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The Sabbath Recorder
A Seventh Day Baptist Weekly Published by The American Sabbath T restraint Society, Plainfield, N. J.

The Tale That Is Told
After this Recorder leaves the press and before it reaches its readers, the year 1917 will have passed away with its record of successes or failures, and the year 1918 will have come with its clean page upon which we must write—yes, upon which we must write, for there is no alternative.

We have told the tale of the years gone by, and whether satisfied with the record or not, there is no changing it now. If we see mistakes, or mark where we could have done better but did not, there is now no remedy. The only wise thing for us is to do as Paul did,—forget the things which are behind and turn toward the work that is before us. We cannot improve the past, but we can make a better record in the future. Standing on the threshold of this new year, would it not be wise for Seventh Day Baptists to resolve that 1918 shall witness greater consecration and more willing service for the Master than were recorded in 1917? What have we done to be proud of as a people during the year just past? It is a question each one may answer for himself. Have I grown in grace or improved in spiritual life? Is my church any stronger? Have the prayer meetings been made more helpful by my interest in them? Have extra burdens come upon our boards because I have neglected to support the work as I should? Have I turned the cold shoulder to any important forward movement, proposed for the good of the cause we love? Am I satisfied with the progress made by the denomination in years gone by, or am I ashamed to have the world know how slow we have been? If it seems as though the cause has made too little progress, let each one ask himself, "Am I to blame for it?"

If the tale that is told is not satisfactory, then let us look to the future and make it tell a better story. God's work can not be done haphazard; it must be planned beforehand and carried out systematically. If every church will plan for the new year with earnest zeal for the Master's cause, if every church member will faithfully do his part in the work and in the bearing of burdens, there will be no reason to regret the tale that will be told in 1918.

Will the Christmas Spirit Survive the War?

Not long ago I saw in print words to the effect that it is a farce to celebrate Christmas, since all the world has denied the Prince of Peace. The doctrine of meekness and gentleness has been supplanted by that of power and might, and the angel song of peace and good will seems out of place. This is only one straw in the current showing how the tide of human feeling runs toward depression as the terrible world war goes on. It is difficult to think of men engaged in deadly conflict, blowing each other to pieces with high explosives, hurling deadly gas into each other's faces, rushing on each other in the frenzy of the bayonet charge, starving women and children to death in drowning them in icy seas, without feeling that it is a travesty to celebrate the birth of the Christ whose one gospel was that of love—even love for our enemies.

While thousands who own Christ as their Lord and Master may be affected by this spirit of depression, and fear that the Christmas spirit can not survive the war, there are nevertheless many signs indicating that it will.

The rank and file of the armies are not willingly rushing into deadly strife. Very reluctantly have the soldiers left their homes for fields of carnage, and as the war goes on everything reveals the fact that thousands upon thousands feel the incongruity of the situation, and the sentiment is growing throughout the world that never again shall a few iron-hearted unbelievers in a Christ of love, good will, and forgiveness be allowed to plunge the world into war. Never again shall two or three kings and autocrats have a chance to drive masses into killing men for whom they have
hitherto had nothing but friendly feelings. This spirit of revolt against militarism, and the determination to push the issue of world-wide democracy until another war will be impossible are among the hopeful signs of these times. Men have come to see as never before that either Christ or war must be the issue and so are we of any peace. We must be united if need be, to put away the war-gods and enthrone Christ in their stead. And when the dreams of war are overcome, we predict such a turning to Christ as the world has never yet known.

Beautiful Gleams. Those who fear that the war will dethrone the Prince of Peace on earth, will, if they look carefully, see many gleams of light breaking through the darkness. Who can think of the thousands who have left home and country to nurse the sick and minister to the suffering—women of wealth, from luxurious surroundings, young ladies from almost every town and hamlet in America, suffering all sorts of privations and enduring hardships to obey the call made by the sick and suffering brethren, without feeling that the Master's love is still working and that it will yet leaven the lump?

Who can look upon the army of physicians and surgeons giving their own lives to save others from racking pains, without thinking that the spirit of the great Physician has still a place in human hearts moving them to do unto others as they would be done by?

Who can watch the wonderful Red Cross drive the very week closing on Christmas Eve—with more than ten million dollars given to relieve the suffering of the world, without the assurance that the salt has not yet lost its savor, and that the Lord has a great army of soldiers to be sent into the world, which is still able to overcome the world? If the outlook was hopeful when the Son of Man had only a dozen preachers and about a hundred and twenty disciples; all told, against a warring pagan world nineteen hundred years ago, surely his followers should be hopeful today.

Have you read of the ships that have sailed from our shores bearing millions of tons of food and raiment for starving Belgium, Armenia, and Syria, all sent forth by Christian men and women of America, and did you fail to see the spirit of Christ in the senders? Have you watched these ships braving the terrors of submarine warfare until safe on the other shore, where they were boarded by eager men anxious to send the tons of supplies to the starving with all speed? We have noted the fact that many women of great wealth, from America and Europe, have accompanied these supplies and with their own hands have served the bread lines, labored in canteens and in hospitals, "without money and without price"? Have you observed all these things, and do you still feel that Christianity is a failure?

Have you marked the change that is coming over the social life of our day? Many who hitherto seemed to have little interest in anything but social functions, who never put their hands to ordinary work, are now improving every moment at some benevolent service by which others are to be made comfortable. A serious turn has come to the causes in America. There is a sentiment all around us which indicates a wonderful change in the spirit of the people, and nothing shows it more than the Christmas time just passed. Today with the Red Cross service flag looking down from almost every church and Young Men's Christian Association halls in every cantonment, with Young Women's Christian Associations planting canteens even on the battle lines, and with the people in all churches responding to calls for service in every line of benevolent work as they never responded before, who can say there are no gleams of light coming through the darkness? Never was the Christ spirit more alive than it is today. And in spite of the ravages of war, his people will yet keep his holy day, and Jehovah the God of Israel shall triumph.

Entering the "Open Door." Two or three weeks ago we called attention to the fact that the doors would be kept open for gifts to the building fund if any one desired to help in that way. Of course we would like to see this fund grow. It can be used for nothing else, and serves as a nest egg for a greater fund, which gifts, and interest earned, will cause to accrue.

A letter to Treasurer Hubbard reads like this: "Please accept this small sum of ten dollars for the new Seventh Day Baptist office building. Am hoping to add to this from time to time and earnestly wish for the success of the movement." The writer also expresses a desire that the effort for Christian work as will give a spiritual uplift to our dear people.

If We Could Know No East or West. We welcome expressions of opinion upon the question of a new denominational building. The many letters received by the board from all sections of the country are carefully read and placed on file by the corresponding secretary, but so far as we know, the question of locality has hardly been mentioned in them.

One thing we wish our readers would note, and that is, no Plainfield man, so far as we remember, has put up a plea for having it located here. The members of the Tract Board do not wish it to be regarded as a Plainfield enterprise, but entirely as a denominational work. Whether the denomination decide to place it, the Plainfield people will be found ready to cooperate.

If, after keeping the publishing house in Plainfield twenty-two years, it at last appears that this is not a good place for it and that it should go elsewhere, we know the brethren of this church well enough, after more than ten years of continuous service with them, to assure our readers that the Plainfield people will gladly acquiesce in any decision made by the denomination. Furthermore, there is not a man on the board who would not feel relieved if the building were to be taken elsewhere and the present members be permitted to lay down the burdens and rest from the responsibilities they have freely carried so long.

Nothing of importance can be done either toward locating or building, without the spirit of unity and co-operation throughout the denomination. As a people of one faith, if we are to prosper, there should be no East or West, but one people willing to look at denominational problems with wide vision and open mind and with no purpose but the general good. If the editor were to make any suggestion as to how the discussion should proceed, it would be in the form of a request that special care be taken to avoid all comparisons between churches or sections of the denomination that might tend to alienate or arouse unpleasant feelings. Any spirit of rivalry between East and West should do no good for the cause. Any words that tend to hurt the feelings of people in some one of our churches would be unfortunate; and in view of our various local interests, in view of the broad field over which our churches are scattered, in view of the tendency to think of our work in terms of East and West, we can not be too careful both with pen and tongue when we discuss these questions.

Words that reflect upon any church—any section—any faithful worker whose burdens are already too heavy, should not appear in our denominational paper—indeed, should be kept out of mind. Free and friendly discussion showing the merits of every side of the problems that confront us can easily be carried on without anything that tends to alienate.

Now for Dry America. For the first time in the history of the nation the several States are called upon to vote liquid our laws. It was a glorious victory when prohibitionists, after the fiercest fight with the rum power ever known in the land, "went over the top" by a vote in Congress of 282 to 128. Prohibition societies all over the country have taken new courage, and are planning for an early campaign in which it is expected that at least thirty-six States will ratify the amendment. When this is done the amendment becomes a part of the fundamental law of the United States. Counting as safely dry the twenty-seven States already under prohibition, it seems all but certain that nine more can be won out of the remaining twenty-one.

The Supreme Court has helped the cause greatly by deciding that the state can compel a railroad to show records of all liquors shipped into it, and prohibit the keeping of intoxicants for personal use.
THE FEDERAL COUNCIL OF CHURCHES

MEETING OF THE EXECUTIVE COMMITTEE

REV. ARTHUR E. MAIN

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held in Cincinnati, Ohio, December 12-14, 1917, in the Christ Protestant Episcopal Church. The splendid audience room in which the meeting was held was used for the daily services of worship. The adjoining parlor house with two large rooms and many smaller ones was all that could be desired for meetings of the sub-committees, and for the meetings of sub-committees. The latter extended to the delegates a cordial welcome. Lodgings and breakfast were furnished by the joint hospitality of the Chamber of Commerce and the City Federation of Churches. The Seventh Day Baptist members of the committee were Rev. A. J. C. Bond, of Salem, W. Va., and the writer.

