yet, but when next minute he used the word "confess" I understood.

"Did you ask," I said, "if you should confess to me?"

"Sure." he replied. "Why certainly not!" I said, beginning to feel like saying in the words of Scripture, "I am a man of like passions with yourself.

"To John?" he asked. "Not John the Baptist, as they do, but this much loved John, who said that?"

"No, certainly not," I said. "You do not confess to John. What do you mean when you say that 'they' confess to John the Baptist?"

"Oh, yes, sure they do!" he said. "Is that for me? Yes? Being about Baptists, must I confess to John the Baptist?"

"See here," I said, "I do not know what you mean. By 'they' you mean the Roman Catholics, I suppose?"

"Sure."

"But they do not confess to John the Baptist?"

"Oh, yes, sure!" he replied. "And to Peter and Paul, and to Michael, and to the Virgin Mary!"

Perhaps I smiled incredulously, for at once he said, "Will you listen? This is the way it goes when they make confession:

"I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father; that I have sinned exceedingly, both in thought, in word, and deed, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever Virgin, Blessed Michael the archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, father, to pray to our Lord God for me."

"Now listen!" he went on, "See! It leaves out Jesus Christ and our 'In His Name'. Fuh! Why pray to Michael? I don't know. But there is, you see, John the Baptist. Now how may I come that, please? I am true sorry I make such awful sin about the Lord's Day."

He was in hearty earnest. I was secretary of the Union County (N. J.) Bible Society, and was conducting the mission at New Orange (now Kenilworth) where there were many Italians. This man had heard Dr. Lewis at Plainfield, and had become convinced as to the Sabbath question. The conviction pained him, and he felt that he must confess his fault. But—to whom? Somehow John the Baptist, named in the Roman Catholic formula for auricular confession, and St. John, who wrote the text that impressed him, had got mixed in his mind, and withal he felt that he should confess to some one. Although he kept insisting that it was a "Baptist" matter, and that in some way John the Baptist should come into it, I, with some difficulty, made it plain as to the duty and act of confession.

This must have been nineteen years ago. I was reminded of it but recently when this man's son, having been called to his colors, came to me for some Italian Testaments to use in the Italian army, "where," he said, "the soldiers do not have any use for Romanism, and should know the real Jesus, unless they want to die in war like pigs!"

Hartford, Conn.
and long knives and commanded that the treasure-chest be brought to them. The head of the household thinking that if he did not obey all might be killed, sent one of the brothers to fetch it.

"In a little while he came back—but not alone, for with him were the dogs. At a word of command they leaped upon the robbers and bore them to the ground. Not one of them tried to tear a man, but the moment a robber made a motion to get up he heard the great white bears in his face and a man had to lie still.

"The monks bound the men and locked them in a cell, where they kept them safe till they were able to give them over to the law. So you see, your new playmate is the youngest of a very great family of dog noblemen. Treat him as his rank deserves."—The Southern Cross.

THE BEST FIRM

A pretty good firm is Watch & Waite, Another is Atit, Earley & Lloy.; and still another is Doo & Dait; but the best is probably Grim & Barrett.

Walter G. Dozy.

DANGER OF CONTAGION

When Queen Wilhelmina was a little child, she was not allowed ordinarily, says the Chicago Herald, to share dinner with the older members of the royal household. Only on special occasions was she permitted to make her appearance at dessert and place herself beside some special friend.

One day she was seated beside a fine and courteous old general. Presently she exclaimed:

"I wonder you’re not afraid to sit next to me!"

Everybody in the room turned at the sound of the child’s remark.

"On the contrary, I am pleased and honored to sit next to my future queen. Why should I be afraid?"

Assuming a woebegone expression, the little queen replied: "Because all my dolls have the measles!"

Of all the bad fairies who meddle with life, the worst is a mischievous elf and his wife; so whatever you’re doing, beware of these two: They are “Haven’t Much Time” and “I Guess It Will Do.”—St. Nicholas.

