**PARENTS AND CHILDREN**

It sometimes happens, perhaps it often happens, that parents neglect their children, but there is as strong a tendency on the part of children to neglect their parents.

Boys do not think, when they are out night after night, at meetings or with companions, having a good time, that the old folks at home are lonely. It is thoughtlessness, but none the less neglect.

There was robust, sound sense in the sentiment which an American wrote and pinned above a boy's bed: "Look upon your father as your friend; he will stand by you. Worship him as your mother; she is a queen. And play the game straight." Young people ought to make far more of their parents than they do; and parents ought to make it easy for their boys and girls to be "chummy." Parents and children belong together. Whatever drives them apart is bad for both.—Ripple.

When the final terms of settlement are discussed at the close of the war, there should be present among the diplomatic representatives those empowered to speak for the rank and file of the peoples of the several governments. Those who have given so heroically life's holiest treasures on the altar of this sublime sacrifice will demand a voice in that council chamber where the future of democracy will be decided. The day of secret diplomacy, the day when the destinies of millions are determined without regard to their desires and purposes, has passed.—Our Dumb Animals.
The vision of grandmother on Sabbath afternoon with her big Bible on her lap and of grandfather reading the Recorder often comes to my mind. This has to be true of other, sort of homesickness and a yearning to be found true to the cause they loved. And I can never remember a year when the Recorder was not found in my father's home.

If one can only recall that the memory ties are strong, drawing the heart toward the "faith of our fathers," how much more must they be where its readers are isolated and homesick for friends of like faith whom they have known for years and whom they may never see again.

Even if the Recorder could do no more than keep alive the memories that bind its scattered ones to the truth for which it stands, this alone would be a good work. Such memories take the hardness out of hearts, strengthen the better impulses, and give a deeper meaning to life. Cherished memories of the best things in the past should strengthen us for better things in the present and fill us with hope for the best things in the future.

**Two Schools of Evangelism**

Too much can not be said for the evangelism which has for its main object the conversion of an individual to dogmatics and religion and that insists that no one can be saved whose theory of redemption is not in harmony with that of the evangelist.

If these two schools of evangelists could unite, each enlarging its vision to embrace and preach the gospel of both, it would be far better for the world. Such a union of the ideal and the practical is essential if the Church is to meet the enlarged demands of the new era. So-called Christian men when a community may be made up of revival converts and still continue to live under conditions altogether unchristian. Christian employers of labor and Christian laborers have no adequate conception of the sacrificial co-operative principles essential to the highest welfare of both classes.

Saloons and brothels are allowed in communities where Christian people are in the majority. The poor are allowed to freeze and starve, and many church towns and communities.

On the other hand the preachers of the new evangelism should open their eyes to the value of the spiritual—the religious element in man—broaden the horizon of the young leader through the hopelessness of all efforts that ignore the power of the living Christ when applied to the hearts of men is clearly seen. If the advocate of the new evangelism could climb a little higher above his confusion of ideas regarding the value of spiritual things, and begin to stir the consciences of his hearers until the higher life enters their hearts, then his work would be well, and we think many who have the cause of the Master at heart are better pleased with the new way. It is well to cultivate the social element in church life. Frequent meetings for the purpose are desirable as means of holding the church people together and cultivating a spirit of friendliness between young and old. But we can not help feeling that methods for raising money for the church by festivals, fairs, and like entertainments which tend to lower the standard and to rob the children of God of the blessing that comes from sacrificial giving. There is no spirit of self-sacrifice in the act of raising funds for God's cause by feasting and amusement seeking. Festivals and entertainments have their purpose, and it is a good one; but that purpose is not to secure money for the Master's work. Straightforward giving is the principle that should be followed, and according to his plan special blessings are in store for the one who gives for his cause. In this way the first sanctuary was built, and in this way the work of the New Testament Church was carried on. The tendency to worldliness is so great in these times that the Church will need to avoid as far as possible those things that tend to lower the standard to the level of the world.

**Is the Vision Unreal?**

We are learning in war time of certain devices that deceive men's eyes and make things seem different from what they are. This system of deception is called "camouflage." By its use ships are practically hidden, landscapes are changed, and the real thing does not appear. The untrained eye or the first glimpse except the camouflage—the unreal; but the trained eye of the experienced observer discerns the real and reports accordingly.