Of course all lines of Christian effort were presented and considered from the standpoint of this awful War-Time; such as Inter-Church Cooperation, Evangelism, Social Service, Rural Life, Temperance, Religious Education, International Justice and Goodwill, Orient Relations, Family Life and Purity, a Religious Rest Day, Missions, the Red Cross, Camp Activities, Y. M. and Y. W. C. A. work, Food Conservation, The General War-Time Commission of the Federal Council, and the importance of united loyalty and ever increased efficiency in the maintenance of all regular church and denominational work. This last point may be best comprehended by bearing upon the question of a Denominational Flouse for ourselves, not only as a greatly needed convenience, but as an equally needed symbol of life and unity.

The adoption of the value of Federal Council principles let me mention the following: they call for the organized cooperation of churches in community, State and Nation, and among our soldiers in America and France, in the hard fight against the iniquitous liquor business. The social service commission has the backing of American Protestantism in its extending efforts to help men and women in country, village, city and camp, to be comfortable, happy and morally clean and sober. There is also reason to fear that as the result of prohibition legislation manufacturers of liquor are planning to move their wicked business to some other country, China, for instance. Now if the temperance commission of the Federal Council should fail to give this message to the government and people of China, or of Japan; or send a delegation of widely known men, all this would be done not in the name of a single denomination, or of some political party; but in the name of thirty denominations and of ourselves as Christian people. And the national Christian Associations are supported in their world-wide tasks by these same churches and people.

As to the question of the Church's Sunday and Sunday laws the fear has risen in my mind that we delegates have given our people a wrong impression as to the place this subject occupies in the counsels of the Federal Council of Churches. Sometimes it has not been emphasized enough. It has received but little attention, Far bigger problems and tasks have outranked it; and besides, our Sunday friends are far from being of one mind in this matter.

For ninety years the Council has presided over every meeting of the Council and of the Executive Committee; and during all the time since the Philadelphia Quadrennium in 1908 only one man can be justly charged, as far as my knowledge goes, with having treated us with discourtesy and unfairness. I am, of course, speaking of the Federal Council, not of local federations for whose utterances and acts the Council is not responsible. And in the Council's official report on the Council's work the questions of the religious rest day. It should be noted that the paragraph below begins:

Two things should be very clear in our minds: (1) Outside the Council we may as freely as others proclaim and defend our distinctive views; but if any denomination has any right to membership in the Council who enters it for the purpose of sectarian propaganda. The great movement stands for Free Christian Co-operation. (2) In the communiques represented in the Federal Council in round numbers, we met 10,000 out of 20,000,000; or in terms of ratio 1 to 2,000. Now does not common fairness seem to require that we, the one Sabbath-keeper, allow the 2,000 to say, with-out aggressive opposition on our part, what they may like to say concerning the Sunday, provided they not only permit us to speak with utmost freedom in their counsels, but also disclaim any desire or purpose to interfere with our religious liberties as Sabbath-keeping Baptists?

There are two sides to most questions, it is said. And ought not our Christian reaction to the abounding kindness and fraternity of all these years, shown to us, the one, by the 2,000 the other, to take such a position as that just described?

In the belief that no rational, democratic, and Christian request of ours would be turned down, and before going to Cincinnati, I thought out and wrote out with all possible pains, the paragraph below beginning, "It is understood that this report is to be interpreted, etc., intending to oppose nothing at all reasonable, fair, and Christian, if a place were given to this paragraph.

The committee on a Rest Day was not present and seems to Bishop Kep- hart, who won a large place in the hearts of Brother Edwin Shaw and myself, at Saint Louis, in 1916, asked me to co-operate with him in the preparation of some statement relating to family life and a re-ligious rest day. He said here that what appears below went through the Business Committee to the Executive Committee, but at the last minute, with other papers, had to be referred to the Administrative Committee for final action at its next meeting in New York City. Should any change be made in it I will report through the Recorder.

"One" wrote the introduction and the paragraph already mentioned: "2,000" wrote the rest, and one approved the adoption of the whole upon the principles set forth above. The statements were as follows:

Members present of your Committee on Family Life and a Religious Rest Day would recommend the adoption of the following:

Never were the principles of individual and social purity, and the value of religious symbols to personal, social, national, and world-wide, to millions of believers Sunday is not the Christian Sabbath; it is the "Lord's Day" or the Church's Festal Resurrection Day. To other millions the sabbath idea is still precious; but the Sunday is saying with increasing clearness, It is not with many who are called, but it seems to me, to the high and holy calling of practical and proclaiming the religious values of sabbath ideals, in brotherly, faithful, and hopeful ways; ideals not to be found in Mosaic or Levitical Sabbathism, but in the univer-sity, and sobriety as essential to the welfare of the family everywhere, and therefore appeal to the Nation and to our several States for such legal enactment and enforcement as is necessary to maintain the sanctity of the marriage relation, limit diversion to scriptural grounds, provide for the establishment of a suitable temp­er­ature commission of the Federal Council of Churches of Christ in America, and the Federal Council of Churches of Christ in America, and the General War-Time Commission of the Federal Council of Churches, and the preservation, The General War-Time Commission of the Federal Council of Churches, and the preservation.
LETTERS FROM SOLDIERS

Mr. Edwin Shaw,

DEAR SIR:

The Sabbath Recorder has been coming to my address here in camp lately. I want to thank the American Sabbath Tract Society. It certainly means a great deal to us fellows in training camps to know that there are people back home who think of us often and are doing all they can to help us.

Our work here is, necessarily, of a rough nature and it is only on a long "hike" or perhaps an evening around our tent stove, especially if word has just come from home, that one realizes there is a God who is directing it all.

Our President says, "The spirit with which our soldiers leave America and their efficiency on the battle fronts of Europe will be vitally affected by the character of the environment surrounding our training camps." Not only are our people back home helping us to make camp environment what it should be, the citizens in the neighborhood of this camp, at least, are doing their utmost.

We certainly have a great cause to fight for.

Thanking you again for the Recorder, I remain,

Sincerely yours,

RONALD P. BABCOCK.

Corps Co. K, 108 U. S. Inft.,
Camp Wadsworth, Spartanburg, S. C.,

Dec. 23, 1917.

KIND SIRS:

As some kind friend has given us your names to our mailing department, and we have received the December 9th issue of the Recorder, we wish to take this way of expressing our appreciation and thanks, both to the one, or ones, who gave you our names, and to your society.

It was with most sincere pleasure and interest that we read the articles, and, as we have met, or known, many of the writers, or ones spoken of, it gave us renewed re-

membrances and thoughts almost forgotten.

A son (Cecil) of the Mrs. Woolworth, whose obituary appeared in the December 9th issue, is in the same battery as is Edgar Cook, at this camp. One article, in particular, interested me, the one by Hosa-

W. Rood, on "the morale of the army." Our company has now been stationed at three different posts, and I can truly say that strict regulations against vice have been enforced at each camp.

Of course it seems that vice can not be entirely eradicated, but much is being done for the betterment of the soldiers,—the Y. M. C. A. work being especially helpful and successful.

With most sincere thanks for your kindness, and a trust that God will soon cause this terrible strife and suffering to cease, we remain,

Yours respectfully,

EARLE D. STEPHAN,
Corporal, Corps Co.

THOMAS A. STEPHAN,
Corporal, Corps Co.

RAYMOND KNIGHT,
Sadder, Co. A, 110th Engs. 35th Div.

Camp Donahan,
Fort Sill, Okla.,
Dec. 16, 1917.

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11: 25-26.

What we are is God's gift to us; what we make of ourselves is our gift to God.

—From Louise Stockton Andrews's Bible.
DEAR FRIENDS OF THE RECORDER

Family: We wish you could all have been here to attend these meetings. I am not sure what we would have done with you, especially on Sabbath morning, as the pews were full, the aisles were full, and some standing in the hall; still we wish you could have enjoyed them as we did who were here.

The first session on the evening before the Sabbath was opened by a spirited song service lead by Professor Walter B. Davis, supervisor of the schools of Salem, N. J.


The Christian race differs from athletic races or the Marathon races in that all may win the Christian race if they will lay aside every weight and run with patience the race that is set before them.

After the sermon the congregation sang “Higher Ground” and in a short time thirty-five took part in the testimony meeting led by Pastor Sutton. After singing “Beulah Land,” the benediction was pronounced by Rev. W. D. Burdick, of Milton, Wis.

This first meeting was well attended and good attendance prevailed through the meetings.

On Sabbath morning the opening services were as follows: Voluntary, Mrs. Luther S. Davis. Call to Worship, Pastor A. G. Crofoot. Doxology, congregation. Rev. E. E. Sutton then read John 14: 4-24 and offered prayer.

A duet, “Tea Ceremony,” was sung by Mrs. Luther S. Davis and Professor Walter B. Davis.

Hymn, “Take the World, but Give Me Jesus.”

Rev. James L. Skaggs then preached a powerful sermon on “The Master’s Challenge.” The program of Jesus Christ for the world sets a big task—a man’s job—before every Christian. The church needs to fall on its knees and pray for a full consecration of all that it has. There is great joy in having a part in the greatest program of the world. A collection was then taken which was, with a few contributions made later, sufficient to defray all expenses of the visiting pastors. Benediction followed.

On Sabbath afternoon the session opened with a praise service led by Rev. H. L. Cottrell. In this service, Pastor Cottrell had a number of the Juniors, who were seated in the front of the room, take part in the singing. He then spoke from 1 Samuel 6: 30, on “Courage.” Visions, tickle ideals, and ideas are of no use unless back of them is God, the dynamo that generates the courage to carry out these ideals. In dark days, the man who “strengthens himself in the Lord” finally wins the victory. Our courage will encourage those around us.

