THE SABBATH RECORDER

SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N.Y., holds regular Sabbath services in Yokefellows Room, 220 Madison A. Building, 220 Madison Ave., at 2 p.m. and 7 p.m. Friday evening at homes of members. A cordial invitation is extended to all members of the Deacons clayton, pastor, 783 Midland Ave., Syracuse. O. H. Perry, church clerk, 1291 Enfield Ave.

The Seventh Day Baptist Church of New York City holds services in the Memorial Baptist Church, Washington Square, South. The Sabbath service meets at 10:45 a.m. in the church building and at 11:30 a.m. in the assembly room. A cordial welcome is extended to all visitors. Rev. W. C. Whitfield, acting pastor, 600 West 12th Street, New York.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services on Sunday in the Lodge Hall, 2400 North Franklin Street, and every Sabbath afternoon at Sabbath school at 1 o'clock. Preaching at 3:30 p.m. Everybody welcome. Rev. Geo. W. Hill, pastor, 546 W. 40th Street.

Riverside, California, Seventh Day Baptist Church holds regular Sabbath services each week. Church services are at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 7 o'clock, Senior Christian Endeavor, evening before the Sabbath, 7:30. Cottage prayer meeting at 10 o'clock, Church building, corner Fifth Street and Park Avenue. Rev. R. J. Searls, pastor, 1011 Riverside Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the School of American Red Cross, 502 Beach St. Preaching at 2:30 p.m. Visitors are welcome. Parsonage, 139 N. Washington Ave.

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

The Seventh Day Baptist Church of Landisville, Pa., holds regular Sabbath services in a hall on the fourth floor of the Landisville Opera House, followed by a Bible Class using the regular Sabbath school lessons for children. Postage is the same as domestic.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m., at Mornington Hall, Canongate, London, W. A morning service at 10 o'clock is held, except July 27 and August 3, and a special evening service at 11 a.m. at the Park. Strangers and visiting brethren are cordially invited to attend these services.

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

A Glorious Privilege

Enclosed with the letter referred to above was an article from the Literary Digest, entitled "An Urgent Duty and a Glorious Privilege." This was also sent by Commissioner Daniel C. Rogers for our use. We are glad to send it to our loyal, patriotic readers; and we are sure the Government board and the friends of the church will do their part in the great work urged upon all. Most of them will want to turn to the page upon which the letter stands and read that the next thing.

Good Results From Salem Recorder Canvas

It will be remembered that the Salem Recorder, of Salem, Va., has appointed its pastor to canvass the society for the purpose of enlarging the subscription list for the SABRIBARD RECORDER, even offering to pay out of the church treasury for any families unable to take it, and yet who would like to have it. Brother A. J. C. Bond has just made his first report as to results. He writes that about 50 families in his church were already taking the Recorder, none of whom were a year behind with their subscriptions. To this number he has been able to add twenty new subscribers, and sends us a check for forty dollars. He hopes of the future to be able to send on a few more names.

Brother Bond was greatly encouraged by the spirit of denominational loyalty he found as expressed in the interest the people manifested, and in their readiness to respond to his solicitation.

His method was to have his Boy Scouts distribute printed copies of the resolutions passed by the church calling for the canvas. These he followed up by a personal canvass, in which he made thirty-seven calls. In the work he had to see twenty-nine persons from one to three times each. We predict that the good results of this faithful work by the pastor among his people are not to be measured by the twenty now-subscribers. But yet by the good twenty families may receive from reading it—but they must include the far-reaching effects upon the homes, and upon the church activities sure to follow such house to house pastoral work. Salem church itself is bound to be strengthened by rendering such service; and the pastor, too, can not fail to receive a blessing.

THE SABBATH RECORDER

Prof. E.ale F. Randolph

Our readers will appreciate much the bereavement of Prof. Eale F. Randolph and wife in the sudden death of their only son, Franklin, who had been but few weeks in the army. At this writing we have no particulars, and hope to receive definite data before our next issue. The SABRIBARD RECORDER, and the Trustees of which Brother Randolph is a member, unite in extending heartfelt sympathy.

SYSTEMATIC GIVING

REV. OSCAR U. WHITTFORD

THIS subject naturally divides itself into two heads: (1) Giving. (2) The method of giving.

1.

THE giving which we shall discuss in this paper is the giving for the maintenance and the advancement of the gospel of Jesus Christ in the world, and for benevolent and philanthropic purposes. Very early man was taught to give an offering unto the Lord. Cain brought of the fruit of the ground an offering unto the Lord. Abel brought also the firstlings of his flock. Abel's was accepted because it was an offering of faith. Cain's was not accepted because of his lack of faith in the promise of God. In both the Old and the New Testament Scriptures we are taught the obligation, the blessedness, the pleasure, and the reward of giving. It is impressed on man that the gold and the silver, the flocks and the herds on the hills and in the valleys, the grass of the fields, and the products of the soil, are the Lord's and man is a steward of whatever the Lord may give him and must render an account unto God of his stewardship. Whatever we may give to advance the cause of Christ in the world, or to help our brother man, is really, after all, only rendering unto God what is his own. We believe that God keeps this world in being not that man may eat and drink, and wear fine apparel; that he may enjoy what this world and his labor may bring to him, or to accumulate riches, or for the highest social and intellectual life and enjoyment; but it exists today, tomorrow, and to the end of time, only that the resources of this world shall be for the bringing to a glorious triumph and a grand consummation the kingdom of Jesus Christ.

In the Old Dispensation God made it obligatory upon his people for the support of the worship of the Most High, for the maintenance of the tabernacle and temple services. The sons of Levi who received the office of the priesthood had a commandment to take tithes of the people according to the law for their services, and they had a tithe of what they received for a peace offering unto the Lord, and for the use of the high priest. The tribe of Levi had no land assigned to it, as was the case with the other tribes, but drew its support from the tithes of these other tribes. A tithe was a tenth of their flocks, their herds, and of the products from the land, and if sold and converted into money they were to give one-tenth of the money. As an offering to the Lord all people were to bring the best of their oil, of their wool, and of their wheat, and the firstlings of their flocks and their herds. They were to give of their best, to the Lord and his service, not use the best for themselves and give of the residue to him.

PROVISIONS, were made also under the theocracy for the support or help of the poor. While giving was made, under the government of God, and obligation, it was however a religious duty, based on love to God and man. Many precious promises were given to those who gave. "Cast thy bread upon the waters; for thou shalt find it after many days" (Ecc. 11: 1). "The liberal soul shall be made fat; and he shall water his soul in the time of drought" (Prov. 11: 25). "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay again" (Prov. 19: 17). "But the liberal deviseth liberal things; and by liberal things shall he stand" (Isa. 33: 10). "And if thou draw out thy soul to the hungry, and satisfie the afflicted soul; then shalt thou light rise in obscurity, and thy darkness be as noonday" (Isa. 58: 10).

This timely article on Christian giving is from the papers of the late corresponding secretary of the Seventh Day Baptist Missionary Society.
UNDER the New Dispensation giving is made more a voluntary offering, an expression of Christian love and fellowship. It is the Christ-love in the heart going out in kindness, helpfulness and charity to all men. It is the very essence and spirit of the gospel. It is in the name of, and for the sake of Jesus Christ. It is more than a human giving to a holy work: it is Christ-ly feeling and act. It all centers in love and flows therefrom. For God so loved the world that He gave this His only begotten Son. Those who receive that gift in faith have the same love for sowers, in kind, but not in like degree. Christ taught the disciples the true nature and spirit of giving. Paul taught the elders of the Church at Ephesus that it was their duty to support the weak, and to remember the words of the Lord Jesus how he said: “It is more blessed to give than to receive.” Paul also taught that true giving is a Christian grace. When he asked the brethren of the church of Corinth to give liberally for the poor saints at Jerusalem, he exhorted them to give “as your power and liberality in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also” (2 Cor. 8:7) —that is the grace of liberal giving. And that they might have the right spirit and incentive in their giving, he reminded them of their riches through Jesus Christ: “For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor. 8:9). In regard to the support of the gospel and its advancement in the world the New Testament teaching is that the Lord hath ordained that they who preach the gospel should live of the gospel, When Christ sent forth his apostles, he said to them “Freely ye have received, freely give.” They were to set the example of liberal giving. And they were to provide neither gold nor silver, nor brass in their purses, nor scrip for their journey, nor staffs, neither shoes, nor yet staves; for the workman is worthy of his meat; that is, his living.

Paul instructed the Galatians, “Let him that is taught in the word communicate unto him that teacheth in all good things.” It is evident from these passages and others which might be added, that Christ’s kingdom-on the earth is to be maintained and extended, so far as financial means can do it, by the voluntary giving of those who compose that kingdom. There are various promises of blessing and reward to those who thus give for gospel and benevolent purposes. “Give and it shall be given unto you good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete, it shall be measured to you again.” Now he that ministereth seed to the sower, both ministereth bread for your food and multiply your seed sown and increase the fruits of your righteousness. “He which soweth sparingly shall reap sparingly and he which soweth bountifully shall reap bountifully.” This giving is to be done cheerfully, whole-heartedly, “not grudgingly, or of necessity, for God loveth a cheerful giver.”

As to the method of giving it should be systematic. God has system in all his works. The universe is a system of system, and its succession runs by law, order, system. There can be no success in any kind of business without system in planning, providing for it, and in running it. So must it be in God’s kingdom on the earth. The business of his spiritual kingdom in the world should be managed and provided for as systematically and as successfully as the world’s business, and more so, for it is the business of the kingdom of Jesus Christ. No worldly method which is not in the love, spirit, righteousness, and holy principles of the gospel should ever be used to provide for the support and advancement of that kingdom. We question whether church fairs, church lottery schemes, church theatricals, etc., or any other methods would be approved by the Great Head of that kingdom.

