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

Fannie J. Hyreman, 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, N. Y., has a Christmas Bazaar in the Education Room, 3rd floor of Y. M. C. A. Building, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Second Seventh Day Baptist Church of Buffalo, N. Y., has a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Third Seventh Day Baptist Church of Rochester, N. Y., has a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Fourth Seventh Day Baptist Church of New York City holds Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Fifth Seventh Day Baptist Church of Boston, Mass., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Sixth Seventh Day Baptist Church of Philadelphia, Pa., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Seventh Seventh Day Baptist Church of Chicago holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Eighth Seventh Day Baptist Church of St. Louis, Mo., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Ninth Seventh Day Baptist Church of Detroit, Mich., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Tenth Seventh Day Baptist Church of Cincinnati, Ohio, holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Eleventh Seventh Day Baptist Church of Milwaukee, Wis., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twelfth Seventh Day Baptist Church of St. Paul, Minn., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirteenth Seventh Day Baptist Church of Omaha, Neb., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Fourteenth Seventh Day Baptist Church of Denver, Colo., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Fifteenth Seventh Day Baptist Church of Los Angeles, Cal., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Sixteenth Seventh Day Baptist Church of San Francisco, Cal., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Seventeenth Seventh Day Baptist Church of Seattle, Wash., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Eighteenth Seventh Day Baptist Church of Portland, Ore., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Nineteenth Seventh Day Baptist Church of Kansas City, Mo., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twentieth Seventh Day Baptist Church of St. Louis, Mo., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-first Seventh Day Baptist Church of San Antonio, Tex., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-second Seventh Day Baptist Church of Fort Worth, Tex., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-third Seventh Day Baptist Church of Houston, Texas, holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-fourth Seventh Day Baptist Church of New Orleans, La., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-fifth Seventh Day Baptist Church of Memphis, Tenn., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-sixth Seventh Day Baptist Church of Atlanta, Ga., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-seventh Seventh Day Baptist Church of Nashville, Tenn., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-eighth Seventh Day Baptist Church of Cincinnati, Ohio, holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Twenty-ninth Seventh Day Baptist Church of Philadelphia, Pa., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirtieth Seventh Day Baptist Church of Pittsburgh, Pa., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-first Seventh Day Baptist Church of Boston, Mass., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-second Seventh Day Baptist Church of New York City holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-third Seventh Day Baptist Church of Chicago holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-fourth Seventh Day Baptist Church of St. Louis, Mo., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-fifth Seventh Day Baptist Church of Kansas City, Mo., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-sixth Seventh Day Baptist Church of San Antonio, Tex., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-seventh Seventh Day Baptist Church of Houston, Texas, holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-eighth Seventh Day Baptist Church of New Orleans, La., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Thirty-ninth Seventh Day Baptist Church of Memphis, Tenn., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Forty-first Seventh Day Baptist Church of Paris, France, holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.


The Forty-third Seventh Day Baptist Church of Sydney, N. W. S., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Forty-fourth Seventh Day Baptist Church of Singapore, S. E. A., holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.

The Forty-fifth Seventh Day Baptist Church of Calcutta, India, holds a Christmas Bazaar in the Education Room, 34-35 Montgomery Street. Doors open at 2 p.m. Saturday. Weekly prayer meeting at 7 p.m. Friday evenings.
he need the Spirit's special gift to remember the words of Christ, since he now has the Master's words in the New Testament to guide him. Either the power of God suited to the times of the philosophers or of the apostles is not the same in all respects as that power suited to present-day workers. The power to speak with tongues and work signs and wonders which many needed to meet the requirements nineteen hundred years ago, may be expected to give place now to a manifestation of divine help suitable to our times.

Some seem to expect God to transform them into spiritual wonder-workers in answer to their prayers, when in fact they do little or nothing that modern times have shown to be essential to successful endeavor. Probably, if God would put words into our mouths that taught us to use our minds to enable us to teach and inspire others, it would be easier for us than it now is when we have to study and make careful preparation for our preaching and teaching work. But that is not God's way of giving his servants power, especially in these days of peculiar opportunity for self-help and spiritual culture.

The saying, "Knowledge is power," applies in spiritual things as well as in other matters. In time of revival let us suppose that a teacher prays for power to lead others to Christ. Then she enters the inquirv room where burdened souls are seeking light and help. She wants to be of service. She is full of zeal. She has sought divine help; but she forgets that God helps those who help themselves, and wonders why she has so little power. It is not strange that failure comes, for her every sentence shows her to be woefully ignorant of the Bible. She can not quote the passages of scripture that best suited to lead the inquirer into the light. She therefore fails, and finds to her regret that lack of knowledge is lack of power.

In these days when the common people are enlightened and men read and think for themselves, he who will not fit himself for teaching, who neglects to make the most of his own powers, may not expect Jehovah to give him power from on high. But the man who is willing to devote his best energies to God's service and who strives to make the most of himself—head, heart, and hand—may certainly claim Christ's promise.

**Given in Answer To Prayer**

Whether in Old or New Testament times, we find that whenever power from Jehovah was given to men it came in answer to prayer. Time and again great results from human efforts were connected with prayer as by some law of cause and effect. Prayer properly offered has its place under the laws of the spiritual realm as certainly as has any other human effort a place for accomplishing results in harmony with natural physical laws. Jehovah has taught his children in all times that under the law of God a man may determine what God shall do for him. Prayer has to do with the very essentials of a life in God and is therefore a prime element of power. In the natural world power is developed through obedience to law. This principle should hold true in the spiritual, where Jehovah has made provision for prayer and where the Master Mind of the universe reigns supreme and is able to lead the movements of souls to exert influences that shall widen forever.

By virtue of his personality every man has a power of his own. The more he can enlarge his capabilities, the greater his personal power. But no matter how strong the man may be in himself, no matter how well educated, no matter how attractive in human graces, under this divine law of prayer he may multiply his power for good—yes, become transformed into a new man in Christ, as were the disciples at Pentecost and as Paul was when the Lord said of him, "Behold, he prayeth."

**A Little Child Shall Lead Them**

A story is told of a woman, a minded man, who was brought under deep conviction of sin but refused to yield to the calls of conscience and concealed his feelings from his wife who was a Christian. One evening, while alone with his little girl, he became so greatly distressed that he walked the room in real heart agony,Seeing this the child said, "What ails you, Papa?" to which the father replied, "Nothing," and did his best to hide his agitation. Finally, with expression full of sympathy, the little girl asked, "Papa, if you were thirsty, wouldn't you drink a glass of water?"

This simple question startled him, and he began to think of his thirsty soul famishing for the water of life which had been freely offered in the gospel. Light broke in, he began to pray, and finally found great peace in his Savior. The gospel is so simple that a little child can understand it, and Christ can use a child to lead sinners to the feet of the Cross. "And a little child shall lead them."

**Still the Lord Reigns**

For some days things in the great world at war had been looking bad, and on more than one occasion I had heard remarks indicating a feeling on the part of some that Christianity had broken down and faith in God had proved of no avail. The atrocities perpetrated by the nation that has claimed superior culture and the highest civilization have been so shocking that many begin to wonder if Jehovah has forsaken the earth and allowed the Evil One to take possession. It was on a cloudy day, when some disheartening things had made the outlook seem dark, that the words of the Psalmist came to my notice, "The Lord reigneth, he is clothed with majesty; the King, it seemed to me that, as certainly as has any other human
development through obedience to law. This produce what was transcribed to fill our space this week, we advised her to do no more, since what she had completed covers every phase of the question as discussed by either side.

We are glad to be able to give so complete a report of the opinions expressed by the council and trust that these expressions will result in much careful thinking on the part of the people.

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

**President Randolph:**

The first substantial encouragement which the board had in this movement came from Uncle Harry Randolph, who gave us a check for $500 over a year ago toward this movement, and he asked as a privilege—when he was here at Conference, that when this matter came up he might come to confer with us. He is with us, and we will all be pleased to hear from him.

Hon. Jesse Randolph:

Our church, when we got an invitation to meet with you, called a meeting to appoint are the foundations of his throne. His chiasmations of men and nations may be grievous but always for good. He sees the end from the beginning, and will bring great good out of this world war. Christianity has not failed; men have failed to live the Christian life. Christianity is the only remedy, and we must have more of this, and so they must reap the harvest of their sowing until they are willing to sow unto righteousness.

**Further Discussion in Tract Board Council**

Last week we gave a full report of the first half of the discussion in the special council called by the Tract Board to consider the matter of a denominational building, as referred to that board by the General Conference. In this number we complete that report as far as space will permit, publishing what was said upon this subject by most of the visiting brethren from abroad. The reports made by our stenographer were given largely as a labor of love by one whose time is almost completely filled with other duties, and when enough of the speeches had been transcribed to fill our space this week, we advised her to do no more, since what she had completed covers every phase of the question as discussed by either side.

We are glad to be able to give so complete a report of the opinions expressed by the council and trust that these expressions will result in much careful thinking on the part of the people.
Before I left home, I thought there was a need for a publishing house. I am here, and I still feel the same need.

Rev. W. D. Burdick:

The Milton Church had a special meeting last Sunday, to consider this invitation to send representatives to this meeting, and discussed this question at some length, and unanimously passed a resolution which I shall read here, this afternoon, inasmuch as the full text upon speaking.

Resolution adopted by the Milton Seventh Day Baptist Church, at a special meeting held November 4, 1917.

Resolved, That the Milton Seventh Day Baptist Church as part of the American Sabbath Tract Society in its work of the warmest appreciation of the devotion of the board and the story of the continuous and unflagging efforts of the agents, and the grateful appreciation of erecting a denominational building and state that the church is in perfect agreement with the plans and purposes.
The Sabbath Recorder

of the board; but the church wishes to make clear to the board its opinion that during the present war nothing more should be done than to initiate the enterprise, without doing no other than the securing of a site that might be disposed of to advantage if later such disposition may be best.

The foregoing was unanimously adopted.

William C. Daland,
Secretary pro tem.

Perhaps this is the consensus of opinion of the Milton Church. We did not have a large representation at the church meeting, but it was a representative body that met to discuss this question. I wish that the Milton Church, and other churches, might be here this afternoon and might have been this morning to visit the publishing house, etc. There is much help in getting together and talking these matters over.

There was a feeling on the part of some expressed at the meeting, somewhat contrary to the resolution that was passed,—that it would be better to hire rooms as we have for publishing interests,—but the majority expressed wish of the people was that we might build a building in the near future. Some expressed the feeling that this is an inopportune time to build, and feel that this will be a bond in the future.