Song, “Jesus is all the World to Me.”

Rev. W. D. Burdick then gave a strong address on “When the Bars Are Down.” The bars are down when low standards of truth and honesty are held; when a commercial value is set on education; when questionnaires are indulged; when we differ from the Bible in regard to the Sabbath or any other truth.


On the evening after the Sabbath, Mr. Ward Glaspey, leader of the choir of Shiloh, N. J., conducted the song service.

Pastor A. G. Crofoot then referred to the burning of the school and church building at Fouke, Ark., and read from the RECORDER an article by Principal Fred L. Babcock on the need of a new building, library, etc. Pastor Crofoot referred to the fact that the work of the Fouke School is well known here as several teachers have given gratuities service to Fouke, and he requested that they and others interested should speak of the work there.

Mrs. Luther S. Davis then said that had the building in which she began the school been burned, the loss would have been small, as it was small; but to conditions as they existed there in 1901.

Mrs. Mollie Davis, an ex-teacher at Fouke, told of the equipment of the burned building and the value of the school to the community.

Mr. Luther S. Davis, who was at two different times principal of the Fouke School, spoke of the lack of good public schools in that section.

Rev. T. L. Gardiner said he considered the school at Fouke a true missionary enterprise and that he was happily surprised by the kind and interest He then spoke from the school when he visited it a few years ago.

Miss Lavinia Munro, of Gentry, Ark., but who is now a member of the Marlboro Church, told of her experiences, first as a pupil, then as a teacher, in the school, and of the value the school had been to her.

A collection was taken for the Fouke School. This, with funds handed in later, amounted to $25.50, which was promptly forwarded to Mrs. Nancy Davis Smith, of Fouke, in the form of a New York draft.

A duet, “I’m Praying for You,” was sung by Messrs. Ward Glaspey and Harry Lupton.

Rev. T. L. Gardiner, the speaker of the evening, referred to the fact that it was 38 years ago that very week that he had broken up his home to come to Shiloh as pastor, which church he served 11 years, and baptized during his pastorate 140. To those especially of that 140, who were then boys and girls and who were now fathers and mothers bearing the heat and burden of the day, he said he wished to bring a helpful and comforting message. That he did do, the writer and many others who heard him and who were present.

That sermon should have a special report by itself as it did from an ex-pastor, and with the tenderness of feeling and richness of experience, but space forbids more than a mention of a few of the thoughts brought out.

The texts were: “Cast they burden upon the Lord,” (Ps. 55: 22), and “Calling all your care upon him, for he careth for you.” (Peter 5: 7).

Christians are not exempt from burdens. Some burdens, such as the burden of sin, may be cast upon the Lord and need never be carried again. Other burdens we are sustained in bearing. “My grace is sufficient for thee.” Some of the best people are tempted to give up to discouragement as was Moses and Elijah.

People should stop talking of their burdens to each other, and cast them upon the Lord, and we should not carry a burden of discouragement after having done our best. Sometimes we cast burdens on the Lord and then immediately upon some trial take them up again. A foreigner with heavy baggage went into a ticket office, bought a ticket and started to walk down the track, not realizing that he was entitled by his ticket to transportation by train. The texts entitle us to be freed from burden-bearing.

A child who has a string in a tangle, at once and in perfect confidence runs to mother to untangle the string. No, we have the same childlike confidence in our heavenly Father. A mother has her child on her heart and that is one rendering of the text, “Casting all your care upon him, for he has you on his heart.”

We are often like the children of Israel. God led them through the Red Sea, delivering them from Pharaoh; then they praised the Lord in a glorious song. Three days later they came to bitter waters. They forgot all that had brought them wide open from Pharaoh, blamed the Lord and scolded Moses.

A certain barber had a canary bird in his shop which sang one tune only—“Over the Garden Wall.” Customers were much attracted by the bird and one asked how it had been trained to sing that song. The barber said that while the bird hung in its cage in the window it sang its varied notes, but he put it in a dark room and by its cage put a graphophone which played over and over the one record, “Over the Garden Wall,” and soon the bird began to sing “Over the Garden Wall.” So sometimes we have to put in the dark room of affliction and trial, taken out of the glare of prosperity and ease, in order that we may be trained to sing the song the Lord would put in our mouths.

In traveling over the B. & O. Railroad, sometimes the train men come in and turn on all the lights. We wonder why. Soon the train pulls into a tunnel, great darkness and we are thankful for the light. We should light now the lamps of faith that they may be ready to serve us in times of darkness and despair.

During a terrible ocean storm a little girl
was happy and carefree. Some one asked her if she was not afraid. “Oh, no,” she said, “My papa is on deck, guiding the ship and watching the storm.” And so let us remember in all the storms of life, “Our Father’s at the helm.”

At the close of the sermon the benediction was pronounced by Rev. W. D. Burdick.

On Sunday morning a praise service was led by Rev. W. D Burdick. Prayers were offered by Rev. T. L. Gardiner and Rev. H. L. Cottrell.

It was arranged that the next yearly meeting should be held with the church at Plainfield, N. J. Rev. H. L. Cottrell read the Scripture from Mark 14: 38. Two good sermons were then preached by Rev. Wilbur Davis and Rev. W. D. Burdick on the themes respectively of “The Shadow of Adversity” and “Personal Evangelism.” Music was interspersed between the sermons. At the close of the morning service the congregation sang “Onward, Christian Soldiers” and Rev. T. L. Gardiner pronounced the benediction.

The following Sunday afternoon, Mr. Wilson S. Davis, of Shiloh, led a praise service. Then followed the Layman’s Hour, with the general subject of “Contentment.” This meeting was in charge of Rev. A. G. Crofoot, who read from a recent issue of the Youth’s Companion a story entitled “The White Farm.”

Then followed excellent remarks from four representatives: Messrs. L. F. Harris, of the Shiloh Church, and Messrs. Joseph Fogg, of the Shiloh Church, and Messrs. George Schaible and Eben Davis, of the Shiloh Church.

The following points were brought out: Many boys who leave the farm for higher wages and seemingly more attractive positions, do not, in after years, measure up as well as a financial, moral or spiritual standpoint as the boys who stick to the farm. There are many things a person can do on one’s own farm, and yet keep the Sabbath. We should try to decide from the call of our own heart the work in life to choose. Young people should be encouraged to farm and to establish homes on the farm. Make the farm pleasant.

Mrs. Belle Bowden then read an excellent paper on “Contentment,” which has already been printed in the Recorder.

The male quartet consisting of Rev. H. L. Cottrell, Rev. W. D. Burdick, Messrs. Leslie Tomlinson and Luther Davis, sang “The Little Brown Church in the Vale.”

Rev. E. E. Sutton made some splendid points on the necessity of being content with the little brown church, adjusting our business to suit our religion, and getting an education that will fit one for life and not to earn more dollars.

Rev. J. L. Skaggs closed the service by repeating the benediction.

On Sunday evening the opening service was in charge of the Shiloh and Marlboro Christian Endeavor societies with Miss Susie Bivins, president of the Marlboro Christian Endeavor, presiding. The song service was delivered by Mrs. Emma Bowen, of the Shiloh Christian Endeavor. The topic was read by Miss Pauline Harris, president of the Shiloh Christian Endeavor, and Miss Ella Kirby, of Shiloh, sang “I Want to See Jesus, Don’t You?” accompanied by Miss Bowen on the violin.

Rev. James L. Skaggs then read Isaiah 55 and offered prayer. The congregation sang, “Count Your Blessings,” and Rev. H. L. Cottrell delivered a pleasing manner the closing sermon, “The Great Offer of God.” The congregation then were led in a closing conference meeting by Rev. James L. Skaggs, after which all joined in singing. The singing was led by Mrs. Emma Bowen.

The benediction was pronounced by Rev. H. L. Cottrell, and thus closed a very interesting and profitable session of the yearly meeting.

Dinner was served on Sabbath Day to 240 and supper to 90 by the section of the Marlboro Church of which Mr. and Mrs. George Schaible were the head.

On Sunday dinner was served to 110 and supper to 90 by the section of which Deacon and Mrs. Henry L. Davis were the head.

We were no longer present from the New Market (N. J.) or New York City churches.

ELIZABETH FISHER DAVIS.

Reported at request of Pastor Crofoot.

ONLY GOD IS GREAT

A certain Psalmist had this sentence on the city’s gate

Dr. Sinclair welcomed in China

Rev. Edwin Shaw,
Plainfield, N. J.

DEAR MR. SHAW: Yesterday I received letters from China announcing the safe arrival of Dr. Sinclair. Very likely she wrote you, too, but lest she did not I will pass on the good news:

She arrived on Friday, the 16th of November. I had letters from several of the mission people but Miss Burdick gave the most of the little details which makes one see just how it all was. I expect that they will some of them write it all up for the Recorder but I will quote a little for you anyhow. You can use your own discretion about passing it on.

Miss Burdick’s letter is dated November 22, and part of it is as follows:

have come and others have written you of Dr. Sinclair’s arrival. It is just a week ago tomorrow morning that Anna, Eugene, Dzau Sien-sang and I got up and had breakfast in the early morning and started away at six o’clock or a little after to the North Gate to meet her. The Ecuador came up to Shanghai. The boat was advertised to be getting in at seven, but it must have been a half-hour later before it appeared, and then it was some time before it was alongside the wharf. They had told Dr. Sinclair that they would be in at twelve o’clock, so she was taking it leisurely and we looked for her in vain on deck. When the steamer was finally anchored we started to go on board but were held up because we had not passed. All sorts and conditions of men were allowed to go on but a few foreigners were held back. Whether the man rather hoped for a bribe we do not know, but finally he said that it was disobeying orders but he supposed that they might as well let us go on, which we did, soon finding Dr. Sinclair.