The method employed under the Old Dispensation for the support of divine worship and for benevolent objects was the tithing system; which we have before men tioned. To state it briefly again: (1) God’s chosen people were required to tithe. The law required them to give one-tenth of their flocks, their herds and of the fruit of the land unto the Lord. (2) This tithe, or one-tenth, was assigned for the maintenance of the Levites for their service in the tabernacle of the congregation, and afterwards in the temple. (3) The Levites were to give one-tenth of what they received for the use of the High Priest. (4) A tithe, probably a second tithe, was applied to festival purposes. (5) Every third year this festival tithe was for the benefit of the poor, or to be shared by the Levites with the poor. These tithes were to be brought to the house of God, to the chamber of the treasure house, or their equivalent in money.

In the New or Christian Dispensation the tithing system was not made a rule or law of giving, for the support of the gospel. Man was to give voluntarily and liberally, not grudgingly, or of necessity, but cheerfully, as he purposed in his heart, and as God had prospered him. This giving was to be without ostentation or public display, but privately and in humility. At first in the Apostolic Church the property of the believers was made common and they lived from this common fund. This system failed, and afterwards the gospel was maintained by voluntary offerings and collections. The first system in collections, or of giving is found in I Cor. 16:1, 2, where Paul gave orders to the Corinthians to lay by in store on the first day of the week, at home, not in the public assembly as some claim, for the poor saints, that there be no gatherings when he should come.

A writer in “The Library of Universal Knowledge” says that some time in recent history a Christian Dispensation a certain fixed per cent for the maintenance of the clergy was established. The necessity for such provision, and the right on which it was founded, was expressed in such passages of the New Testament as Matt. 10:10; Luke 10:7; Rom. 12:16; Acts 20:35. The obligation in the general sense which these passages involve has been put forward in ecclesiastical legislation from the earliest period. The apostolic canons, the apostolic constitutions, St. Cyprian on The Unity of the Church, and the works of St. Ambrose, St. Chrysostom, St. Augustine, and other fathers of both divisions of the church abound with allusion to it.

As yet, however, this obligation was discharged mainly in the form of voluntary offerings; and the legislation of the first Christian emperors, while it presupposed the duty of maintaining the clergy, and even assigned lands and other property for their support, did not extend to any general enactment for the payment of the tenth of the produce of the lands. The Council of Tours, 567 A. D., Second Council of Macon, 585, of Rouen, 650, of Nantes, 660, of Metz, 756, and some others, distinctly sanctioned that form—that is the tithe, and at length Charlemagne formally established the practice within those portions of the empire over which he had power. From this and other sources the payment of a tenth to the church extended throughout western Christendom. By some the claim was held to be of divine law; by others of human institution.

The first introduction of tithes into England is ascribed to Offa, king of Nurcia, in the close of the eighth century. The usage passed into the other divisions of Saxony, England, and in the end made general for all England by Edward. From this system came the parochial livings and church endowments which are still in vogue in England.

In the Protestant church of our own land the methods which have been and are now used to raise monies for the support of the gospel for Missionary and Tract societies are voluntary contributions, weekly collections, the subscription paper or pledge, tithing, the tax, or pro rata method, and more recently the envelope system. There are probably other methods but these are the chief ones. In my experience as a pastor, and in the missionary work, the envelope system I find best meets all the ends desired in systematic giving.
THE SABBATH RECORDER

The system is this: (1) There are pledge cards on which the father and mother and the children of the family who have been added enough to each some money to pay weekly or monthly so much for the church expenses, that is for pastor's salary and the running expenses. (2) There are envelopes which go with these pledge cards, weekly or monthly or quarterly, as desired, if pledges are for weekly payment, then weekly envelopes, if monthly then monthly, if quarterly then quarterly. On the envelopes are the name of the church, the postoffice address, place of residence, the giver's name, then the objects for church expenses, for pastor, for mission, for tract cause, etc., and then blank dates to be filled out when payment is made. Each member of the family has his or her own envelopes. The money is put in the envelope, sealed, the name written on it and the amount of money given is put opposite each object, and at the bottom of the column the aggregate amount. This is taken to church and deposited in the plates or boxes for collection. The plates are passed through the seats by the ushers. If one is absent one Sabbath, or more, when he does come he brings the envelopes which are behind. In some churches these plates or boxes with their contents are brought to the church, and you have the envelopes to be filled out when payment is made.

Advantages of this system:

1. It is systematic.
2. It gets the whole family to give, parents and children.
3. It is giving regularly, not spasmodically. Spasms in giving are dangerous to Christian benevolence.
4. It trains and establishes one in the habit of giving.
5. It is educational—it educates and trains the children in giving, and gives them a sense of responsibility and obligation in the support of the gospel and raises up a generation of generous gospel givers and supporters, to take the places of the fathers.
6. It meets grandly the pecuniary demands. The pastor's salary can be paid at the end of each month, or quarter, and also the running expenses for the month or quarter. At the end of the year the church is not in debt to the pastor, nor to the janitor, nor to the coal dealer, nor for lights, etc.

It enables the pastor to know what amount he can depend upon regularly, how to plan his own pecuniary affairs, meet promptly his own expenses, and save much in his expenses by having cash in hand to make his purchases.

7. Those who have to do with tracts, missionary, educational societies or societies for whatever benevolent purposes, know that bills are due every month or quarter, they aggregate no small sum, this system fully adopted and conscientiously carried out, will meet these bills fully and promptly, and will give to these societies good financial and business strength and character.

8. This system will raise, other things being equal, as much if not more money for the gospel; and I am inclined to the belief more than any other system. It is no iron clad rule. It does not stand in the way of special collections, contributions, or some big special efforts for any good cause.

9. This system makes the greatest giving constituency—parents and children, sick and young, the well-to-do and the partly well-to-do, are all committed to giving for the Lord's cause; and when you enlist all of these in the cause, you have interested and enlisted him in that cause, and in most cases have gained a lasting friend to it.

10. Lastly, we think this system fully adopted by a church or any benevolent society and carried out, will give financial strength and standing to a church or society, and good business character, strength and influence to Christ's kingdom in the world, and such a financial character, strength and influence are needed to maintain successfully and to advance the great work of evangelizing the world.

The true strength of every human soul is to be dependent on as many nobles as it can discern, and to be depended upon by as many inferior as it can reach.—Ruskin.

There are words that seven hearts more than sharp swords; and there are words the point of which stings the heart through the course of a whole life.—F. Breuer.
short snatches of Shakespeare; only about four chapters of the Bible; rather better on hymnls, etc.

As a matter of fact very few people seem to have really enjoyed the voyage. But this morning when we got up and found Japan lying in our port, and soon after saw the majestic snow clad top of Fujiyama looming high in the air, every body seemed to get a new lease of life. Smiles were everywhere. We reached Yokohama soon after noon, and had passed the doctor, shown our passports, and were gone Adelphi by 5. We are to omit the usual stop at Kobe as we left Vancouver a day late and Victoria nearly two days late. We sail for Nagasaki direct at ten tonight.

Yokohama, Dec. 21, 1917.

SECOND ALFRED CHURCH—ANNUAL MEETING

REV. IRA S. GUPT, PASTOR

There were about 125 present at the church dinner Tuesday. In the afternoon the regular annual business meeting of the church was held. After the regular routine of business the following officers were elected: Moderator, Schuyler Whitford; Treasurer, M. L. Palmer; Clerk, Fred Pierce; Chorister, Mrs. C. A. Vincent; Assistant Chorister, M. L. Palmer; Organist, Miss Kathryn Langworthy; Assistant Organist, Mrs. F. S. Champlin. Leon Lewis was elected usher to take the place of John Allen who is away.

A clause to the will of the late Mrs. Milo Shaw was read which gave $100 to be invested as a permanent fund. The income from the same to be used for the pastor's salary. It was voted that the money be invested in a registered U. S. Liberty Bond. It was also voted that the pastor's salary be continued at $900 per year as voted in August. The treasurer's report was very gratifying. He reported all bills paid to date with a balance of $125 in treasury.

The church with various auxiliaries has raised $2052.21. Denominational boards were well supported, $190.45 to the Sabbath Tract Society; $190.35 for the Missionary Board. The auxiliaries of the church have had a splendid year. Christian Endeavor has raised $115; Union In-


dustrial Society $175.55; the Sabbath school $113.80. The church is looking forward to the best year she has ever experienced.

THE ANNUAL MESSAGE

DEAR CHRISTIAN FRIENDS:

We are drawing near the close of our first year's experience since we adopted the systematic plan of finance and it has been indeed gratifying. There has been no time during the year when there was not money sufficient to pay all bills. This is a credit to Mrs. Morris. We are to pass the offering box twice each month. Half the money pledged has been paid in a systematic way, and all financial embarrassment would cease if each one would pledge his fair share to be paid in fifty-two installments. The church of God will forever fail to do its work until its children learn to do things in a business way. It is our business to serve God. We farm, teach school, or sell goods to pay the expense. We ought to bring our offering every Sabbath, no one can know until he has trained himself to give in the right way the real pleasure of giving. We can all worship God together when the contribution box passes down the aisle, for we can indeed worship him by our cheerful giving. A former treasurer said he always paid his pledge early in the year, because he always found the treasury low during the first two or three months of the year. This was not the case this year as a good number of the pledges were paid in a systematic way. Those using this method speak in terms of satisfaction and would not give it up, finding it so much easier to pay their apportionment. Won't you try it this year, as it is the only successful way to do business for our King.

THEN too, the missionary interests were better supported this year than ever before. Forty-two pledges were made for the denominational budget. Every one should pledge something for missions. Our boards will never have to run in debt if all the churches pay their apportionment in a systematic way, and we can do this if each one does a little. The pledges have nearly all been paid for this year. You will receive a statement of what remains unpaid, unless you are paying in a duplex

envelope. Those who pay in that way have a record of their present standing. We trust the unpaid part of your pledge will be met by the last Sabbath in the month, in order that we can commence the new year with a clean slate.

We are ready to make a canvass of the church and society to secure funds to carry on the work for the coming year. This letter is sent you to acquaint you with the needs of the church and the plans and time for making the canvass. The church work for 1918 will require about $160. Missionary and other benevolent work will require about $440, making a total for the year of $600. Our budget you will see is larger than that asked for last year, due to the increase in the pastor's salary. Everything has advanced, therefore it was not possible for this item to remain the same. We are confident the full amount of the budget called for can be raised. As is Nehemiah's day the wall was built when the people had a mind to work, so here we can easily raise our budget money if we all work together.