THE SABBATH RECORDER

MEN IN THE SERVICE

The American Sabbath Tract Society, following a suggestion which was made at our late General Conference, has offered to send the SABBATH RECORDER to men who are in the service of the government during the war. This can be done without the help of relatives and friends who will supply the correct addresses. The following is a list so far as the addresses are known. At present all is desired to make corrections and additions. Send to Edwin Shaw, Plainfield, N. J.

Men in the Service from Seventh Day Baptist Churches

Names arranged alphabetically, with home address and rank.


Baldick, Leland, (Little Genesee, N. Y.) 1912 Green St., Camp Dix, New Jersey.


Champlin, Lieut. S. Y., (Alfred Station, N. Y.) 14th Field Art., Camp Dix, New Jersey.


Clarke, Forrest W., (Little Genesee, N. Y.) Co. B, 30th Inf., Fort Snelling, Minn.


Coon, Aaron Mac, (Little Genesee, N. Y.) Medical Division U. S. Hospital No. 1, Brainbridge Cr., Green Hill Rd., New York.


Hill, Frank W., (Little Genesee, N. Y.) Naval Reserve Forces, Camp Oporto Station, Rose Island, Newport, R. I.

Hunting, Erskine, (Plainfield, N. J.) U. S. Army School of Mil., Fort Monroe, Va.


THE SABBATH RECORDER

Have an influence over our sons and daughters for good?

On coming in from work at evening should father be angry and scold if furniture is in disorder and baby’s toys on the floor? Should mother ever be fretful if the evening meal must wait until the chores are done? Should we not all help to bear each other’s burdens, thus making our own lighter?

Then how can the boys and girls contribute happiness to the home? Why, by listening to the advice of father and mother and by doing in a cheerful, kind-spirited way whatever they find to do instead of going about with a scowl and a frown as though life held no joys or pleasures for them. What father or mother can be happy and joyful in spirit if either son or daughter is dissatisfied, disobedient and unhappy?

Our homes should be governed by love and kindness and not with the rod and harsh words, for these cause confusion and aching hearts and with the loss of happiness. If we go often to the Father in secret prayer, he will help us over the rough places in this life and will fill our hearts to overflowing so that our happiness shall shine and spread over every one of the family of God.

Then let us not reserve all our smiles and good wishes for others, but give them freely and cheerfully in the home; let each one strive to do his or her part in making home the happiest place on earth.

THE LURE

I have a hungering for the sea, the smell of the salt and the sting of the spray in my face.

The song of the wind in the lonely ways, and the lure of limitless space.

The glitter of stars in the tropic night, and the glorious gray of the dawn in a fathomless sky.

The splashing of waves by the cleaving prow, and the sigh of gulls flying by:

The sights, the sounds, and mysteries, the presence of God, and the touch of his comforting hand.

The sea, and all that is old time, and the old time quest,

And the dimming, distancing land.


To restore a commonplace truth to its first uncommon luster, you need only translate it into action.—Coleridge.
How beautiful is youth! How bright it seems with its illusions, aspirations, dreams. But he who becomes a tramp, a band director or a beggar, a hope to attain something worthy in life.

Each maid a heroine; each man a friend.