“The people over the way [a short way of designating Mrs. D. H. Davis and Eugene’s family] wanted to entertain her, so she went with them, but you will know that there was some exchanging of meals and we had the pleasure of giving a little after-

noon tea for her that some of the neighbors might meet her and that she might have a little group of people who would not be entire strangers to her.” We were greeted in a very pleasant way at the gate of the mission by the Collector of the North Gate, the Woman’s Union Mission, the North Gate, Dr. Polk [formerly of the Southern Methodist Mission of Soochow] and the Drs. Selmon and Mrs. Landis of the Adventist Mission, Mrs. Bryan and Miss Suwoong, a Chinese girl who was with Dr. Sinclair when she was here in Chicago. Anna and I thought it a little remarkable that practically every one we invited came and some beside. We did not invite the men but Mr. Silsby [South Gate, who was associated so much with Mr. Davis] and the Adventist men came. We were glad they did. Our hours were from four to six-thirty but you will see that the people took to Dr. Sinclair when I tell you that some of them settled down and we had a regular visit until eight o’clock. On Wednesday morning Dr. Sinclair with Mrs. D. H. Davis started for, not your native place, but the land of your adoption. We have promised that one of us will go out to come back with Mrs. Davis. It has been a good deal of loss to us who would go [each insisting that the other should have the privilege], but I guess that Anna could leave her classes rather better than I can just now. We are having reviews and exams just now.

Dr. Palmberg writes under date of November 24:

“I know you are having a good time at home but I imagine you would like to run in here for a few minutes. Mrs. Davis is knitting, Anna West, Dr. Bessee, and I are all writing letters. The Ad. Mission [our little seven-year-old] sits at the table and asked who was writing to and wants to maung-maung [greet] you. Ah-san is putting away the dishes. We have a fire and don’t we look cozy—for Lien-o! So many foreign names make one feel like the Empress to tell you that Mrs. Davis and Bessee came out on Wednesday. Anna came last night and we are having such a nice time. Mrs. Davis and Anna will be going on Monday when I am afraid, the housemaids may go as well as the doors but she is so brave and so bound to like everything and everybody and be happy that it may help her.”
I do not think that I had better quote all of the nice things that they all said about Dr. Sinclair lest she should be embarrassed by it. I can fully appreciate how good it seems to Dr. Palmberg to have such a group of friends about her after her long months alone. It will be such a comfort, too, to feel that some one will stay with her. In another letter written at the same time, they tell me that Dr. Sinclair has already begun to study the language with the teacher whom Dr. Palmberg had engaged for her. From her own letter and what others have written, it is evident that she isn't letting any grass grow under her feet.

I have made up my mind that I shall spend another month, at least, here in North Loup, on account of my sister's poor health.

With kindest regards to you and yours,

GRACE I. CRANDALL.

North Loup, Neb.,
December 17, 1917.

A WORKING PROGRAM FOR THE CHURCHES OF WEST VIRGINIA

REV. A. J. C. BOND

Address delivered at a meeting of the Inter-Church Council for Rural Service, held in Fairmont, W. Va., December 5, 1917.

In the brief time given to the opening of this discussion, I wish to say two things. First a word in regard to Christian co-operation in general, and second, something concerning the more local phase of the subject.

The day of effective co-operation among the Protestant churches of America has arrived. Its fruit is abundantly evident in the accomplished work and in the projected plans of the Federal Council of Churches of Christ in America. I would not attempt here to describe the organization or define the functions of the Federal Council. But I would say a reassuring word to any who may not be familiar with its work and spirit.

I would not presume to speak with authority, or with the full knowledge of one who is connected with its executive office, Dr. Tippay, who has just addressed you; but having been a member of the Federal Circuit for some years, a regular attendant at its executive committee meetings, and a member of the Committee of Fifteen who reviewed with considerable care the work of the Council for the last two years, I am disposed to say that we may speak at least with some knowledge. And, too, I discuss the subject as a denominational representative in the Council, and present the viewpoint of one who believes most thoroughly in the truth of his own particular denomination. There are movements for the union of Christian communions that are closely related in doctrine. Many of these denominations trace their history back to an origin, and they now realize that the point of separation is not marked by any fundamental doctrine or practice.

No doubt such movements are accelerated by co-operative efforts in Christian service. There are movements also looking toward the organic union of Christendom. We can all study with profit the faith and order of other communions, and especially those tenets which each holds to be vital to the Christian faith, which their functions do not so hold. And again such study is promoted, at least is relieved of the prejudice, through personal contact in Christian service of representatives of all denominations.

But these are but by-products of Christian co-operation as represented in the church federation idea. On the other hand, federation has strengthened denominationalism. I do not mean sectarianism. There is a difference. But the denominations that have been most active in promoting those larger religious enterprises which require the impact of the federated churches, feel that its own service is vital to the Christian faith, but which others do not so hold.

The Christian federation idea.

The Christian church federation idea.

For such churches will carry the spirit of conviction and devotion into the larger tasks of the whole Christian church. So much for the subject of church federation in general. Now for my second word, which may be more to the point. However, I hope what has been said may have served a practical purpose in preparing receptive minds for what shall follow.

The Christian federation idea.

Since the churches of the whole country have been federated so effectively, it might seem on first thought that the next logical step, and the one most easily taken, would be the federated church of the State. This does not follow so easily, however, and for reasons that are not far to seek. The national federation is effected through members elected by the national denominational judicatories, which puts it on a basis at once simple and equitable. Many of the denominations do not observe state lines in organizing conferences, synods, presbyteries, associations, etc. Besides, a state whose functions differ from those of a national organization, should include members generally representative geographically. It would seem, therefore, that a stronger as well as a more representative church federation should be sought together in the State by working up from the smaller unit, rather than by working down from the top.

I am inclined to recommend a double basis of membership, denominational and county. The first might be based upon the plan of the Federal Council or of our present tentative state organization. The county representative should be elected by the conference or the minister, as the case may be, or by the county federation. This raises the question as to whether the ministers of the State are very generally organized on the county basis, and if not, the further question as to how such organization may be promoted.

I fear we would not find many county ministers' associations in the State. But I am frank to say that to my mind the county federation would best be secured and promoted through a county-wide federation of Christian churches.

In counties where there are larger centers of population, these cities should doubtless have their city federation, but this need not preclude on the part of its ministers and representative laymen, membership in a county federation of churches. In fact the city ministers who are usually more familiar with the idea of federation and its benefits, might well take the initiative in extending this practical Christian service throughout the county. Such a federation would help the Christian populations of both city and county to appreciate each other's peculiarities. It is desirable to emphasize their unity of interests, and aims, and would accomplish good in practical service, by enabling all the churches of the county to present a united front on all social questions.

Should a state federation of churches be undertaken on some such basis as here proposed, the response from the counties might at first prove discouraging. The denominational basis of membership would furnish a working force for the present, however, and these members, meanwhile, might do something toward promoting county federation.

The Christian church is being looked to and trusted today as never before in Christian history. Especially is this true of the churches in America. One of the marvels of this war thus far is the place taken in cantonnement, on battle fronts and in hospitals by the Christian forces of America. If the war in Europe was the evidence of the collapse of Christianity, it was the breaking down of a Christianity falsely so called. On the other hand the church is confronted with the opportunity of the centuries to prove the worth to a crushed and burdened humanity of a vital Christian faith. The church of Jesus Christ must not fail in this hour of its supreme opportunity. "Lord, to whom shall we go? Thou hast the words of eternal life." Let us unitedly lift up the Lord Christ, for in him is the world's only hope.

In Los Angeles the prohibitionists of southern California celebrated with a banquet, on November 1, the raising of prohibition's white flag over our National Capitol.
A GREETING FROM ENGLAND

No one could bring you such a greeting with the hearty and admiring love for America than I do, so I am very grateful for being allowed to speak to you. I feel as if, at a distance of three thousand miles, you cannot possibly realize how much England cares for your being shoulder to shoulder with her.

Besides, England seldom says much about her feelings and is often disagreeable from shyness when she does not mean it! Of course she likes it if other nations except America are in question—she likes it if other nations fought for liberty and in 1914 and 1918 she went first to the grave of the two Lusitania, and thus two nations were opposed to the spiritual results which ought to follow it, but they must be won by prayer. Shall we not come to the help of the Lord against the mighty by enlisting in "The Praying Legion"?

But this hideous warfare seems to make things clear. We have no doubts, we know that God is here. Never before have there been such unselfish causes for war, or such world brotherhood in sight. But God cannot work out his purposes unless we do our part.

English God’s great purpose of the kingdom is close on fulfillment and only needing the extra impetus of deeper spiritual life in us women to bring it about.

The war itself is a very little thing compared to the spiritual results which ought to follow it, but they must be won by prayer. We have no doubts, we know that God is here. Never before have there been such unselfish causes for war, or such world brotherhood in sight. But God cannot work out his purposes unless we do our part.

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when the cross is laid on them and theirs, they may not be among those who cry out vaguely and angrily that there can not be a God in Heaven, or earth would be an easier place to live in than "here and now." They must be friends, not servants, knowing what their Lord doeth, able to turn confidently to their father's God, who is working out his purpose of making men free in the Armageddon of today as he was in the hour of "Jericho."

"As Christ died to make men holy, 
Men die now to make them free."
—Miss Lucy H. M. Soulsby, in Record of Christian Work.

**DAY OF PRAYER**

**OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS**

Friday, January 11, 1918

The Executive Committee of the Federation of Women's Boards, at its meeting in New York City, October 5, 1917, appointed Friday, January 11, 1918, as a Day of Prayer for Foreign Missions. All Women's Missionary Organizations—Denominational and Interdenominational—are requested to observe it in truth as a day of prayer. Never was intercessory prayer more needed than today, when the world is full of suffering and sorrow.