It is the hope of the committee, and the pastor, that every member of the church will consider it not only a duty but a privilege to give to the support of the church, and that all will give cheerfully and generously. $100 is a large sum if paid by a few; but if we all share in it according to our ability, it is small, and it will be a burden to no one.

WHILE as a church we are rich in material things, our earning capacity is large. If everyone of our membership will but assume some definite share of the running expenses of the church the burden will easily be taken care of. So we are planning an every member canvass, and asking that the children and young people of the church as well as the adults, become contributors to the church expenses. In case the child is not earning anything, parents might well make the child a weekly allowance and then contributions had to be reduced that amount. Teaching the child to give is certainly worth while; and the pennies of the children are just as acceptable to our Lord as the dollars of the older people.

And we further urge that, just so far as possible, all pledges for the year be made on a weekly basis and paid into the church treasury weekly, using the envelope system.

The date set for the canvass is Sunday, December 16, 1917. It is the plan of the committee to make the canvass in a single day. In order to make this simultaneous canvass a success we request all our people so far as possible, to remain at home or in places of business on that day in the afternoon.

It is the earnest prayer of the committee that we shall think of giving as a Christian grace, and that through our intelligent and generous giving, we shall come up to the end of the year charged in life and enriched in Christian experience. "See that ye abound in this grace alone."

Alfred Station, N. Y.

A NEW YEAR SOLILOQUY

ANNE L. HOBERTON

I am musing alone in the gloaming,
As the shadows of eventide fall,
When the joy bells a-dinging in the city hall.
There's a new year a-dawning,
And every joy we have had is growing dim.
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WOMAN'S WORK

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

THE WAR'S RECOMPENSE

(The original of this verse was found on an American soldier's grave and as nobly died. His name is as yet unknown.)

Ye that have faith to look with fearless eyes Beyond the world of strife and bloodshed, And know that out of death and night shall rise The dawn of ampler life:

Rejoice, whatever anguish rend the heart, That God has given you a privilege, To live in these great times and have your part In Freedom's crowning hour.

That ye may tell your sons who see the light High in the heavens—their heritage to take— "I saw the powers of darkness put to flight, I saw the morning break." —From The Red Cross Magazine.

A WAR EXPERIENCE IN EAST AFRICA

A story told by Kain, an L. M. S. Missionary in East Africa.

GRANDFATHERS and grandmothers, above everything else, I want to tell you of the power of God.

"On August 15, 1914, we were all in our houses and the doors were shut, for it was night, when we suddenly heard an angry voice outside which said, 'Open the door,' and I replied, 'Why should I open the door? I do not want to go out in the night.' The voice said again 'Open.' So I quickly took up my Bible, which was near my bed, and hid it in my clothes; then I opened the door and some German soldiers came in and took hold of me and my wife.

"I asked, 'Why do you come to my house and take hold of me in this way?' and they replied, 'There is a great war, and we are taking you because you are servants of the English.'

"In the morning the great white German officer came and asked why we were in their country, and I replied that we came to teach the story of Jesus Christ, and he asked, 'Who sent you?' and I replied, 'God sent us.' He said, 'Very good, you are our prisoners now, and when I return from the battle, I shall kill you all.'

"I replied that we feared nothing, God was of great strength. He went away and we remained in prison ten days with very little food.

"We all prayed to God and sang hymns with all our strength, and felt no fear in our hearts. We heard that the officer who had threatened us had been killed in battle.

"Then another officer came to us and asked, 'Are you the men from the German side?' and he said, 'Yes, we are men of God,' and he said, 'Our chief has been killed but I remain to do his work and I will surely kill you when I return.'

"Two of the elder women, 'Katari' and 'Kisola,' comforted them, saying, 'Don't cry, we are in God's hands,' but they replied, 'Twice they have said they will kill us, and they will do so,' but Katari said again, Crying will save you; only prayer can do that,' so the younger ones took heart, and we all prayed to God.

"Soon we were removed to another fort, and they compelled us to work very hard, so hard that sometimes blood oozed from our palms and hands, but whatever they put us to do we did it with all our might, and always prayed to God and sang praises.

"For five months we were working on the roads; for one month we were carrying heavy loads to Katanga, and for many months we were tilling, reaping, and grinding grain, felling trees, digging trenches, and doing all sorts of hard work, and always had faith in our hearts that God would save us.

"After one year we heard that there was a battle at Kasanga, and that the English were there. So we all agreed to try and escape, and when we got near to Kasanga we met some English and rejoiced, and the Germans never looked for us, for they all left Kasanga that night, and the English took the fort. We visited the English officer and told him all about ourselves, and he said, 'Go home to Kafakula and tell your friends that you are free,' and we very soon went, and great was the joy of our friends to see us safe again.

"Everybody at Kasanga marvelled at our safety, and if you go and ask them which God they pray to now, they will all answer, 'The God of the teachers, for he is mighty to have saved them from the hands of the Germans,' and I tell you all here that only prayer saved us. We had friends praying for us, and we prayed ourselves, and God in His great love heard and answered.—Missionary Review of the World.
The Supervisory Committee reported conditions serious at the Publishing House owing to shortage of electrical power due to war conditions, but the committee hopes to arrange for private power to solve the difficulty for the present.

Voted that the Committee on Distribution of Literature be authorized to arrange for cases of literature to be placed in our various churches, where copies of our tracts may be thus secured when desired.

President Corliss F. Randolph having been delayed in reaching the meeting, by reason of having visited his brother Ese F. Randolph and family, who have been advised of the sudden death at 11:30 a.m. yesterday of their son Franklin F. Randolph, Private in Machine Gun Corps stationed at Camp Green, North Carolina, entered at this time and took the chair.

By unanimous vote it was directed that we record and send to Brother Ese F. Randolph and wife our love and sympathy in their loss in the death of their son Franklin.

The Committee on Italian Missions reported for November and December an average attendance at New Era of 18 and at New York of 7 and 150 tracts distributed.

The Committee on Sabbath School Publications reported their recommendations to the Sabbath School Board to standardize the size of the Helping Hand and the Junior Quarterly.

The Treasurer presented correspondence from W. O. Babcock, and also his report for the September quarter duly audited, which was adopted.

Secretary Shaw presented the following report:

**REPORT OF THE CORRESPONDING SECRETARY**

**OCTOBER-DECEMBER, 1917**

The returns from the attendance at the autumn gatherings of the Council was just at the beginning of the quarter. Work connected with the October meetings of the Sabbath Schools occupied most of the time for the first three weeks.

A trip was made to the Western Association for conference with the Missionary Committee of that association and to attend the ordination services of a deacon and a deaconess at the Hebron Church.

In October, two Sabbaths were spent in Philadelphia and Camden with a little group of Sabbath keepers there.

Considerable time was devoted to correspondence in connection with the November meeting of the Tract Board, which was made a special occasion, for the consideration of the proposition for a denominational building.

The interests of the denominational Forward Movement Committee were made wise a three-week trip to Wisconsin in November and December, for conference with the Sabbath School and Young People's Boards.

The rest of the quarter has been given to work in the office. Some correspondence has been received, in preparing copy for circular letters and other printed matter, and in sending out the same especially in reference to the denominational building proposition and the denominational Forward Movement plan, and in preparing copy for the Sabbath Recorder.

Aside from meetings of the two Boards your secretary has attended meetings of the Missionary Committee of the Western Association and of the North Western Association, the publications of the Sabbath School Board, and a special joint committee of the Sabbath School Board and Young People's Boards, two special joint meetings of these same two Boards, and a meeting of the Woman's Board.

During the quarter the following places have been visited, public meetings attended, and addresses given at Westerly, R. I., Ashaway, R. I., Plainfield, N. J., Philadelphia, Pa., Hebron Center and First Hebron, Pa., Muncie and Walworth, Wis., Chicago, Ill., and Battle Creek, Mich. Other places to which we have been made calls are Hopkinton, R. I., Nank and Waterford, Cont., Camden, N. J., Shinglehouse, Pa., Andover, Little Cornell, Y., and Albion, Milton Junction and Rock River, Wis.

The traveling expenses for the quarter charged to the Boards are $266.95, or $5.35 each Board.

Respectfully submitted,

EDWIN SHAW, Assistant Recorder.

Secretary Shaw reported correspondence from Mr. and Mrs. August Sepp of Dodge Center, Minn., presenting deed dated Dec. 13, 1917, made by Mary Olin Hefferman Sepp, and August Sepp, her husband to the Sabbath Tract Society and the Seventh Day Baptist Missionary Society, joint tenants, each an undivided one-half, conveying lot in County Hennepin, Minn., lot 8 Block 11, Minnehaha Park addition to Minneapolis (second division) and also accompanying abstract of title, the deed was witnessed by F. R. and wife Sepp.

This gift, as per the correspondence, is made to the Societies to be used for such purposes as they may see fit. The Committee unanimously voted that this gift be received and accepted with a vote of thanks to the donors.

The matter of looking after our interests in said property, including matter of holding or selling the same was referred to the Treasurer of the Board with power.

Among correspondence presented by the Corresponding Secretary was a letter from Mrs. H. Gillette Kenyon, of Ashaway, R. I., offering to the Sabbath Tract Society one (1) share of Capital Stock in the Ashaway National Bank, Ashaway, R. I.

Voted to accept Mrs. Kenyon's offer with thanks. Rev. Willard D. Burdick being present, upon invitation spoke of his plans to visit the churches in Rhode Island, Waterford, Conn., Berlin, N. Y., and Jackson Center, Ohio, before coming to New Market as pastor, April 1, 1918.

Mr. F. J. Hubbard presented matter of bill presented in New Jersey Legislature referring to registration, primary and other elections, which provided among other things that such be held on Saturdays, and be held in school houses, and that teachers be the officers of elections.

After general discussion, President Randolph, Treasurer Hubbard and Secretary Shaw were named a committee to file a protest with each member of the New Jersey Legislature to the enactment of the above mentioned bill as it will the sale of such election on the Sabbath, and that such committee be authorized to prepare and present in the name of this Board a statement of our principles in such regard.

