Repealed After Seven Years

An aged friend in a distant State sends an editorial clipped from the Sabbath Recorder of February 21, 1910, entitled, "A Word to Those Who Are Taking Care of Father," and asks if it is not worth repeating.

Concerning it he says: "One of the 'sides', the old people's side, strikes me very forcibly in these later years. Indeed it is worthy of careful consideration by both sides. The instruction and comfort for the caring and the cared for are valuable to both parties. As I am past the eighty-first round in the ladder of this life I am led to give more serious thought to such things than I did in former years."

For many years we have known this aged friend as a sweet-spirited Christian whom every one loves, and we are sure that the commendation of such a man will in itself add value to the message in the old editorial; therefore we repeat it here.

A Word to Those Who Are Taking Care of Father

expresses her appreciation of the editorial published some weeks ago entitled, "Taking Good Care of Father," and wishes all who have old people to care for could read it. The wish is also expressed that some words of help might be written for the faithful toilers who are doing consecrated service in this respect, and who go longing for some signs of appreciation, which they seldom receive.

After all there are two sides to the question of taking care of the aged, neither of which should be overlooked. I have seen aged people in homes where they were indeed to be pitied, where they received nothing but coldness and neglect. On the other hand, I have known faithful, sweet-spirited people caring for the aged, where every kind attention was taken as a matter of course, and every ministry of kindness was met with a complaint or a frown. A kind word of appreciation now and then from those we are trying to help is a wonderful comfort and makes life brighter.

It is beautiful to witness a pleasant old man or woman ripening and mellowing and growing more patient as the years go by. It is a pleasure to care for such old people. Their very presence in a home is like a benediction from heaven. What made it so pleasant to take good care of father in the case referred to some weeks ago was the fact that for many years he had been a pleasant, considerate father in his home, and had made life happy for his children. Then when he began to feel the weight of years and needed help from the dear ones to make his own life brighter, he seemed to appreciate every attention and was always solicitous lest he should make unnecessary trouble. There is not a soul in the homes of his children who would not deem it a privilege to minister unto his father. Such services are easy and delightful because the one to whom they are rendered is not exacting and does not accept them as though they were his due and called for no thanks.

But we do not all grow old so gracefully, and not all old people are happy, and easy to get along with. How nice it would be if we could all live in such a way as to ensure a beautiful old age! But alas! life with many has tended to make old age sad and empty instead of happy and full of wisdom. We have not all improved life's spring and summer time in a way to ensure a peaceful and happy autumn. So when the days of infirmity come, and we are released from active toil, with the ever-narrowing circle of friends about us, the tendency is to live in the past, to feel out of harmony with the present, and to grow fretful and sour and peevish. In the years gone by all true heart-culture has been neglected and now the halls of memory are filled with pictures of glooms and disappointment. When the atmosphere of heaven should bring joy and gladness to the soul, only the chills of earth's polluted miasmas that come from a wasted life are left to cause us sadness and regret.
that all might live that spiritual, unselfish, useful and loving life which brings the beautiful old age we so much love and venerate! But all do not so live. This makes it hard because it is living their active lives, and for those whose activities are over and who can now enjoy only just what the years have brought them.

But we must not lose sight of the thought upon which we started to write. It is hard to tell which we believe more purely, some old people who have to live in un sympathetic homes, or some faithful ones who have the constant care of unappreciative and exacting old people. There are hearts that break some kind word from those unto whom they minister. Weary years drag by, while their life energies are being exhausted, their cheeks furrowed and their forms bowed with toil in a service that receives no token of love, no sign of thankfulness in return. I pity such hearts.

Still there is left to them the blessed comfort, that the Master accepts all such service performed in the right spirit as if given unto him. We do not have to depend upon the world for those of our heart's comfort. The Master knows it all and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me. You can not so much as give a cup of water to one of them—it if you do it from a sense of Christian duty—without your reward from him who said, "Lo, I am with you always." No matter if your every act of kindness be forgotten by men; no matter if your deeds of love are met with unthankfulness and injury, such things can never rob you of the higher rewards and comforts of God promised to those who by self-denial serve their fellow-men.

There is one place where all our heart troubles are understood and where all our self-sacrificing work for others is appreciated. No good deed performed in love will be forgotten there. I know it is disheartening sometimes to toil on and receive no visible return, but the Christian must expect this in a world of selfishness. If our hearts are right, we may realize fully the living sympathy of our Savior. He has trodden just such a path as yours and knows it all. He is faithful and will not forget your labor of love. This thought is comfort enough for the present; and when it is all over and you come to the final reckoning, who can measure your joy when he says, "Ye did it unto me!"

Co-operative

Denominationalism

The most hopeful sign that the various churches of America will succeed in their efforts to make the story of Christianity tell more strongly than ever before against the powers of evil that threaten our civilization is the fact, that the spirit of co-operation is marshaling the denominations in one mighty army to work for social, political and civic righteousness, to destroy the ruinous and degrading liquor traffic, to minister to the distressed and starving millions of these fearful times, and to promote international fellowship and good will.

The united forces of Christianity working for peace on earth in the name and spirit of the Master; standing side by side in gigantic undertakings essential to the uplift of humanity; laboring together for reforms, and promoting great principles upon which all are agreed, make a solid front against our common foes which can be secured in no other way. The principle, "United we stand, divided we fall," has been ignored by the divided church, and as a consequence mighty powers for evil have flourished all too long.

The surest way to get together is to work together; and if the denominations are to wait until all questions of difference are settled before uniting on things wherein they are all agreed, make a solid front against our common foes which can be secured in no other way. The principle, "United we stand, divided we fall," has been ignored by the divided church, and as a consequence mighty powers for evil have flourished all too long.

The fact that methods have been devised by which different Christian bodies can work together in these perilous times without insisting upon organic union and without interfering with the autonomy of any denomination, should give new courage to every one who desires to see right triumph over wrong. Nothing would suit the evil one better than to see Christians of different faiths pulling apart, fighting one another into disunity against wickedness until every point of difference between them is settled.

One good way to secure respectful attention for our distinguishing truth is to co-operate with others in all matters where-in we agree, while at the same time we stand loyal to that truth and fail not to exalt it whenever occasion requires.

True Denominationalism

Is Still Needed

We are glad to note the emphasis still being placed upon the thought that denominational organizations are still needed, even though all would unite in federated operations against prevailing evils. Enthusiastic believers in unity of faith and order and in federation are admitting that it would be unwise to try to unite all Christian forces under one denominational name. One minister speaks of this appeal to us; namely, that denominational loyalty has actually been strengthened since the great movement for co-operation began. For instance, some of the broadest church undertakings have been made bul by the churches most zealous for co-operative efforts in federated movements. The Disciples of Christ have their "Men and Millions Movement;" the Baptists and Congregationalists have each inaugurated a "Five Year Program;" Methodists and Presbyterians have pushed a great campaign to pension their ministers; and all other movements indicate a true spirit of denominational loyalty quite as great as we have ever known.

The different denominations unite to have their places, and each will have special work to do in building up the kingdom of God on earth.

"What an Education They are Missing" These are the words of Rev. Frederick Lynch in an article in Christian Work, upon "The Educational Value of the Sermon." He had listened to a preacher who was not widely known, who, as a one as almost any town of considerable size might have, and seeing but few boys and girls in the audience he thought it a great pity for them to be losing so much; for he felt that any boy who listened attentively to such preaching for ten years would have a higher education. Hence his words: "What an education they are missing."

Mr. Lynch reads as many sermons as almost any man in the country—from the pulpit—and he says he seldom reads one that does not contain thoughts both edifying and helpful. The young person who listens to even the ordinary sermons, week by week, of a live pastor, has rare educational privileges which he could 't afford to lose. In this way he may become acquainted with much of the literature of the world, for he hears its choicest gems quoth by the minister. In one little country church Mr. Lynch heard nine quotations from some of the world's greatest thinkers, all of which he made note of, as he loves to do whenever he can. He recommends that boys try to write the outline of each sermon after they have heard it, and that they search out the quotations in order to fix them in mind. Those who practice these things and try to make the most of the sermons week by week will find rare educational value, if nothing where, in the services of every Sabbath Day.

As to the educational value of the Bible when explained and taught from the average pulpit, we give Mr. Lynch's own words:

The boy who listens to good sermons every week for several years has a good part of the greatest library the world knows, the sixty-six books of the Bible, sent to him with explanation and with its application to every sphere of thought and action. He may call himself an educated man who does not know this book, and no man can be called adequately educated who does not know it. Furthermore, this civilization is largely based upon it, all human thought is colored by it, all highest conduct derives its inspiration from it. The boy who listens to its exposition week by week goes out into life enriched, enabled, and with powers increased for anything he may undertake. If only for this one thing alone the man would do well to attend church regularly.

The Dawning

One can scarcely look at Of a New Day the religious papers in the days without noting the rapidly growing conviction among Christians that a new day is dawning upon the world. Although as yet we may be in the early twilight—Salmon before the daylight has appeared—still we can but feel that, ushered in by this terrible struggle, there is coming a new cycle in which the spirit of the Master is to be shown in a great brotherhood of humanity such as hitherto the world has never witnessed.

We have too long been obsessed with the ideas of education that discounted spirituality as an essential element of leadership. Brain power has been regarded as the
THE SABBATH RECORDER

highest and most desirable quality for earth's leaders, while spirituality and conspicuous soul power have been given a secondary place.