The hours to be observed are from 10 a.m. to 4 p.m., the noon hour being optional. In the past, when the noon hour has been set apart for a special service of humiliation and confession, rich blessings have been the result.

**OUTLINE OF PROGRAM—TOPICS**


11 a.m. - 12 m. — Mission Work and Workers in all lands. Scripture: Col. 4: 2-4; Eph. 6: 16-18; 2 Thess. 3: 1-2.

12 m. - 1 p.m. — Prayer for the Spirit of Humiliation and Contrition. Scripture: Jas. 4: 10; 1 Peter 5: 5-6; Isa. 57: 15; Psalm 51: 1-19.

1-3 p.m. — For Native Church and Union Colleges for Women. Scripture: Mark 6: 34-37; 1st clause.

3-5 p.m. — For Home Church. Scripture: John 17: 1-19; Jas. 4: 14-16; Eph. 5: 19-20.

5-7 p.m. — For Nations at War. Scripture: Isa. 30: 1-37; Hosea 10: 12; Psalm 65: 8-11; Isa. 11: 2-4.

7-9 p.m. — Young Women's Hour. Scripture: Eccles. 12: 1; Prov. 8: 11; Psalm 144: 12, 13; 1 Chron. 26: 5; last clause.

The program will be published in full, in leadet form, by the Central Committee. After the middle of November, order copies of Miss M. H. Leavis, West Medford, Mass. Price per 50 and 100 copies at reasonable rates.

**SOME ONE WILL MISS IT**

**REV. GEORGE M. COTTRELL**

Across the plains and hills from the East has come to me a beautiful Scripture Text Calendar, with daily readings for meditation.

It is further illustrated and illuminated by pictures from the life of Christ. On the cover page is a beautiful work of art by Hoffman, The Boy Christ, with his eager outlook and uplook, bright eye, earnest, yet sweet face, one hand stretched out in partial gesture, the other resting on the table by the book, the purple spread showing so clearly with its golden fringe, the whole mang a bountiful and striking piece.

Then follow, one on each succeeding page, the wonderful gravure pictures taken from the works of the eminent foreign artist, R. Leinweber, and repainted by a competent American artist for this calendar.

These pictures in their order are: The Annunciation, The Shepherds Worshipping, The Flight into Egypt; Boy Christ in Temple, Wedding at Cana of Galilee, Miraculous Draft of Fishes, Jesus and Woman at Well, Jesus in Gethsemane, Jesus Before Pilate, Women at Sepulchre, Jesus Appears to Mary, and The Ascension.

This calendar is put out by the Messenger Publishing Co., Chicago. It may be familiar to many of the readers, but it was all new to me.

Aside from its artistic effect, what a fund of help and inspiration it might furnish for the devout student, and the Sabbath-school worker, with its twelve pictures of the salient features in the life of the Master, and then a golden passage, from the best book in all the world, for every day of the three hundred and sixty-five in the year.

But this was not all that came with the picture. For rolled up in and with it was a card, the sender's card, and on the reverse side of it was written the fact that this 1918 calendar would be a daily reminder (365 times) that the Recorder articles by the receiver are "missed." Hence the theme: Some one will miss it.

Is it possible? Can we hide it? Can't we ostrich-like stick our head in the sand? Must our sin find us out? Can't we stroll in the garden with Adam and Eve? Yes, but not so far that the voice in the cool of the day will not reach us, Adam, where art thou? Is it like Benjamin's cup in the mouth of the master, a reminder of their sin toward that brother? Some one will miss it. Can we not lay down our burden? Can we not cease our work, can we not fall asleep at our post, can we not step out of the rank, roll up our knapsack, stack our arms, and let the rest do the marching and fighting? Yes! But some one will miss it. Some one will miss us. For the want of a nail the shoe was lost. For the want of a shoe the horse was gaud out. For the want of a horse the rider was not there. For the want of the rider the battle was lost. How much more than a horseshoe nail are ye, O ye of little faith!

Father, if you are recreant to your duty, if you fail as a father to live as you should before your children, and train them in the right way, some one will miss it, and it is easy to guess who that some one will be. Some one will miss you. Do not you know how much that missing will mean to a life?

Mother, wife, husband, lover, teacher, you are all standing in places of responsibility, where you can fill the life and work of the station you occupy, or where you may utterly fail to measure up to the position of trust. But if you fail, that is not the end of it. Some one will miss the help you should have furnished. Some one will be crippled because of your shortcoming. Some one's life will be handicapped because you failed in yours.

Soldiers in France, you must not fail us. We can not spare a single man. The conflict is terrific! The enemy is powerful. Every ounce of man-power is needed. If you come short, some one will know it, and some one will miss it.

Soldiers in America, somewhere in America, somewhere in this church or that: somewhere out on the field, on sentinel duty, guarding the Master's interests on a foreign field, ambassadors and consuls for the King, keepers of the home. Some one will miss you if you fail at your post. Some one will miss you if you do not do your level best. Some one is kept at work way at the other end of the line by the ammunition you can supply.

Yes, not only some one, but every one must feel the effect if you drop out and fall and fail by the way.

Get your calendar, and look every day of the year in the face, and know that the battle is on; the forces are small; the enemy is strong; the God of Battles needs you, your comrades need you, victory may hang in the balance, and go this way or that, just according as you stand firm and true at your post, or fall and fail. Some one will miss you. Every one will miss you.

**EYE AND TEMPER SAVERS**

"Those who do fine needlework of any kind," says a writer in the June Woman's Home Companion, "will find it advantageous to observe these rules closely:

1. Do not sit too long at the task. If you wish to spend a day or a half day at it, keep at it readily for fifty minutes, and drop the work for the next ten minutes, occupying your time with something else through which the mind may be relaxed. At the end of ten minutes go back to the needlework, but applying yourselves for it fifty minutes, and so continue throughout the entire day.

2. Always observe closely the rule regarding light direction. Sit with your back almost facing the light, with the latter coming over your left shoulder.

3. When working with net or fine laces that are white or light colored, wear a black apron that is without gloss, and never wear a dress or apron that has a figure or stripe of any sort in it. Use plain colors as a background for your work, and use colors that are receding, like blue, dark brown, or green.

"The first requisite to ideal co-operation with others is a realization that we have need of each other. One of the hardest persons to work with is the individual who thinks he could do everything better if he were left to himself, and who believes that he alone is capable of achieving the best results. While each person has individual responsibilities, we are, from first to last, dependent on each other. The carpenter may build the house, but the work of the lumberman, the mill operator, and a host of others, made the building of the house possible."
THE SABBATH RECORDER

REV. ROTAL D. THORNHAGT, HOMER, N. Y.

Contributing Editor

A NEW CHRISTIAN ENDEAVOR SOCIETY
AT WHITE CLOUD, MICH.

On November 9, two members of the Battle Creek society were sent to White Cloud to assist in the organization of a new Christian Endeavor society there. A regular Christian Endeavor prayer meeting was held late Sabbath afternoon, and following it a business meeting at which the new society was organized. In this latter meeting, the history and principles of Christian Endeavor were briefly explained, the work of officers and committees outlined, and the various membership pledges read. When the call came for members, the response was as follows: 23 actives, 2 associate and 8 honorary. Since then several more members have been added.

The work was most enthusiastically received by young and old. It would be a great help to all our societies, if the older church members would be as interested and sympathetic as were those at White Cloud. For example, one man living in the village, and having many cows to milk and chores to do, stayed until the call for honorary members was made, when he was among the first to rise. He went home immediately afterward but allowed his sons to stay until the end of the meeting.

Before the close of the meeting the officers and committee chairmen were elected, and an Executive Committee meeting called for Sunday evening at the home of the president. At the Executive Committee meeting every member was placed upon some committee. The work of the committees was talked over again, and each chairman ordered a book of committee helps from the United Society of Christian Endeavor.

Reports received from White Cloud since the organization are most encouraging. The following quotation is a letter from these same people to their friends in other places:

"Next Sabbath after church we are all going out a mile into the country to hold a regular Christian Endeavor meeting at the home of a lady who is an invalid. She has no chance of meeting with us, so we asked if we might come and she was very much pleased to have us. Next week the young men of our society will call upon an old man who is in want, and must have food and fuel. So we will go and help him out. We have many opportunities to do things, it seems, if we look for them."

MRS. L. E. B.

BATTLE CREEK CHRISTIAN ENDEAVOR ITEMS

Several things have happened in our society recently which we think would be of interest to all.

It was our great privilege to help in the organization of the new society at White Cloud.

Our own Christian Endeavor meetings have been especially interesting lately.

At one meeting, Carrol West, who is a Y. M. C. A. secretary at Camp Custer, gave us a very interesting account of his work at the camp. We greatly enjoyed having Mr. West in our meetings again. He is the kind of a man that can make an interesting meeting taken part in by States, each person taking part in the meeting when the State of his birth was called. Very few of our members are natives of Michigan, but many other States were represented. There were also letters from our absent members which were very encouraging.

At another meeting a missionary from Burma gave us an earnest talk about conditions in India from her own experience.

The society gave out ten baskets of food to poor families the evening before Thanksgiving.

MRS. L. E. B. BARCOCK.