Joseph dreamed that as he and his brothers were binding sheaves in the field his sheaf stood upright while they were binding sheaves in the field where they supposed he would die. Immediately they were told that in a foreign land he might have been a slave. Then he was carried away to Egypt. From his own prison he was brought out and became a great ruler over all Egypt. Joseph's dream of the sheaves and the corn was true. It is very pleasant and thrilling just idly to dream and dream of great things to do by and by; of happy pleasures to enjoy with no trials, no hardships, no sorrows; but who shall then live? Dreams do not come that way. If one is to be justly honored, he must be willing to pay the price. Long years intervened between Joseph's dream of the sheaves and the coming of the brothers to Pharaoh's highest official. During those years Joseph endured many hardships. Instead of the respect of his brothers, he was accorded their bitter envy. He was let down into a pit, where he supposed he would die. From his own prison he was brought out and became a great ruler over all Egypt. Then he was carried away to a foreign land with strange language and customs and climate. In the house of his master he was subjected to sorest temptation. But for resisting this temptation he was cast into prison to remain there for some years. All these years he was far from his friends, and probably never heard from any of them. There are some of the things that Joseph had to endure before he was fitted to occupy the place where his brothers were to come and bow down to him. If the pit had not been dry, if the Ishmaelites had not lifted him out, if he had been sold to a kinman, if the test had yielded to the temptation by Potiphar's wife, if he had not been imprisoned, if he had failed to interpret the dreams of the baker and the butler and Pharaoh correctly, if he had not produced the proper policy for the approaching famine, if he had put the price of corn too high in the time of great need—his dream would have come true. He met with reverses of life hopefully, for "Jehovah was with him." How easily might have lost faith in his dream at any point in his career! In the pit he might have said, "I was a fool to dream of rising above my brothers." In slavery he might have thought that there was no chance for the advancement of a slave. In a foreign land he might have despaired of promotion. In a corrupt court he might have said, "In Egypt I will do as the Egyptians do." But he was not sorrowful; Jehovah had not deliberately chosen Joseph regardless of any desire on Joseph's part to be true. Jehovah will be with all who seek him.

Then let us not lose faith in the good dreams of our youth. The road to the realization of them is the long hard way of middle life. It is beset by many difficulties. But the ends are worth the efforts. No worthy ends are attained without cost. We shall appreciate the attainment more for having had to earn it. In fact, he who has never suffered is hardly capable of appreciating the self-sacrificing love of the great Head. He who has never hurried will hardly appreciate the joys of life. The dreams of the inexperienced youth may seem more or less foolish to the man when he reaches middle life. Perhaps they were somewhat selfish then. He is a braver, better, nobler man now as he looks forward to see the realization of the dreams coming nearer into view.

But as time has added to his wisdom, experience has revised his dream. The dream is changed. It is somewhat purged of its selfishness. Youth does not dream of the pit, or the slave market, or theapproaching famine, or the sham deals of passions flaming up, or imprisonment by those to whom we have shown greatest devotion, or humiliation of being...
thought guilty when we know we are innocent; youth dreams of the glorious end within the hardships by which the end is attained. It is in the long hard way of middle life that our ambitions are purged, refined, ennobled, strengthened—so that we see the beauty of sacrifice, the strength of meekness, the greatness of humble service, the kinship of the truth, the crown of purity, the holiness of love, the power of true religion. In middle life character is either refined, strengthened, tested, proven true or else it is cast upon the rubbish heap of quinined lives.

It is said that an Ottoman prince chafed under the thought that his father had extended the empire to the sea and consequently there was no conquest left by which he might make his name renowned. One night he was pacing the shore impatiently, when suddenly the moon came out from behind a cloud and cast a shadow across the water, making it look like a bridge across the strait. A moonlight shadow was thin material out of which to build a bridge across which a Turkish army might march but it afforded the inspiration which made it possible to establish Turkish rule in a part of Europe.

The dreams of youth are fragile things; their value lies not in what they are able to do now, but in the inspiration that they afford us to strive against future difficulties. Let us in our youth build our air castles of noble character; and in our middle life materialize them, enlarge them, strengthen them, beautify them; and in eternity let us dwell in them. “Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.”

THE JOLLY TAR

early in May, at the Bloomington meeting we told you of a hope, an ideal, of being able as an organization of mothers and fathers and teachers, to provide some sort of home club for the Boys in the Service while they are away from their own homes.

This plan has been developed, so far, in only one locality, Waukegan, for the benefit of the sailors at Great Lakes Naval Training Station where we opened on the twenty-third of June The Jolly Tar Club at 607 Madison Ave. Here the navy boys seemed to need this more than the boys at Fort Sheridan, the only other camp open at that time, because of the greater number and their greater youth, the average age being only nineteen. Waukegan was chosen as the nearest city (about three miles) because the boys go there in great numbers when on “shore leave.” We are definitely convinced that its value is real and that, as an institution, it is accomplishing all and more than we hoped for it. As the days grow colder, more and more boys will spend their shore leave within its hospitable walls, and the number of those who spend every evening there will increase. Letters full of grateful appreciation have been written to us by several of the boys and every week new posters are found pinned up on the walls, expressing pleasure and urging new boys to “get into the game.”