Today men see as never before in this generation that a materialistic philosophy which overlooks the higher spiritual life has wrought fearful havoc with the fundamental virtues that make nations great. It does not pay to exalt mental and physical powers while the spiritual and ethical are left to perish. No philosophy of life can succeed that ignores conscience, integrity, justice, and that violates the God-given rights of men. The world has seen enough of this, and the new day will bring a safe-guarding of the rights of all, the humble as well as the great; a real world-wide democracy that will demand as well as have seemed about to overwhelm them.

The Gospel of Hope

For Young and Old

Whenever one comes to the point of being
moaning his state and pitying himself; whenever he magnifies his ills, his shortcomings, his rebuffs, until he finds himself almost constantly under a cloud, he is then alarmingly near the border line of despair. Hope is the soul's wings. If hope be wanting we are handicapped so far as our chances for success are concerned. When we try to better his condition, either in spiritual or in temporal affairs. Thousand have known poverty staring them in the face or whose temptations and trials have seemed about to overwhelm them they have saved themselves.

When a young man is far gone in sin, when the evil one gets the better of him every day and all his good resolutions come to naught the first thing to be done by those who would help him is to inspire hope within him. If this can not be done, nothing can save him. The aged pilgrim nearing the end of life's journey who has been hopeful and cheerful during his working years, should never lose hope, no matter how little he can now do. Perhaps, from a worldly point of view, he may feel that little has been accomplished; he may have amassed no fortune; he may have gained no high honors; but these things count for nothing when one stands at the portals of eternity. The aged man may lack a hundred things that others enjoy, but this should in no way dim his hope. By his example he has been preaching the gospel of hope all his days, until the spirit of hopefulness has become regnant in his soul. His words have cheered and helped others; the radiance of his life has lighted their pathway; and now his own hope should enable him to see by faith his home above, and to rejoice in the things that lie just beyond.

True Also of Denominations

If the spirit of hopefulness is so essential to individuals, both old and young, if life would be a failure without it, and if men are saved by hope, the principle holds true with denominations. One of the most dangerous things that can threaten anyone would be a spirit of hopelessness as to their future. Everyone discouraged man or woman within the denomination weakens it by so much. And when a considerable number begin to doubt its success; when they begin to prophesy ill and forbode its downfall; when they become disheartened over the great numbers who oppose them, there is indeed reason for alarm. Every hopeless one becomes precedent for others to bear and makes it all the harder to gain victories for the truth. If smallness of numbers gives good ground for loss of hope, the disciples of Christ had ample reason to give up. Nothing but the spirit of confidence in him who can lead to victory brought the little handfull of Christians the wonderful success that crowned their efforts. If our little band of Seventh Day Baptists would unite as one man, become filled with hope for our future, and preach no discouraging message, God could do wonders for them.

"Denominational Apportionment" Don't Fail to Read

Secretary Shaw gives on another page the rates of apportionment for each resident church member as approved by Conference, and we hope every one will carefully read the statement. Perhaps the churches have already seen the Board of Finance as to what is expected of them this year.

The data referred to appeared in the Recorder of October 1, p. 417, but it is well to remind our readers once more of this important matter.

To speak kindly of others, however great their imperfections, is the sweetest charity in the world.---Hallock.

MISSIONARY AND TRACT SOCIETY

NOTES

SECRETARY EDWIN SHAW

Rev. T. J. Van Horn has been doing field work in eastern Oklahoma, out in the country from the town of Antlers. He began about the middle of November at the Belzoni schoolhouse, then at the Greenwood schoolhouse, and then at the schoolhouse called "White Church."

These three adjoining school districts form a sort of triangle, the schoolhouses being four to five miles apart. There are Sabbath-keepers in each district. The meetings and March season in convert to the Sabbath and the organization of a Sabbath school which uses Seventh Day Baptist publications.

Here is a paragraph from one of his letters: "I was 'down in the mouth' a week ago today, when after that long walk of seven miles from Amendi to the Belzoni schoolhouse I found no light and no fire, and but two lone women who were returning to the village. But I remembered a suggestion I saw some time ago, 'When you are down in the mouth remember Jonah. He came up all right,' and I felt better." In another letter he says, "My campaign closed last night at Belzoni with the largest attendance I have had at any time, between seventy and eighty." So you see the attendance "came up all right."

Sabbath Evangelist Willard D. Burdick will spend the winter months of January, February and March on the Eastern Association, most of the time in Rhode Island, Connecticut, and Berlin, N. Y. He has accepted the call to become pastor of the church at New Market, April 1, 1918, but will continue to give three months a year to the denominational work under the auspices of the Tract Society, the times and places to be arranged in consultation with the church and the society.

Evangelist D. Burdett Coon has closed a most valuable work in northern Wisconsin, three months of field work in visitation of lone Sabbath-keepers, preaching and encouraging the people. Several weeks were spent at Exeland and New Auburn, and
one at Grand Marsh, where there are or­
ganized churches. But the larger part of her
five pastorates that she has done two genera­tions
ago by James Bailey and others through Iowa and Minnesota, journeying mostly on
foot from home to home, bringing cheer
and confidence to the people, strengthening
denominational loyalty, inspiring hope and
trusting God, has been the SABBATH RECORDER
and doubt giving direction in the hearts and
minds of some of the children in these
homes to a life work of Christian service,
let us hope and pray, for the gospel
ministry.

Evangelist Coon will be the acting pastor
of the church at Milton, Wis., for the
month of January. After that he is to go
to Arkansas where he will work with Van
Horn in gospel meetings at Gentry, Fouke,
and perhaps Little Prairie and other places.
Let us all remember these field workers in
our prayers, that souls may be saved to the
better life, to the gospel of Jesus Christ and his Sabbath.

The following extracts from a letter from Dr. Sinclair will be of interest to our
people:

Sabbath, H. E. Davis, Miss Burdick and
Miss West came down to the boat to meet
me early Friday morning, (Nov. 16)
They brought me to Mr. Davis' home, I
suppose because its the most comfortable,
being very large and heated by furnace,
and having electric lights and bath with
hot water fixings. Am told these luxuries
were put in by the senior Dr. Davis at his
own expense. It's very fortunate for Mr. H. E. Davis to have such a comfortable home
because of his health, also his children are
not robust, though they are well, and they
need the warmth. Mr. Davis is looking
very well, also his wife.

"Yesterday, Sabbath, they held a wel­
come service for me. In front of the
church the native pastor had planted a long
border of chrysanthemums, for my ben­
efit, I was told. The church was also
beautifully decorated with chrysanthem­
ums. Besides the usual service the boys
sang a song in English. Their voices
blended well. Their leader has real talent.
The girls also sang and they did quite as
well as the boys. Some very sweet voices
among them. They all arose and gave me a
welcome bow. I bowed in return, and in
response to the entrance speech by the na­tive pastor I said a few words of apprecia­tion
which Rev. Eugene Davis translated
into Chinese for them. I enjoyed that ser­vice
more than any other in my life. It was
glorious looking into these faces, marvel­lously lit up with the Chinese love, I love
the Chinese very much. No one could help it after
looking into the shining faces of the na­tive
Christians. There were about one hundred and twenty-five in the audience.
The sermon and the singing were in Chi­
inese, except the two songs I spoke of. Wed­
nesday morning Mrs. Davis senior is taking
me to Lieu-o. Am having a happy
time here. Every one is so kind. Enclosed
is a statement of traveling expenses."

At the next session of the quarterly
meeting of the churches of southern Wis­
consin and Chicago one session is to be
given to a discussion of matters concern­
ing the Tract Society. This will give an op­portunity for a consideration of the pro­
and cons of the denominational idea. It is hoped that those who are interested will
attend this meeting to give counsel and to
learn. And it is also hoped that those who are
not interested will be sure to at­tend, that an interest may be awakened in this
subject. It is expected that the treas­urer of the Tract Society, Mr. Frank J.
Hubbard, will attend this meeting and have
charge of the session which is given to the
society. Others may also be present as
representatives of the board. This meeting
will be held at Milton, Wis., probably the third Sabbath in Janu­
ary, although the date has not yet been
fixed by the church. Arrangements are
also being made to have another session of
the meeting given to the work of the Mis­sionary Society, under the leadership of
Rev. D. Burdett Coon. The arrangement
of the program is in charge of the local
church. In an active center like Milton
and Milton Junction the quarterly meeting takes
place in the character and the measure of a de­
nominalization gathering, and is sure to be
largely attended.

"It is said that the ancient Iberians, an­
cestors of the Spaniard, never ate but one
meal a day."
THE SABBATH RECORDER

OBSERVATIONS EN ROUTE, NO. 2
REV. JAY W. CROFOOT

Billings, Mont., from which I sent my latest Observations, must seem to most of the Recorders readers to be in the far West. But as a matter of fact it is a thousand miles from Seattle, and that ride occupying from Sunday night to Tuesday morning proves to be rather a monotonous one. To be sure much of it was through high mountains but Monday was such a snowy day that it was difficult to appreciate the view. Sometimes we got fine glimpses of magnificent mountains, with the white of the snow relieved by the dark color of the evergreens and bare rocks (like the magazine pictures), but a large part of the time we saw the snowstorm rather than anything else.