THE SOBERING EFFECT OF WAR

"Let us first to France. Prior to the war in France it was considered something of an offense if an officer showed himself to be religious by his conversation, or by any way revealing his soul. Today it is quite the opposite. Everywhere I went along the French line I saw evidence of religion. There are grand missions with the French army, and it is not uncommon to see a soldier making his confession right in the trenches. So far as church attendance is a symptom of reality in religion, the attendance in churches throughout France indicates that the people are truly worshiping. I went into churches in a great many places, not merely in Paris, but in towns behind the line outside the zone of actual fighting. They were always crowded. Coming to England, you find different religious and religious organizations, but there is no question about that nation being stirred to its very depths. So far as the soldiers are concerned, you will find a great variety of religious reaction. But, in the main, the war has made for constructive belief. Take, for instance, the case of large numbers of men, men of culture, character, position, and wealth, who prior to the war were drifting along without any serious aim. Great numbers of these men have found their soul in the war. Generals and other high ranking officers, who have not been especially religious, now confess that they have been driven to prayer by the weight of their anxieties and responsibilities. I remember taking a look at a tent that was in the front with which were four major- generals present, the ranking one being commander of an army. This was not an exception. It was a commonplace. The Tommies are single-minded chaps and very readily responded to help. It is not an uncommon thing, before an offensive takes place, for the men to ask the chaplain to hold the communion service. You find readiness to sacrifice self, to lay down life everywhere. -Bishop Brent, quoted in The Church Advocate.

MEN IN THE SERVICE

The American Sabbath Tract Society, following a suggestion which was made at our late General Conference, has offered to send the Sabbath Recorder to the men who are in the service of the government during the war. This can not be done without the help of relatives and friends who will supply the correct addresses. The following is a list so far as the addresses are now known. In some cases it is all that is desired to make corrections and additions. Send to Edwin Shaw, Plainfield, N. J.

Men in the Service from Seventh Day Baptist Churches


CHILDREN'S PAGE

NEW YEAR'S DAY

REV. E. S. EYVERT

As I walked up the high way,
I met an ancient crook
Who bore a little basket
And crept along alone.

She said, "I'm Mrs. Kronos,
And I am bringing here,
Safe covered in my basket,
Little baby year.

"The days have brought you
Have grown exceeding bad;
If you'll bring him up better,
I surely shall be glad.

Just as the clock struck midnight
She set her basket down
And out there sprang, delighted,
A babe with locks of brown.

"I want pop corns and candies,
A hobbyhorse for me,
And oranges," he shouted,
"All hung up in a tree.

"Now, hush," cried Mrs. Kronos,
"You can't have one," she said;
"Be good or I shall shake you
And put you back to bed."

"Oh, no," he cried, "you dare not;
I'll do just what I like to do.
For this is New Year's Day."

I sighed, "O Mrs. Kronos,
You can't have one," she said.
This same thing was the matter
With every baby year.

Coudesport, Pa.

MUSCLE: A SERMON TO BOYS AND GIRLS

REV. WILLIAM M. SIMPSON

You know, there are two kinds of muscles—voluntary muscles, and involuntary muscles. The voluntary muscles are those which you can use as you wish; but the involuntary muscles work right along without your thinking about them. The muscles of the arm are voluntary; the muscles of the heart are involuntary.

So here is a little joke: Are the muscles of your tongue voluntary or involuntary? Can you always make them move as you wish? Can you always say the right word?

There is one little word which seems to be very hard for some persons to pronounce. It is spelled with only two letters: N-O. A certain farmer boy became old enough to go to help the neighbors thresh grain. At the first place where he went to help, the threshing was so noisy and rough that he passed around for the workmen to drink while they worked. But the boy's father had taught him that it was better not to drink anything that would make one drunk. Some men talked of making the boy drink; but he knew that they would not do it.

The boy's work that day was to carry grain from the threshing-machine to the bin. In the morning some rough men laughed at him because he could not carry grain as well as some older men. But in the afternoon no one there could carry grain as well as he. Had he grown stronger? Or had their voluntary muscles become involuntary? Or were the muscles in his tongue stronger than the muscles in their tongues, so that he could say the magic word, "No," while they could not? What was the reason? Do you suppose that boys who carry grain have stronger voluntary muscles than those who do not?

Text: The glory of young men is their strength. (Proverbs 20: 29.)

A SURPRISING NEIGHBOR

"Where are you going, Buddy?" Cynthia Lee inquired hoarsely and thickly. She was dressed in a cloak and protected against the cold weather, passed along the hall, whistling a cheery air.

"Over to Dick Dodd's to make a snow man and throw snowballs at folks that pass his house," the brother answered carelessly, as he stopped for a moment at the half-open door of the bedroom where his little sister was confined on account of a very bad cold.

"Oh, I'm so sorry you're going out this afternoon! I'm dreadfully lonesome, and I wanted you to read me all the stories in my new book." Cynthia observed regretfully.

"Psahh! That's a silly book. I don't like girl's stories. Anyhow, I don't want to waste a fine afternoon like this indoors when Dick's out there having a fine time in the snow." So saying, Jack bounded down the hall and ran whistling down the street. As he neared his chum's home he uttered a shrill sort of yell, which was the comrade's call, but there was no response,
and the snow man in the yard boasted no arms or head. He had been left in a state of incompleteness. Jack rang the doorbell loudly. “Where’s Dick?” he asked of the servant who let him in.

“Upstairs,” said the maid. “Run right up.”

“All right,” Jack replied. And he started to enter the room at the head of the stairs.

“Not Dick is not in his room; he’s in the nursery, at the end of the hall,” the servant directed.

“I wonder what he’s doing in here,” Jack was thinking as he knocked at the nursery door.

“Come in,” two voices called. And the guest entered, but he could hardly believe what he saw. For there was Dick Dodd, the leader of all the boyish servent nursery, at the end of the hall, the servant directed.

“I wonder what he’s doing in here,” Jack was thinking as he knocked at the nursery door.

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A GOLDEN WEDDING

On Sunday, December 9, was celebrated the golden wedding of Mr. and Mrs. William Hurley. The children had to get up early in the morning to get ahead of their parents, but they were equal to it and took possession of the parental home at about five o'clock in the morning to prepare for the festivities. December 8, 1887, Mr. Hurley and Cecilia V. Furrow were married by Rev. Benjamin F. Clement at the Long Branch Seventh Day Baptist church at Humboldt, Neb. To them were born nine children, three of whom died in infancy. Ulysses G. lives at St. Mary's, Ohio; Charley L., at Charleston, Utah; Mrs. Naomi Snay, Bert, and Mrs. Maud Stillman, at Nortonville, and Alvin at San Francisco, Cal. Those living at Nortonville were present with their families, also Charles from Utah, Bernard and Kenneth, sons of Alvin, and Pastor Polan.

The home was beautifully decorated with the national colors, golden horseshoes and roses. A tawny and bountiful dinner was served, the pastor gave a brief talk and read some verses appropriate for the occasion by Mrs. Polan, the Victrola furnished music and then Miss Luella Snay, a grand-daughter, read the following lines:

GOLDEN ISLE OF LIFE

Just fifty years ago, dear wife,
We started down the stream of life;
Just fifty years have swept along,
Through much — sunshine, shade and song.
Today we rest upon this isle,
Till loved ones greet us with their smile;
Then part we till our boat shall glide
Far out upon the heavenly tide.
Far back among the fallen years,
I see the house, where you, with tears
And loving voice and fairest face,
Didst vow to live till death's embrace;

THE SABBATH RECORDER

How true you've been when skies were clear,
Or gloom and cloud at hand;
This weary heart knows surely best,
For in that love it ever was blest.

The springtime can not always last,
The summer comes and soon is past;
The autumn then with richest leaf
And ripe and gathered golden sheaf.
The wheat may bloom, but sun and rain
Shall make it bear the golden grain;
So lives must have love's warmth and dew,
To make them bear rich harvest, too.
We look back through the years today
And think of joys past and away,
But on a bright and fairer shore,
We know, are joys for evermore.

Mr. and Mrs. Hurley are well known in this locality and are highly esteemed by all. Their many friends wish them many more years of happy wedded life.

C.C. SNAY.

THAT PUBLISHING HOUSE — WHY, WHEN, WHERE?

Dear Editor: I was much interested and deeply impressed by your comments of December 3 on "we must adhere to the People Want It, They Will Have It," as also your suggestions as to how we may arouse that spirit now. As our church did not have a representative at the Plainfield council except in the letter by Brother Harold, I am impressed to write a little on the above topic for publication, even at a late hour, although neither the Tract Society nor the Recorder has requested such articles, so far as we know. I hesitate to even write as I cannot, like Uncle Jesse Randolph, back up my words by a generous gift. And yet that is no valid reason for not writing.

I am quite sure that if several persons from different parts of the denomination, who did not attend the council, would yet write articles setting forth their desires and preferences, it would greatly aid in solving this difficult problem.

As to the need of such a building, none can doubt who saw what the crowded condition is which our work is being done. Not only is it needed for business principles, but many feel it would aid in greater unity of action among us, and be a spiritual uplift to all. As other remedies and plans have failed, it is surely worth the trial. As to whether it can be built now or in the near future seems somewhat doubtful; for added to the "high cost of living" are the Liberty Bonds, the Red Cross and M. C. A. work, our three church endowments, besides the Fouke School in its present crisis, to say nothing of our denominational budget and debts, and the running expenses of our churches. Surely such a list of noble causes seems about as much as any moral undertaking can undertake at one time. And these needs are quite as imperative as the need of a new publishing house. And yet, if we all were practicing due economy, and even titling our net income, say nothing of free will offerings, this building could be erected and paid for in the next two years, and no one suffer for the necessities of life. Indeed it could be done now better than after the great war is over, as has been wisely stated by others. But of course, if our money goes first for other things, for fine houses, fine clothes, automobiles and rubber-tired buggies, pleasure trips both winter and summer, besides joining two or three clubs and lodges and paying dues regularly and promptly, before we get to our religious duty, is it any wonder that we have but little spare for a publishing house, denominational schools or debts?