I have no feeling to this question. I wish that the project, and feel that this will be a bond in the future.

Dean Main:

Some years ago, the students of the Seminary gave a dinner in honor of the Dean. Dr. Gamble was present, and when called upon for an after-dinner speech, he said, as only a man gifted with humor as he was could say, that not expecting to be called upon, he had come prepared. And so it is with me.

Let us take as our starting point, one of the proposed lines of the building.—A Denominational Home. Not the home stands for life and love and unity. A home is a religious, social, and educational unit, and it should be a political community.

In addition to that, let us take a thought suggested by Brother Will Hubbard, that we need something more even than we need the building.

When I was considerably younger than now, I thought that I had some ideas in advance of the times. I think now that I did, but it stands to reason that there is quite a probability that those considerably younger than I have ideas in advance of mine. Some years ago, one of our strong leaders said to a group of us, in substance, "If my bodily health is about as good as it can be, I think I can think as clearly and preach as vigorously as ever." Some of us younger people thought we knew better, but others—wise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever. Some of us younger people thought we knew better, but others—

I have spoken before the board a few times in years past, and always with unmeasured hopefulness. I have no message of despair today, but I have some things to suggest regarding what seems to me to be the existing situation that bears directly upon the present. But other wise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever. Some of us younger people thought we knew better, but others—wise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever. Some of us younger people thought we knew better, but others—wise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever. Some of us younger people thought we knew better, but others—wise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever. Some of us younger people thought we knew better, but others—wise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever. Some of us younger people thought we knew better, but others—wise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever. Some of us younger people thought we knew better, but others—wise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever. Some of us younger people thought we knew better, but others—
President Clark, of Salem College:

I have been greatly edified by the day's conference. In my official capacity here as representative of the trustees of the college, I would say that the Executive Committee wished me to say that they were personally interested in this move, and that they felt that Plainfield was the place where the building should be built.

As an individual, perhaps, I see things from a slightly different angle from those of you who have been more closely connected with this work, so I am sure you will pardon any personal reference to the fact that it is now about fifteen years since I went to Alfred, and these years have been spent at Salem. My experiences prior to that were such that I think I have in these fifteen years come to an appreciation of the splendid virtues of this people. They have been a great comfort to me, personally, in my experience, and while I say that sincerely and honestly, it has also seemed to me, during these years (and I do not speak in the least sense reprooffully), it has seemed to me that there will be a wider and closer unity of spirit which, if it could be realized and accomplished, would be a splendid asset to the work of this people. It has seemed to me that there might be a larger solidarity of interest, and might be an asset in the way of promoting the cause and truth which we represent. And so, Mr. President, naturally looking at this thing from an educational point of view, I should be greatly disappointed if the building is not made the occasion of a great educational campaign among our people, and if there shall not be developed in them, on this occasion, a fresh sense of loyalty, of unity, and an enthusiasm, which it seems to me is of as vital interest as the building itself, if not more so. It seems to me that we are face to face with a great opportunity out of which this splendid result may come.

It seems to me that no one can raise any question as to the material needs. I do not think any one can doubt that these other things are fully as important, and that is,—the opportunity and occasion out of which this larger spiritual result will be worked, and that the result of this, every individual in this denomination, including, as Uncle Jesse says, the boys and girls, should be given the opportunity of sharing in this work which shall result in a closer unity among ourselves and a new and fresh enthusiasm for us as a people.

Rev. W. L. Burdick, of Alfred:

I wish first of all to assure you that Alfred is heartily interested in the project. There are six men here representing the church, and also one woman. There are two laymen,—leading business men of Alfred,—Mr. Baggs and Mr. Reynolds; President Davis, Dr. Main, and also Mrs. P. A. Burdick.

There are three things that I would simply mention: first of all, in my mind, there is no project that the society has launched in many years that will be an asset to the denomination than this one before us. I think we are heartily agreed as to that it will be a tremendous uplift and help in our work. I have felt and do still feel that it is a matter for us to carry, and carry it out. As has been said, it is an inopportune time. Now I do not question for a moment that the money can be raised, if we can get the attention of the people, and there is our difficulty. There are many, many calls: the loans, the Red Cross, the call of the Y. M. C. A., the three schools. In the presence of all this, I am certain that we can get the attention of the people, the matter will go forward rapidly. We will find it very, very difficult to get the attention of the people. Their minds are directed to these other calls, and their attention is diverted and will continue to be for a long time. And for that reason, I have felt and still do feel, that the board will find it more uphill work than it would in days gone by, or in the days after the war is over, as I think it will.

The third thing I wish to mention is that if the board shall decide to launch this project, you will find us back of it. You will find many back of it. That is the principle that I believe in. When we appoint people to be leaders, we should get back of them. We have appointed the Tract Society to be leaders. They have brought forward this thing, which will be a tremendous uplift; and while we feel that this is not the best time to launch it, yet if you decide to do it, I am back of it and will help you to push it to the extent of my ability, and I believe the people will be back of it.

You are our leaders, and we are going to be back of it in whatever you may decide.

Rev. A. J. Bond, of Salem:

When the request came to the Salem Church to hold delegates' meeting, a special meeting of the church was called, at which time delegates were appointed and a committee was appointed to formulate resolutions which were to be presented at the following Sabbath morning service. That committee reported a week ago yesterday and action was deferred until yesterday, that the people of the Salem Church might have opportunity to consider it, attention being called to it. We are now present at the committee's meeting to present the whole denomination in a way to appeal to all and be given the support of all, boys and girls as well as others. I carried a letter here. I had nothing to do with it except to carry it. It came from the Junior Philathena class in the Sabbath school at Salem. (Reads letter.) It is an expression of sentiment. This gives us an ideal, an opportunity to make an appeal that shall stand for all time, which will be more tremendous than any other people. We are going to do it; it is a matter of tremendous importance, for it affects our viewpoint and our civilization in the world which we are confronting. We are going to do it; it is the best time to do it, yet it is a matter of tremendous importance. Good healthy sentiment is necessary, I think, to our spiritual life. I should not want to see a denominational building built from funds donated by one man, or a few men, without the consent of the whole denomination.

Now in the matter of the report of the Tract Board which was adopted yesterday by the church, by a good vote, not every one voting but no one voting against it. When I read the report of the Tract Board was given at Conference, including the recommendation for a denominational home, the spirit in which it was presented and the manner in which it had been worked out before, to the denomination than this one before us. I think we are heartily agreed as to that it will be a tremendous uplift and help in our work. I have felt and do still feel that it is a matter for us to carry, and carry it out. As has been said, it is an inopportune time. Now I do not question for a moment that the money can be raised, if we can get the attention of the people, and there is our difficulty. There are many, many calls: the loans, the Red Cross, the call of the Y. M. C. A., the three schools. In the presence of all this, I am certain that we can get the attention of the people, the matter will go forward rapidly. We will find it very, very difficult to get the attention of the people. Their minds are directed to these other calls, and their attention is diverted and will continue to be for a long time. And for that reason, I have felt and still do feel, that the board will find it more uphill work than it would in days gone by, or in the days after the war is over, as I think it will. Therefore, if you look at it from that point of view and hope and trust that from this opportunity and through this occasion, there may be made an opportunity to accomplish the very thing of which I speak.
So it presents itself to me as an opportune time, while doing all we can to help our nation in this conflict, to set ourselves with renewed earnestness to the task of strengthening and building up those things which stand for special things,—the things of the Kingdom. So for that reason it seems to me that it is a time when, if something can be set before us which will keep these special aspirations and purposes vital and living, it will be a great service to us and through us to the world.

After this war, there is going to come a time of readjustment, of re-evaluation of things, an opportunity to make use of dis-integrated forces, to weld them together in the formation of a better world,—an opportune time, therefore, for bringing the impact of truth upon the minds and hearts of a crushed humanity. Then, it seems to me, that if we believe that we stand for a truth that is vital, we ought to be in a position to hold that up with all the humility and with all the power of a consecrated and devoted people. People have admired our bravery in standing for an unpopular truth, but it is not the moment and spirit has been that it is rather an indifferent matter; they admire our spirit and our courage, but recognize it as of little value and have said that in the world's work the Sabbath does not count much; this is a good world and has been brought about without the aid of the Sabbath; if Sunday is not right, why does God prosper Christians that keep Sunday,—and such arguments as that. The opportunity is now a time to say to the Christian Church and to the Christian world, that stands face to face with the failure of the Church and Christianity as it has been,—for us to say so as to be heard, that one of the reasons why that so-called Christian salvation has failed is because it has left out some of the vital elements according to the teaching of the Word of God; and the Sabbath truth, it seems to me, will find a place there. I think I see a change of heart among the people of the world toward Sabbath truth and Sabbath-keeping. I think that has been one of the results of my being delegated to the Federal Council, as I have come in contact with leaders of the Christian world; that we are not simply tolerated and forgiven for holding to an institution which has no place really in Christianity, but that we are recognized as Christians of conviction, and the feeling is present in the hearts and minds of many of the Christian leaders that we need more of that kind. This may not seem to the point, but in my mind it is. And so I am in favor of going ahead.

Just what steps shall be taken first, I am not sure, but I am in favor of going ahead. One thing struck me in the resolution of the Milton Church, and that is that we buy the site with the idea of selling it. Whatever steps we take, take such steps that we can hold to until we take further forward steps. I am sorry there are not more representatives here from the West. Perhaps the first thing that Mr. Reynolds, of Alfred, should like to make these “notes” this week embody a general reply to the many letters that were received in response to the invitation that was sent to the churches, and to several individuals, to go to Plainfield to attend the special meeting of the Tract Board on November 11. Every letter that was received was worthy of a personal reply, and to many of the writers the content to take the following as their answer, in so far as it may apply to themselves, and I put it in the form of a letter.

MY DEAR FRIEND: Your letter in reply to our invitation to be present at the meeting of the board when the matter of a “denominational building” was to be considered was duly received, and we want you to know that we appreciate your deep interest in this matter, and we cordially thank you for your words of counsel and your suggestions, all of which will receive due consideration in our future plans and policies.

Over twenty delegates were in attendance outside the Plainfield people, and a considerable number of letters were presented, yours among them. We regret that you were unable to be present, for while the discussion might not have had any influence upon your attitude, yet you would have been able to hear and to understand how others feel about this matter. A large majority of the letters expressed a belief in the need and value of a denominational building, but felt that it was the inopportune time to undertake the actual construction, or even the canvassing for funds.

I wish that I might have the opportunity to talk over this matter with you in person, for I have a picture of the kind of movement that you have yet not fully understood the attitude of those who are back of this movement.