Of interesting fellow passenger on the tourist car was a Greek by birth, I think, though he is now an American citizen. He had "U. S. Transport" on his sweater and told me that he belongs to the Transport Thomas which I know runs between San Francisco and the Philippines. He did not speak English well, but was talking French with the steward in charge of the dining car. He paid as high as three or four dollars each for meals, and was showing hundred dollar bills. Another passenger said that this one was a large sum of money at a time I called on him last week. We called on another brother who is in Seattle, Lieut. Walton B. Clark, who, like George Thornate, whom I saw in Chicago, had just received his commission as First Lieutenant. (Edwin and George Shaw will know who these people are, if not every one else. Professor Ford Clark, of Alfred, and Deacon Percy Clark, of Nile, belong to the same family.)

Another peculiar thing is that I was accompanied to my train in Chicago, and in Grand Island, Neb., and to my boat in Seattle by a Mr. Davis from West Virginia.

I came from Seattle to Vancouver by the night boat and on arriving here Wednesday morning found that the Empress of Japan is to sail Friday instead of Thursday. As it rained all day Wednesday it was a rather long day, but I found the Carnegie Public Library and other interesty places. I have had my passport visé by the Canadian authorities and by the Chinese Consul here. When I get my laundry back I shall be quite ready to go on board. I was cheered by letters from my family both last night and this morning.

Vancouver, B. C.
Dec. 6, 1917.

THE SOUTHWESTERN FIELD

I trust that neither indifference nor ingratitude will be charged with the long silence of the missionary in the Southwest. I am assured that, after the report of our delegate to the Plainfield Conference, there is a good degree of interest in the work and a desire that some missionary is trying to do. Further assurances come through correspondence and through material tokens of friendship and good will, especially at this season of the year. The sun seems to be ashamed of what is going on in the world in some quarters, for there were many days before Christmas that his face was not seen. But the awful war cloud, can not entirely obscure the brightness of the Christmas spirit, and we gratefully hereby acknowledge the loving tokens of far-away friends. At the risk of reducing the interest that is felt in this field I have concluded to send a brief account of the work in southeastern Oklahoma.

The religious interest in the Belzoni neighborhood at the time I began there, was centered in a debate between a Campbellite and a Baptist minister. It has been on the calendar for a number of months, and the missionary found it difficult to get the date fixed upon the other fixed upon the gospel work he came to do. With these odds against me I pushed on as well as the circumstances would permit until the date set for this contest, December 1. When the specific time arrived, 10:30 Sabbath morning, the Baptist champion had not arrived, and I, the only neutral minister on the ground was conscripted and spoke to the assembled crowd. The text was 2 Timothy 3: 16. It is not to be assumed, because the more numerous and heartier assembly came from the Campbellite side of the house, that therefore I was doctrinally inclined to that side. One of the Baptist ministers accepted my invitation to preach in the afternoon. My last sermon of this meeting was delivered in the Sunday school on that night, an illustrated sermon for children. "The Baptist "defender of the faith once delivered to the saints" arrived in an auto before the beginning of this meeting and seemed an interested spectator.

It was my privilege to hear the opening of this celebrated discussion on the following Sunday morning. The debaters were old and experienced in the art, and were hardened by many a battle. They were presumably the best that the State of Oklahoma could afford. Two speeches by the Campbellite and one by the Baptist assured me that they were both masters in their profession, and able men. But what I saw and heard were your Southwest Field reports the debate which lasted four days and nights.

I very much fear that both men showed more eagerness to "skin" his opponent and to "pick his bones" than to reveal the truth to the eager throng that came to listen. The Campbellite affirmed that the church to which he belonged was organized on the day of Pentecost, June 5, A. D. 33, between the hours of 9 a.m. and 6 p.m. in the upper room at Jerusalem, and is entirely Biblical in origin, faith and practice. I did not hear the proposition which the Baptist affirmed, being obliged to leave at noon in order to reach my Sunday night appointment at Greenwood. When it was reported to me that the Campbellite meted all Baptist to a place of extreme discomfort, and the Baptist laid his open jackknife on the table in front of himself thereby expressing his entire willingness to make it uncomfortable for his opponent here and now, I thought his opponent would do better all round for me to have continued my poor efforts in that place, and that the best method for a battle of that kind is either by aeroplane or submarine. This way or may not be a good place to say that, on invitation of the local Baptist pastor, Rev. Mr. Bristow, I met him at this same place on Sunday, December 23, to exchange reasons for observing the day we honored as the Sabbath. You may be sure that there was nothing senseless in this presentation, but I trust that no one saw a violation of the law of brotherly-kindness in this discussion.

What was regarded by some as the coldest weather ever felt in southeastern Oklahoma was taken in Greenwood, about four miles southeast of the town of Antlers. Here I found two Sabbath-keeping families (one Adventist), and after two weeks, two other families (one a Jehovah's Witness) were joining this company. Arrangements were made for a regular Sabbath meeting at the Greenwood schoolhouse. Quarterlies have already been ordered from our publishing house for use.
in the Sabbath school. Who will volunteer to send four Sabbath Visitors to Brother C. D. Almond, Antlers, Okla., for one year, that the children may have the advantage of this excellent help in Sabbathkeeping?

The week spent in the neighborhood of our dear Brother J. J. Almond was the most favorable in nearly all ways of the five weeks spent in this section. The weather was ideal; the singing by a goodly company of people, especially by the Kennedy family residing here, was enlivening and spiritual. The attendance from the first was good and continued to increase to the last night when the house was filled to its capacity, and many outside.

That last day was a strenuous one. The house had to be cleared of a Christmas tree which had the right of way the night before. The house was a fright, but an hour's work Sunday morning reduced the dirt and confusion. The Sunday morning service was well attended considering the character of entertainment the night before. Without the need of eating dinner Jewell Almond and I with three others went in the wagon to Belzoni schoolhouse for the Sabbath presentation aforesaid. Thence to the night appointment at the former place.

One of the pleasant memories of this campaign was meeting young men in a meeting the night before they started for their training camps, who pledged themselves to be followers of Jesus as their Captain first of all. Pray that these young men may be true to this pledge where the demand, for moral courage will be even greater than the physical courage required at the battle front in France.

T. J. VAN HORN.


MONTHLY STATEMENT

S. H. Davis, Treasurer.

THE SABBATH RECORDER

Not Under Law but Under Grace

Sabbath Postcard

Sabbath and Seventh Day Baptists

First Day of the Week in the Old Testament

Biblical Instructions in Each of the Gospel

TRACTS

Net loss

1 Traveling

7 Requests

There being a number of copies on hand of "Swift Departure of Sunday: What Next?" by Rev. A. H. Lewis, D. D., it was voted that copies be offered to any subscribers paying for the Recorder to the end of 1918, or before April 1, 1918, by the payment of the postage on the book, so long as the subscriber may live.

Voted that Rev. James L Skaggs be authorized to place copies of the book on sale at such book stores as he may select for the purpose.

About a half hour was taken for an informal discussion of the subject of the successful distribution of Sabbath literature.

Secretary Shaw reported meeting with the Sabbath School Board at Milton, Wis., at which various subjects relative to the Sabbath-school publications were considered.

Treasurer Hubbard reported correspondence in reference to the estate of Electa A. Potter.

Voted that the Treasurer be authorized to execute a waiver and consent to a decree in the matter of the Society's interest in a savings bank fund amounting to $560,450, representing a part of the estate of Electa A. Potter.

Treasurer Hubbard reported correspondence from William O. Babcock in reference to the estate of Rebecca L. Babcock.

Secretary Shaw reported in reference to his work during the past month, including visits to Milton, Albion, and Walworth, Wis., Chicago, Ill., Battle Creek, Mich., and Camp Custer, where he made addresses; gave chalk talks; discussed the proposed denominational building, etc.

In his report were presented resolutions of the Battle Creek church, expressing sympathy with the efforts toward a denominational building, and a letter from Brother Tenney in reference to this and other denominational matters.

Correspondence from Ella M. Lawrence, of Camden, N. J., in reference to a special tract was referred to Secretary Shaw with power.

The monthly report of Rev. George Seeley was received, also correspondence from Dean Arthur E. Main and George A. Main in reference to the proposed denominational building and to denominational activities in general. The letter of George A. Main was referred to Secretary Shaw for further action.

Chairman F. J. Hubbard of the Building Committee reported verbally that at a recent meeting of the committee it had been decided to ask Secretary Shaw and possibly others to attend denominational meetings for the purpose of discussing with the churches and members of the denomination the subject of the proposed building.

Voted that F. J. Hubbard, Rev. A. J. C. Bond, and Rev. George Tenney be asked to attend the quarterly meeting of the Southern Wisconsin churches, to be held in January, for the purpose noted above and at the request of this Society.

Minutes read and approved. Board adjourned. As the Recording Secretary is obliged to attend a vesper service at 4 o'clock on Sundays now, at the church where he is organist, his duties after that hour fall to others, and this time it was Clarence W. Spicer, who was Secretary pro tem.

Each soul has its own road to take; but if the road is lonely or rough, the temptation comes to leave it for companionship and ease. But every step of the way along the true road, better faint again and again from weariness and pain; for to leave it is to be lost.—Virginia Yeamon Renshaw.
WOMAN'S WORK

MRS. GEORGE B. CROSLEY, MILTON, WIS.
Contributing Editor

"I know not by what methods rare. But this I know, God loves prayer.

"I know that he has given his word, Which tells me prayer is always heard,

"And will be answered, soon or late; And so I pray and calmly wait.

"I know not if the blessing sought Will come in just the way I thought,

"But leave my prayers with him alone, Whose will is wiser than my own,

"Assured that he will grant my quest, Or send some answer far more blest!