Minutes read and approved.

Board adjourned.

ASA F. RANDOLPH, Assistant Recording Secretary.
THE SABBATH RECORDER

Publishing House Expenses 1866 75
Recorder stock 715 19
Visitor 65 19
Helping Hand 106 91
Tracts 123 30 2935 55
Balance on hand Dec. 31, 1917 434 38

THE NATION'S APPEAL TO THE MINISTERS

Treasury Department, Washington, D. C.,
January 14, 1918.

My Dear Sir:

This country is engaged in a war as unselfish as it is costly. Its cost can be met only by constant and comprehensive unselfishness. In this time of National testing, when all our institutions, our manhood, our womanhood, and our future, are at stake, every class must do its bit; and your Government turns to you, as one of a class that has never failed it, for service that in this critical period no other class can render. You have nobly done and are doing your part. We ask now only that you help inspire others in the same noble spirit to do theirs.

The Treasury Department requires the immediate response of over six million citizens who have not been asked, heretofore, to pay a tax on their personal incomes. They have bought Liberty Bonds and War Savings Stamps as a safe and profitable investment, but now they must do more. The increased number of the black War Revenue Laws increases from about 450,000 to more than six millions the number of persons who are called to pay a percentage of their incomes towards the Government's needs. Some may not welcome this opportunity, so new and unfamiliar to them. They may not respond promptly and cheerfully, unless they are made to feel:

That such tax contribution is their patriotic duty, even privilege.

That to yield your duties to your Government and to Justice and Righteousness.

That to obey our Boys at the Front, who freely offer their lives that they may fight,

That to fight for one's country is no more a binding obligation than to help bear the expense of those who fight.

That lending money to the Government, involved as we are, is no more a direct share of all income should be gladly yielded.

That the universal Brotherhood of Man requires consecrated income not less than consecrated lives.

That the defense of freedom is now a duty and privilege laid upon the American people, to be borne, whatever its cost, for the safety of civilization.

Every citizen, whether born on American soil or who came from a foreign land to enjoy American opportunity and free-

dom, must bear his part of the burden of Government which gives him its protection and the blessings of its institutions. No man has a right to these precious things who is not willing to pay his fair share of their cost.

The clergy throughout Germany are exhorting the people to bend all their energies and to endure extreme sacrifices to win the war, that the cause of autocracy and military world dominion may triumph. Shall not the clergy of free America sound a ringing call to the people to help the noble cause of democracy and freedom? Our clergymen, better than any other men, can impress these great truths upon the hearts of the people. You can inspire patriotism, unselfishness, promptness. You can show that in paying your Income Tax our people are helping to bring victory and peace. Let every loyal American citizen join in the effort to impress the duty of promptly paying the Income Tax, upon the heart and conscience of every taxpayer in this community. Without this local paper's aid, no doubt, gladly print anything you might say on this subject.

It is a great comfort to realize that in you, and other clergy of America, we have a body of sympathetic and supporting fellow citizens of the Government who can rely for earnest co-operation in these days of service and sacrifice.

Yours very truly,

DANIEL C. ROGERS,
Commissioner of Internal Revenue.

AN URGENT DUTY AND A GLORIOUS PRIVILEGE

AFTER a year of infinite patience and with well-considered deliberation and set purpose, we entered and are now engaged in prosecuting a righteous war.

We have prepared to dedicate and are now dedicating to this cause the full measure of our devotion to democracy and the sacrifice of our property. No hand is unwilling, nor is one heart reluctant to do what can be done. Business men are forfeiting large incomes and young men are sacrificing their most cherished ambitions in order that they may offer their lives for their country. Mothers are giving their sons to the nation and wives are bidding their husbands God-speed, as they sail for France. Millions of Americans are

As we must account for every idle word, so we must for every idle silence.

THE SABBATH RECORDER
facing tasks today that are new, and hard, and bitter, and are facing them with a smile.

The one great question on the lips of every man and woman is, "What can I do to help? What part am I to play? What share—what mite—of sacrifice and service can I contribute to my country and my flag?"

Sometimes this question is answered with an opportunity fraught with danger and filled with correspondingly glory. Far oftener the part assigned to us is inconsiderable; the buying of a bond perhaps, or possibly the mere payment of a tax. Neverthe

EVEN that most prosaic duty—the prompt, ungrudging payment of a tax—becomes an actual and an honorable service. It behooves us all to remember that the first time such a payment is made, we are doing a patriotic duty if we meet it cheerfully and willingly.

Last year five hundred thousand individuals paid a tax upon their incomes. This year six million American citizens, representing a people shoulder to shoulder in the work of accomplishing the first time new burden of taxation.

Shall we, however, call this a burden? Is it then a burden to support the great institutions in America that protect and shelter us? Can it be a burden to uphold the arms of our President in a cause that is just? Will we name that a burden which helps our country carry on a war that is untainted by selfish aims and ambitions—a war that is a crusade to establish and permanently to insure the freedom of all the nations of the earth?

Some may call this a burden, but there are those, and they are legion, who will accept this new tax as a new opportunity for sacrifice and for service, a rare occasion for demonstrating that its citizens recognize the great purpose of this war and that they will back the Government in this supreme enterprise to their last dollar.

For America now stands at the supreme moment of her history. She has been chosen as the keystone in the great arch of civilization. Her strong arm and fertile brain, her great wealth and vast resources, must bear the measured attack of the mightiest, the blackest, the most sinister and most diabolical military machine that ever destroyed the peace of the world and challenged its freedom. America's great hour has struck. The tragedy and ruin of her defeat, the complete, as irrevocable as the glory of her success. The flood-tide of her affairs has set in and to take it at the full demands the bravehearted loyalty and heroic self-sacrificing patriotism of every citizen. Not a grudging, halfhearted loyalty that reluctantly does its legal and bounden duty. For a stingy and niggardly loyalty that cools when its pocket-book and comforts are touched, a loyalty that does not burn more brightly with each new and necessary sacrifice, is the loyalty of a soul that is dead.

AMERICA could not command a loyalty so complete or inspire a devotion so single and so fervid if its cause were not so sacred. It is but a short time ago that our President restated the noble aims for which we are striving—"The eyes of the people have been opened," he said, "and they see. The hand of God is laid upon the nations. Our cause is just and holy—for this war we have entered, and these men will battle until the last gun is fired." The ears of the world are accustomed to the boasts of war-lords who draw their swords for brutal and selfish ends, but it is new to hear a call to battle voiced in such phrases as these and the other sublime passages of the President's recent message to Congress.

WITH these high words ringing in our ears, with our spirits and the spirit of the nation bathed and glorified by this exalted idealism, could the least of us be recreant to his humblest duty—the payment of a tax—and so forfeit his share in the heritage of glory that will inevitably come to America? does not every man feel it his duty to help? does not this war demand a corresponding share in the common tasks today that are new, and hard, and bitter, and are facing them with a smile.

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REV. ROYAL R. THORNGATE, HOMER, N. Y. Contributing Editor

BECOMING A CHRISTIAN
ANGELINE ABBEY
Christian Endeavor Topic for Sabbath Day.

SUNDAY—January 26, 1918

DAILY READINGS
Sunday—Winning others (Acts 8: 26-40)
Monday—Training (Rom. 12: 3-8)
Tuesday—Hope (Rom. 12: 1-6)
Wednesday—Confession (John 2: 21-29)
Thursday—Worship (1sa. 12: 1-6)


ONE SAID THAT IT REQUIRED MORE GRACE TO LIVE THAN TO DIE. Dying Usually Only Lasts a Short Time, and If the One Who Is Going Through the Dark Valley Trusts Christ He will Be Strengthened and Sustained. Grace to Live Is What We Need Daily. Many Have Burdens of Sorrow and Suffering That Last for Years. To Glorify the Christ by the Daily Living Under Such Conditions Is a Great Thing to Do, But It Is a Goal We Should All Seek.

We Have Great Praise for One Who Rescues Another from Drowning or from a Burning Building; We Consider Him a Great Hero. It Has Been Said That It Is a Natural Impulse to Hasten to the Rescue of One in Great Peril. You Say That One Who Does This and Loses His Life Has Made a Great Sacrifice, But That Is Only for a Moment. We Are Admonished in This Lesson to Present Our Bodies as a Living Sacrifice, a Continental Sacrifice—Holy (Healthy, Purified), Acceptable to God. If We Are Not Filled with the Spirit We Can Not Carry on God's Work in an Acceptable Manner to Him. We Need Many Heart Searchings, and Much Bible Study—Measuring up to Live with That of the Lord Jesus Christ—to Prepare Us for Acceptable Service.

"In the kingdom of God there is no conception, but only voluntary service. "Two models are given us, Christ's life and the world's life. They are poles apart. Which shall we follow?" Paul tells us that presenting our bodies a living sacrifice, holy, acceptable unto God is our "reasonable service."

James Russell Lowell said: "Words, money, all things else, comparatively—easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth... has taken hold of him."

It is good for us to think often of the great sacrifice of the Christ and to remember that we are not our own, for we are bought with a price, and to question what we can do to show our love and gratitude to God, and His Son Jesus Christ.

"After Christ has taught us our next goal is service. Each one has some gift. Prayer and willingness to use it will reveal it."

Perhaps the greatest goal is perfect love—loving God supremely and our neighbor as ourself—"Love life without dissimulation—for hypocrisy." Abhor that which is evil; cleave to that which is good."—the best traits in the character of individuals. "God is love," and all God-like characteristics must be loved by one who is His child. Sin must be hated and shunned, as well as its author, "Ye can not serve God and Mammon."

We should be kind and gentle, tender and considerate toward one another. The latter portion of verse ten has been called the Bible rule of peaceableness. One who gives honor to another, gives another preference, is not only happy himself, but is pleasing to others.

Years ago there was a story in the Youth's Companion of an uncultured self-assertive woman, who declared that she "wouldn't knockle to nobody." She had drifled these ideas into the mind of her little son until he was very disagreeable in his manner. A business man upon whom he called, asking for a position, said to him: "Do you know that you are very fortunate? That is fortune's cap which you have on your head."