In the first place those who are back of this movement take off their hats to no one in respect to their loyalty to this country in the degree, the quality, and amount of their loyalty. In Red Cross work, in Y. M. C. A. work, in Liberty Loan subscriptions, in sacrifice of every kind, they stand in the front ranks. In fact they see in the endeavor to get a denominational building, and in its possession, a very high type and means of loyalty.

In the second place those who favor this movement take no back seat in their devotion and loyalty to our educational institutions and the theological seminary, which are in such financial straits. In my opinion, the localities and the people who are behind this movement has that devotion and loyalty to our schools in quite as large measure as have other localities and other people. It is very true that “our schools are our bulwarks and our feeders,” as one of our delegates put it.

I am absolutely loyal to our schools, but I believe that our cause as a denomination should stand higher than schools. My loyalty is not sure, but I am loyal to them because they are Seventh Day Baptist schools, because they are a part of the larger cause. And this leads me to say,

In the third place, that those who are back of this thing do not look upon it as a Tract Society matter, or a Plainfield matter, but a Seventh Day Baptist denominational matter. And they would not be support-
We do not want a memorial building put up by one man or woman, or a few people. We want something material and tangible, that we may have for the Seventh Day Baptist cause as a whole, something to which our young people can attach themselves to which they can give their love and loyalty, and say, 'That represents our cause."

Some of our people are loyal in particular to the China Mission, some to Holland or Java, some to Milton or Salem or Alfred, some to the seminary, some to other features of our work. We have no central cause, to unite all these others together. We have an ideal, of course, but all ideals need to be "objectized," as the term in Jerusalem "objectized" to the people the Lord God of Israel. We hold to the value, the necessity of "objectizing" a fixed definite day of the week as the Sabbath. The external value at least of that principle applies to the value of this proposed denominational building.

We need something that represents our "cause" as not any three-centered, five-pointed, uncentralized scatteration of effort, to unite us. And we believe that a denominational building in which all our churches, and every member of our church, and every child in every home, shall have had a real part will so unite and direct the interests and sympathy of all the people, that our schools and seminary—and other work will grow and proceed more because of this "cause."

What is our "cause"? Is it Milton College or any other schools? Is it the Missionary Society, or any other society? Our "cause" is the living and the preaching of the gospel of Jesus Christ and his Sabbath. It is the life and the message of eternal love and salvation. It is a life and a message of opposition to sin, and selfishness.

We believe that "our cause" should have some location to make it tangible, some material object perceptible to our senses. It is true that we have a sore material need that we must better carry on our publishing and other work. But in times like these of sacrifice, that try our souls, the material needs are of little, moment in comparison to the spiritual needs. Our spiritual needs must be met as a people, and we see in this proposition of a denominational building, a means of our spiritual life together in a common effort, north, east, south and west, missionary, educational, evangelistic, publishing, etc., and uniting them in a common purpose. Is this a dream, an ideal? Help us to make it real.

I can make no forecast of what will be done by the board. The great preponderance of the correspondence has exactly the view you take. We who are back of it are in the very small minority. But we are back of it to stay. Not to push or pull, or do anything rash, but to plead and to persuade, trying to get the people to take the far look into the future, and to build for permanency and for our children and our children's children.

But I have written far beyond my intention when I began. The main thing now is for us all to keep together. Who are back of this movement are willing to wait, and intend to wait, till the people are ready for it. But it is our purpose to get the people to see as we see it, just as study is. When this war stops we view with apprehension the terrific strain that will be upon the world to reorganize the forces of peace. And if as a people we have not met our opportunities for making preparations for the important efforts, we are likely to be overwhelmed.

But do not be apprehensive about any rash steps which the Tract Board may take which might bring a debt upon the denominational building. This must be a movement that is practically unanimous in order to accomplish its primary purpose. But I want you to consider this matter in prayer and careful study. You are told that the day was blessed and holy. How it was blessed and holy is of course not any more specifically stated that we keep it holy than it is that we keep a particular day of the week. It is not within the province of man to make anything holy. That is a divine prerogative. We have no account of any other than the seventh day of the week ever having been made holy. It would certainly be impossible to keep a thing holy that had never been made holy. In Genesis 2:3 we are told that God sanctified the seventh day; through the Commandment written, on tables of stone, we are told that the day was blessed and hallowed. Now if the day was so blessed and set apart for a religious use, at creation, is it not extreme folly to assert that it does not mean a specific day of the week?

Rev. W. B. Godbe7 devotes thirteen short chapters to a labored effort to show that God has changed his purpose and transferred the blessings of the true Sabbath from the seventh day, to another day. The Sabbath Day, he thinks, no longer commemorates creation but another event.

He opens Chapter I with these words: "There is no doubt but the six days in which God created the earth were Demiurgic periods of perhaps about a thousand years each." If this were true, which we are not at this time controverting, it would not have any effect upon any change in the day of the week. It was an incommensurable change in the organization of that event. This chapter was probably thrown in for the purpose of befogging the mind of the reader and unsettling him. If you can be made to feel that there is not on solid ground, and your foundation slipping, you can the more easily be turned aside from your once well grounded belief.

Chapter II has nothing whatever to do with the question unless it is to further befog the mind. Chapter III, IV and V will be concerned in every writer's wishes to gain the confidence of the reader. One does this by boldly stating whatever truth he desires to impress in such a clear and forceful way that it is at once secured. Another attempts to do it by undertaking to show a deep sense of piety, or actual movements in Christian graces, or by showing his appreciation of these things in others. There appears to be nothing in these three chapters bearing on the point at issue, but so in our writer may have your confidence and prepare your mind for what follows. We agree perfectly with him that the Sabbath of the Lord was (and is) a type of that perfect rest as spoken of in Hebrews. This rest, however, is not complete in this life, as is explained by Paul. It is reached here only by faith, just as it was by Abraham.

CHAPTER VI, THE MOSAIC SABBATH

He opens this chapter by an effort to stigmatize the Sabbath of Jehovah by calling it a "Satanic" Sabbath. It says: "While we find all the other nine commandments of the Decalogue frequently rehearsed in the New Testament (note the exaggeration) and specially enforced by the Savior, we find nothing on the Sabbath except the persecutions which the clergy incessantly urged against him for not keeping it in their estimation, to which he responded, 'The Son of man is Lord of the Sabbath also!' This was certainly a sufficient reply for all those desiring the true Sabbath."

The Sabbath, 1:3 we read: "All things were made by him; and without him was not anything made that was made". As he was the author and maker of the Sabbath he was certainly Lord of the Sabbath, in every sense of the word. He kept the law perfectly, the Sabbath and every other portion of it. He showed them that the restrictions and requirements of the priests and the Sandhedrin cause the Sabbath to be a day of rest and dispersion. He taught the destroying of the sabbath, which was a heathen festival.

He took great pains in his life to show how the Sabbath should be kept. In the next paragraph Mr. Godbe7 says: "The stickler for the Mosaic Sabbath (note the author's forces Joab), That is another thing. I am not I am come to destroy the law or the prophets: I came not to destroy but to
The following is as given in the Authorized Version: Matthew 28: 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Mark 16: 2: "And very early on the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Luke 24: 1: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher." John 20: 1: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher." The American, and other modern translations are the same as to the opening words of the preceding verse: "The Sabbath." In referring to his remarkable quotation Mr. Godsey says: "Here we see all four of the inspired writers using the word Sabbath in the plural number, and drawing the contrast by stating that it was on the first day of the Sabbaths in contradistinction to the Mosaic Sabbath which was the last day of the week. Of course, until this time. On the seventh day of the week had ever been called the Sabbath. This is equivalent to saying that the first day is here called the Sabbath. Mr. Godsey may believe it, but to do so he must ignore all the best scholars the world has produced in the last thousand years, and pass his judgment against them all. We may have accused him wrongfully. Some other equally as hard pressed may have made the translation, and he has seized upon it through his own objections to sustain it. The text he gives to prove that the first day of the week was called the Lord's Day proves nothing. This is the only place in the Bible where these words are found. It is quite generally conceded by our commentators that the words do not refer to the great day of the coming of the Lord, and not to any day of the week. As the text does not reveal which day of the week was referred to, if any, we must look elsewhere to find what day could most appropriately be called the Lord's Day. We find "my holy day" as applied to the Sabbath Day, and the Savior saying that he is Lord of the Sabbath; so we must conclude that if any day of the week was referred to, it could have been no other than the Sabbath Day.

Again he quotes from the Emphatic Dioglot, or somewhere else, or again translates to suit the occasion: "Acts 20: 7. On the first of the Sabbaths, we being assembled to break bread, Paul spoke to them being about to depart on the morning, and continued his sermon till midnight." It is a well known fact that the Revised Version of this text was somewhat changed to agree with the American, before it was published. The public collection is mentioned in this connection, neither is it implied. No one would attempt to use such evidence to support the claim of a Sabbath unless sorely pressed for something. You know it is said that a drowning man will catch at a straw. This appears to be about the only straw in sight on the smooth surface, and this one, if I mistake not, is only an apparition. We should not be so easily deceived. It is not to blame for not being able to find some evidence in support of his contention, for he has surely tried. But how about the current custom of the Christian churches in the United States? It should depend upon that night meeting that was held because Paul was going away next day, to establish the current custom?

Chapter VII, Both Sabbaths

Chapter VIII bears the heading: "Both Sabbaths Observed". As he has failed to show that Sunday was even once used as a day for public gathering, excepting that night meeting, and as we know that they kept the Sabbath, which fact he admits in the above heading, we need not follow the thought further.

Chapter IX he devotes to the ceremonial law of circumcision, and Jewish restrictions concerning meats, etc., and for the time being classes the Sabbath with the Mosaic law, to be taken out of that classification when it suits his purpose. He quotes Acts 15: 28-29: "For it pleased the Holy Ghost and us to lay no burden upon you except these necessary things, that ye abstain from things offered to idols, from blood, and from strangled things, and from fornication, from which keeping yourselves you will do well." He goes into ecstasies because nothing is said in this about keeping the Sabbath. My dear brother, there is...
nothing said in these simple requirements about any of God's law that was written on tables of stone, of which the Sabbath law was a part. We will pardon you for your blunder, for you have become so accustomed to the fact that did not observe it, you simply forgot yourself, thinking that it is required it should be mentioned. There can be no doubt but they were keeping the Sabbath with all the other requirements of God's law. He says: "Since we know that none of the Gentiles except the keep the Jewish Sabbath, this record contains the fact that their converts to Christianity were not required to keep it. You see nothing enjoined but abstinence from idolatry which they pronounced necessary; and from the fact that the heathen always did eat blood and things that had been killed by strangulation, etc." According to this argument the Gentile converts are under no restraint in regard to profanity, theft, covetousness, murder. We know it does not mention that is where his argument unavoidably leads. There can be no doubt but they were instructed in all the requirements of the Decalogue which, of course, include the Sabbath.