DR. SINCLAIR ARRIVES IN SHANGHAI

News of the safe arrival of Dr. Sinclair in Shanghai has reached Milton through a letter from Mrs. Eugene Davis to Mrs. O. U. Whitford, and Mrs. Whitford very kindly offered to share a part of her letter with us. The letter is dated November 25, and while it bears a personal greeting is of general interest.

"Just a month from today, and Christmas will be upon us, and—we hope—Mr. Crofoot will again be with us. I should have gotten this letter into yesterday's mail, but failing to do so, will send it out tomorrow, trusting that the message will reach you during the holiday season. I wish I had something lovely to send you."

"The putting away of the old joy of giving is one of the sacrifices we have to make.

"After all I sometimes wonder what we know about sacrifice. Of course, we have given up native country, home, friends, conveniences, and tastes in food, dress, art, entertainments, musical or otherwise. But those only touch the fringes of sacrifice.

"And here in Shanghai there are some lovely opportunities. I think substitution is one of the hardest lessons people have to learn. We have been accustomed to this and such, and think thus and such and must it always be, when in reality something nearby or quite as good may be substituted when the need arises."

"I wish, my homy runs on, and you'll be wanting to hear lots of things—about Dr. Sinclair for instance.

"It was a week ago last Friday that she came. The boat was said to be coming in early in the morning, so, though I much wished to go to meet her, the hour could hardly be left at that hour—just after six. Miss Burdick, Miss West, Mr. Davis and Dzau Sien-sang started for the boat, which was coming in at a two-miles-away whirl. They had to wait at least an hour before the ship tied up, then there was difficulty in obtaining permission to go on board, and to climax it all no Dr. Sinclair was to be seen. But finally they found her name on the passenger list, and located her at last in one of the corridors. She had not realized that the boat had stopped, so she was leisurely concluding her packing. The baggage was put into some rickshaws in charge of Dzau Sien-sang and one of Miss Burdick's servants. The foreigners came on by street car to our house.

"Dr. Sinclair stayed in Shanghai until the following Wednesday, Sabbath Day there was a welcome service for her in the church. Mr. Dzau presided, and Doctor made a few remarks in English which Mr. Davis interpreted for her. The students, or rather selected choruses from them, sang English songs and Mr. Davis offered prayer.

"On Sunday Eugene and Alfred Davis piloted Dr. Besste through one of the greatest crowds ever gathered in Shanghai to see the funeral procession of the late royal tutor to the boy emperor. The crowds were something indescribable. Later we all went to Alfred Davis' to tea. Their home is five miles from this mission. You may know that there is a girl baby there—Dorothy Susie, born October 26, at Red Cross Hospital.

"Dr. Sinclair made several trips downtown, buying more supplies for the hospital, in the way of rubber gloves, slides for the microscope, colors for staining slides, ether, chloroform, etc.

"On Tuesday afternoon Miss Burdick and Miss West invited several friends to meet the new doctor. She thought at first that she ought to hurry up, but we were all agreed that it was quite necessary that she have a nucleus of acquaint-
other side with the look in his eye of a wounded deer; while Ted was whimpering in the corner.

When I walked up to her half frightened and wholly indignant at such an unprecedented proceeding, and grossly demanded what the matter, she tried to tell me, but broken in for breath; and then it seemed as if every muscle in her body commenced to jump and her teeth to chatter. I was frightened now. Chancing to glance in Carl's direction I was startled for a minute to find him standing with clinched fists and flashing eyes, and a look almost of hatred shooting from their blue depths, A glance at his brother showed the same set look.

There was nothing to do but send for the doctor. I was ashamed to say, looking back from forty-eight, that the thought uppermost in my mind even then was the draft it would make on my bank account.

The doctor arrived, and quickly said, "Nervous breakdown. Did I imagine it, or did you look at me with a menacing glance? Strange! Wasn't I fast getting to be the most looked-up-to man in the neighborhood? Didn't everybody round about respect me? Why should this doctor look at me as if he felt myself a very much abused man. Surely, it was bad enough to have a woman with nerves, without having your children look at you with such antagonism and a doctor who seemed to hold you responsible for her being in that condition.

It wasn't long until she began to get about again and take up the daily routine, and everything moved like clockwork. I think somewhere down in the depths of me I was proud of my wife. She was a very minute of a woman, weighing always less than one hundred pounds, but she did all of the cooking, washing, ironing, canning, and cleaning, and raised from a hundred to two hundred chickens. But until this sudden thing didn't want to do—didn't my mother always do all of that and raise a big garden besides?

While she went on growing into the lives of those boys, and drawing them to her under the spell of love and mutual understanding, I went on redoubling my efforts to make money. But a place was always yawning for a little more; so when a man came out and bought a couple of sheep that I had indifferently given to Carl and his brother when they were little lambs, it seemed only a matter of course to me that I should use that money. It was to make a payment on a machine to build hog fences with. I remembered. Their mother explained to them how necessary this was, and I ordered the machine a few days later with a very puffed-up, satisfied feeling, for wasn't this the first one in our neighborhood?

A year later they helped a neighbor pick up potatoes—those little chaps—getting up at five o'clock every morning so as to be in the field by sunrise, and working until sunset.

The boys earned between them, I think, ten dollars. They took some of it and got some little things that they were eager for, very much against my judgment; but their mother gently insisted, and I graciously gave in. In a moment of generosity I offered to sell them the latest thing in sportiness while his mother looked on with an amused spark in her eye and a girlish flush on her cheeks. They had been laughing a moment before. I had heard them as I stepped into the hall. Yet the boys were startled, a quick glance passed between them.

The realization that I was an outsider, and a vague consciousness that it was my own fault, sent a sharp stab through me. Carl hastily kissed his mother and went out. I turned on my wife, and in a voice of thunder angrily demanded what the idiot had paid for that thing. To my astonishment she turned quickly and faced me. "Twenty-five dollars," she said. I swore, and started to walk out of the house. "It may be your way," I thundered back at her, "but it ain't my way," and started to slam the door.

It was with something of a jolt that I suddenly found this meek little woman of mine in the arms of another with an unknown glimpse in her eyes. "Well, suppose it isn't your way! Suppose it happens to be my way, then?" I stared at her in amazement and once more started to pass out, but still she blocked my way as she hurled these words at me: "You think Carl ought not to have put that much money in his overcoat. You think he should have put it in the bank. You don't see that he is growing impatient and restive, and some of these days he's going to kick over the traces entirely. He wanted that particular coat, and he talked it over with me; and I decided it was best, for many reasons, for him to have it, and incidentally I decided that there was no good reason for supposing that any way might not be just as good as any other."

It certainly was an eye-opener for me, and somewhere, deep down inside of me, was a terribly lonely, empty feeling. In a dazed condition I went about my work. At noon I went in to dinner, half expecting I knew not what, but found the meal on the table as usual and all traces of the storm seemingly gone from my wife's face as she looked up with her usual smile. I stayed for a moment drinking it in, and when Carl glanced up and saw me. Greeting were exchanged. They were solicitous for my comfort, eager for news of my journey. But a curtain close down: something from the atmosphere. A closeness I had never felt need when they were small, but for which I hungered tonight, could never be mine, for my own hand had thrust it aside and barred the door. Nothing I can do will ever make me understand it. Why didn't the woman when they would have responded so eagerly to my slightest advances. They are boys to be proud of, and honestly compels me to admit that I have had no part.

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REACHING UPWARD

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day, January 12, 1918

DAILY READINGS

Sunday—Looking upward (Heb. 12:1-6)
Monday—Yea-saying upward (Col. 3:18)
Tuesday—High aims (Phil. 3:14)
Wednesday—Rising through prayer (Eph. 3:14-21)
Thursday—The upward path (Col. 3:9-15)
Friday—Helping others upward (1 Cor. 9:19-23)
Sabbath Day—Topic, Young Christians reaching upward

1. O God, thou art my God; I seek thee earnestly. My soul thirsts for thee, my flesh pines for thee.

2. In a dry and weary land without water. So in the sanctuary, they gazed on thee, to see thy power and thy glory.

3. For thy lovingkindness is better than life; Therefore my lips shall praise thee.

4. So will I bless thee while I live: in thy name will I lift my hands.

5. As [with] the hart doth pant the hart; so doth my soul pant for thee.

6. When I remember thee on my bed, through the night, I meditate on thee.

7. For thou hast been a help for me, and in the shadow of thy wings will I shout for joy.

8. My soul cleaveth to [and] preserveth after thee: I meditate on thee, that I may keep thy commandments.

9. But those who destroy they shall seek my soul:

10. They shall go into the undermost part of the earth.

11. They shall be given over to the power of the sword.

12. The portion of jackals shall they be.

13. But the king shall rejoice in God. Every one that swears by him shall glory: For the mouth of them that speak a lie shall be stopped.

Psalm 63

If the Psalmist is allowed to speak, he gives many details of his circumstances in his song. He is in a waterless and weary land, excluded from the sanctuary, followed by enemies seeking his life. He expects a fight in which they are to fall with him, and apparently their defeat is to lead to his restoration to his kingdom.