Our members and their friends have responded so generously to the call that financially we are firmly on our feet and spiritually we are well ahead of that. What we need now is not larger donations so much as small monthly contributions from each association so that we shall not have to flinch every time we hear a dog barking, thinking of wolves at the door.

Parent-Teacher members in their eagerness to help may find these things to do, besides making money donations: Comfort, kits, made and distributed free of charge for the boys; a sewing machine which is in use by the Ever Ready class of this church, and a monthly donation of jelly, syrup, sugar, apples, pop-corn and bedding.—Mary L. Langworthy.

HOME NEWS

WESTERLY, R. I.—In response to the national call for $35,000,000 to be raised by the Y. M. C. A. of America, the Y. M. C. A. of Westerly is now making a “drive” for $14,310, its share of that fund. In order to help the good work along, the Pawcatuck Seventh Day Baptist Sabbath School has voted a $50 Liberty Bond for the Y. M. C. A. fund.

The Ever Ready class of this church is working in a rag-sewing contest to make a carpet, which when completed is to be given to a poor family.

Rev. Clayton A. Burbage has been asked to preach regularly for the North Stonington Third Baptist Church.

ALFRED, N. Y.—President B. C. Davis, Pastor Burdick, Dean Main, V. A. Baggs and E. O. Reynolds will go to Plainfield, N. J., on the evening after the Sabbath, to attend a special meeting of the American Sabbath Tact Socity, which is to have under consideration the question of building a denominational publishing house.—The Smit.

BROOKFIELD, N. Y.—It has now been about six months since the present pastor has been at Burdick, but the work has been so unsettled that this has hardly seemed enough like home to dare write for the Home News column; but several things have happened of late so that I feel safe in calling myself a pastor.

After a few weeks in Kentucky the pastor returned to find the young people home from college for the summer. This made the summer pass all too soon (that is, if the cold, wind-blowing days of the summer months could be called such). We are feeling the touch of the war. Lynn Stillman is awaiting a sudden call to France from Fort Ethan Allen in Vermont, and J. Todd is guarding the New York Harbor.

The Ever Ready class of this church is working in a rag-sewing contest to make a carpet, which when completed is to be given to a poor family.

Rev. Clayton A. Burbage has been asked to preach regularly for the North Stonington Third Baptist Church.

ALFRED, N. Y.—President B. C. Davis, Pastor Burdick, Dean Main, V. A. Baggs and E. O. Reynolds will go to Plainfield, N. J., on the evening after the Sabbath, to attend a special meeting of the American Sabbath Tact Socity, which is to have under consideration the question of building a denominational publishing house.—The Smit.

BROOKFIELD, N. Y.—It has now been about six months since the present pastor has been at Burdick, but the work has been so unsettled that this has hardly seemed enough like home to dare write for the Home News column; but several things have happened of late so that I feel safe in calling myself a pastor.

After a few weeks in Kentucky the pastor returned to find the young people home from college for the summer. This made the summer pass all too soon (that is, if the cold, wind-blowing days of the summer months could be called such). We are feeling the touch of the war. Lynn Stillman is awaiting a sudden call to France from Fort Ethan Allen in Vermont, and J. Todd is guarding the New York Harbor.

The Ever Ready class of this church is working in a rag-sewing contest to make a carpet, which when completed is to be given to a poor family.

Rev. Clayton A. Burbage has been asked to preach regularly for the North Stonington Third Baptist Church.

ALFRED, N. Y.—President B. C. Davis, Pastor Burdick, Dean Main, V. A. Baggs and E. O. Reynolds will go to Plainfield, N. J., on the evening after the Sabbath, to attend a special meeting of the American Sabbath Tact Socity, which is to have under consideration the question of building a denominational publishing house.—The Smit.