**Observance of Lord's Day in Early Churches**

Chapter X bears the heading: "Observance of the Lord's Day in the Early Christian Churches." As he has utterly failed in the preceding chapters to show that the apostolic church kept the first day of the week or any other than the seventh, it is useless to follow him through his indefinite assertions here. He intimates that Christians were persecuted and burnt at the stake for keeping Sunday. He says, "These bloody persecutions broke out at Rome under Nero, in A. D. 68, and continued until the conversion of Constantine, A. D. 321. You see the history of these persecutions shows plainly that the Christians kept the first day of the week as their Sabbath, calling it the Lord's Day." The edict of Constantine, published A. D. 321, after his so-called conversion, is a well known and reliable historical document. In referring to the first day of the week he does not call it the "Lord's Day," as you would suppose if the above were true, but by the "exalted title" of the venerable day of the sun." This shows, first, that other pagans held the day in high esteem, showing a certain reverence for it. There would be at least great inconsistency in persecuting Christians for showing reverence for the same day which they themselves reverenced. Second, it shows that there were a people among them who did not observe the first day of the week. As it is a well known fact that they now come to us that first day was dedicated to the sun, the people who did not observe the day were Christians. This is proved positively by the persecution of Christians that immediately followed for "Judaising" by keeping the Sabbath of Jehovah. We admit that there was a large body of Christians, of the Constantine type, who kept Sunday, not as the Sabbath, but as a festal day, being neither pagan nor Christian, but a blend of the two. This element was very powerful, being entrenched behind the civil power. This branch of the church became stronger and stronger until the full development of the papacy. The papal church continued the extermination of Christians who dared follow the teaching and example of Christ and the apostles in keeping holy the Sabbath of Jehovah. We wish here to quote at some length from "A Critical History of the Sabbath and the Sunday," by the late Rev. A. H. Lewis, D. D. "Papacy never succeeded in driving the Sabbath wholly from its domain. As the Romanized church gradually expelled the Sabbath from the orthodox body, those who were loyal to the law of God and the practices of the apostolic church stood firm, regardless of exceptions and persecution. Dissenters who kept the Sabbath existed under different names and forms of organization from the time of the first Pope to the Reformation. They were either the descendants of those who, from the heathen persecutions previous to the time of Constantine, or else those who, when he began to rule the church and force false practices upon it, refused submission and sought seclusion and forbade their God in the wilderness in and around them. In their earlier history they were known as Nazarenes, Cerinthians, and Hypsistarii, and later as Vandois, Petrobusians, Pargiali, and Waldenses. They shall speak of them in general under this latter name. They believed the Roman church to be the 'Anti-Chris' "spoken of in the New Testament. Their doctrines were comparatively pure and Scriptural, and their lives were holy, in contrast with the ecclesiastical corruption which surrounded them. The reigning church hated and followed them with its persecutions. In consequence of this unscrupulous opposition, it is difficult to learn all the facts concerning them, since only one sect ever came to us through the hands of their enemies. Before the age of printing, their books were few; and from time to time these were destroyed by their persecutors, so that we have only fragments from their own writers. At the beginning of the twelfth century they had grown in strength and numbers to such an extent as to call forth earnest opposition and bloody persecution from the papal power of their enemies. They had made many unreasonable and false charges concerning their doctrines and practices, but all agree that they rejected the doctrine of 'Church Authority,' and appealed to the Bible as their only rule of faith and practice. They condemn the usurpations, the innovations, the pomp and formality, the worldliness and immorality of the Roman hierarchy. Even their bitter enemies have not alleged that which all accord to the other. So far as we can learn that the Waldenses, who did not observe the day were kept Saturday holy, even on Easter, even, they have solemn services on Saturdays, eat and drink, and are not destitute of books. "(Vol. 2, p. 1259, London, 1625)." "In common with other truths of the Bible, they obeyed the Fourth Commandment and kept God's Sabbath. Their history forms a strong link in the unbroken chain of Sabbath-keepers that unites the years when the Lord's Sabbath walked upon the earth with these years in which he is marshaling his forces for its final vindication. Traces of these 'Sabbath-keepers' are still found in the Alps" (p. 275). Space forbids quoting further but the following chapter is rich in proofs from the Eastern branch of the church, that the Sabbath of God was kept by them in the unbroken chain from the time of Christ to mean it. This shows that there were two lines of true Sabbath-keepers all through the ages, neither of which knew of the existence of each other as far as we are able to ascertain. We readily admit the history of the history of Sabbath desecration and Sunday observance, after the pagan style and practice, began in the first century of the Christian era. Carrying away large numbers of Christian converts. This observance rapidly developed into the practice. Thus Sunday observance came into the church at an early date, but as may be seen by the above historical references, a few remained true to the teachings of Christ and the apostles.

**Chapter XI, The Change Justified**

Chapter XI, "The Genius of the Dispensations Justifies the Change." "The old dispensation was under the law, which shows no mercy nor leniency, but says, 'Pay me what thou owes.' But, brother, remember the Mosaic law is not under consideration. I shall consider no other in this controversy but the unchangeable law of God.

**Chapter XII, Required by Conscience to Keep the Sabbath**

Chapter XII, "The Conscience of Christians Requires us to Keep Sunday." He calls attention to the eighth chapter of Corinthians and the thirteenth chapter of Romans, and expostulates on the sin of...
eating meats offered to idols, all of which we agree with perfectly. He seems to think, however, that we, after keeping the Sabbath, should not dare to avoid offending the conscience of the "weak brother". He says: "I tremble for the doom of the Seventh Day Adventists who keep Saturday and work on Sunday. I have no objection to any one else keeping Saturday as a holy Sabbath. In that they are all right, because their conscience demands it, and they dare not disobey. But the trouble arises from the fact that they do not keep Sunday, and in this they sin against the conscience of the Christian millions. You see the condemnation of their guilt is undeniable". "Therefore it makes no difference whether you believe that Saturday is the true day of the Lord, if you honestly believe it, you are bound to keep Sunday anyhow, or lose your own soul." He seems to forget that this question of eating meats was not a question as to whether they should make sacrifice for the idols. There is no semblance in the comparison they tried to make. I will venture to say, that he does not, with his Sunday-keeping, regard all the other fasts and fasts, and other requirements of the Catholic Church, which according to his rule he should do, lest he offend the conscience of some weak Catholic brother. He seems to think we should actually sacrifice to Baal and keep the day dedicated to the worship of the sun.

One sixth of our labor to Baal would be quite a heavy sacrifice, and in direct disobedience to God's "sacramental law."...

He refers to the New Testament Sabbath as meaning simply "the glorious Sabbath of the Lord". This soul finds in Jesus Christ and is emphasized by the rest which God gave Israel in the land of Canaan, which was perpetual, including every day of the week and running on forever. I am truly glad if he has this true, and I would not disturb it, but would only add to it, together with a greater degree of security, for he can not, after all, feel very secure without some Scripture backing.

"THE TRUE SABBATH"

This chapter, the last, is by Rev. L. L. Pickett. He says: "Saturday-keepers are in the land. Their zeal is worthy a better cause. They would bring us under bondage to Judaism. They contended we are all under the Mosaic law of the Sabbath", Just why he should so falsely accuse us is not quite clear. He goes right on summarizing the beliefs and teaching of Seventh Day observers, which disproves the false statement he makes above. We have not space to quote this summary which is, in the main, correct. The following sentence I wish to correct; it may have slipped in by mistake: The specific day observed by Moses, and the laws by which the day was protected, are not binding". This is partly correct. The laws by which the day was protected formed a part of the Mosaic law, and of course are now of no effect. But the specific day that was observed by the law of God. Moses did observe. He now goes from W. F. Crafts. It is in such perfect harmony with our teaching and practice, and supports the Seventh Day Baptist. Ever word and syllable of it is true and incontrovertible. Why did you not notice this by W. F. Crafts well says.

The quotation follows: "It is too much forgotten that the Jewish nation had three codes, one ceremonial and obligatory on its own church, only one, the Messiah: another, civil and obligatory only on those who were under the Jewish government, and on them only so long as that government existed; a third, compared with which the two mentioned were only local and temporary by law. There was the very constitution of the Jews in common with all men—the Decalogue, which by its very nature proves itself of universal and perpetual obligation, as a restatement of the world. (The Sabbath for Man, p. 357.) As if this was not enough, Mr. Pickett adds: "We are not certainly under the Jewish law, but it is common with them we must keep the Ten Commandments, just as they do. The word sounds as if it came from the pen of a good Seventh Day Baptist. Every word and syllable of it is true and incontrovertible. Why did you not admit it in the beginning? And why does not Brother Pickett profit by reading his own admission? If they wished to show that certain portions of that law, written and engraven on tables of stone, have passed away, why do they not proceed to show that Christ was mistaken? When he said, "One jot or one tittle shall in no wise pass away from the law, till all be fulfilled" (Matt. 5: 18). Mr. Pickett now proceeds with the proof that Christ was mistaken: "Touching the fourth commandment and the Mosaic enactments for its enforcement, Hedges says:...

"The political and ceremonial elements may be abolished, the moral elements remaining, and being developed in a different way by Christianity." The proof offered to the effect that certain elements of the law have been abolished is not acceptable after reading what Christ said about it. If they can prove by reliable authority that the latter part of the fourth commandment was not written on the table of stone, and only by Moses, in his law, and then show how a day could be sanctified, or set apart, for its observance in commemoration of creation without specifying that day, they have gained a point. By the same line of argument one might be able to prove that the Fourth and Sixth commandments were always observed by the Jews by keeping Saturday are really celebrating the resurrection of Christ, as they rest on the day before six days of labor, thus resting on the first day of their week.

In a quotation from W. F. Crafts, Pickett says by way of endorsement: "It is at least unprovable and improbable that the original Sabbath was Saturday. In the record of creation God's seventh day was man's first day or week. It was the day of the Lord's resurrection and the Jews by Saturday are really celebrating the resurrection of Christ, as they rest on the day before six days of labor, thus resting on the first day of their week.

Mr. Crafts seems to have no difficulty in locating a day to reckon history and says that was the day following God's seventh day, and yet claims that there is no proof that the original seventh day can be located. He further says: "There is a record that the primitive Holy Day was the first day of the week. The ancient nations all about the Jews devoted the first day of the week to what was at first the chief symbol of God and then the chief God—the sun, calling it Sunday". It will be noticed that he here inadvertently admits that Sunday was thus early established as a rival of God's Holy Day, and dedicated to the worship of the sun. It appears that he had no difficulty in finding the first day of the week but were unable to find the seventh.