In the first stanza, the Psalmist gives expression in immortal words to his longing after God. Like many a sad singer before and after him, he finds in the dreary scene around an image of yet dreamier experiences within. He sees his own mood reflected in the gray monotony of the sterile desert, stretching waterless on every side, and seamed with cracks gaping for the rain that does not come. He is weary and thirsty; but a more agonizing craving is in his spirit, and wastes his life. As he read the psalm, he found his own utterance in the words of psalms 42 and 43, his separation from the sanctuary dimmed his sight of God. It longed for the return of that vision in its former clearness. But even while he thirsts, in some measure possessing, since his resolve to seek earnestly is based on the assurance that God is his God. In the region of the devoted life the paradox is true that we long precisely because we have. Every soul is athirst for God: but unless a man can say, "Thou art my God!" he knows not how to interpret nor when to slake his thirst, and seeks, not after the living Fountain of waters, but after worldly pools and broken cisterns. Rev. Alexander MacDonald, D.D.

Look upward! The stars are more beautiful than the dust under our feet. The man who keeps his eyes riveted upon the ground misses many things. He misses the inspiration and encouragement which come from the smiling eyes of his friends. One heavily burdened woman always looked for the cheery face of a certain girl upon the street car every morning. Though this girl was a stranger, yet the woman received new courage and strength to get through her hard day, from the smiling given her by one who does not look upward misses the beauty of the clouds and the landscape, the birds and the trees, and the works of architecture near him.

We need, most of all, to look up to behold the Christ, up from self to the Lord who is infinitely above man and his petty plans and ambitions.

"Set your affections on things above, not on things on the earth." Aim high. Say with Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

H.E.L.P.S FROM ENDEAVORER'S DAILY COMPANION

Some Bible hints:
Jesus sought God early in life, and early in his ministry, and his heart is more than half the victory (v. 1).
One may see God in nature, it is true; but the saints have oftentimes found him in the sanctuary (v. 2).
To see/God in all things, to recognize that, every good thing comes from him, is to live the life of happiness (v. 4).
The life of fellowship with God is the rich life, the life of peace and inward satisfaction (v. 5).

SUGGESTIVE THOUGHTS
To see God's power awakens a sense of admiration, such as a scientist may feel; but to see God's love is to break into exultant praise.
Prayer is the hand that reaches upward. The more we pray, the higher is our reach.
It is easy to live life on the world's low level. It takes faith and courage to rise to Christ's principles laid down in the Sermon on the Mount. Have we that courage?
It is good to take a noble man as a model; but even the best man fails us, for no man is perfect. Christ is the best model to which to aspire; and, more than that, he helps us to attain.

A FEW ILLUSTRATIONS
The plant struggles toward the sun. There is something in the plant that calls for light. To sin is to lack something for God. Shall we starve this aspiration to death?
The Bible helps us to reach upward. It inspires us because it is inspired. It came from Heaven, and therefore can lift us to Heaven.

The runner with his eye on the goal does not notice the crowds around him or heed their cries. The man that seeks the highest goal has no need to temptations around him, turns aside for nothing, holds his course true.

TO THINK ABOUT
What books help you to reach upward? How can we help others to reach upward?
What next step upward can we take?

INTERMEDIATE STANDARDS
Standards in a society are definite aims toward which the society works. For instance:
1. Every Intermediate a Comrade of the Quiet Hour.
2. Every Intermediate a Conversationalist.
3. Ten per cent of the Intermediate tithers.
4. Twenty-five per cent of the members Christian Endeavor Experts.

Young Christians reaching outward

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day, January 12, 1918

DAILY READINGS

Sunday—Reaching upward (Luke 10:25-37)
Monday—Reaching out to rescue (Jude 20-23)
Tuesday—Reaching regions beyond (Acts 10:29-32)
Wednesday—Reaching out to comfort (2 Cor. 1:3-7)
Thursday—Reaching out to reform (John 2:13-17)
Friday—Reaching out to bless (Rom. 1:11-15)

It has been said that in times past theology and ethics were very far apart, and that they have been coming nearer and nearer together with the advancement of all the sciences, and with all the religions of the world's past. Our ancestors stand, and contended more for creed than for good works. If they believed certain things, it mattered little what the daily living was,—so long as they kept within certain limits. There was a noticeable lack of charity and even of other religions. Persecutions and the terrible slaughter of human beings, of which we read in history, were the fruit of sectarianism without the spirit of Christ. Men did not come in contact with the mind of Christ who has a feeling of animosity toward another, even though he may be ever so loud in his professions of Christianity, or ever so strong an advocate of some creed, is judged by his fellows as not being Christian. When the lawyer of whom we read in Luke 10:25-37 asked what he should do to inherit eternal life, Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself," and went on to show by the story of the Good Samaritan the fruit of the right kind of neighborly feeling.

The Christian should reach out to rescue. One of the strongest proofs of the conversion of an individual is his changed attitude toward his fellow-man. Those things which he formerly loved he now hates, and those things which he formerly hated he now loves. He is no longer attracted to sinful people, but is drawn toward the followers of Christ. He sees some good in
I. 

"Even if one be overtaken in a trespass, ye who are spiritual restore such a one in a spirit of meekness, looking to thyself lest thou also be tempted." We should bear others' burdens, not cast our burdens on others. Let us lift loads, instead of adding to the load of another. Those who carry sunshine, and help their fellow-beings all they can, keeping their own trials to themselves, are beloved and welcomed almost everywhere. People dread to see the one coming who is always grumbling and complaining.

We shall reap as we sow. God's laws must be obeyed. Have we worked until we are weary and seen little or no results? Sometimes we are tempted to give up, to feel that our efforts are a failure, and to relax our vigilance, or to cease altogether. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

"Nothing cures selfishness better than a little friendly interest in some one else." (v. 1).

Everybody has his own burden of grief, pain, temptation, or loss; and a little sympathy goes a long way to make the load lighter (v. 2).

"Pride swells a man, we may grow weary,' "We do things in order, to receive praise, from man, we may grow weary, for men do not always praise. Keep the eye on God, and look for his approval." (v. 3).

Every man sows something, good or bad; and the day comes when he must meet the fruit of his deeds (v. 8). Sow to the Spirit and live.

"If we do things on order, to receive praise, from man, we may grow weary, for men do not always praise. Keep the eye on God, and look for his approval." (v. 3).

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"If we do things in order, to receive praise, from man, we may grow weary, for men do not always praise. Keep the eye on God, and look for his approval." (v. 3).
as many as seventeen hundred employees, yet I have never witnessed any clashing. Everything moves on with clock-like precision and all because it is run according to a well formulated plan. Every one knows his work and attends to it regardless of what "the other fellow" is doing.

I received my early training from parents who were systematic in their plans of work and possessing, as I have for many years, but little physical strength, my life would have been an absolute failure but for that training. I am sure you will bear with me while I urge you to form in the morning of life systematic habits in both your religious and secular life. By so doing you will be saved much worry and confusion and thus become more efficient servants of the Master.

But I must bring this letter to a close. Possibly another one may follow in the near future which will tell you something about the knitting needles mentioned at the beginning.

Trust that the Father's guiding hand may be with you in the coming days.

I remain, very sincerely yours,

MARTHA H. WARDNER.

202 N. Washington Ave.,
Battle Creek, Mich.
Dec. 12, 1917.

COPY OF CIRCULAR LETTER CONCERNING FORWARD MOVEMENT

DEAR BROTHER PASTOR:

We are sending you under another cover a package of pamphlets concerning our denominational "Forward Movement Plan."

We hope that you may be able to make use of the suggestions in the promotion and growth of Christian service in your church and community, and thus in the work of our denomination as a whole.

You are, of course, already aiming in your work at these same purposes and objects. And we are asking for anything new or different. But we are trying, by setting before ourselves these definite goals, to bring all our people into a united effort in such a way that all shall realize that it is a continued plan, and commend it to the people and the churches.

The three organizations which are concerned in this work are uniting in issuing this pamphlet, which contains a re-statement of the purpose of the movement, together with the outline of the definite goals, which are to be sought, and a few suggestions as to methods which may be used by the churches.

We trust that out of it there shall come a spirit of united action, a closer feeling of fellowship, among pastors, churches and people.

We are depending upon you to bring this matter before your people, and urge them in their Christian service to line up with the rest of us, in trying to make this last year of the three-year program of the Forward Movement the best of all.

If you need any more copies of the pamphlet, they may be secured by writing to any of the secretaries of the three boards, who have on hand small supplies for distribution.

Praying God's blessing upon you and your people in this great work, we are sincerely yours,

ALFRED E. WHITTORD,
EDGAR D. VAN HORN,
EDWIN SHAFF,
A Joint Committee of the
Sabbath School, Young People's
and Missionary Society Boards.

Milton, Wis.,
December 11, 1917.

The following is the pamphlet that has been sent out to all the churches:

THE FORWARD MOVEMENT AMONG SEVENTH DAY BAPTISTS

A General Statement

At the Annual Meeting of the Seventh Day Baptist General Conference in 1915, held at Milton, Wis., a resolution was adopted establishing what was called a "Forward Movement." The resolution set forth the purpose of the movement, outlined a three-year program with definite goals to be attained, suggested methods of work for the churches, and requested the Missionary Society, and the Sabbath School and Young People's Boards to undertake the aggressive promotion of the movement.

Two years have elapsed. Twice the General Conference has given its approval of the work as being done, has reaffirmed its belief in the plan, and commended it to the people and the churches. The three organizations which are concerned in this work are uniting in issuing this pamphlet, which contains a re-statement of the purpose of the movement, together with the outline of the definite goals, which are to be sought, and a few suggestions as to methods which may be used by the churches.