What we most need as a people, even worse than a new building, is a Holy Ghost baptism, a baptism of deep and sincere consecration and self-denial that puts God's cause first in our daily program. But there is another obstacle, quite as serious from a business standpoint as anything yet stated, and one which will have much to do with the raising of the $50,000 at any time, and especially in the great Northwest. We refer to the location of this denominational building. Many of us in Battle Creek and elsewhere were greatly surprised to read in the Recorder that Plainfield is the "logical place" for this denominational home; that neither "Alfred nor Milton is in it." But we note also that no strong reason was given, save that a nice bunch of job work, as a building could be erected and paid for in two years, and no one suffer for the necessities of life. Indeed it could be done now better than after the great war is over, as has been wisely stated by others. But of course, if our money goes first for other things, for fine houses, fine clothes, automobiles and rubber-tired buggies, pleasure trips both winter and summer, besides joining two or three clubs and lodges and paying dues regularly and promptly, before we get to our religious duty, is it any wonder that we have but little spare for a publishing house, denominational schools or debts?

We were truly glad to read from the pen of one of the brethren, the "Illinois church in Chicago as strong as the Plainfield Church, very much could be said in favor of locating this denominational home in that wonderful city," and there
surely can be, even with the present Chicago Church, as compared with Plainfield or any other eastern city; for bear in mind that a small church is not necessarily a weak church. But as a publishing house does not require location in a large city in order to succeed, I wish to give several reasons why Milton or Milton Junction is "in it," and why either may be the "logical place."

1. There are four strong churches near that point instead of three, as at Plainfield. Also one of our colleges is there, which draws many young people and alumni from several States, which fact furnishes a fine opportunity to advertise our cause and secure a job work. In addition to this there is no question but that the work can be secured in Chicago and Milwaukee after a few years of faithful work.

2. Milton is located where land, workmen, and much material is cheaper than in Chicago or Plainfield. Many of our brethren near there would do much more, had they a chance to work it out. These things mean a great saving in expense in erecting the building. Also living there is much cheaper than in a large city.

3. All thinking and observing people must know that our church missionary and Sabbath reform work is between western New York and the Pacific coast. This territory contains a busy and hard-working people, mostly engaged in agricultural pursuits, and the Sabbath is about the only day on which many read our literature. The Recorder and all weekly issues should reach our homes by Friday night, else it means to many going to the postoffice on Sabbath Day or not reading them until the next Sabbath, when the news is stale. Everything here in Battle Creek quite often we do not get our paper till Sabbath Day and sometimes on Sunday, and the homes farther west fair still worse. A central location for this plant would largely correct this condition. But most of all it is in harmony with our business principles. What farmer would place his building on a 2,000 acre farm away at one end, remote from the bulk of his work? Or what pastor could do efficient work in his church living, many miles from his flock? This is too apparent to need further treatment. We are surprised that this was not mentioned in either the Recorder or the Plainfield council, as far as we know.

4. Another strong reason favoring Milton over Plainfield is that there is a sharp friction between capital and labor is liable at any time to produce strikes and boycotts in large cities. And this is no visionary affair for argument's sake. Let one of the above cities say to our publishing house that it must use Union labor at advanced wages, and it would be obliged to do it or be boycotted. This condition, as all know, would greatly cut our profits and add to our expenses, Milton would be practically free from this embarrassment.

The most that can be said against Milton is (a) The item of freight on paper used. This was a reason against Alfred's retaining it. But we must remember that there are good paper houses in the west, and that freight from Chicago or Milwaukee is but a trifle more than from New York City to Plainfield. (b) Moving the furniture of the plant, the editor, business manager and expert workmen would of course cost something, but it is justified on the ground that the plant is worth more to the denomination, as we have seen. Our Adventist friends saw the folly of serving the whole country from the plants in California and Michigan, and so established one at Washington, D. C. The principle is just as true concerning meeting the needs of our people, and now is the time to remedy it.

A mistake in this matter would be little less than a calamity, for we are building for all time. But if we are not to erect the plant until the money is raised, we are probably safe. For until some radical changes occur in some parts of our policy the church as a whole can be raised without hazarding other equally important interests. You are right, Brother Editor, when you say, "Old and young will talk it up," and no other way is half so efficient as through the Recorder columns, so long as it is in its right spirit and with proper language. That is one of the offices of a denominational paper. In the language of another writer, I have said some things "because somebody else does not say them," and because they are worthy of being said, as big as this. Again I say, a mistake in this matter would not be less than a calamity.

(Continued on page 664)

THE SABBATH RECORDER

OUR WEEKLY SERMON

THE GOSPEL KEY

REV. GEORGE W. HILLS

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you. Matthew 5: 11-12.

The Beatitudes are the summing up of all the Christian excellencies. They say none too little. Nothing can be omitted. They are complete. Man cannot improve them. They are the world-standard for all the Christian ages and experiences. With them Jesus introduced his Sermon on the Mount. Following this introduction, and making up the first half of his discourse, he showed how the principles of the Beatitudes may be applied to human life, in all its wide and varied fields of activity. Justice, mercy, righteousness, and love are stamped on every statement as its governing, vital characteristic.

The full absorption of these principles into the life, will give it a high standing with God. But it will make it so very different from the unregenerated world, that criticism, reproaches, or persecution will almost surely follow.

Did you think the day and spirit of persecution were fully past? They are still here. The world is still intolerant of differences and peculiarities that show its blemishes; especially it is this true in religious fields.

A Beatitude manner of living will make the life extremely peculiar, and widely different from the world's life. It is on a much higher plane.

To lead an efficient and successful life, our first care must be to get right, and stay right with God, regardless of all else. This will require much prayer, much study of the Bible, and many seasons of close communion with God, and constant Beatitude living.

To such a life there will come times when it must choose between the good opinions of people, and right relations with God. Sometimes it is impossible to stand in full favor with both. Our Savior's teachings in this sermon apply as truly to us as they did to his hearers on the Mount, nineteen hundred years ago.

He assures us that if we stand true to his teachings in all the tests of life, he will be in his strength, wisdom, and spirit, we shall not be deprived of the blessings of his children, whatever others may say or do. Therefore he said: " Blessed are ye."

He means much more than a single blessing—as it were, "payment in full up to date." This is the meaning: If these evil things are charged against us "falsely" while we are living and serving, for his sake, they can not destroy or hinder a continuous state of blessedness on the soul, as long as those Beatitude principles remain.

Then he continues "Rejoice and be exceeding glad." Did this question flash into your mind? Am I to "rejoice and be exceeding glad" for the misfortunes of receiving the reproaches and persecutions of those about me?

It is not a misfortune to live so near to God that the world can see the difference that exists between its life and yours. When it criticizes, and reproaches, and persecutes you for such living, it is because it is lost, and can not even understand that it is not able to interpret true living. Its condition should appeal to your pity. You can not retaliate. You must not allow its treatment of you to drag you down to its level. If you do, you will then be in the condition of using the ability to help it up to the true plane of life, up on the Beatitude plateau, in the atmosphere of God. No matter what the ungodly may say or do to you, you must stand true to the Master, and to yourself. Yes, you are to "rejoice and be exceeding glad!" for the privilege and the joy of representing Jesus in hard places. That is service out on the firing-line. Such Christian living brings into your life "joy unspeakable and full of glory!" and a "peace that passeth understanding," that the world can not give or take away.

You can not govern the world's conduct. But you can govern yourself. You can be.
Christlike, and "revile not again." This is your first duty and highest privilege. To be able to do this, you must be so firmly fixed in Jesus that nothing that the world can do, or fail to do, can draw or push you away from following in his steps.

Have you the Christ spirit? Live it. Stay close to God. Then closer you stay to him, the less influence temptations have over you, and the less the evil treatment of others hurts you. To live close to him is your only rightful place. "Love your enemies, and pray for those that persecute you," and never hold a grudge.

The treatment that others may cast upon you is but incidental, and you may not always be able to avoid it, and be true to yourself and to God. But you can have the full determination that, "This one thing I do ... I will keep my eye upon the mark," that I see "in Christ Jesus my Lord," that God has set for me to live by, and treat as the worst the wrong treatment I have received from others who are not true to God and his principles of life.

But Notice

Between the two great words, "Blessed," and "Rejoice," Jesus places the ever-recurring mountain-peak statement, "For my sake." That peak stands alone, away against the sky line where divine instruction and Christian experiences meet, surrounded by a halo of brightness that beckons us on and up into eternal life. Even the departed brother, who is still loving us. Earth has an answer to the question, "Is it just that we may get gain out of it as a speculation? If we are seeking rewards even in Christ, no matter how loud or how long-standing professions may be. If this is the case our first and greatest need is to fall in humility and penitence before the Mercy Seat, seek forgiveness and the application of the "blood of regeneration." When that work is done we need to ask Jesus to fill us with his Beatitudes spirit and principles that we may be prepared to be led on to complete victory over self. Having our name written in the church record-book counts for nothing unless it is also written "in the Lamb's book of life" in the archives of heaven.

"For my sake" is the key to his Sermon on the Mount. It is the key to his entire Gospel. It must be the key and the motive of your life and mine, as followers and representatives of the God-Man of the cross, the Preacher on the Mount.

Can you find a Christian privilege, an enjoyment, a success, an enlargement of soul, a possibility of life, an activity or victory, or a suffering, a self-denial, that is taught in the Gospel, that is not based upon, and flows out from, that one great victory over Satan and sin that Jesus achieved for us on the cross?

Are we rejoicing in full salvation, and "the blessed hope" or that salvation awakens? That salvation will not be reserved in heaven for you who are kept?

These inspired statements refer to rewards. Are we Christians for rewards?
THEY DO NOT SEEK THE CHRIST

THERE has been shown in New York a remarkable picture called "Christus." It was produced in Egypt and the Holy Land by a moving-picture company of Rome and was acted by some of the most famous players of Italy. No effort was spared to make the picture coincide as closely as possible, both in the facts of the gospel story and with the customs and manners of the gospel age. The story is handled reverently and very successfully, and no one seeing it can fail to apprehend a little more fully than before the real meaning of the events which made up the life of the Savior.