I wonder if those who keep saying, "Christianity has failed," or "Religion is here no more," are not suffering from camouflage? Because there are some changes in the garb of religion; because emphasis is placed more on the practical and less on the dogmatic and theoretical. But I think there were a holier-than-thou group, and complained that Christianity had failed, true religion has departed.

I read of a minister who visited a famous institution where the various interests of social service were being carried on; where men and women were serving their fellow-men by relieving suffering and ministering to the poor and unfortunate. After going through the place this man came out saying, "I wish there were more of Christ in it." I wondered if suffering from camouflage? These up-to-date activities, these modern devices for carrying out the Master's work, this effort to "do unto the least of these my brethren" in a systematic, practical way, so obscured the vision so completely absorbed the attention of this Christian man, that he lost sight of the Christ behind and under and through it all.

I suppose that man had lived in Christ's day he would have stood with the holier-than-thou group, and complained because the Master ate with Publicans and sinners. He might have made the same mistake the disciples made when they commanded a man not to cast out demons because he was not of their sect. If so, he...
needed the same lesson the Master taught: "Forbid him not; for he that is not against me is for me.

Not Toleration But Soul Freedom We object to the idea of Christian toleration in matters of faith and practice so often met with in these days. Liberty of soul, freedom in matters of religion, the seed from which has come our splendid harvest of human rights. "A free church in a free state" is guaranteed to the humblest worshiper, and any attempt at civil help or hindrance—any effort to legislate for or against any Sabbath observance or other religious rite—is not only impermissible but intolerable. Seventh Day Baptists claim the constitutional right to perfect religious liberty for themselves and also for all others. Equality with other Christians is all they desire—all any one could wish.

Toleration implies that one part of the people condescendingly bear with another part of the religion and practices and we object to that implication. We desire to stand on the platform of true freedom of conscience, and concede to others the same inalienable right. We deny that anybody has the right either to forbid or to permit us in matters of religious faith and practice. We want neither persecution nor toleration. Mere permission by one who claims the right to forbid is by no means equal. Sufferance by those who have a right by law to refuse further privileges is not true liberty. Soul freedom is not a favor to be granted by church or state, it is an absolute right conferred on every man by the Creator—the real birthright of the soul.

Any attempt to "make Christianity the law of the land"; any attempt to compel people to observe a certain day as a sabbath; any move that looks toward a union of church and state, or a law implying that certain Christians are subject for toleration in their religious practices, is a step backward toward the dark ages and savors of the spirit of persecution.

The Challenge Of Today The preachers and prophets of old spoke with no uncertain sound. They proclaimed their messages in language suited to the times in which they lived, and their messages were effective. Upon the principles taught by them the generations have built all that is worth while in the world today. When Jesus came he, too, suited his messages to the needs and conditions of the times in which he lived. He interpreted the message of Moses and the Prophets in somewhat different terms, so that his hearers could more fully understand their real meaning, and his methods of work were quite different from the methods of priests and teachers of centuries gone by. At heart the messages of Moses and the Prophets were just the messages needed when the great Teacher lived among men, but they required new voices speaking in the language familiar to the new generation.

The same is true today. While the truths enunciated by teachers of old are still suited to our times, while no new message is needed, since the old has proved effective whenever ready tried, yet the preacher who would reach men now must use present-day language and modern methods. This is the challenge of today to every one who would do the work of Christ. It is not to pass unheeded. There is a new and needful way to say it effectively. While religion does not change, while the principles proclaimed two or three thousand years ago are imperishable, there is needed a change in the expressions, phrases, and methods of appeal, and in practical application suited to existing conditions. Men must take the old message and give it a new voice for the new times.