The resolution which established this movement began as follows: "We believe that our special mission as a denomination is to lead people to Christ and his Sabbath, and help prepare them for Christian service, and that only in fulfilling this special mission can each church, as it strives to serve the 'community, continue to live and grow.'"

The purpose, then, of this movement is the enlargement and enrichment of the religious life of individuals, homes, churches, and communities among us as a people, giving growth in numbers and spiritual power. The purpose is to promote the living and the preaching of the gospel of Jesus Christ and his Sabbath. It is to foster the life and the message of eternal love and salvation.

With this purpose in view, in order to give unity and definiteness and co-operation to the work, each of the three boards has set a goal for the churches, for this Conference year of 1917-18, towards which, and to attain which, the denomination is earnestly urged to "go forward."

Sabbath School Board

Goal for the Conference Year, 1917-18

1. An addition of five hundred regular members to the Sabbath schools of the denomination. This will mean an increase of about seven per cent.

2. A report from every Sabbath school on the Score Card.

Ten "Standard" Sabbath schools in the denomination, that is, ten Sabbath schools whose standing, based on the Sabbath-school standard (given below), is 100 per cent.

4. The average standing of all Sabbath schools in the denomination equal at least to 60 per cent based on the Sabbath-school standard.

The Sabbath School Standard

I. (5) Cradle Roll.
II. (5) Home Department.
III. (10) Organized and Registered Secondary Class.
IV. (5) Graded Organization.
V. (5) Missionary Instruction.

THE SABBATH RECORDER 23

VI. (10) Temperance Instruction.
VII. (10) Definite Decision for Christ Urged.
VIII. (10) Working for Conference Regularly Held.
IX. Full Denominational Requirements.
X. Full Association Requirements.

The Annual Report to the Sabbath School Board.

(3) Fully Meeting the Apportionment of the Board of Finance for the Work of the Sabbath School Board.

(4) Percentage of Attendance equal to 70 per cent of the Enrollment.

Sabbath School Board

(5) Missionary Offering.

(6) Young People's Suggested Goal for 1917-18

125 Young People to accept Christ.

200 New Endeavorers.
A

S

No new organizations or machinery are needed for this work. /Let the accomplishment of the various items in these goals be assigned to definite groups of people already existing in the church; for example, the work of promoting the family altar might be assigned to one of the classes in the Sabbath school as its definite responsibility, or the making of the report for the Sabbath school on the Score Card might be made the definite task of the Sabbath-school secretary. And so on.

Frequent conferences and the comparing of notes among the various groups will stimulate interest, and will bring unity and co-ordination of effort.

Suggestoins

IN HIS NEIGHBOR’S EYES

―I have been reflecting," said an old-timer, “upon the case of the average man, as his neighbor. If he is poor, he is a bad manager. If he is prosperous, everyone wants to do him a favor. If he is in politics, it’s for pork. If he is not in politics, one can’t place him, and he’s no good for his country. If he gives not to charity, then he’s a stingy dog. If he does give, it’s for show. If he is active in religion, he is a hypocrite. If he evinces no interest in matters spiritual, he’s a hardened sinner.

If he shows affection, he’s a soft sentimentalist. If he seems to care for no one, he’s cold-blooded.

If he dies young, there was a great future ahead of him. If he attains old age, he has missed his calling.” —The Lamb

HE HADN’T TIME

He hadn’t time, when the days were fair
And others were giving him praise.
To think of her, with her whitened hair
And her homoely old-fashioned ways;
He hadn’t time to remember
She had taught him his childhood prayers
And his lines from his troubled brow
When he fretted with borish cares.
He hadn’t the time when the fair winds blew
And his dreams were of pride success;
When his hopes were high and his sorrows few;
To think of heringtons.
But he found the time in the later days
To wish that he might forget.
And to feel, while he listened to empty praise,
The ache of a vain regret. —S. E. Kiser

WATER-COLORING: A SERMON TO BOYS AND GIRLS

REV. WILLIAM M. SIMPSON

Did you ever watch an artist making a water-color painting? First he takes his white sheet of water-color paper and soaks it. Then he lets the paper dry, taking care to keep it smooth as it dries. Then he outlines the background dimly, and applies the color a little at a time. He mixes the colors for each part of the picture as he proceeds with the painting. After the principal features are all put in, he does the delicate work of shading. It takes a long time to paint a good water-color painting.

Let me tell you of a very beautiful water-color painting which I have been watching for a long time. It is not finished yet. The Artist began last winter with a white page which was so large that it covered acres and acres and acres. In order to soak the page thoroughly he emptied clouds and clouds and clouds upon it. Then he painted the background in dull gray, with streaks of brown and other colors. It was a real Artist who was mixing colors then; for soon there began to be spread over almost all the page may shades of green, and after that, right over the green, in some places white, yellow, pink, purple, blue, and ever so many colors all so bright and cheery that almost every one of them made the picture happier. But we should tire of such gay colors, if we had them only. So for about two months the Artist worked to get some of the luster off the picture without getting its beauty. Then the picture looked really nice; the colors were neither too warm nor too cool. I liked it just as I saw it then. But it is not finished yet. I shall like it just as well a little later; for he is a real Artist who paints this picture, and all his work is good.

Text: "He hath made everything beautiful in its time."—Ecclesiastes 3: 11.

A GROWN-UP DOLL MOTHER

If you were calling with your mother or Mrs. Frances Hodgson Burnett, the author of Little Lord Fauntleroy, when she invited you to her beautiful home Long Island, N. Y., Mrs. Burnett would probably say to you mother: "Do excuse me one moment. There is something I want your little daughter to see while we are enjoying our chat." Then she would take your hand and lead you past the beautiful paintings on the walls, past the curious old shields and old carvings, straight to one corner of the big, bright room where there is a solid old cabinet made in England years and years ago.

A dark old wooden cabinet may seem rather uninteresting, but just wait until Mrs. Burnett flings open the cabinet door, and there—it isn’t a cabinet after all! It’s a doll house. The cabinet shelf divides the house into two floors—an upstairs and a downstairs part. The upper right-hand room is the nursery. There a fat, comfortable-looking old doll is making two doll youngsters reach a walk or a drive. Overall, the corner is a tiny white bathtub in which sits a baby doll with a red-checked young nurse maid bending over him.

The next upstairs room belongs to the young lady doll of the household. There she is, evidently all ready for a party, for she has on a very pretty frock. She is taking a last look at herself in the mirror of her dressing table to see if every curl is in place. Your mother’s dressing table is a most wonderful doll’s outfit of toilet articles. There are the tiniest manicure set in the world, a little hand mirror, perfume bottles, a pin cushion, in fact everything to help make a young lady doll attractive.

Everything is as dainty as the young lady doll herself.

Downstairs the grown-ups of this doll family are having dinner. They are setting about a well-spread table and seem to be enjoying the meal. The father of the family looks as if he were telling a funny story; and the maid, waiting on the table, is having a hard time to keep a
straight face. The minister is a guest at this merry meal.

If you have read Mrs. Burnett's delightful story called "Racketty-Packetty House," this house would set you to thinking of the two doll houses in that amusing story. It is quite too tidy and well kept to be the shabby Racketty-Packetty house that little Cynthia would not keep neat and in order. It has "all the elegant chairs and tables and carpets and curtains and ornaments and pictures and bookcases" of Tidy Castle, the beautiful new house that was given to Cynthia. But Tidy Castle was the home of stuffed chesters, and the dolls could be played with comfortably. The dolls in Mrs. Burnett's house are not a bit like that. They look as if they were fairly aching to have some little girl play with them. Racketty-Packetty house must have looked like this before it became old and shabby.

Now, you will probably wonder why a grown-up person, even if she does know a great deal about doll houses, should keep one in her own drawing room. She would tell you that there are at least two good reasons for it.

When Mrs. Burnett was a little girl she was often taken by her elders to pay calls upon other grown-ups. She used to sit perched on a taffeta-backed chair, and wonder what the others found so interesting in these calls. She certainly found them very tiresome. Once in a while a kind lady would say, 'Dear me, how I wish I had something to amuse little girls!' You see, my little girls are such big girls now that their playthings are given away. Wouldn't you like to look at a book, my dear?' Then the book had no pictures of boys and girls in it, and the reading was always uninteresting. So when Mrs. Burnett grew up, she felt very sorry for children who have to go calling with their mothers and sit quietly listening to conversation that does not interest them in the least. She decided that this was never going to happen in her home. That is the first reason for the doll house. The second reason is this: It seems that Mrs. Burnett has been so much interested in and about young folks that she has quite forgotten to grow too old to like dolls and toys. When she came across that solid old cabinet in a little town in Kent, England, she said to herself, "The very thing!" She got this cabinet, and whenever I see a toy that I can not possibly resist, I will buy it to help fill my cabinet. Then, when children come to see me, we will open up the doors. The children will be happy, and so will I!"

Why do you suppose that Mrs. Burnett, a grown woman, wants a toy so much? Don't you believe that it is because she loves children so much—more even than the dolls?

—The Continent, by permission.

A BIT OF FORESTY

"Do you know how to tell a hard-wood tree from a soft one? I, an old, experienced forester. 'I'll tell you how to do it, and you will find the rule holds good, not only here among our familiar pines and walnuts, but in the antipodes, among the strangest banans, baobabs and what-nots. Soft-wood trees have needle leaves, slim, narrow—almost uniform in breadth. If you don't believe me, go out, consult the pine, the spruce or the fir, Hardwood trees have broad leaves of various shapes—witness the oak, the ebony, the mahogany, and so on."—Mail.