Dear reader, would it not be better and safer to come back to the plain statements of the Word? Keep it in your mind. You will then have an unshakeable foundation. There is great joy in knowing that you are following in the footsteps of your Redeemer.

Alfred, Fla.

"THE POLITICAL AND CEREMONIAL ELEMENTS MAY BE ABOLISHED, THE MORAL ELEMENTS REMAINING, AND BEING DEVELOPED IN A DIFFERENT WAY BY CHRISTIANITY." THE PROOF OFFERED TO THE EFFECT THAT CERTAIN ELEMENTS OF THE LAW HAVE BEEN ABOLISHED IS NOT ACCEPTABLE AFTER READING WHAT CHRIST SAID ABOUT IT. IF THEY CAN PROVE BY RELIABLE AUTHORITY THAT THE LATTER PART OF THE FOURTH COMMANDMENT WAS NOT WRITTEN ON THE TABLE OF STONE, AND ONLY BY MOSES, IN HIS LAW, AND THEN SHOW HOW A DAY COULD BE SANCTIFIED, OR SET APART, FOR ITS OBSERVANCE IN COMMEMORATION OF CREATION WITHOUT SPECIFYING THAT DAY, THEY HAVE GAINED A POINT. BY THE SAME LINE OF ARGUMENT ONE MIGHT BE ABLE TO PROVE THAT THE FOURTH AND SIXTH COMMANDMENTS WERE ALWAYS OBSERVED BY THE JEWS BY KEEPING SATURDAY.

THE TRUE SABBATH

This chapter, the last, is by Rev. L. L. Pickett. He says: "Saturday-keepers are in the land. Their zeal is worthy a better cause. They would bring us under bondage to Judaism. They contended we are all under the Mosaic law of the Sabbath", Just why he should so falsely accuse us is not quite clear. He goes right on summarizing the beliefs and teaching of Seventh Day observers, which disproves the false statement he makes above. We have not space to quote this summary which is, in the main, correct. The following sentence I wish to correct; it may have slipped in by mistake: The specific day observed by Moses, and the laws by which the day was protected, are not binding". This is partly correct. The laws by which the day was protected formed a part of the Mosaic law, and of course are now of no effect. But the specific day that was observed by the law of God. Moses did observe. He now goes from W. F. Crafts. It is in such perfect harmony with our teaching and practice, and supports the Seventh Day Baptist. Every word and syllable of it is true and incontrovertible. Why did you not notice this by W. F. Crafts well says.

The quotation follows: "It is too much forgotten that the Jewish nation had three codes, one ceremonial and obligatory on its own church, only one, the Messiah: another, civil and obligatory only on those who were under the Jewish government, and on them only so long as that government existed; a third, compared with which the two mentioned were only local and temporary by law. There was the very constitution of the Jews in common with all men—the Decalogue, which by its very nature proves itself of universal and perpetual obligation, as a restatement of the world. (The Sabbath for Man, p. 357.) As if this was not enough, Mr. Pickett adds: "We are not certainly under the Jewish law, but it is common with them we must keep the Ten Commandments, just as they do. The word sounds as if it came from the pen of a good Seventh Day Baptist. Every word and syllable of it is true and incontrovertible. Why did you not admit it in the beginning? And why does not Brother Pickett profit by reading his own admission? If they wished to show that certain portions of that law, written and engraven on tables of stone, have passed away, why do they not proceed to show that Christ was mistaken? When he said, "One jot or one tittle shall in no wise pass away from the law, till all be fulfilled" (Matt. 5: 18). Mr. Pickett now proceeds with the proof that Christ was mistaken: "Touching the fourth commandment and the Mosaic enactments for its enforcement, Hedges says:..."
THE SABBATH RECORDER

RSO:

T. L. M. Spencer, Oct. sal... 25 00
Angeline Abbey, sal. Oct. 1 25 00
John T. Burdick, sal. Oct. 1 25 00
S. S. Powell, sal, July 1- Oct. 1 25 00
G. H. F. Randolph, sal, July 1 25 00
A. C. Norford, sal, July 1- Oct. 1 25 00
E. E. Fish, sal, July 1- Oct. 1 25 00
W. D. Taylor, sal. July 1- Oct. 1 25 00
Susie M. Bullock, July 1 25 00
Anna West, sal. July 1- Oct. 1 25 00
H. Eugene Davis, sal. July 1- Oct. 1 184 31
Lois D. Burdick, sal. July 1 25 00
Dr. E. J. Clarke, sal. July 1- Oct. 1 25 00
1. L. Burs, sal. July 1- Oct. 1 25 00
William Clayton, sal. July 1- Oct. 1 25 00
Hartville Church, sal. July 1- Oct. 1 25 00
A. F. Randolfs, sal. July 1- Oct. 1 25 00
Julius Davis, July 1- Oct. 1 25 00
H. E. Davis, Oct. 1- Jan. 1 136 30
J. Herberg, Oct. 1- Jan. 1 27 00
Miss Bursic, sal, July 1- Oct. 1 27 00
A. D. H. Davis, sal. Oct. 1- Jan. 1 65 00
J. A. Hubbard, sal. Oct. 1- Jan. 1 65 00
J. A. Hubbard, G. Veltuyen, sal. Oct. 1- Jan. 1 80 00
E. A. Rice, sal. Oct. 1- Jan. 1 150 00
Dr. Grace C. Hubbard, Hospital, Shanghai pars. 221 40
Girls’ School, China field, 1-3. 90 00
Appalachian Account, 1-10. 90 00
B. E. Davis, 10. 90 00
Exchange, 10. 90 00
Treasurer’s expenses, 26 00
Balance on hand November 1, 1917. 654 52

Bills payable in November, about. 7 000 00
Notes outstanding November 1, 1917. 10,000 00

E. & O. E. S. H. DAVIS, Treasurer.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in special session in the Seventh Day Baptist Church, Plainfield, N. J., on Sunday, November 11, 1917, at 10 o’clock a. m., President Corliss F. Randolph in the chair.

The object which the meeting was called was the consideration of the proposed new Denominational Building, invitations having been sent to the churches generally throughout the denomination to send representatives to attend the meeting if possible.


The meeting was called to order by President Corliss F. Randolph who stated that the first item in the plan for the meeting was to visit the present equipment, whereupon those present were taken in automobiles to:

The Publishing House, the store in the Babcock Building, where stock is stored free of charge; the ordinance editor’s office in his home; Room four floor Babcock Building, where printed publications are stored free of charge; Rooms 310-320 Babcock Building, the office of the treasurer of the Board of Trustees of the Seventh Day Baptist Memorial Fund, given free of rent; Plainfield Warehouse, East Third Street, where part of our valuable publications are in fireproof storage.

After visiting the above named places, all returned to the church where dinner was served.

The afternoon session was held at 2 o’clock, President Randolph presiding. By request of the President, prayers were offered by Dean Arthur E. Main, President Charles B. Clark, Rev. A. G. Crofoot and Rev. William D. Burdick.


New York City, William R. Clarke, Mrs. Calvin Whitford, Mr. and Mrs. Edward E. Whitford, Rev. William C. Crofoot.


Waterford, Conn., Herbert M. Swinney, Morton R. Swinney.

Plainfield, N. J., Nathan E. Lewis, Mr. and Mrs. James Clasonw, Mrs. Henry T. Massey, Mrs. and Mr. Franklin A. Langworthy, Mildred Greene, Nathan Wardner, Mr. and Mrs. Abert Whitford, Oscar W. Ellis, Mrs. Sarah Wardner, Mrs. Frank J. Hubbard, Dr. and Mrs. Thomas H. Tomlinson, Anna Stillman Babcock, Mrs. Corinella B. Spicer, Mrs. Alex W. Vars, Mrs. Asa F. Randolph, Lewis T. Clawson, Mrs. David E. Titsworth, Roy E. Titsworth, Evaline St. John, Mrs. Ira N. West, Mrs. Florence P. Shepherd, Mrs. Lucius P. Burch, Mrs. Otis B. Whitford, Mrs. M. L. Clawson, Mrs. Charles H. Dunham, Mrs. Arthur J. Spicer, Paul A. Whitford, Mrs. Theodore G. Davis, Mrs. William T. L. Tisworth, Miriam West, Mr. and Mrs. Nathan H. Randolph, Mrs. William R. Mosher, Mrs. Thaddeus R. Stillman, Mrs. Amanda T. Maxson, Mrs. George E. Stillman, Mrs. Edwin Shaw.

The meeting was called to order by President Corliss F. Randolph who stated that the first item in the plan for the meeting was to visit the present equipment, whereupon those present were taken in automobiles to:

The Publishing House, the store in the Babcock Building, where stock is stored free of charge; the ordinance editor’s office in his home; Room four floor Babcock Building, where printed publications are stored free of charge; Rooms 310-320 Babcock Building, the office of the treasurer of the Board of Trustees of the Seventh Day Baptist Memorial Fund, given free of rent; Plainfield Warehouse, East Third Street, where part of our valuable publications are in fireproof storage.

After visiting the above named places, all returned to the church where dinner was served.

The afternoon session was held at 2 o’clock, President Randolph presiding. By request of the President, prayers were offered by Dean Arthur E. Main, President Charles B. Clark, Rev. A. G. Crofoot and Rev. William D. Burdick.

Minutes of last meeting were read.

The President welcomed the visiting friends, and expressed his gratification at the number present, and outlined the object of the meeting, noting the necessity for and desirability of erecting and owning a denominational building.

The Treasurer presented a special resolution relating to a deed of conveyance on the sale of a portion of the Nathan Wardner property in Chicago, Ill., for the adoption.

In order to make definitely clear the proposed plan for a building, the President called on Treasurer Frank J. Hubbard, chairman of the committee, to present the matter. This he did, placing the need on a broad denominational basis, and advocating the erection of such a building at this time.

Editor Gardner spoke of the lack in our denominational history of 250 years of a denominational building on both sides of our colleges, and said our self-respect demands the erection of such a building now, aside from its utility. Jesse G. Burdick, as a business man, thought it would be many years before a building could be built any cheaper than now.

William C. Hubbard spoke of the development of the scheme into the present project, and stated that if, preceding
the building, there should be a higher spiritual conception among our people of what it means to be a Seventh Day Baptist, the building will soon be evolved.

Secretary Shattuck thought the building would be a factor in securing unity and harmony in our denomination. "It is for our denomination as an entire people." Clarence V. Speer having just taken some Waterford and Hopkinton friends to the train, brought a message from them that they favored the project. He spoke of the excellent quality of the work being done by the Publishing House, and that it is a factor tending to reduce the cost of our own publications.