CHRIST'S CALL TODAY A broken and shattered world needs Christ more than ever. The more men hate, the more we must love. The more men despair, the more must we hope and believe. The more men draw dividing lines, the more must we walk across them. The more men draw the line of Moses drawn by the serpent, the more must we assert the law of Jesus and the kingdom of God. The more others rake over the ashes of the past, the more must we kindle the fires of the future. Happy are they who can combine the marching vigor of such youth with the trained intellect of educated men, and place all their powers at the command of him who is the Master because he was the Servant. They are alive!—Walter Rauschenbusch.
After the steep banks and short turns of my first ride, that one seemed like child’s play and I did not feel in the least uneasy when I took the controls. However I found I had my hands, feet and mind about full managing the boat and did not do much steering on the first few trips. Now I have had four days’ flying of about forty minutes a day and begin to feel quite as if I were a real aviator, although again the past week, it has been too cold and blowsy for any flying.

If the weather here is anything but hospitable, the city of Wichita Falls is trying to make up for that shortcoming. The Elks have opened up their fine lodge rooms free to the soldiers at any and all times; the stores and banks seem really to have less thought for their own profit than for our comfort; and the churches seem to have not only opened their doors to us but almost to have gone into the highways and byways and compelled us to come in. Last night was the first Sabbath night since I have been here that I have not known of some Christian Endeavor social for the boys and girls, and when attending them I can say they certainly know how to show us a good time. Then Sunday the good ladies of the churches make it a point to invite the boys home to dinner and I think I have never had a better day of food in camp may be, it does every one good to sit down at a family table. I know that such a dinner and an afternoon in a home does more to keep me from getting a soldier’s grouch than anything I know of.

However, it is only Sabbath evening and Sunday that we can get into town, and during the week it is the mail that is the real recreation. Letters, postcards, and home papers are all eagerly devoured and I can not thank too often for too much the friends at home that take the trouble so to relieve the monotony of our life here.

None of the Recorders have reached me since I came here but I dropped a card to the office some time ago and probably by the time this reaches you they will be coming again.

Sincerely yours,

ELMER L. HUNTING
Flying Cadet.
Barracks 24, Call Aviation Field,
Wichita Falls, Tex., Feb. 3, 1918.

CHURCH CLERKS PLEASE HELP
SECRETARY EDWIN SHAW

In the interests of the denominational Forward Movement plan there will be sent to each church clerk June 30, a blank with questions about as follows:
1. Did the church make during the year any special evangelistic effort?
2. Was Sabbath Rally Day observed?
3. How many additions to the church during the year?
4. Is there a denominational library in the church library?
5. What per cent of the denominational apportionment was paid the Missionary Society?
6. How many young men made a decision to enter the gospel ministry?
7. In what per cent of the homes is there regular family worship?
8. How many new subscriptions were added during the year to the SABBATH RECORDER?
9. Outside the regular Sabbath school were there during the year any classes in Bible study?
10. How many Missions Society study?
11. In Sabbath literature study?
12. Any cottage prayer meetings?
13. What per cent of the church membership represents tithers?

It will be noticed that this set of questions is not intended to encroach in any way upon the Sabbath schools and the Young People’s societies in their reports to their respective boards, nor upon the church in its reports to the General Conference. And yet in answering the questions the clerk can take into account all the activities of the whole church. It is desired to know something of what has been accomplished during the year along the line of the Forward Movement, and if answers to the above questions can be made, and a summary compared with the reports that are made by the Sabbath School and Young People’s boards to the General Conference, it would seem possible to make some sort of an estimate of the accomplishments of the year. These questions are here printed at this early date in order that the clerks may be better prepared to gather the information when the time comes.
THE SABBATH RECORDER

Our author makes another statement which practically amounts to an error. He says (p. 35):

"Again, the Fourth Commandment does not say "that Seventh day was holy to the Lord," but rather, "that Seventh day is holy to the Lord." That was said of the Sabbath day.

But how he can attempt to make such a distinction as this in the light of the foregoing, and admitting that the Sabbath "was the seventh day of the creative week" in the days of the patriarchs, is more than the writer can comprehend. For there is no record from Genesis to Revelation of God having changed his Sabbath day since the days of the patriarchs, nor any other time for that matter.

But read that last quotation again and then look at these two inspired statements. Which day did God bless?

And God blessed the seventh day. Genesis 2: 2. The Lord blessed the sabbath day. Exodus 20: 11.

Dear reader, may the Lord give us a willing and obedient heart to keep his Sabbath according to the commandment, is my prayer.