ECONOMIC ARGUMENTS AGAINST THE LIQUOR TRAFFIC

Purposed by the Strengthen America Campaign

Over one hundred arguments in the form of separate pieces of advertising copy against the saloon and the liquor business are being prepared by Charles Steilze for the Strengthen America Campaign. The material may be had without expense by interested individuals, or by local committees who will send to them that they are inserted in their local newspapers.

The basis of this material was obtained through a world-wide study of the economic aspects of the liquor problem covering a period of two years, and has stood the test of many open forum discussions.

The material may be used, but by the Federal Council of the Churches of Christ in America, may be secured by writing to the Strengthen America Campaign, 105 East 22nd street, New York City.

The world in agonizing throes. What doth it mean? Israel's prophets tell the simple story. Read it in our Journals, at 3 cents per copy, or $3.00 per 100. Nothing in print like it. Evang of Hope, Robbins, Tenn.—Adv.

THE SABBATH RECORDER

CHRISTMAS SERMON

REV. A. J. C. BOND

Given at the Salem Seventh Day Baptist Church

And of his kingdom shall be no end. Luke 1: 33b

Today we celebrate the anniversary of the birth of the Prince of Peace, while millions are caught up in the clash of conflicting ideals, in the Great War, which negates every sentiment of brotherhood. We hearken to the song of the angels, hovering over the plains of Bethlehem, and their heavenly anthems are drowned by the moan of mothers and the cry of children, the greatest sufferers of the awful conflict. We lift our eyes to look upon the pastoral picture of the peaceful shepherds and their silent sheep on the hills of Judea, and gain instead a vision of dying men, and human bodies bullet-maimed and bleeding. We pause to catch the fragrance of frankincense, the gift of the wise men of the East to the new-born King, and breathe instead deadly gases, the latest and most inhuman of all war's horrible instruments of destruction.

Men are saying, "Christianity has failed, and the civilization she has been building for centuries has collapsed." Many have become skeptical; skeptical of a God who would permit such havoc of human hopes and ideals; skeptical of the race that with such slight provocation could revert over night to cruel barbarism. But in an atmosphere thus surcharged by the strife of arms and by the clash of conflicting ideals, the Christian minister dares to bring a message of peace, founded on the prophecy of the angels, and grounded in the life of Mary's Son.

"And of his kingdom shall be no end." At the time when the angel made this announcement, history had recorded the rise and fall of many nations. The theoretical kingdom of Israel had been rubbed off the map, and her people dispersed and expatriated. Judah was but an insignificant province of the Roman Empire. The Imperial City by the Tiber already bore the seeds of decay in its selfish seeking after material splendor and sensual pleasure. In the midst of such surroundings of decayed and tottering empires, the heavenly messenger whispered into the heart of a pure woman, a lowly dweller of the hills, this wonderful prophecy, freighted with tremendous significance for the world: "And behold thy shaft conceive in thy womb, and bring forth a son, and shall call his name Jesus, * * * and of his kingdom there shall be no end."

We must not forget that while the Great War occupies the front pages of our newspapers, significant to the human story, and absorbing interest, there are other mighty forces at work in the world. There is danger that the present necessary war preparations shall lead to an exaggerated conception of the strenth of military equipment and physical force, and shall result in a corresponding minimizing of the things of the spirit.

This is an opportune time to contemplate the unique and significant revelation of God in Jesus Christ.

The coming of the Heavenly King two thousand years ago was attended by misunderstandings on the part of the religious leaders, and these misconceptions have been perpetuated through the ages. Jesus declared that the kingdom of heaven comes not by observation, and still men proclaim it as the most practical service of the church to preach the soon coming of her Lord.

Jesus said, "My kingdom is not of this world," but yet there are men who exalt science, who worship world power, and who make mechanical perfection and material efficiency the test of civilization. When the Lord shall come, or whether he will ever come to direct our thoughts by the millenialists, I can not say, I do not know. This I know, our lives should be lived always as under his inspection, and our tasks subject at all times to interruption by the divine summons. To set a time for his return and to direct our thoughts to its consummation, would seem to me to interfere with a wholesome and stimulating consciousness of his presence here and now. Some have the feeling that his physical presence is impossible to the burdened world, and would usher in a time of peace. It seems to me to be more in accord with
the teachings of Scripture, and to furnish a more practical viewpoint for the Christian, as well, to exalt the ascended Christ and to recognize his guiding hand now in the world's affairs. The birth of Jesus at Bethlehem, and his life lived in the flesh, was but temporary and accommodative. Its purpose was to reveal God in terms of life, in order that we might know him, and knowing him we might have life in his name. Jesus felt that his physical body circumscribed, and restricted his powers; and only when he had departed from his disciples, and the Holy Spirit had come, would the full ministry of his kingdom be operative. Jesus came, and of his soul there went away again, that the Spirit might take the things of himself and make them known unto us. "Greater things than these shall ye do," Jesus said, "because I go to my Father." Christians should develop themselves to a restudy of his life, and should look to the Holy Spirit to reveal the truth and to send them out into this present world to do the "greater things."

The present revival of interest in the second coming of Jesus is the answer of a certain type of Christian leader to the indictment of the church, brought against it on account of the war. They fit this war into God's plan, and promise its termination by a prearranged and timely interposition of his power. This is my faith rather: Jesus Christ, the invisible King, has been given all power in heaven and on earth, as he himself testifieth, and no event can add to that which is already complete. But in this earth he works through the church. Men have made a bad mess of things, but for this Jesus is not to blame. Robert E. Speer said the other night, in his hearing, "You say the church could have prevented this war. The church was not consulted. So could they have prevented it, if it had been administered to the right persons. The trouble is," he continued, "neither chloroform nor Christianity is self-administering." There is the point. Christianity is not self-administrative. We have carted it around already for some miracular intercession in the world order to bring it healing. What we need to do is to release the divine forces already present in the world, sufficient for every human ill, including war. Has Christianity failed? If Christianity has failed, certainly everything else has failed. And this, too, when we have trusted other forces and relied upon other agencies to the neglect of Christianity. Education has failed, and commerce has failed, and humanitarianism has failed. We thought the nations were too intelligent to go to war; that ties of commerce would bind us together in an unbreakable fellowship; and that inter-racial appreciations would avail to insure peace. All these we have trusted, and at this Christmas time the world is involved in the greatest war of all history.

But Christianity is the only agency that has been held to be responsible for the war. In our feverish impatience we have found fault only with Christianity, for not saving us from this collapse of civilization. And strange as it may seem on first thought, this fact is in itself encouraging in these distressing times. Like the man who is suffering from a nervous breakdown, and who finds most fault with those upon whom he depends most, so this faultfinding of Christianity but witnesses to the fact that it is our cream and the ultimate support of all our hopes. It goes to show that down in our hearts we know that there is only one thing that can prevent war, and that is a regenerate life, individual and national. When the peoples of the earth have realized that fact, as they are being driven to do, then the Christianity of Jesus will have a chance, and the kingdom of God will come. "And of his kingdom there shall be no end."

Thus has been woven the nature of the kingdom, and the manner in which it is to be brought in. There is another phase of the subject which can not be ignored in the treatment of the text, and which is made intensely practical in view of the tremendous things in this text. That is, the bearing of the promise in the text upon the future life. Sir Oliver Lodge's book, "Raymond, or Life and Death," in which he records a series of efforts to get in communication with his son Raymond, a young lieutenant killed in France; and the recent conversion of no less a person than A. Conan Doyle to Spiritualism, give evidence of an interest in a future existence, heightened by the fact that millions of young lives are being called thither.

One of the crying demands of our human spirit to-day is the realization that all is permanent. We seek for something enduring, something that will transcend sense and outlaw time. This divinely implanted desire for immortality finds its answer in the Christ of Bethlehem.

Men are tempted to accept as their own view of the cosmic meaning the poet's portrayal of a world that throws away with heedless hand the spiritual achievements it has wrought:

"The world rolls around forever like a mill,\nIt grinds out life and death, and good and ill,\nFor his heart, or mind, or will.\n"Man might know one thing were his sight less dim,\nThat it whirled not to suit his petty whim,\nThat it is quite indifferent to him.\n
"Na, doth it use him harshly, as he saith,\nIt grinds him some slow years of bitter breath,\nThen grinds him back into eternal death."

Is that the truth of the universe, and the correct philosophy of life? I deny it. I deny it by the authority of the ancient prophets who dreamt of an everlasting kingdom to be set upon the throne of David. I deny it by every evidence at the Savior's birth of the benevolent impinging of the God-man upon the sin-torn and troubled earth. I deny it by the life of our Lord on earth in constant recognition of the eternal purpose and permanence of his redemptive work. I deny it by the abiding and vital faith of Jesus in the eternity of his kingdom.

There had been men like Socrates, pious and wise, who argued for immortality and believed in it, Jesus never stopped to argue, but taking it for granted as an immediate, but unquestionably intimation, lived as though it undoubtedly were true. From his first public declaration of the divine imperative to be about his Father's business, to the final committal of his spirit into the hands of that Father, Jesus rested in the confidence that the Spiritual verities of the universe can not fail. Not intermitently or on special occasions was it given him to see the meaning for humanity of the unfailing love of a wise and eternal God. But this faith was the constant source of his strength and the dynamic of his ministry. True he often sought the quiet of the mountain where the blandishments of praise and the offers of preference might be seen in their right perspective, and where the chokings of birth might be dispelled by a fresh breeze from heaven. But these experiences only strengthened his confidence in the constant companionship of the ever-present Father, and made available for the experiences of earth the eternal resources of heaven. Immortality was with Jesus much more than a doctrine to be believed and taught. It was the underlying and basic assumption of his whole ministry, the great fact of life which brought him from heaven to earth and rendered the redemption of the race, a task worthy the sacrifice of his own life, which he freely made on Calvary.