Business Manager Lucius P. Burch noted the increase in the business of the office, and the absolute need of more room, from all commercial standpoints.

Hon. Jesse F. Randolph, of Salem, W. Va., who contributed $500.00 toward this object one year ago, spoke in favor of it, and thought the building should be started at once, as the financial condition of our people at the present time is favorable for raising the money. "We need a house; we need it now; build it now; pay for it now!"

Sabbath Evangelist Willard D. Burdick brought greetings from the church at Milton, Wis., and presented a resolution adopted by that church in favor of such an object. He thought it might start a fund now, and add it periodically, till raised. One week's work was canvassing for Alfred was not promising for the immediate securing of $50,000,000. He advocated building at once, and borrowing the money for the purpose, adding yearly installments to our budget to liquidate the loan.

President Charles B. Clark, of Salem, W. Va., said the Executive Committee of Salem College wished him to say that they favor the building, and favor Plainfield for the place. He thought that becoming interested in such a matter would tend to solidarity, loyalty, enthusiasm and spiritual unity.

Rev. William L. Burdick, of Alfred, N. Y., said Alfred was greatly interested, as evidenced by its large delegation. There were three things he was sure of: "It would be of great value as an uplift; "Would get the attention of the people"; and "Alfred would stand back of the Board and the Society."

Rev. Ahva J. Bond, of Salem, W. Va., presented a resolution adopted by his church in favor of such a building.

In the re of building a denominational home where the Sabbath Recorder would be located, and where other denominational activities may be conducted, he thought that on an important matter in hand, authorized by the General Conference, and having designated Sunday, November 11, 1917, for a meeting of delegates and representatives of all the churches of the denomination to be held at Plainfield, N. J., and the church acting upon the request of the Board for the appointment of delegates to the Plainfield meeting, at a called meeting held October 21, 1917, to act upon the request of A. J. C. Bond, Jesse F. Randolph, and Lucian D. LowtherById. Lowther-

Resolved, by the Salem (W. Va.) Seventh Day Baptist Church in regular Sabbath morning service assembled, that we endorse the plan and purpose of the Seventh Day Baptist General Conference, in the erection of a Denominational Home, under the charge and direction of the Board of Trustees, and pledge to the society our hearty co-operation and financial support.

Evelyn Randall, M. H. Van Horn, Committee.

He felt it was good to give some place to sentiment. "This will give us something to work for, and as it is our desire and purpose to build up the spiritual things, this objectified ideal will tend to that end." He favored going ahead.

The Junior Philathelae class of the Salem Sabbath School pledged one half of its weekly collections for a year to the cause of the Board. Edwin O. Reynolds, of Alfred, N. Y., said, "We need this thing and Alfred will be back of it."

James R. Dunham, of New Market, N. J., said in favor of the project "if the way seems clear."

J. Alfred Wilson, of New Market, N. J., while appreciating the desirability of having such a home, felt that the war time was not opportune for the scheme. William R. Clarke, of New York City, "They were heartily in favor."

Orra S. Rogers, of Plainfield, thought it would be difficult to borrow a large sum now, and while all favor the project, there are doubts as to the present time being opportune.

Remarks were also made by Vernon A. Baggs, Charles E. Rogers, A. E. Curtis and Albune H. Burdick.

Harry W. Baggs, of New York City, moved an expression of thanks—be given the Plainfield people, for their kind hospitality, which was adopted by a rising vote.

Special Correspondence Concerning the Proposed Denominational Home. Building was received from
President Charles B. Clark (2), Salem, President Board; Alfred I. C. Bond, Salem; President Wm. C. Daland (2), Milton, Dr. A. J. C. Bond, of Salem, W. Va., Dr. Geo. W. Babbcock, of Westerly.

Rev. H. D. Baggs, of C. U. Parker, Church Clerk, Chicago Emerson A. Witter, Hopkinton. John H. Austin, Westerly, Claude H. Walworth, of Plainfield people, for the War Situation, was doubt as to the present time being opportune.

At six o'clock, a recess of an hour was taken for supper.

On reconvening, it was voted unanimously that we record, and send to all our friends who have been with us today, coming from a distance for the purpose, an expression of our appreciation of their attendance, and the kind interest shown in the problem before us.

Voted that when we adjourn, it be to meet at 2 o'clock p. m., November 18, 1917, in the church parlor.

Adjourned.

ARTHUR L. TITTSWORTH, Recording Secretary.
ASA F. RANDOLPH, Assistant Recording Secretary.

Minutes approved at the meeting of the Board held November 18, 1917.

THE SABBATH RECORDER

THE SABBATH RECORDER

A. B. Babcock, Rochelle.
Pastor Clayton A. Burdick, Westerly.
Pastor A. J. C. Bond, Salem.
Herbert G. Babcock, New York.
Church Clerk, New York.
Pastor, Lester C. Randalson, Milton.
Professor, Geo. W. Babbcock, Milton.
Walton H. Ingham, Ft. Wayne.
Such as were called for were read.

The prevailing sentiment of the correspondence was to the effect that while the desirability of such a project was unquestioned, many felt the time was not opportune, owing to the war situation.

At six o'clock, a recess of an hour was taken for supper.

On reconvening, it was voted unanimously that we record, and send to all our friends who have been with us today, coming from a distance for the purpose, an expression of our appreciation of their attendance, and the kind interest shown in the problem before us.

Voted that when we adjourn, it be to meet at 2 o'clock p. m., November 18, 1917, in the church parlor.

Adjourned.

ARTHUR L. TITTSWORTH,
Recording Secretary.
ASA F. RANDOLPH,
Assistant Recording Secretary.

Minutes approved at the meeting of the Board held November 18, 1917.

THE SABBATH RECORDER

THE SABBATH RECORDER

MRS. M. E. H. INGERSOLL

Farewell! I know where thou art going—Thou sailst to the Port of Death! A soldier's arms and valor showing,
And victory in thy passing breath.

O would that I might sail beside thee,
Though wild and red the waters be—
To share the fate that must betide thee,
And enter into thy charm.

Thy gentle mother softly told me,
"Child, keep good hope for his return,
But never shall her arms enfold thee,
Though long her fond eyes watch and year.
One slip from Heaven's own clime
When God made earth, his kind hand placed there
And pure and faithful have hearts traced there
A love outlasting death and time.
Then fare thee well, and leave me weeping,
That we meet not till time is o'er,
But glad to know that in thy keeping
My heart is safe forevermore.

A friend may well be reckoned the masterpiece of nature.—Emerson.
WOMAN'S WORK

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

For the power to work, and the will to be Thine,
For the weakness that strengthens, the guardings given,
We give thanks.

For the friends at our side and friends that wait,
Who are watching for us at the Beautiful Gate,
We give thanks.

For the path that, though rough, by the Savior was trod,
For the mansions so sure in the City of God,
We give thanks.

—Author unknown.

GLORIFIED WASH RAGS

HERE is a story about a little girl. It isn't thrilling or dramatic or funny.

But its an awful sticker. Try as hard as you can you won't be able to forget it.

But Thelma was a brave, determined little soul. She was bound she just would make something for the army. She found out that the army occasionally washed its colors into every battle. And every soldier who had heard the story of little Thelma would cheerfully die before he let the army.

And finally she made a wash rag. And it was a perfectly good wash rag, too, and she sent it to the army. And then she made another and another, and they're flying to the army too. And just as fast as little one-armed Thelma is able she is making more.

The army may be shy of khaki pants and blankets on real cold nights and armed Thelma is able she is making more.

She is getting very busy with this wash rag business. She is washing her precious wash rags I'll have it to the army. And as surely as did Isaiah of old.,

"Send me, O Lord; send me," says one young friend of mine.

Is that so? And do you think it is God's fault, and that he has overlooked you; or can it be possible that you were not listening, nor was I speaking to you? Have you ever thought of the wonderful possibilities of the Christian life and been enchanted with the idea that your life an example to a world of sin? If so, you have heard a call of God. And in so far as you are seeking to live up to that ideal, you are saying, "Here am I; send me." Have you ever been lifted out of the plane of self-seeking and self-interest until you felt that you could trust your Master to take complete charge of your life,—that you could place "your all on the altar," let it cost what it would? If so, you have heard the voice as surely as did Isaiah of old.

Some may experience the call of God in various ways. One young lady seemed to see the room in which she was sitting, full of light, and the conviction came to her as plain as words could express it, "You must be a nurse, to serve those in pain and sickness. Yet to others, the call may come in the form of a specific desire to serve, or the simple conviction that a certain course of life is best. But no matter what form it takes, the call must come to all who will listen. And once heard, it must be obeyed. An old man, broken in health and dissatisfied with life, once told of his refusal to become a missionary when he knew that God had called him. His life was a failure, he said, because of that refusal.

Yet God will never ask you to do something unreasonable; trust him for that. If, apparently, a call comes to you, but you find after thoroughly trying it out that you can not follow it, it may be that you were mistaken. A young man graduating from a theological seminary not long ago, said to me: "I was not sure whether God wanted me to be a minister or not, but I thought I would do my best to find out. So I came here and studied here and there. Now, after three years of it, I know that my place is not to preach but to teach. But I am glad that I saw the matter through till I came to a definite conclusion, for if I should have never considered all my life, had I not done so." That is the spirit that God wants,—the willingness to say, "I will try the hard thing till I am sure whether it is God's will or not."

HERE AM I, LORD; SEND ME

And oh, the glad anthem that swells in each heart when we are willing to say, "I will go!" We may not know just where he will send us. Some he will send as Red Cross nurses and Y. M. C. A. secretaries to minister in the spiritual and physical welfare of the soldiers. To some, he is saying, "Your place is in the kitchen. Go there and show the world how one may glorify me by doing the common household tasks well and cheerfully." Why they are even saying that if the world is to be saved for democracy, it must be through the kitchens. Can one say, then, that those who work out the battle fronts of life are the real heroes? And to the world, extravagance, enemies as real as Chinese witch doctors or Indian fakirs? and much nearer home? Is not the saloon and the brothel more full of "frightfulness" and "secret diplomacy" than any foreign potentate ever hoped to be?
Hear, then, the conclusion of the whole matter. It is not where you are sent, but the willing spirit in which you go, that counts with God. All life is a battle, and a hero is the one who can most successfully compete with the particular enemies he has to face. And you are all Life-Work Recruits; all who are willing to give God full charge of your life.

TO ANSWER IN THE MEETING
What claim has God upon my life? What valid reason can I give for not offering myself to him? How am I to fit myself for his work? When am I to begin? Was Jesus a Life-Work Recruit? How do we know?

Wildon, Iowa.