A TIMELY EDITORIAL

DEAR BROTHER GARDNER:

I have read with interest your editorial in the RECORDER of January 14, in answer to the request, "Will you please, when you conveniently can, give briefly the position of men and your own position, as to the fulfilment of Matthew 24: 6 and 14? Also as to the order of events closing this dispensation?"

I shall not be surprised if some one writes you opposing your views as given in your editorial. I am going to let you have my views in this matter, and I know that I believe that such writings strengthen belief in the doctrine of the Second Advent.

I have thought of making extracts from the editorial columns of the Record of Christian Work (the magazine which represents the interests centering at East Northfield, Mass.) on this important subject, but as the entire article should be read in order to get the right setting for the last two paragraphs, I am sending the entire editorial with the request that you publish it in the Recorder when it is convenient to do so.

Yours in the belief that Christ will come again.

WILLARD D. BURDICK.

Rockville, R. I., Jan. 29, 1918.

THE SECOND ADVENT

Curiosity makes a strong appeal to men. Whatever has the element of mystery challenges the imagination. This doubtless accounts for the fascination which attaches to all efforts to peer into the future. It is an interest common to religions and races. The untutored savage, like the tured Greek, sought omens, whether in the sky, or in the entrails of the sacrificial offering. Saul turned to the witch of Endor millenniums ago for the same reason men turn to oracles today. Methods may change with time, but man's yearning to pry into the future is unabated. Planchette come and horoscopes go; man remains essentially the same. It was in recognition of this, in past ages, that paganism claimed powers of divination and oracles assumed knowledge of coming events. Propagandists of almost all forms of heathenism have similarly appealed to their adherents.

It was distinctly against this spirit of idle curiosity and love of novelty that Christ warned his disciples. While Christianity gives assurance of immortality, its chief emphasis is upon the life that now is. It concerns itself with an ethical life in this world. Faith in the future is the hope which is faithfulness in service. Again, when his disciples would know if they might look for the restoration of the Kingdom of Israel, the risen Christ replied, "It is not for you to know the times and seasons, which the Father hath put in his own power." The return of our Lord was to be "in such an hour as ye think not." In Paul's conception, service that was actuated by love was of prime importance. In his letter to the Corinthians he says: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge . . . and have not charity, I am nothing." The simple virtue of love to the great apostle, was of more vital importance than the amount of erudition in prophetic lore.

In view of such explicit statements, it is strange that there are those who mistake curiosity about the future for zeal for the Scriptures. Absorbed in what they term prophetic study, they undertake to work out fanciful schemes for future ages from the apocalyptic portions of the Bible. Not infrequently, this is done without respect to the historical setting of the book, or appeal of the high figurative language of orientalism. One writer computes the "weeks" in the prophecy of Daniel; still another finds definite allusions to the German Kaiser in the Book of Revelation. We recall a certain person who maintained with all seriousness, that the Apol lony of Revelation was the Napoleon of history. Time and again, in spite of Christ's definite inhibition, students have set a date for the second advent of Christ, and, their prophecies fail to materialize, they make a new computation for a later date. Before us is the advertisement of a booklet on the Battle of Armageddon. The advertisement, which bears the likeness of the author, undertakes to state the relation of the present European war to prophetic references in Revelation. Were this exposition of the future more reliable than others, the price for the book would indeed be cheap.

Not one of Bible study has tended to discredit certain great doctrines. Even systematic Bible study has been viewed by some as tending towards a lack of mental balance. The vagaries of those whose thinking is a complex society of coming ages to the space of a railroad time table, and have arranged an elaborate program for the return of Christ, have made many reject even the doctrine of the Second Advent. Teaching that this present life is the hope of the Christian, has thus been neglected through the ill-advised zeal of some of its teachers. It is certain that many, thoroughly equipped by spiritual insight and scholarship, have accepted divergent views upon the details of prophetic references in Scripture, all are agreed, however, in this: That Christ taught that he would return, and this was the belief propagated by the early Apostolic church. It would not seem that it is essential to go beyond this. Speculations as to the "rapture of the saints" and the "tribulations of the Church and the Battle of Armageddon, are of secondary importance. Whatever the propaganda of the day to the contrary, the spread of the Gospel is so urgent, why should men digress into the realm of the speculative?