The little fellow asked what he meant, and was told that if he would remember and hold it in his hand every time he talked with older people, that it would bring him good fortune. Upon trying it, the boy was astonished at the change of attitude, and the kindness of the people whom he met. His success began, and he climbed to a high place in the business world in after life.

David Starr Jordan said: "Our part is a part of action, not of whining, it is a part of love, not of cynicism; it is for us to express love in terms of human helpfulness."

The one who has reached the goal of Christ-like love fears nothing. "Perfect love casteth out fear."

"Paul urges patience. There is no reason to be discouraged if success does not follow our first efforts. Keep on plodding in spite of defeat and pain." "In diligence not slowness, fervent in spirit serving the Lord; rejoining in hope, patient in tribulation, continuing steadfastly in prayer,"—constant, persevering prayer and earnest effort, will bring to the soul the grace mentioned in this lesson. Read the whole chapter. Each succeeding verse contains some admonition to a specific line of service.

ILLUSTRATIONS

To win souls to Christ—a Christian Endeavor goal—we must invite them; many await just one word of encouragement.

Moody's plan was to speak about Jesus to at least one person each day.

One society helped to support an Italian worker. He finally gave his life in an attempt to rescue two men from drowning.

The churches of the city, moved by his sacrifice, erected a church for the Italian mission.

The difference between the little man who slaves all his life, and his comrade of no more ability who rises to power, often is that the one man has big aims and puts his whole strength into attaining them while the other man drifts along. Shall we aim or drift?

One doctor hardly ever read any medical literature after he left college. Another read everything he could obtain. The one was a failure, the other a success. To be worth while in any line, knowledge is essential.

TO THINK ABOUT

What personal goals shall we work for?

How can we interest every member in some goal?

What are the advantages of having definite goals?

The Endeavor's Daily Companion.

"Wealth it not his that has it, but his that enjoys it."
and aggression, the western nations have forced China to adopt western civilization. China is rapidly following in Japan's footsteps. Will she, too, become one of the highly industrial nations of the world—through fear of what the nations may do to her?

**AMERICA'S treatment of China across the Pacific has been one of which we need not be ashamed. We have not seized her territory, bombarded her ports, extracted indemnities or pillaged her cities. We have helped her somewhat in her modern history. We have reduced the one large obstacle to her progress, the opium trade.**

The work of our missionaries in hospitals, in education, and in famine and flood relief, has been highly appreciated. But our treatment of Chinese laborers in America has been shameful. Treaty obligations have been contravened by state legislatures and even by Congress. Scores of Chinese have been murdered by mobs, hundreds wounded and thousands robbed, with no protection for the victims and no conviction of the criminals. Federal executive officers have inflicted on Chinese immigrants, students and travelers, a treatment that has been not only ignominious and humiliating, but at times cruel—a treatment inflicted on no European people.

**CONGRESS promised, in the treaty of 1880, in case of ill-treatment of Chinese, "to exert all its power to devise measures for their protection and to secure to them the same rights, privileges, immunities and exemptions as may be enjoyed by citizens of the most favored nation." Congress promised to suspend Chinese labor immigration, but "not absolutely to prohibit it." Congress promised that Chinese laborers in the United States should be "allowed to go and come of their own free will" and to have "all the rights, privileges, immunities and exemptions which are accorded to citizens and subjects of the most favored nation." The Chinese labor immigration was absolutely prohibited (1904). Chinese laborers already in the United States have not been allowed to travel back and forth freely as have other peoples. Congress has not passed laws for the adequate protection of Chinese. Judge Field, of the Supreme Court, rendering judgment in a test case, admitted that the Scott Act (1888) was "in contravention of the treaties." Senator Sherman described the Scott Act as "one of the most vicious laws that have been passed in all time." Senator Dawes called it "a rank, unblushing repudiation of every treaty obligation."

The Chinese Minister protesting against the Geary Act (1892) said it was "a violation of every principle of justice, equity, reason and fair dealing between two friendly powers."

But all those enactments still stand.

**AMERICA should now adopt a policy in dealing with China and the Chinese fitted to keep their friendship. It must, of course, be based on justice, good-will and brotherliness. It must be free from invidious race discrimination and must scrupulously keep treaty obligations.**

America should lead the nations to a new and sincere policy of goodwill and fair treatment of China and of Chinese, China's own rights and interests should be a first consideration of the Oriental policy of all the nations. China, no less than Japan, should have her place in the Council of the Nations, however they may be organized at the close of the war. China should cease to be regarded as a place of opportunity for differential or preferential national exploitation.

America should pass laws providing for:

1. The regulation of all immigration, and if necessary its restriction, on a principle universally applicable.
2. The admission of only so many immigrants from any land as we are able to accommodate.
3. The education for citizenship of aliens who are admitted.
4. The naturalization of all who qualify regardless of race.

Such regulation of immigration would provide the protection rightly demanded by the Pacific Coast, and safeguard the economic welfare and rights of our industrial workers. Registration and education for citizenship would provide for genuine Americanization of immigrants from every land. Naturalization would be made more difficult except for those whose quality would safeguard our democratic institutions and remove differential race legislation from our statute books.

**SIDNEY L. GULICK, 105 East 22nd St., New York City.**

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**CHILDREN'S PAGE**

**WASHING BABY'S FACE TO MORE THAN 300 BOYS AND GIRLS.**

**REV. WILLIAM M. HANSEN, M. D.**

Did you ever see a baby's face when its mother washed it? We have three little girls who all did that when they were babies, and you didn't know about it. Now they think its tongue ought to be washed, that there is no use to keep it clean.

I am sorry to say that some boys and girls talk so badly at times that would almost seem that they ought to wash their tongues washed about as often as they wash their hands and faces.

Boys in school swore badly. He asked him not to do it again, but he did it again and again. Then they washed his mouth with some of dishwashing fluid. He learned his lesson, but did not swear after that.

But really, I do not suppose that the talk of the children will make our speech actions clean, do you? We must have hearts for that. That is, we must learn like the true, the beautiful, and the good.

Text: "Create in me a clean heart, O God, And renew a right spirit within me."—Ps. 51:10.

**A PRINCE OF STORY-TELLERS**

More than a hundred years ago, in a queer little village across the sea called Odense, there was a baby boy born who was destined when he grew up to be one of the greatest story-tellers the world has ever known, and to give delight to a greater number of children than perhaps any other person that ever lived. Odense is only a few miles from Copenhagen, the capital of Denmark, so you will know just where this remarkable boy lived. He was born there in 1805.

The boy's name was Hans. His father was a poor shoemaker, who had all he could do to feed and clothe his family. Their home was the top part of a house which was used both as a shop and living room. The only garden they had was a large wooden box filled with earth, in which they planted their vegetables, and which was kept on the roof in a dreamlike way.

Hans acquired much of his scanty education at a charity school. He loved to read books, and when he could not find books to read he used to ask his father and all the old people of the town to tell him stories. These stories he never forgot. Long afterward he told them over, in his beautiful and original style to please other children, and so these stories have become a part of our literature.

He was fond of being out of doors and taking long walks in the fields and woods. It made him happy to pick the wild flowers and to hear the birds sing. All these things had an influence upon the after life of the boy. He grew up gentlemanly, and imaginative, and much fond of books and story-telling than of play.

Although of a gentle nature, Hans had a great deal of character. When only a little fellow he was once sent out into the fields with other children to clean the wheat that was left after the harvesting. As they were gathering their little handfuls they were ordered off by an angry bailiff, who threatened them with a whip. All the other children ran away as fast as they could, but that little fellow stood his ground and faced the bailiff with a fearless air.

"Do you not know that God is watching you? And that he will punish you for striking an innocent child?" he said to the man.

Then the anger was appeased in a moment, the lad's manly stand and he sent the boys with gifts instead of the blows threatened to give him.

Hans was only nine years old when he died, and his father and his brother were to carry him from one town to another. His father wanted him to be a tailor, but he had his dreams and his ambitions. He said, "I will not be a tailor. I must go to Copenhagen to study. Some day I will write books that all the world..."
The Sabbath Recorder

So, at the age of fourteen, the plucky lad left his native village and trudged all the way to Camp Meade. What he should do there he did not know, and for months the poor, friendless boy waited and suffered, working whenever an opportunity offered and earning scarcely enough to keep him from starvation. Finally, when he was all but discounted, he was called one day to the house of a kind-hearted man. He had heard of this stranger lad who loved to hear stories, and who told them so well that he could make his hearers laugh or cry. This man told him that he would send him to school and care for him until he was able to write all the stories he wished.

It was the beginning of a new life for Hans. He put his whole heart into his studies. He did not lose an hour or a minute, and he became a fine scholar. Every night he slept in an attic through which narrow windows he could look out upon the great moon and the bright stars.

Long after he was a man, he wrote a book called The Century, a Book Without Pictures, which tells of the many scenes on which the sun looks down.

Gifts were sent to him from many a noble friend, and the king himself was one who honored him. Hans was a man who loved so well through flowers in his pathway. When he died, there was grief in many homes, for they all missed a dear and valued friend.

And now who was this man whom the children all loved, and who wrote so many books and told so many interesting stories? You have read some of them, perhaps—"The Ugly Duckling," "Only a Fiddler," and his Fairy Stories—and I am sure you, too, love Hans Christian Andersen, "The Continent, by permission."

MEN IN THE SERVICE

The American Sabbath Association, following a suggestion which was made at our last General Conference, has offered to send the Sabbath Recorder to any man who are in the service of the government during the war. This can be done without the help of relatives and friends who will supply the correct addresses. The following is a list of the addresses now at hand. The assistance of all is desired to make corrections and additions.