HOME NEWS

North Loup, Neb.—The pastor closed his first year's pastorate on August 31. On that whole we feel that it has been a fairly successful one. The attendance at the morning service has been encouraging. The least number in attendance was on September 28 (a very stormy day), but 606 being present. The church has had the largest attendance, 459. The average attendance for the year was 226. Three Christian Endeavor societies are doing good work—Junior, Intermediate and Senior. Twenty-six have been added to the church roll during the year, 19 by baptism and 7 by letter: while death has removed five from our ranks,—Aunt Lucy Crandall, Mansell Davis, Holdredge C. Van Horn, Harrison E. Davis and L. V. Clark.

The church building debt has been lifted, and the denominational budget provided for. The church has contributed generously toward the debts of the Missionary and Tract societies. We have also contributed our "bit" toward the Second Liberty Loan by the purchase of a seven-hundred dollar Liberty Bond. This was done by contributions from the two Women's Missionary Societies, the Christian Endeavor and individual gifts.

We have formed what is known as the Pastor's Cabinet, composed of the moderator, clerk, treasurer and chairman of the Board of Trustees, from the church; the president of the Woman's Society, the Christian Endeavor and the Brotherhood; the superintendents of the Sabbath school and Junior Christian Endeavor; and the chairman of the various committees created by the pastor. This cabinet meets once a month, or at the call of the pastor, to discuss plans and methods and to direct various departments of church work.

Through the cabinet we have four committees organized for aggressive work,—Missionary, Evangelistic, Training, and Publicity. Each committee studies the needs and problems of its field, plans and directs the work; but no definite work is undertaken until it is approved by the cabinet. And we are getting results. It is bringing the departments and organizations together for greater efficiency. To illustrate: Instead of having three or four different organizations, working independently, doing evangelistic work, engaged in mission study, etc., we are working through a central committee. Through such co-operation we hope to conserve much of the energy that is now dissipated, and to call into action much that is latent.

For some six weeks, under the leadership of the Committee on Evangelism, we have been holding meetings on the village street on the evening after the Sabbath. These will be held up so long as the weather is favorable.

Tonight, while the pastor was addressing a union service in the village in the interests of the "Christian Life Club" of the Anti-Cigarette League, Brother C. L. Hill, supported by the Brotherhood Chorus, was conducting religious services in the Friends' church in Davis Creek. Here is a good church building, a needy community with no church service; the Evangelistic Committee has secured the use of the building, and it is now our purpose to conduct regular Sunday services at that place.

Through the Publicity Committee a quarterly church bulletin is to be issued. The first number will appear about January 1. Of the work of the other committees more will be written later.

Seven of our young men are now in the service of their country. Two others have enlisted and will soon leave for the training camp. We hope soon to have their names on our Honor Roll. These are trying days, and as our boys leave us war became more real and the tide of hatred surges for expression. We hate war, the things which have made this

(Continued on page 704)

CHILDREN'S PAGE

A SONG OF THE THANKFUL-TIME

This is a song of the Thankful-time; Hear, little child in the light, I am the spirit who watches true growing things, Plenty and gladness beneath my wings, Sing while the fire is bright; I'll sing you a song of the Thankful-time, So listen, dear drowsy, and bear my rhyme! Sing and be cheerful, and bring them gladness in ways I know To make them most perfectly sweet.

Now they are yours, little child, little king, With their sunshine, their goodness, their every-thing. This was my part in the Thankful-time; I sang it, and go my way.

Dear little drowsy, before you sleep, Here where the shadows are warm and deep, Look out, my little one, Till the meadows grow ripe again; Singing forever, in every clime, My song of hope in the Thankful-time.

The trees in the orchard were red, little child, The meadows were gold with the wheat; All the long summer I watched them grow, Bringing them gladness in ways I know To make them most perfectly sweet.

(Continued on page 705)

NICODEMUS

Little Humility Merton sat by the roadside in the soft November sunshine. Humility was running away. She had started from home oh, so early, and now it seemed oh, so late, and she was tired and hungry, but there was nothing left for that little Puritan maid until she had done what she had set out to do.

She sighed gently, wiped a little tear from her pretty cheek and then started up from the leaf-littered roadside where she sat. "I must hurry!" Humility said to herself, "it may be too late. Oh! poor Nicodemus!"

Then two tears rolled down the round cheeks, and Humility forgot to wipe those away. "No," she said, "I shall not take it!"

She faltered, essaying the diverging ways; "Oh! if some one would only catch by a branch."

As if in answer to the little maid's wish, a horseman came in sight, and she waited by the roadside until he drew nearer.

The man on the big black horse was deep in thought; he did not even glance at the prim little figure on the path; so Humility cried timidly, "Sir, can you kindly tell me the way to the governor's house?"

The traveler stopped his horse.

"The governor?" he asked. "And what do you want with the governor?"

"I want to tell him about Nicodemus, sir, and I am in a piteous hurry. Since daylight I have been traveling, and I can not tell you the way!" the soft lips quivered and the childish upturned face was full of anxiety.

"Am bound for the governor's house, little maid," said the man, "come, I will put you before me on the horse. Perhaps you will tell me about this Nicodemus as we travel."

Once upon the strong horse little Humility felt her courage returning, and it was the simplest matter in the world to tell the kind stranger all about Nicodemus and her errand.

"I never had anything of my very own, sir," said the little girl, "until Nicodemus came. I was in the woods one day, and feeling lonely I dropped down and prayed God to give me a cheerful heart. Just then I heard a noise and right at my feet fell a wild turkey. The man's was broken and my father has said that it was an Indian's arrow that brought him low; but what matters how he came, sir, if God sent him.

"What matter indeed?" smiled the stranger, and he put an arm closer about Humility—"And you named him Nicodemus?" he added.

"Yes," said little Humility, pushing her soft streaming brown hair more securely under her close white cap; "for as hurt as he was, the poor bird got up into a tree, so afraid was he of me. You know, sir, the rhyme:

"Nicodemus he,
Did climb a tree?"

"Ah!" said the man, "I understand.
"And, sir," the little maid went on, "I fed him and brought water to him, and he grew to love and trust me, and when the wings were healed, Nicodemus had lost all fear, and ate from my hand and followed when I called. I was never lonely any more. 'Tis sad to be lonely, sir—were you ever lonely?"

The man thought of a little boy away in England, and he said, "Aye, my child."
Then Humility went on again. "The governor has set a Day of Thanksgiving—have you heard?"

"That I have!"

"And he sent out four men to shoot turkeys and fetch them to him, and there to be a great feast. Nicodemus and I were then in the meadow when the four came our way, and seeing how fat and fine Nicodemus was they—here the pretty face buried itself silent in my breast.

"They shot Nicodemus?" asked he, and there was deep pity in his voice.

"Ah, no," sobbed Humility; "they said he was too good for that. They—they popped him in a bag, sir! They are going to take him alive to the governor, and the governor is to say what to do with Nicodemus."

"Ah!" A slow smile spread over the man's face.

"And, sir, I am going to his house to tell the governor all about it, and when he hears that Nicodemus was all that I had in the world of my own, I think he will be kind and give Nicodemus back to me. What think you?"

"I think he will," said the stranger; "but suppose—he does not?"

Then the little Puritan's child's eyes flashed as he answered him, "Then I think I will sail back to England, and tell the king!"

"With such a fate in store," laughed the man, "I am confident the governor will set Nicodemus free."

Then as the big horse galloped on, a tired little head sank closer and closer to the strong man's breast, and soon Humility slept.

Presently the rider turned the horse, and all in the glow and haze of the autumn day rode rapidly back over the road weary little Humility had traveled. The poor little child had thought it a great distance; she had forgotten how many times she had gone over the same road. Nicodemus and himself had thought it a great distance; she had forgotten how many times she had come over the same road. She had been false to Nicodemus, and would never see him again. Can you imagine, then, the child's joy, when the good cheer, that had been, was height, to see a man drawing near with Nicodemus in his arms?

The young wild turkey sat with the man as gentle as a dove. His experiences had tamed him.

"Where is Humility Merton?" called the man, and Nicodemus stepped forth, trembling:

"Tis the governor's wish," said the man, "that there should be no sad or lonely child today, and he gives Nicodemus back to his mistress.

Humility stretched out her arms and took the big bird to her heart. Nicodemus flapped his one good wing in rapture, and then Humility looked up and said timidly to the man, "Tell the governor this is truly a Day of Thanksgiving for my poor Nicodemus and me!"—Harriet T. Comstock, in Christian Observer.

"Many a young man or woman on whom is thrown responsibility during the war because of absence of accustomed leaders, will be astonished at the power for Christian work he will be given if only he enters every open door of opportunity."

MARY T. GREENE
447 West Fifth Street
Plainfield, N. J.
Renewals or new subscriptions.
Club rates on other magazines.

THE SABBATH SCHOOL

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

GRADED LESSONS
The Sabbath-school world is divided into two groups on the subject of lesson courses. One group believes in lessons graded to meet the growing minds of scholars at different ages, covering the whole field of Bible history and teaching, so that men and women will have a thorough knowledge of vital truth, rather than a helterskelter familiarity with it. It is urged that we would not be willing to have our children taught public-school subjects on the seven year cycle plan of the uniform lessons in the Sabbath school.

The other group of Bible-school workers believes in graded teaching of the same passages of Scripture. They hold fast to the uniform lessons largely for the sake of unity of school atmosphere, unity of home study, and greater facility of preparation on the part of teachers. It seems like a formidable undertaking in some schools to change to the graded lessons. Native inertia works on the side of the uniform lessons; also memories of past happy experiences.

There are good arguments on both sides.

To a large and growing number of us the balance falls in favor of the graded lessons. The drift is strongly in that direction. The sentiment of our Sabbath School Board is practically unanimous.

The subject is frequently before the board. How can we best help our schools which want to use the graded lessons in whole or in part? How may we wisely push the movement?
Shall we recommend graded helps published outside our own denomination, contenting ourselves with the printing of supplemental material?
Shall we ask Pastor A. L. Davis or some other man to have experience along this line, to prepare a year's course of lessons for the older teen ages, publishing an edition large enough to fill demands for years to come? Such a course would probably be quite popular with older classes also.

Shall we publish now a course for the first of the four years of Intermediate age, next year publish the second year for the Intermediates, and so on till the four years are completed? Under this plan we would expect to discontinue the Junior Quarterly and recommend the newly published graded lessons to all our Intermediate classes. We would endeavor to put into the new helps the brightness and suggestiveness which have made the Junior Quarterly possible.

The meeting is open for remarks.

Lesson X.—December 8, 1917
EXTRA AND NEWHEIMAH, TRACTS FOR THE LAW.—Neh. 8. Golden Text.—Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 105.