Only upon the assumption that the spirit of man is immortal can the meaning of the self-sacrificing life of Jesus be understood. Only upon such assumption could a life like that be lived. And an evidence that it is the correct view of life, is the character that this faith produced in him. "And of his kingdom there shall be no end." Jesus modestly regretting this hope cherished in the heart of man from the beginning; and I bid you today in the name of him who was born in a manger bed, but who lived to establish an everlasting kingdom in the hearts of men of all ages, that minds contemplate, and your hearts rejoice in, a life of immortal bliss beyond the conflicts of earth and the strife of men.
CHRIST AND THE PACIFIST—A CLEARLY DRAWN ISSUE

"The Yale Review" for 1918 contains one of the very best articles on the attitude of Jesus toward war and in the whole world-struggle. It is called "Christ and the Pacifist," and written by Prof. Benjamin W. Bacon, one of the best-known American theologians, who is professor of New Testament Christianity and Exegesis in Yale College.

The world is crying out for peace, Professor Bacon says; it is determined to have peace, but it will have to be a peace not so much of men as of God, the peace that rests on righteousness. Non-resistance does not lead this way. In spite of voices that claim to represent Christ and his kingdom, bidding us acquiesce in the domination of greed and wrong, other voices claim also to be heard. Loyalty to the cause of truth and right, justice and vindication for the weak, cry aloud to strike hard for victory. Men who love the cause of honor, right and truth are heroically laying down their lives. Unnumbered thousands by toil and sacrifice are giving new hope to the groaning millions. A day has long since passed when the means by which we are to accomplish this end were clearly drawn as between right and wrong, between a world seeking peace through righteousness, and the incarnation of Satan's lust and power setting every law of God and man at defiance in the doctrine of a "non-moral state." Never has evil found a leader more ready to sit in the temple of God setting himself forth as God. What is the attitude of Christianity now that the issue is joined? Will it be a hindrance or a help to the righteous cause? Will it hinder the spirit and nerve the arm of those who are dying to make way for liberty, or will it preach a doctrine of non-resistance that no logic, lay or clerical, can make other in its issue than that of surrender of the cause of justice, humanity, and the kingdom of God?

If it does, then the notion of Christianity is blind obedience to a set of precepts they imagine themselves to have understood, we may transform the heroic Christ himself into a foe of the kingdom of his Father. If we take as our interpreter the peacemaker, apostle, and study his application of Christian pacifism, we shall see that this is not above but subject to the higher principle of loyalty to the kingdom of God. Paul's doctrine of the unity of the Spirit, the Spirit of him who loved that kingdom as his bride and gave himself that he might redeem it, strips the disguise from all cowardice and disloyalty, exposes the falsity of all self-seeking, unself-sacrificing, indistinguishable from the most base that has been shown as the bond of righteousness and peace "in the bond of peace."

—Christian Work.

I WILL

I will start anew this morning, with a higher faith, a better grumbler's gage;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to oppose, to despise those who are giving their lives in defense of right?
The men, as Prof. Bacon points out, are not fighting "Bash and blood." They bear no malice against a brave though defeated foe. Peoples, races, empires are not their enemy, save as these have made themselves agents and tools of the powers that make for selfish domination. Never in the world's history have hosts gone forth so reluctantly to shed blood against the mere bodies of their blinded fellow men. Never in the world's history has the issue been so clearly drawn as between right and wrong, between a world seeking peace through righteousness, and the incarnation of Satan's lust and power setting every law of God and man at defiance in the doctrine of a "non-moral state." Never has evil found a leader more ready to sit in the temple of God setting himself forth as God. What is the attitude of Christianity now that the issue is joined? Will it be a hindrance or a help to the righteous cause? Will it hinder the spirit and nerve the arm of those who are dying to make way for liberty, or will it preach a doctrine of non-resistance that no logic, lay or clerical, can make other in its issue than that of surrender of the cause of justice, humanity, and the kingdom of God?

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—Christian Work.

DEATHS

Harley—Henry A. Head was born at Alfred, Allegany Co., N. Y., January 4, 1837. He was the youngest son of Solomon and Sarah Coon and came West with his parents in company with Joseph Goodrich to Milton, Milton, and moved from Milton to Albion in 1840. He became a Christian in early life, and united with the Albion Seventh Day Baptist Church. He was united in marriage to Mary M. Hamilton, who preceded him to the glory more than disinterestedly passed on Christmas night. He was a veteran of the Civil War.

Reynolds—Nathan Reynolds was born in Orange Co., N. Y., March 20, 1836, and died at Albion, Wis., December 25, 1917. He was the only son of John and Ella Reynolds, who have long since passed to the other shore. He came West when about twenty years of age and located in Wisconsin, and in 1869 was united in marriage to Almira Sherr. To them was born one daughter, Nellie Rosella (deceased). They moved to Iowa in 1885 where they have since made their home until the summons came on Christmas night. He was a veteran of the Civil War.

PRAYER

O Lord God, I desire to take these admonitions to my own heart. Thou hast written them for me; I read my name on these pages; I am ashamed of all my transgressions and confess my folly. Surely there is great blessing in practicing thy word, but sorrow follows my disobedience and leaves me wretched and blind and naked. Thou hast made it plain. Thou art my only help as I tread this world's pathway and only artual the comfort of my soul. Teach me, lead me, make me and grant that I may not play the fool in being entrapped by snares nor fascinated by sin, but give me thy grace that I may walk before thee humbly, courageously and with a perfect heart. Amen.

Sabbath School. Lesson III.—Jan. 19, 1918

JESUS AT WORK. Mark 1: 21-45.

Golden Text.—We must work the works of him that sent me, while it is day. John 9: 4.

Jan. 13.—Mark 1: 21-34. Jesus at Work in Capernaum.
Jan. 14.—Mark 1: 35-45. Jesus at Work in Other Towns.
Jan. 16.—Luk. 4: 14-22. Jesus Anointed to Heal and Save.

(For Lesson Notes, see Helping Hand)
THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Jane in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society, 3014 Masonic Temple, where it will increase whatever is given.

"From a brother on the language service, lame and rited to.

The Seventh Day Baptist Church at Los Angeles, Ca1., holds regular services in the Seventh Avenue Baptist Church of Los Angeles, Ca1., holds regular services in the Seventh Avenue Baptist Church of Los Angeles, Ca1.

The Sabbath Recorder is extended to all. Rev. William C. Whitfield, pastor, 600 West 22nd Street, New York.

The Seventh Day Baptist Church of Chicago, holds regular services at the Christian Endeavor Society prayer meeting in the College Building (opposite Fourth Avenue), every evening at 7:30 p.m. Visitors are always welcome. Parish, 236 W. Washington Ave.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, every evening at 7:30 p.m., at the Seventh Day Baptist Church. Visitors are always welcome. Parish, 236 W. Washington Ave.

The Seventh Day Baptist Church of London, holds a regular Sabbath school service at 2:30 p.m. A morning service at 10 o'clock is held, except in July and August. Parish, 194 Paddington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath school service at 2:30 p.m. A morning service at 10 o'clock is held, except in July and August. Parish, 194 Paddington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Sabbath Days planning to spend the winter in Philadelphia, Pa., are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of the Sabbath Day Baptists.

When the Recorder is a great encouragement to those who are striving to make the Sabbath Recorder a real help to members of our scattered household of faith, to receive such words as the following it is important to consider the home to which we send money for the renewal of its subscription. She says: "You inquire if I wish to discontinue my Recorder subscription? I say "No," as I have for years. My seventh year and can remember when I began to read it—always in our family. As I now away from my home church, it is doubly precious. Every number is most excellent, we have the fine editorials and helpful sermons. To my mind the Recorder was never better. May God bless and keep each faithful worker.

There are times when such testimonies are doubly precious to the Recorder, and we desire to thank this loyal reader for her kind words and her prayer for the workers. Those who try to make the Recorder an evangel of blessing to do not all live in Plainfield, nor work in the Recorder office. They are scattered throughout several states and missionary and teachers to all the scholars in the Master's kingdom to pray for one writer's success.

"But the End a New Friend in Is Not Yet" is a personal letter makes this request: "Will you please, when you conveniently can, give briefly and in a liberal position, your position, as to the fulness of the Matthew 24:6, 14. Also as to the order of events closing this dispensation?"

These two verses are found in Christ's reply to three of his disciples as they sit at table with him in Jericho and Olivet, just after his prediction of the utter destruction of the temple. Much of the language partakes of the spectacular method so common to Old Testament writers, and embraces an illusion element found in much predictive prophecy. Volumes have been written in controversy over the matter, excellent. Christian scholars have differed widely as to how far the words are to be taken literally and how far the references are symbolic; also as to how far the prophecy was actually fulfilled when Jerusalem was destroyed. It would hardly be possible to give "briefly the position of the SABHATH RECORDER, W.

Yes, life is a game. The rules of it have been made independently of us, but they are absolute, and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect, above all, the laws of God. Disobey them, and you make life a matter of death and of death, a ruin.—Frederick W. Farrar.