Men in the Service from Seventh Day Baptist Churches

Daney, Samuel (Filson, Ark.), son of J. S. B. Daney, Camp Pike, Ark.
Bradfield, William, (Temple, Tex.), 2nd Expeditionary Forces, Camp Meade, Md.
Brock, George E., (Appleton, Wis.), Co. A, 264th U. S. Inf., 64th Division, Camp Funchess, Sunnyvale, Calif.
Brock, Charles H. (Ashaway, R. I.), Receiving Station Camp, Camp Meade, Md.
Burke, William (Nile, N. Y.), Battery B, 417th Field Artillery, Camp Sherman, Ohio.
Burns, George C., Co. D, 168th U. S. Inf., 44th Division, Camp Gordon, Atlanta, Ga.
Centeno, E. C., (Nile, N. Y.), Battery B, 417th Field Artillery, Camp Sherman, Ohio.
Childs, A. F., (Petersburg, Va.), Camp Lee, Va.
Children, B. D., (Shreve, Alaska), Camp Lee, Va.
Children, J. H., (St. Louis, Mo.), Co. D, 314th Artillery, Camp Sherman, Ohio.
Chisholm, L., (Cincinnati, Ohio), Co. F, 60th Field Artillery, Camp Utica, N. Y.
Chisholm, C. E., (New York City), Co. B, 20th Infrt., Camp Utica, N. Y.
Daggett, R. G., (Minn.), Headquarters, 1st F. A. Regt., U. S. A.
Davis, B. Colwell, (Alfred, N. Y.), U. S. Marines.

THE SABBATH RECORDER

Davison, Capt. Edward (Salem, Va.), medical director, Camp Meade, Md.
Davis, Carl (Fouds, Ark.), son of J. S. B. Davis, Camp Pike, Ark.
Fenn, Glenn B. (Alfred, N. Y.), 96th Aerial Services, Camp Perry, Pa.
Fike, A. C., (Charlotte, N. C.), Medical Dept., Co. F, 4th Inf., Camp Greene, Spartanburg, S. C.
Fleming, W. S. (Adams Center, N. Y.), Co. B, 2nd Expeditionary Forces, Camp Mills, N. Y.
Freeman, C. W. (Alfred, N. Y.), Bat- talion, 14th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.
Hampson, F. (Littleton, N. H.), Co. C, 1st Inf., Fort Crook, Neb.
Hammond, H. L. (Littleton, N. H.), Camp Sherman, Ohio.
Parker, G. H., (North Loup, Neb.), Hq., 19th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.
Horton, Kenneth P. (Adams Center, N. Y.), Battery 4, 74th U. S. Inf., 24th Division, Camp Meade, Md.
Hutton, Ernest (Salem, Va.), Co. M, 2d Expeditionary Forces, Camp Mills, N. Y.
Hutton, Louis (Middle Island, N. Y.), Machine Gun Battery, Camp Sherman, Ohio.
Johnson, Thomas H. (Ashaway, R. I.), Co. C, 1st Inf., Camp Dix, N. J.
Van Horn, Beecher (North Loup, Neb.), Battery 4, 19th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.
Wagner, T., (Alfred, N. Y.), Co. K, 11th Inf., Camp Dix, N. J.
Whalen, J. N. (Salem, N. Y.), Co. B, 20th Infrt., 11th Engineers, Camp Dix, N. J.
Wells, C. V. (Salem, N. Y.), Co. B, 20th Infrt., 11th Engineers, Camp Dix, N. J.
Wells, Nathaniel (Ashaway, R. I.), Naval Reserve, Camp Wheeler, Texas.
White, C. M. (Ashaway, R. I.), Battery A, 139th Field Signal Battalion, Camp Meade, Md.
White, C. M. (Ashaway, R. I.), Battery A, 139th Field Signal Battalion, Camp Meade, Md.
Whitfield, W. G. (Nile, N. Y.), Co. A, 21st Infrt., 18th Division, Camp Grant, Fort Rockford, Ill.
Witter, A., (Alfred, N. Y.), Battery A, 139th Field Signal Battalion, Camp Meade, Md.

There are, who, like the seer of old.
Can see the helpers God has raised to
Is while with many an angel sail.

Eccles. 7: 9.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.
A WORD ABOUT NORTONVILLE

The editor had the privilege of attending the delightful Christmas exercises of the Nortonville school. It was a giving Christmas and the spirit of giving was in the air. It is a beautiful sight to see a bank of child flowers blooming upon the platform of a church. Hard must be the heart that is not touched by it.

Cordial people—those Kansans. Make you feel as though they were glad you came. Doing solid work in the Bible study. Superintendent has a warm heart, and knows how to put in the right illustration at the close.

The school has one fault, however. It does not write often for this page. Fault easily remedied.

CHRISTMAS AT MILTON

The Milton Sabbath School celebrated its usual White Christmas. The following report is interesting as showing the financial result. Note that the Primary Department joined in giving with the rest. Their gift was for the benefit of Dr. Palmberg’s adopted daughter. Perhaps Elting will be in college along with some of the young people bye and bye.

Your committee appointed to make the arrangements for a Christmas entertainment would respectfully report, a program prepared that was given by members of the school, and decorations provided for the evening of December 23.

The following amounts were given by classes as White Gifts to King Jesus, to these different benevolent objects:

- The Armenian Fund $42.86
- The Belgian Fund $17.85
- Fouke, Arkansas School . . . $5.49
- Pocket Testament League 4.00
- Red Cross 6.00
- Y. M. C. A. War Fund 3.40
- Y. W. C. A. War Fund 2.25
- Elting Palmberg, by the Primary Dept. 2.00

Total $112.71

Lesson for February 2, 1918

JESUS LORD OF THE SABBATH. Mark 2: 13—3: 6

Golden Text:—"The Son of man is lord even of the sabbath." Mark 2: 28.

DAILY READINGS

Jan. 27—Mark 2: 23—3: 5. Jesus Lord of the Sabbath


Jan. 30—Isa. 56: 1—7. Sabbath-keeping Rewarded


Feb. 1—Mark 16: 1—9; Acts 20: 7. Christ and the Early Church Honor the First Day

Feb. 2—Isa.: 1: 9—20. In the Spirit on the Lord's Day

(For Lesson Notes, see Helping Hand)

All of which has been paid out by the Treasurer of the school to the above mentioned funds without expense to the school. No bills.

Signed,

COMMITTEE.

NOTES OF WIS. STATE S. S. CONVENTION

One of the largest in the history of the State,

A special train from Rock County.

1. to front line counties.

2. Optimism the noticeable note.

3. Now is the time to keep the home fires burning. It is no time to loaf. Let's help to make Democracy safe for the world as well as to make the world safe for Democracy.

Emphasis placed upon the work with the later teen-age classes. Forty eight out of a hundred are being lost to the church during this period. Some reasons for the leak:

1. Children do not have the example of parents at the Sabbath school and church.

2. Need of trained teachers.

3. It is the age of doubt and skepticism.

4. The real problem of the period has never been solved.

(The above notes were furnished by Prof. D. N. Inglish in terse and suggestive form. Read them and then read them again, and think of them in relation to the opportunities of your own life. When the statement is made that the problem of the later teen age period has never been solved, there is a challenge to us all. The problem has been happily met by individual persons and by individual schools, but it has not been met by the great Christian world at large.

—Editor.)

HOME NEWS

SHILOH, N. J.—The Annual Business Meeting of the Shiloh Seventh Day Baptist Church was held in the church in the afternoon of January 13, 1918, after church dinner in the basement. The Christian Endeavor Society provided a program in the audience room while the dinner was being prepared. The program, dinner and business meeting were well attended, probably two hundred fifty being present.

The first item of business was the election of officers which resulted as follows:

Deacon John B. Hoffman, Moderator; Winfield S. Bonham, Clerk; Rey. Erio E. Sutton, Pastor; Benjamin C. Davis, Trustee; Samuel V. Davis, Treasurer; Miss Susie D. Harris, Assistant Treasurer; Ward R. Glaspey, chorister; A. M. Young, Sexton.

COMMITTEES

W. S. Bonham, J. Dixon, A. M. Young, Cemetery; Caldwell, Hoffman, Roscoe Smalley, Rudolph Harris, Jr., Thurmon Davis, Ushers; Donovan Lykens, Milton Davis, Assistant Ushers.

The pastor's report shows that he has prepared and delivered eight sermons, made two hundred ninety-six calls, given nine addresses, conducted forty-six prayer meetings, officiated at six funerals, solemnized six weddings, preached in twelve different churches and for five denominations during the year.

The treasurer's report shows that $2,426.34 was received by him for local and denominational purposes during the year. That there is a Permanent Cemetery Fund of $3,300.00 invested in a first mortgage.

The treasurer of the memorial fund reported $192.65 on hand.

The trustees reported the property had been cared for and repairs made as needed, also that other improvements had been made.

The secretary of the Christian Endeavor Society reported that $39.12 had been raised during the year and paid out to the Young People's Board and various state and county needs.

The Christian Endeavor Society has raised funds and met their denominational apportionment $147.50 and also paid for home church improvements $200.00, to say nothing of other work done.

The Sabbath school, besides acting as the nursery of the church collected funds to the amount of $116.00.

January 13, 1918.

A. C. DAVIS.

BERLIN, N. Y.—The holidays are with us again, bringing glad greetings. They are busy days and happy, owing to that event which our church looks forward—our Christmas entertainment. This year exalts the Christ advent, and has, for years, relegated Santa Claus to his proper station where all myths abide.

Our Christmas committee decided to divide the entertainment into sections, each one being responsible for its own rehearsals, for the completed section. Miss Mary Locke had charge of the children, Pastor and Mrs. Cottrell the drama, and, by the way, Pastor Cottrell and wife merit praise for the splendid manner in which this was given; for the beautiful lighting; and, be it all in deep impression for good which the prophecy of the advent of the Messiah left in each heart.

Miss Myrtle Greene arranged for the music,—and isn't it wonderful; too, how much one consecrated, efficient woman can do, even though compelled to resort to a telephone? We have known of, course, that our church possessed the usual amount of musical talent, but Miss Greene clothed that talent in its most beautiful robes, and breathed into it her own impressions of true Christmas worship.