We saw this picture as one of a rather small company, for the theatre in which it is being given was scarce half filled. Those who saw the picture became spellbound and left still under its spell. The usual light talk and happy comment that usually follow a performance was noticeably absent as the company that had seen this picture left the theatre.

Before going in, with an hour to spare, we had walked up and down Broadway, watching the people and the lights and the life of this street of pleasure, known all over the country as "The Great White Way." Theatres were in every block, play houses with serio-comedy and with comedy and with shows of gayety and folly. Restaurants of high and low degree, with cabarets and lightly playing orchestras, had their doors wide open and the sidewalks were full of those who had come to Broadway in search of that sort of entertainment, that siren which lures but never satisfies, called pleasure. There were children, young people in the enthusiastic flush of youth, people just passing into maturity and others where maturity was approaching age. In the younger faces there was much of hope and interest, of expectation and anticipation, but the older faces were almost alike in the expression of their hopelessness. Fickle pleasure had disappointed so often that they had little anticipation except a half-formed expectation of disappointment. Some of the faces had been fair, but the flush of earlier years had been replaced by a hollow pretense, as artificial as the life of Broadway. Skins that had once bloomed with the fire of youth were sallow and like parchment. Faces that had once been ready to smile were set in harsh lines that suggested hidden discontent. Yet the throng, old and young, was still following that deceiver of all the ages, that goddess of disappointment, and people wheed by the theatre and saw the sign of "Christus" without realizing that perhaps in it might be the key to the pleasure which had so long eluded them.

So "Christus" played to a slim house and the restaurants and dancing floors and cabarets and follies were crowded and thousands of people crept home in the early hours of the dawn of the next day a little more tired, a little more hopeless, disappointed again.

And away up on the heights of Broadway, a hundred blocks or so, in a tabernacle of wooden boards, a man of God was giving his utmost strength, burning out his life to bring the vital, living, pulsating, throbbing message of the risen and living Christ to the people of Broadway and of all New York, and New York was crowding the tabernacle and was pushing forward by thousands to grasp the evangelist's hand and to pledge allegiance to the Christ. But many of the same sort of people passing the sign of "Christus" at Forty-fourth street, were passing the tabernacle at One Hundred and Sixty-eighth street, missing the message, losing the chance to find under the blood of Christ the only eternal and lasting joy which it is given to men to know in this beautiful old world, whose beauty is so sadly marred by the sins of men. Yet some of them found their way into both places. They left the theatre awed and inspired; they left the tabernacle radiant with joy, happy in the pleasure that needs no Great White Way to make it radiant.—Louis E. Orcutt.

In the June Woman's Home Companion a writer says:

"Fathers must realize, as well as mothers, that the last five years of the child's life are the most important of the child's development. It is then that he is most formative, most impressionable; it is then that he needs most serious and careful thought from both parents. And if the child is properly handled through this period half the battles of the future man in the child are won."

DEATHS

BARCOCK.—Willis A. Barcock was born June 16, 1847, in Little Genesee, N. Y., and died December 10, 1917. He was born near Adams Center. At the beginning of the Civil War he enlisted in the 10th New York Heavy Field Artillery and served throughout the war. He was twice married: his first wife died fifteen years ago and a year later he married Della Potter, who survives him. He was a man of not very many words, yet he was a good thinker, along correct lines. He fully respected the opinions of others in matters of personal convictions, but was a man who quietly formed his own opinions and then, without needless friction, adhered to his own firm, well-settled convictions of right and duty. He was a man of even temper, kind-hearted and every day alike, and always sunny. He never spoke an unkind word about anyone, and his strong wholesome example was most commendable and worthy of emulation.

Funeral services were held at his home in Adams, December 13, conducted by his pastor, after which he was laid in Adams Elmwood Cemetery.

MARRIAGES

MOORE-FORD.—At the home of the bride's aunt, Miss Laura Moore, and her parents, Samuel W. and Mary Ford, of Southington, Conn., December 27, 1917, by Rev. Charles B. Clark, C. Warren Moore, of Brooklyn, N. Y., and George Ford, of Hornell, N. Y.

MAXSON-BLYNN.—At the home of the bride, Bolivar, N. Y., by Rev. E. L. Loofbor, Sept. 1, 1917, Leslie B. Maxson, of Little Genesee, and Miss Hulah J. Blynn, of Bolivar, N. Y.

BURDECK-FAIRBANK.—At the home of the bride, Little Genesee, N. Y., by Rev. E. F. Loofbo, Sept. 1, 1917, Sylvia C. Burdeck and Miss E. Hortense Fairbank, both of Little Genesee, N. Y.

CLAWSON-WEIN.—At the home of the bride's mother, Mrs. Harriet A. Weed, Alfred, N. Y., December 20, 1917, by Rev. Booth Crox, J. Clawson and Miss Lucie S. Weed, both of Alfred.

HOW ONE MAN SETTLED HIS LABOR PROBLEM

When Matthew C. Brush, president of the Boston Elevated Railroad, found his men were getting restless, he settled the trouble in characteristic fashion. In the American Magazine Alfred Grunberg says:

"Constant argument did not appeal to Brush. It was not his way of doing business. He buckled up his belt and planted his foot into the muddle. His first move was to call W. D. Mahon, head of the National Car­ men's Union, into his office and lock the door."

"Now, Mahon," he said, drawing up a chair and leaning forward with his friendly smile, 'we're here in my office. The doors are locked. There are no stereographs concealed anywhere. No dictionaries. No one to listen. The curtains are drawn. We're here alone. But before we can do anything I've got to know you and you've got to know me. You tell me all about yourself, and I'll tell you who I am and what I've done.'"

"And thus the labor leader and the frank, friendly railroad official drew back the curtains of reticence and suspicion and showed each other the goods that were within them. Mahon saw Brush in the new boy, and Brush the apprentice, as well as Brush the vice president. Brush saw Mahon as a fellow man whose heart was bound up in the welfare of labor."

"Mahon found out that I was square," Brush said afterward, 'and I found out that he was square. He was open and honest; so was I. We were both convinced that neither one was trying to play tricks on the other."

"For nineteen hours the two men held locked doors, debated the complex problems, each zealously for the interests he represented. At the end of that time the labor leader walked out with a mutual agreement in his hand. Not only was this agreement satisfactory to the company, but it was the fairest and the best document of its kind ever drawn up."

We must find our duties in what comes to us, not in what we imagine might have been.—George Eliot.
Contributions to the work of Miss Marie Janas in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yerkes downgrade Room, 3rd floor of V. M. C. A. Building, 314 Montgomery St., at 10.45 a.m. and 8 p.m. Bible School service at 10 a.m. Preaching service at 6.30 p.m. Weekly prayer meeting at 8 p.m. Friday evening at home of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. R. Perry, church clerk, 1937 Esquith Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a.m. Preaching service at 11.30 a.m. A cordial welcome is extended to all visitors. Rev. William C. Whitford, acting pastor, 600 West 122nd Street, New York.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 212, Masonic Temple, N. E. cor, State and Randolph Streets, at 3 o'clock p.m. Visitors are most cordially welcome.

The Church in Los Angeles, Calif., holds regular services in their house of worship near the corner of West and Main Street and Montana Avenue every Sabbath afternoon. Sabbath school at 3 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Biddle, pastor, 264 W. 42nd Street.

Riverside, California. Seventh Day Baptist Society holds regular meeting each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3:30 p.m. Senior Christian Endeavor, evening before the Sabbath, 7:30. Cottage prayer meeting Thursday night. Church building corner Fifth Street and Park Avenue. Rev. R. J. Severson, pastor, 1012 Maple Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Salvation Chapel at 245 p.m. Christian Endeavor prayer meeting in the College Building (opposite Sanitarium) 2:30, every Friday evening at 7 o'clock. Visitors are always welcome. Parsonage, 190 N. Washington Ave.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a.m. Christian Endeavor and prayer meeting each Friday evening, at 7:30. Visitors are welcome.

Seventh Day Baptists in and around Philadelphia, Pa., hold regular Sabbath services in a hall on the fourth floor at 1501 Arch street. Preaching at 2:30 p.m., followed by a Bible Class using the regular Sabbath school lesson in Helping Hand. All are welcome.

The Mill Yard Seventh Day Baptist Church of London holds regular Sabbath service at 3 p.m., at Mornington Hall, Acomb Lane, Islington, N. A. morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 194 Tollington Park. Strangers and visiting brethren are cordially invited to attend these services.

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

SPECIAL NOTICES

Theodore L. Gardiner, D. D., Editor
Lucas P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per year ........................................ $3.00
Per copy ....................................... .06

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

(Continued from page 88)

Were there time and space I should like to give several strong reasons for another shift in the location of some of our boards, as a second "forward movement," notwithstanding the noble work of the present boards. But this must wait for another date or perhaps not be written at all.

Brethren and sisters, why not immediately begin a zealous campaign of writing and talking this matter in the homes, in our churches, and in the Recorder, until we actually come to "want it"? Then like the automobile brother of December 3 we will get it and pay for it, even if we mortgage the farm.

Sincerely yours,

George W. Lewis.

Battle Creek, Mich.,
Dec. 18, 1917.

Wouldst thou be a happy liver,
Let the past be past forever!
Fret not, when prigs and pedants bore you;
Enjoy the good that's set before you;
But chiefly hate no man; the rest
Leave thou to God, who knows what's best.
-Goethe.

The Spirit of God needs your personality as a human channel through which to touch the men you touch.—S. D. Gordon.

SPECIAL NOTICE—The Sabbath Recorder and the Youth's Companion for 1918 and the Companion Home Calendar for $3.75. Only good when accompanied by Sabbath Recorder subscription—old or new.

McCALL'S MAGAZINE—For a limited time we will send the Sabbath Recorder and McCall's Magazine to one address one year for $2.45—old or new.

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