BROOKFIELD, N. Y.—It has now been about six months since the present pastor has been at Burdick, but the work has been so unsettled that this has hardly seemed enough like home to dare write for the Home News column; but several things have happened of late so that I feel safe in calling myself a pastor.

After a few weeks in Kentucky the pastor returned to find the young people home from college for the summer. This made the summer pass all too soon (that is, if the cold, wind-blowing days of the summer months could be called such). We are feeling the touch of the war. Lynn Stillman is awaiting a sudden call to France from Fort Ethan Allen in Vermont, and J. Todd is guarding the New York Harbor.

The Ever Ready class of this church is working in a rag-sewing contest to make a carpet, which when completed is to be given to a poor family.

Rev. Clayton A. Burbage has been asked to preach regularly for the North Stonington Third Baptist Church.

ALFRED, N. Y.—President B. C. Davis, Pastor Burdick, Dean Main, V. A. Baggs and E. O. Reynolds will go to Plainfield, N. J., on the evening after the Sabbath, to attend a special meeting of the American Sabbath Tact Socity, which is to have under consideration the question of building a denominational publishing house.—The Smit.

BROOKFIELD, N. Y.—It has now been about six months since the present pastor has been at Burdick, but the work has been so unsettled that this has hardly seemed enough like home to dare write for the Home News column; but several things have happened of late so that I feel safe in calling myself a pastor.

After a few weeks in Kentucky the pastor returned to find the young people home from college for the summer. This made the summer pass all too soon (that is, if the cold, wind-blowing days of the summer months could be called such). We are feeling the touch of the war. Lynn Stillman is awaiting a sudden call to France from Fort Ethan Allen in Vermont, and J. Todd is guarding the New York Harbor.

The Ever Ready class of this church is working in a rag-sewing contest to make a carpet, which when completed is to be given to a poor family.

Rev. Clayton A. Burbage has been asked to preach regularly for the North Stonington Third Baptist Church.

ALFRED, N. Y.—President B. C. Davis, Pastor Burdick, Dean Main, V. A. Baggs and E. O. Reynolds will go to Plainfield, N. J., on the evening after the Sabbath, to attend a special meeting of the American Sabbath Tact Socity, which is to have under consideration the question of building a denominational publishing house.—The Smit.

BROOKFIELD, N. Y.—It has now been about six months since the present pastor has been at Burdick, but the work has been so unsettled that this has hardly seemed enough like home to dare write for the Home News column; but several things have happened of late so that I feel safe in calling myself a pastor.

After a few weeks in Kentucky the pastor returned to find the young people home from college for the summer. This made the summer pass all too soon (that is, if the cold, wind-blowing days of the summer months could be called such). We are feeling the touch of the war. Lynn Stillman is awaiting a sudden call to France from Fort Ethan Allen in Vermont, and J. Todd is guarding the New York Harbor.

The Ever Ready class of this church is working in a rag-sewing contest to make a carpet, which when completed is to be given to a poor family.

Rev. Clayton A. Burbage has been asked to preach regularly for the North Stonington Third Baptist Church.
on election day when the liquor forces were snowed under so deep that it is doubtful if they ever get thawed out. After a number of years of license, two years ago the no-license forces gained a victory of about sixty. As soon as we heard that the question was coming up the church people got busy. A local league was organized which held public meetings and spread temperance literature, broadcast, and used to great advantage the local paper. And too much praise can not be given to Mr. Worden, the Courier editor, for his splendid cooperation in using the columns of his paper so freely for temperance. We had hoped for a majority of thirty or forty, but were not a hundred, but when all reports were in we were overcome with joy at a majority of 213. So for another two years we are sure of no saloons and by the end of that time we shall be a saloonless nation.

J. E. H.

BATTLE CREEK, MICH.—We did not hear from Westminster, New Market, Shiloh, North Loup, Lewellen, Jackson Center, New Auburn, not even from Vernon, last week, and the Home News department looked sick. Battle Creek will have to fill in the gap. Wake up, brethren. Oh, yes, we do not blame the tongue fellows here that ought to learn to study, and the reporter does not blame them one. But we have some wideawake fellows that say but little and some good active workers that do not go to prayer meeting and talk you to sleep.