The last part of the regular program was a series of tableaux, under the direction of Miss Matie Greene and Mrs. Rice. These included "The Annunciation" (Farrar) "Peace on Earth," (Fohrmann) and four Madonnas, (Fuhrmans, Chapman's and two by Raphael) and Hoffman's "Christ in the Temple." While each tableau was received with marked approval and appreciation, it was the last one given which most beautifully touched; made so to quite an extent, by the sweetly and softly sung verse of that old hymn, "Majestic Sweetness Sits Enthroned Upon the Savior's Brow" by Mrs. John Millard and Jesse Var.

This closed the regular program, but a pleasing addition came when the different
classes, by class or representative, came upon the platform and offered a gift to the Fouke School. These took the form of both poetry and prose, and ranged from methods of collecting and giving, to a brief history of our former pastor's efforts in forming this school. Of course, this giving means less on the Christian tree, but the children enjoyed the privilege of personal self-denial, and as little Harriet Cotrell said, after looking at the Christmas tree, "Well, it is war-times, and we can't expect luxuries, and money is scarce these days."

The committee wished to thank all who so willingly assisted in making the entertainment a success, and especially Mr. Ronald MacMillan for his conception and management of colored electric lighting on the tableaux.

Our Annual New Year's dinner was held the first Sunday in January, and was the occasion of the gathering of the church family for a brief dinner, a good program, and a strengthening of ties that no church can well ignore; for where should all good times spring from, if not from the church? And when these are clustered, around her, having her sanction, there will be less cause for anxiety for the safety of our dear young people.

Berlin, N. Y.,
January 10, 1918.

HUMAN nature is a perplexing thing. To expect little from it and despise it is one thing, but to expect little from it and love it is quite another. There has never been a servant of the living God—no, not even our Lord Jesus himself—who has not occasionally felt heartbroken and defeated by the blatant selfishness, malignancy and short-sightedness of the humanity he has tried to serve. At its blackest this experience is a beautiful end to a veiled journey, the face of God. Jesus is not the only one who from his Calvary has cried: "My God, my God, why hast thou forsaken me?"

If there should be any who have entered the deep waters of this experience let me point out one thing: You can run away from it if you like, but if you do you run away from God. The place whereon you stand within the troubled waters is holy ground. To become faithless, hopeless or embittered in spirit is to miss the truth about God. God has not to do something for him, but to let him do something through you. Your tiny life is a holy temple wherein the Eternal dwells, and from which living waters gush forth to a thirsty world. He is there, and you will see him face to face. Realize that no child of God has ever suffered in vain or ever can, for behind all suffering bravely borne by humble sincerity and fidelity to truth is God himself, the eternal life and love, "experience with God, R. J. C., Christian Work."

"Search others for your virtues, for thy vices."

RECORDANT WANTED ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one half cent per word for each additional insertion. Cash must accompany each advertisement.

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for his list of Magazines in your magazine sub when you send for your Recorder and when you renew your subscription. The Sabbath Recorder, Plainfield, N. J. 12-11th

WANTED—By the Recorder Press, an opportunity to use your next job on Free Christmas Booklets, Advertising Literature, Catalogs, Letter Heads, etc. Address The Recorder print it. The Sabbath Recorder, Plainfield, N. J. 12-17-th

MONOGRAPH STATIONERY—Your monogram dis stamped in color on 24 sheets of high grade Sheldan Iridescent, 4-color letter combinations, printing on your next job on Free Christmas Booklets, Advertising Literature, Catalogs, Letter Heads, etc. Address The Recorder print it. The Sabbath Recorder, Plainfield, N. J. 12-17-th

FOR RENT—A farm stocked with ten cows from Andover, N. Y., natural gas and electric light, live stock, apparatus, etc. Apply for appointment. The Sabbath Recorder, Plainfield, N. J. 12-11-th

WANTED—Gentleman stenographer and bookkeeper. Part time spent in assisting with farm garden and other work: $5.00 and board per month. Chances of advancement good. Only single man need apply. The position is in the office of the Reymann Memorial Farming School. The farms consist of about 1000 acres and are situated on the Line of the I. & P. S. & W. Railroad, near Whiteville, W. Va.

SPECIAL NOTICE—The Sabbath Recorder and the Youth's Companion for 1918 and the Companion Home Call for 1919. Only good when accompanied by Sabbath Recorder subscription—old or new. 12-16-th

McCALL'S MAGAZINE—For a limited time we will send the Sabbath Recorder and McCall's Magazine to one address one year for $2.45—old or new. 12-16-th

SABBATH RECORDER

OUR WEEKLY SERMON

REV. A. CLYDE SHREVE

Scripture and text, Job 31: 5-40.

Job in his afflictions felt that God had forsaken him and had proffered a charge against him for which he was dealing out punishment. His three friends had strengthened the charge by saying that his sufferings and afflictions had been brought upon him because he has been a worker of iniquity. One of these friends takes Job's guilt for granted, and ventures to suggest some of the ways in which he had offended; namely, by neglecting and even robbing some of his poor neighbors. Another accuses him of doing some great wickedness; specifying various forms of cruelty to the unfortunate. The third rebukes him for his impatience before called upon him to a description of the fate of the wicked, saying, They that plow iniquity, and sow troubleshoot, the breath of God they perish, and by his anger they are consumed.

Then in the same superior tone they assure the sufferer that if he will appeal to God and put away his iniquity, he may yet lift up his face without spot and make his life clean; yet again they remind him that the only refuge of the wicked is death.

With this, Job is not pleased. He still maintains that, although he is not in favor with the Almighty, he has conscientiously offended neither man nor God, and stands ready to defend himself before both. In the form of a recital he defines his attitude toward his fellows and describes his past conduct in his domestic, his social, and his religious relations. He speaks as an innocent man before called upon him to a description of the fate of the wicked. Out of the darkness into which he has been cast by false arguments and accusations; out of the trouble into which his own doubt has previously brought him. Job seems to rise in moral strength, and even of restored physical power. With a fine strain or earnest desire to be clear with men and God, he takes up and denies, one by one, every charge of secret and open sin. He feels bound to maintain his integrity; and he vindicates himself before God and man, not in general terms, but in detail, with a decision which can not be mistaken. He does it so well that he gives one of the finest pictures of ethics and religion found anywhere in the Old Testament.

In verses five and six he shows his honesty in word and deed "If I have walked with falsehood, and my foot hath hasted to deceit, (Let Him weigh me in an even balance, And let God know mine integrity)".

He has made no comparison of falsity or followed after a lie so that these would induce him to do work in word or in deed. He wants to be weighed in a correct balance. He wishes nothing to make him appear to be honest if he is not. He desires to stand on his merits; and his true value to be his measurement. He wants God to know him as he is. He wants to be measured and known by God. He claims the trial of a strict balance and pledges himself as to this that he will not be wanting. That no pass comes past his truthfulness is God, the knower of all, the One who gives a true estimate of every deed.

Not only does he claim honesty, but respect for the rights and possessions of others. (vs. 7, 8, 9)

—Even if he had gained his possessions honestly and taken from no man unjustly, he did not expect to live on his honesty alone. Neither did he expect that to be sufficient; for deeds and property must be respected. If he had not out of his way endangered his heart and his heart had walked after his eyes, or any blot had cleaved to his hands, he was willing that his sowing might be garnered by another, and all that had come from his labors rooted out. He knew that he would make a blot upon his hands through disrespect, by consenting to yield to the lust of his eyes, then the enemy he had thus made, might, as was often done, come and reap, or would secretly root up. If he has done this wrong he goes over it. They may match him by law or destroy it by stealth. But he is so certain that he has given and gained respect, that he speaks as if still able to sow a crop and look for the harvest.
Thus showing his desire to be judged in honesty and respect to others, he makes the same request as to his
LOYALTY IN MARITAL RELATION (vs. 9-11)
Returning to the more offensive suspicion that he had lain wait treacherously at his neighbor’s door, he uses the most
vigorous words to show at once his detestation of such offense, and the result he believes it alone to have. It is an enor-
mity, a nefarious thing to have one’s wife be a slave and concubine to another, or for one to be punished by the judges. More
than that, these are fines that consume, wasting man’s strength and substance; so they are swallowed up as by the devouring
abyss. As to this, Job’s reading of life is perfectly sound. Wherever society exists at all, custom and justice are made to bear
as heavily as possible on those who invade the rights of others and the foundation of society. Yet the keenness with which the
immorality of the particular kind is watched, fans the flame of lust. Nature appears to be engaged against itself: it may
be charged with the offense, it certainly brings the punishment, and Job is willing it should.
Another possible implication was that as a master or employer he lacked
CONSIDERATION FOR SERVANTS (vs. 13-15)
Common enough it was for those in power to treat their dependents with cruelty. Servants were often slaves; their
rights and men, and women were denied. Regarding this, the words put into the mouth of Job are finely humane; even
prophetic:
“If I have despised the cause of my manservant or maidservant,
When they contend with me,
What then shall I do when God riseth up?
And when he visiteth what shall I answer him?
Did not he that made me in the womb make me?
And did not one fashion us in the womb?”
The rights of those toiled for him were sacred; not as created by any human law which for so many hours of service might
compel so much stipulated hire, but as conferred by God. Job’s words to his men and women with an undeniable claim
to just and considerate treatment. It was accidental so to speak that Job was rich and they poor, that he was master and they
under him. Their lives were fashioned like his, their minds had the same capacity of thought, of emotion, of pleasure and
pain. At this point there is no hardness of tone, or pride of birth and place. There are well doing people to whom, as head of
the clan, Job was placed in place of a father. And this principle according to their inheritance of the same life from the same Creator which gave them a
right to be dealt with, is prophetic, setting forth the duties of all who have power, toward those who toil for them. Men are often
used like burdens of burden. No tyranny on earth is so hateful as that of many employers which is exercised through representatives or underlings. The simple
patrarchal life which brought employer and employed into direct personal relations knew little of the antagonism of class
interest and the bitterness of feeling which often threatens revolution. None of this, will cease till simplicity is resumed, and the
customs which keep men in touch with each other, and enable them to acknowledge themselves members of the one family of
God. When the servant who has done his best, is, after years of exhausting labor, dismissed without a hearing by some sub-
ordinate set there what are called the interests of the employer, is the latter free from blame? The question of
Job, “What then shall I do when God riseth, and when he visiteth what shall I answer him?” strikes a note of equity and
brotherliness many so-called Christians seem never to have heard.
Job refers to what he might have done in his position; he might have despised or slighted the cause of his servants, but he
treated them not as possessors, but as persons who had rights as well as himself. This treatment was forced on him by the
feeling that all men, his servants and him-

self alike, are children of the same God who will avenge wrong done to any, whether slave or master. The highest ideal that Paul wrote to the Ephes-
ians, ye masters do the same to your serv-
ants, not in the way of eye service as men
pleasers: but as servants of Christ doing the will of God and will be good will
doing service as unto the Lord and not unto
men: knowing that he who is both
their master and yours is in heaven and
there is no respecter of persons with him.