DAILY READINGS
Dec. 2.—Neh. 8: 1-12. Ezra and Nehemiah Teach the Law.
Dec. 4.—Neh. 9: 16-25. The People's Ingratitude.
Dec. 5.—Neh. 9: 26-38. The Covenant Renewed.
Dec. 7.—Ps. 119: 1-76. Blessedness of Lawkeeping.

(Taken from, "The Sabbath School Quarterly"—For Lesson Notes, see Helping Hand)

A YEAR OF CHEER
A lot of good fortune is in store for those families who are on The Youth's Companion subscription list for a year of cheer. There will be 12 glorious serial or group stories, ranging from a girls' war story by Grace S. Richmond, adventure by James Willard Schultz, to the unrivaled tales of former days by C. A. Stephens.

The charm of Companion stories lies in the fact that they are especially written for boys or for girls, everyone enjoys them to the full. There are special pages for the Familiar Boys, Girls, and even for little Children—while the Editorial Page, Current Events and a Doctor's Corner supply all the requirements of the family for good reading. And this particular feast can come from no other source.

The Companion alone is $2.00, but by special arrangement new subscribers for The Companion can also, by adding only 25 cents, have McCall's Magazine for 1918, both publications for only $2.25.

This two-at-one-price offer includes:
1. The Youth's Companion—52 issues in 1918.
2. All remaining 1917 issues of The Companion free.
3. The Companion Home Calendar for 1918.

All for only $2.25.

THE YOUTH'S COMPANION,
Commonwealth Ave., Boston, Mass.
New Subscriptions Received at this Office.
LOVE, THE GREAT QUESTION

REV. CLAYTON A. BURDICK

Text: Simon, son of John, loveth thou me more than these? John 21:15.

The years of walking up and down in Galilee and Judea for Jesus of Nazareth and his disciples were now ended. The little band were for the most part scattered here and there, except those who had been nearest and closest to him, who were the first to love him and would be the last to forsake him. The natural ties of hardships endured together and of a common love and purpose, still bound them as one. Some faint hope, too, of the fulfilment of the promise made at the last supper, was probably in their hearts. It must have seemed to them that it would be unthinkable that everything they had been taught to look for, should fail to come to pass.

They could not yet have forgotten the command that their Lord had given them when he had said, "Tarry ye in Jerusalem until ye be endued with power from on high." The words spoken to them at the time when Judas was made known to them as the traitor, were yet fresh in their minds. Jesus had then told them that he was going away, but that they knew where he was going and the way he was going. He had told them that they ought to rejoice because he was going to the Father and that he was to prepare a place for them and was then coming again to receive them to himself, that where he was, there they might be also.

While we may not really forget things that have been spoken to us, sometimes, under stress of difficulty and untoward events, we may allow doubts to come in for a time, drive obedience of them from us and it may have been so here. It is, also, a hard thing to wait when we do not understand why. This waiting at Jerusalem in the midst of an unprepared and anything to do but be still, was a thing unusual to these men. They had always been men of action. Fierce calls were upon them to be going somewhere or to be doing something to relieve them of the burden they were under. Could men who had plied the oars on Galilee be content to stay housed up in the noisy city? Could they who had lived in the open air, under the blue skies, be content to live in locked and bolted rooms? Here was nothing but restriction; there they were free. They fretted to lay hands upon the fish nets, to hoist the little sail of their boat and face once more the winds which swept down the hills and over the sea. Peter was, in an especial manner, made this way. He must have something to do and, as usual, he became a leader. He let the others know that he was going fishing. As this had been his business all his life, he went back to it and they fell in with the suggestion and said that they would go too.

These men had poor success in their fishing. All night long they wrought and all night long an empty net rewarded their tired hands. When the morning began to dawn over the eastern hills, they saw a stranger walking on the shore who, when they had come in near, cried out to them asking if they had anything to eat. They had made answer, "No," to the call. He called to them again, telling them to throw the net in on the right side of the boat and they would find. They did as he had told them and at once they encloséd a great quantity of fish so that they were not able to pull in the net. Love is a great quickener. It sharpens the eyes to see and the ears to hear. When John, the beloved disciple, saw what had happened, immediately he said it aloud to the others, that it was the Lord. When Peter heard that it was the Lord, he put on his fisher's coat and, jumping into the water, hurried to the shore to be first at the Master's side, while the others with the boat, dragged the full net to land. Some of the fish are taken out to the place where the Lord is and there they find a fire of coals on which they broil the fish from which, with bread which they find the Master had, they break their fast. No one of them dared to ask questions of the Saviour as to whether it was he, or not; but they were sure, in their hearts, that it was none other.

This belief became absolute knowledge on their part when, after the meal was over, Jesus took Peter and spoke to him as he did in the language of the text. We do not know why this was so. There may have been several reasons in the mind of the Lord when he did this. It was Peter who had suggested the going back to their old fishing. "Father, thou hast made me to blame." There might be times in the future when, under discouragement, he would incline the same way. The things said here would impress upon his mind the thought of the great work which the Master had for him. Peter had been told in the beginning that he was a fisher of men. That was no more to be his work than it was to be the work of the others; but being of that impulsive nature, he might find it harder to keep steadfast than the others. Being a leader as well, he would be more apt to influence the rest than any other. The way in which the question was put to Peter made it very impressive. "Simon, son of John, loveth thou me more than these?" was impressive of itself; but when it was repeated once and again, it was sure to leave on the mind of the disciple to whom it was spoken, an imprint that the years could not take away. When Simon, the son of John, remembered these words as long as there was anything for him to remember.

Beyond what it was to Peter at that time, it is to all of our Lord Jesus. It is a question which, at times, every one of us has to answer. "Lovest thou me more than these?" On the answer to that question, our life of service to the Christ and his cause hinges. It is the chief question of his faith whom we profess to serve. The religion of Jesus is not discovered by any method of investigation. No intricate formula is needed to express it. One does not have to search through labyrinths of philosophical reasoning to find it. It is all summed up in the simple question, "Lovest thou me more than these?" Notice that Jesus does not say, Do you believe on me as your Saviour? Have you faith that I am the Christ? Have you faith to believe all the things that I have said to you? He says nothing about faith at all although Paul says that we are saved by faith, and that without faith it is impossible to please God. Jesus does not say, Peter, is your hope founded on me and the promises I have made to you? He says nothing about hope even if Paul does say, "We are saved by hope." This is what he says, "Simon, son of John, loveth thou me more than these?" The great question of all and back of all others, after all, is love. Old Testament and New combine to show us that all things depend on love. In the things commanded by him are embraced in the words, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might," of the Old, is but repeated in the New with the further word that, "God is love." It is not possible to separate faith from love, for, "Love believeth all things." It is not possible to separate hope from love, for, "Love hopeth all things;" but if it were possible they could be separated, I had rather a thousand times take mv chance of acceptance with God if I could say, "Father, I do love you," than to say, "I have faith in you, I hope in you." If they could be separated, faith alone and hope alone would be valueless, for if I had all faith, "so that I could remove mountains, and have not love, I am nothing." Love is the one thing that never fails. Other things fade and die, but love is eternal. I do not wonder, then, that Peter put the question to Peter in this way and repeated it again and again. "Simon, son of John, loveth thou me more than these?" But love demands primacy. It wants to be foremost in its own sphere. It is so with the love of God. He is to be supreme. When the love of a man and a woman is consummated in wedlock the vow they make is, "Forsaking all others." That is always what love asks and must have. The mother has a right to be possessed of any other woman who seeks to oust her from her mother's right in the affection of her child. As a mother she must be first. So the Almighty says to man, "Thou shalt have no other gods before me. So his Son says, "He that loveth father or mother more than me is not worthy of me." So he says to Peter, "Lovest thou me more than these?"

Now I do not know what the Master meant when he used the word, "these." I am inclined to think that he meant the implements and the business of fishing. These were what had drawn him away from that. But he does ask...
us not to make that first. Paul was a tentmaker and worked by his trade while on his missionary journeys. Peter might have been a fisher of men at the same time as a fisher of fish, if a wider work had not been demanded of him than the little villages about the sea of Galilee would permit. Man of business, Jesus asks of us to be diligent in your work, but he does not want you to put it before him. He wants you to make it a means of pushing his kingdom forward, of bettering the world, of lessening its evils. If it overbalances in importance in your mind the cause you profess to love, you are in a dangerous place and need to be careful. If it should come to a place where you would have to leave one, which one would it be? Sometimes a person will leave the Sabbath of Jehovah because he can not keep it and follow the line of work he wants to. I hear the Lord saying, "Lovest thou me more than these?"

Love without service is of little value. Love is glad to serve and to be served. As this question was put three times, three times it was followed by a great communi­cation. If you love me, "Feed my sheep." Love is not a matter of words. It is deeper down than the tongue or lip. Love de­lights in service. It is constantly asking of itself, "What can I do to please the one I love?" It is uneasy unless it finds something to be doing. Love finds hard labor easy and the long task short. The apostle of love, John, says, "My little children, let us not love in word, neither with the tongue; but in deed and in truth." It is the service that tells, after all. The parent proves love to the children by care and the service of a life freely given. I care not how loud the voice of the orator, nor how eloquent his words may be in pro­fession of his patriotism and love of country, it is his deed which counts, in sacrifice to that country's peril.

One delight in giving serv­ice, but it delights in receiving service as well. It is happy to remember and happy to be remembered. Jesus asked of his disciple service in taking care of his sheep because, in doing that, Peter was serving him. All work in accord with his will, is service rendered to him.

Dear friend of the Master, it is after this fashion that the Lord calls upon you. He asks for and wants your love. He

wants to be first in that love. Better than you love your business, better than you love your companions, better than you love anything else, he wants you to love him. The love of these do not often run counter to his; more often they are aided and increased by it; but if it should come to a choice between them, he must be first. If you love him, the world is full of opportu­nities for showing it. There are the broken­hearted to be fed, the naked to be clothed, the sick to be healed, the oppressed to be Freed, the blinded to be enlightened, the lost to be saved. If you love him, prove it by service rendered in his Name.

(Continued from page 698)

war possible, and the spirit which has made our entrance into the war imperative. But as Christians there should be no hatred in our hearts for our fellow­men. May God keep our hearts pure and our young men clean, until—democracy shall have triumphed in the earth.

A. L. DAVIS.

North Loup, Neb., Nov. 11, 1917.

It is reported that Henry Ford is going to present $50,000 worth of ambulances to the army. We wish a few extra ambulances might be had for his military and non­military critics. They certainly need a conveyance until they come to a better mind. —Standard.

"Harsh words are like drops of vitriol; they burn all that they touch, and leave everywhere little scars."