Speaking of prayer meetings, the Wednesday evening meeting here is usually well attended as such meetings average. I seem to be above the average but prayer meeting averages are not large enough. Leaders are not a dearth. Subjects are many. The averages are not large enough. Leaders Wednesday evening meeting here is usually workers that do not go to prayer meeting and the Home News department from New Auburn, not even from Terona, last week and the Home News department looked sick. Battle Creek will have to fill in the gap. Wake up, brethren. Oh, yes, we do not blame the tongue fellows here that ought to learn to study, and the reporter does not blame them one. But we have some wideawake fellows that say but little and some good active workers that do not go to prayer meeting and talk you to sleep.

Speaking of prayer meetings, the Wednesday evening meeting here is usually well attended as such meetings average. I seem to be above the average but prayer meeting averages are not large enough. Leaders are not a dearth. Subjects are many. The hour too quickly passes and not all have aired themselves. Sometimes the subject is too interesting to quitt on time. We had a lively one when the reports of the Sabbath Keepers Association at White Cloud, Mich., were given by those who attended and those who did not attend. Reports to the Recorder will come from another source than this. Sister Wardner also led a meeting reporting good things at the Win-

*The Home News from Battle Creek, Mich., by some mistake was placed with empty columns on the first day it reached. This accounts for its appearing so late. We are anxious to correct this error. I trust that this explanation will be satisfactory.

T. L. G.

THE SABBATH RECORDER

DAVID FRAIR.-Justine Elizabeth Frair was born at Al- den, Genesee Co., N. Y., December 11, 1848, and died at Brookfield, October 29, 1917.

Mrs. Frai was the daughter of Samuel T. and Dinda June Chesebro, her father being one brother and four sisters. All except one sister, Mrs. Amos T. Crandall, of Poolville, died in childhood from diphtheria. On Dec. 11, 1861, she was married to James M. Frair, of Ulises, Potter Co., Pa., that they made their home for a few years, finally moving to South Hamiltz N. Y. Mrs. Frair's death occurred May 10, 1899. In her girlhood Mrs. Frair was with the M. E. Church at Poolville. After the death of her husband, one of her daughters came to live at the home of A. Burdick and attended school. About the same time Leslie Curtis taught school in the neighborhood of the home and Mrs. Frair became interested in the Bible Sabbath, which she finally joined, as she came to Brookfield where all of the family united with the Brookfield Christian Church. Among those who are left to mourn their loss, besides the sister are Mrs. Alice Curtis, of Leonardsville, Devillo J. Frair, Mrs. Mable Fitch and Eva Frair, of Brookfield, besides several grandchildren. The church and community feel the loss of a most sweet-spirited, kind, Christian woman, by her loving ways has won many hearts and who will long remember her life which has been characterized by deep Christian spirit and a long devotion to that which she believed was right.

Funeral services were conducted by the church by Brother L. E. van Dyke. The services were conducted by the W. R. C. of which she was a faithful member, aided by the members of the G. A. R. The students of the high school also attended in a body.

J. E. H.

WANTED.—A position on a good farm, or in a store, by a husky young man of good habits and address. Has had experience in both lines of work. Address "H. Recorder" Office.
**SPECIAL NOTICES**

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

P. A. Van Der Hoven, Treasurer
Plainfield, New Jersey.

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, New York, will be open Sunday, Sabbath services in Yokesfellows Room, 3rd floor of Y. M. C. A. Building, 54 Montgomerie Av.; Sabbath School services at 2 p.m., Bible school at 4 p.m. Weekly prayer meeting at 8 p.m. Friday evening. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Mifflin Ave., Syracuse. O. H. Perry, church clerk, 1931 Emlad Ave.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptists of Chicago hold regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in room 924, Masonic Temple, N. E. cor. State and Broadway, at 2 o'clock p. m. Visitors are most cordially welcome.