His thought did not stop with his ser-
vants, but reached out as
CHARITY TOWARD THE UNFORTUNATE
(vs. 16-20)
To the poor, the widow, the fatherless, the perishing, he next refers. Beyond the circle of his own servants there were needy
persons whom he had been charged with neglecting, and then he was oppression. Then as now the problem of poverty caused great
concern to the elders of cities. Though the population of an Arabian town could not be great there were many widows, and father-
less children, families reduced to beggary in the desert. By his princely munificence toward these Job had won the gratitude of the
whole region. Need was met, poverty received, justice done in every case. He recounts what he did, not in boastfulness, but as one who rejoices in the ability God has
given him to aid suffering fellow creatures. Those times were the royal times for the generous hearted man. Full of public
spirit, his ear and hand always open, giving freely out of his abundance, he con-
mends himself to the affectionate regard of the whole valley. The ready way of giving
alms was that alone by which relief was provided for the destitute, and Job was never appealed to in vain.
Job so far rejoices in the recollection of what he has done for the distressed and needy in case, and when the lamp of God
shone about him. He then proceeds to show
HIS SCORN OF INJUSTICE
(vs. 21, 23)
With righteousness in his heart so that all he said and did revealed it, and his heart unadorned by vain
judgment as a turban, he sat and admin-
istered among the people. Those who lost their
sight in case were able to find the men who had wronged them, came to him
and he was as eyes to them, following up every clue to the crime that had been com-
mitted. The lame who could not pursue their enemies appealed to him and he took
up their cause. The poor, suffering under oppression, found him a protector, a father.
If he had lifted his hand against the fatherless, he had good reason to believe that the
judges would justly decide. And he
was willing that his shoulder should fall from his shoulder blade, and his arm from
collar bone. Calamity from God was a
terror to Job, and recognizing the glorious
authority which enforced the laws of brother-
ly help, he could not have lived in proud
enjoyment and selfish content.
Next he shows
HIS FREEDOM FROM Avarice (vs. 24, 25,
38-40)
Rich as he was he could safely affirm that he never thought too much of his wealth, or
secretly vaunted himself in what he had gathered. Gold he had in abundance. His
fields were thoughtfully, but he never
said to his soul, “Thou hast much

goods laid up for many years, take thine ease, eat, drink, and be merry.” In these
he did not place his confidence and trust, or rejoice because he had abundance. Even
if his hands had gotten much, these things were not sufficient. He was but a steward
holding all at the will of God. Not as if
abundance of possession could give him any
real worth, but with constant gratitude to his Divine Friend, he held his worldly
possessions, but did not abuse them.

And to his religion, he showed
DEVOTION TO GOD ON HIGH (vs. 26-28)
True to those spiritual ideas which raised him far above superstition and idolatry, even when the rising sun seemed
to claim homage as a fit emblem of the un-
seen creator, or when the full moon shone in a clear sky seemed a very God of
purity and peace, he had never as others were wont to do, permitted his heart to be
enticed, or carried his hands on his lips. He had seen the worship of Baal and Ish-
tar, and there might have come to him
as to whole nations, the impulse of wonder, or delight, or of religious reverence; but
he could fearlessly say that he never yielded to the temptation to adore anything in
heaven or earth. Such adoration would
never have been a false to God, nor the one spiritual God above. Job confessed
the attraction but denied the sin.

He then proceeds in his defense, showing his
SUPERIORITY TO RESENTMENT (vs. 29, 30)
He declared that he never rejoiced over a fallen enemy or sought the life of anyone
with a curse. He was so far from repro-
ing in the evil that befell his enemy that he had never permitted himself even in hasty anger to throw out an imprecation against him. He distinguished himself very sharply from those who in the common Oriental way dealt curses without great provocation, and from those even who kept them for deadly enemies. His is a standard far too advanced for a standard that is hard to live up to even now. How easy it would have been as it was and is with others to feel that an enemy is deserving of some punishment. How often when misfortunes, or trouble comes to an innocent man, it can be exclaimed, "Good enough for him!"; or "Serves him right!": "Just what he deserves!"; "He should have had more." And then a sigh of relief comes to the one uttering these words because he knows his foe has fallen. Job had kept away from this, even from permitting the wish to pass through his mind.

Instead, he was generous to all; a generosity that reached to dependents and strangers (vs. 31, 32). Even those of his own flesh and blood, and those of being unable to find a single stranger who would sit at his table. His business was to furnish it every day with guests. They were all aware of their master's generosity, and did their best to give it effect. Such language to this sorrow. Job's liberality might appear exaggerated were it not a question of Oriental manners; but Job will not allow that he did it just after the manner of men that he might not lose caste. Such a thought this never presented itself to him. He could not thus have lived a double life.

As he thus mediates over his ways, it gives him courage backed by a good conscience. (vs. 33-34)

If he had been aware of sins he would have trained from going forth at the door—fear for his soul would have deterred him; but he was prevented from such fear; he constantly frequented the assembly, and sat as king in the midst of the people.

What Job affirms in these verses is not that, when he was guilty of any transgression, he concealed them, but that he openly acknowledged them. On the contrary he affirms that he has no sins that he needs to conceal. He lived in the broad day, and without fear. He confronted all, because he had nothing to hide. He repudiates all hypocritical conduct or secret transgressions. This was the charge that his friends made against him, and this consciousness of purity of heart from him a new appeal to God to make known unto him the sins laid to his charge. He has given a noble array, of which any one in any age might be proud. Job finds so great comfort in it that he well nigh forgets his losses and his sufferings. It gives him boldness. He feels that having searched himself, his motives, and his conduct, and found nothing, he need not fear the eye of the Almighty. Indeed he is eager for such an examination. He exclaims:

"Oh that I had one who would hear me: And that I had the charge where mine adversaries had written, Surely I would carry it upon my shoulder, I would bind it as a crown to me: I would declare unto him the number of my steps," as a prince would I go near unto him."

The words thus spoken refer to God, and Job wishes him to hear. The vicious reasoning of his friends made it appear that God was his adversary. They said to Job, "Who is this who reproaches an evil deed in you; he is requisitioning you according to your iniquities. They claim that for no other reason could calamity have come upon him. So God is made to appear as the man's adversary, and Job is forced to the demonstration that he has been unjustly condemned. "Behold my signature," Job means to say that he fixes his signature to all the protestations of his innocence just made in the preceding verses of the chapter. He is willing to stand by his claim; he can do nothing else. Then, "Let the Almighty answer me and prove me at fault." God, you say, has a book in which his charges against me are written out. I wish that I had that book: I would not hide it as a thing that could be shown but bring it in triumph before the world as that which is my greatest honor. I would even wear it as a diadem upon my brow, as that which would give me kingliness and adornment. Face to face with him whom I know to be just and right. He would love me as his own self as his servant, faithful in his house. Thus Job takes up and affirms his innocence.

(Continued on page 96)
It seemed such a little way to me
Across to that strange country, the Beyond;
And yet not strange, for it has
Seemed familiar and most dear,
As journeying friends bring distant countries
More beautiful, more precious than before.

I love this world, yet I shall love to go
Across to that strange country, the Beyond;
When from this dear earth I shall journey out
to that still dearer country of the dead,
And join the lost ones, so long dreamed of:
I love thee, and will ever.

I never stand above the bier and see
The seal of death set on some well-loved face,
But I think—One more to welcome me.
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange Beyond seem fair.

And so to me there is no sting to death,
And so its victory.
It is but crossing, with abated breath.
And white, set face, a little strip of sea.
To find the other shore.
More beautiful, more precious than before.

"It is a time to seek God for the power of
truth in the life, not for the theory of the
truth, however perfect."

THE SABBATH RECORDER

Brother Crofoot

Reaches Japan

Secretary Shaw is in receipt of a card from Rev.
Day W. Crofoot, dated Nagasaki, Japan, December 24, which shows his safe arrival in Nagasaki, Japan, sometime in the preceding night, and that his ship would be due in Shanghai on the morning of December 25.

By Way of Information

Thinking it might be well to give our readers at this time Secretary Macfarland's account of the Sunday question in the Federal Council for four years, as related in his recent book, our joint secretary, Rev. Edwin Shaw, quotes all Mr. Macfarland says regarding the matter. This presents the full information.

Not So Intended

We are sorry our good friend of Battle Creek, whose article on "Explanation—Expansion" appears elsewhere in this issue, felt that the publication of it could not be charged 50 cents additional, on account of postage.

Corrections in the Soldier List

We are sorry that certain corrections in the soldier list had to be delayed, owing to illness on the part of the one having this matter in hand.

Bill For Elections

On Sabbath Days

Our readers will notice by the minutes of the Olean, N. Y., board that an action was taken in the last board meeting regarding a proposed bill in the New Jersey Legislature, which, if passed, will make all primary and state elections come on Sabbath Day. The plan is to make this change in order to purify elections by making the school buildings polling places, with teachers in charge of the voting.

A Timely Act of Christian Courtesy

The following resolutions passed by the church at Riverside, Cal., came as a ray of sunshine in a dark day:

Resolved, That we, the members of the Riverside Seventh Day Baptists, do hereby express our confidence in the Christian integrity of the said representatives and in their loyalty to our denomination.

Resolved, That a copy of this resolution be spread upon our minutes, a copy be sent to said representatives.