An opportunity unprecedented in this generation has been offered for the spread of the Gospel, not only in foreign lands, but at home. In great encampments throughout the country, hundreds of thousands of young men afford an opportunity for the presentation of the Gospel that may never be again experienced. Millions of hearts in many homes are today asking what consolations the Christian faith can give. It would seem as though there had never been a time when greater opportunities have been afforded for aggressive Christian work. In view of present conditions, the time seems inopportune for prophetic study, when the demand is urgent for the extension of the Kingdom of God. The forces of the Church are making a better advantage in meeting widespread evil. In the midst of a world war, in a conflict challenging all the forces of the Church for aggressive Christian service, there would seem to be no appropriate opportunity for what is speculative. The tumult of battle is no time in which to deal with problems of future government.—Edi torial, Record of Christian Work. January, 1918.

A WINTER SONG

M. R. GEISELT

God made me for a singing bird,
So when the nights are cold and long,
How can I but obey his will
And lift to him my joyful song?

I may not know if men can hear
Or hearing, if they understand,
I know through all the gloomy hours
He shields me with his tender hand.

No mother's love was e'er so sweet,
No father's care was ever so kind,
And those who can not find his grace,
Are surely worse than deaf or blind.

He gives me dreams of vernal fields
Where never-fading blossoms be,
And a white light that tells of peace
Lies evermore on land and sea.

The sounds of voice and of harp
Are blended in the fragrant air,
And faces love him ever so kind
And fear no longer grief nor care.

So though my cage is rough and small
And snow-swept valleys please me not,
I still must sing of blooming fields
Lest the fair vision he forget.

And when the nights are bitter cold
And storm winds roar like a wild hill to hill,
I know he bows his gracious ear
And hears his little singer still.

Coudersport, Pa.
MISSIONS

LETTER FROM JAVA

Dear Friends:

I have an interesting story to tell you. The beginning is very sad, but it ends in great joy.

You remember what I wrote about that boy who had been sick for many years, and I told you about my postoffice orders, how he repented, and how I made him study the Word of God. Just a short time after that he ran away with one of the women. His name is Nasim, so we call him now. There was another boy, a great friend to Nas, Legimian is his name. This Legimian has been with me of late. From the very beginning. He had been left with a boy, he learned well, and I made him teach the boys in school lately. He also assisted the overseer in his work, and I was greatly pleased with all he did. He got converted, too, and came to me about a year ago. He also married, but he could not keep up with all his wife's teaching, so I sent him away to be with his family.

So he left her alone, and lived with the overseer in the little Javanese cottage in Pati, which I had bought for the poor people. He was only five years old when he was taken, and he was a nice boy; he learned well, and I made him teach the children in school lately. He also assisted the overseer in his work, and I was greatly pleased with all he did. He got converted, too, and came to me about a year ago. He also married, but he could not keep up with all his wife's teaching, so I sent him away to be with his family.

One morning, about a month ago now, they brought me a little note from him, and told me he had died. In the note he said he felt so awfully ashamed of his marriage, and he could not stand it any longer. My heart felt broken. I had always loved him so much, and now that he had been saved, I began to think that he would leave me like that, while I knew I was already overcrowded with work, and often weak and suffering. I had nobody for the school, so I had to teach the children myself, and I felt the strain in my body so much that I was about to despair.

I sent the overseer after him; but he came back without any result. We had before that heard about Nas, how he had found work in Langara, a great city, some seventy miles from here; and how he had earned much money there. The overseer guessed Legimian had followed him there. But how to find a Javanese boy in a big and crowded city? Besides, I couldn't leave the work, and the overseer has never in his life been in a great city, he was sure to lose his way there. So we had to leave it in God's hands. But for a few days our hearts were bleeding, and I brought boy again and again before the Throne of Grace. Oh, it meant such a great loss to me.

He had been away about ten days, when one morning, while I sat writing, I heard one of the girls calling out, "There are Legimian and Nas coming!" Dear friends, I left the early Christians, who had been praying for St. Peter, that God would do something for them, and they would not believe Rhoda when she came and told that Peter was standing at the gate. I had now and again dreamed about those two boys coming back, and when I woke up I said to my heart, there was great disappoint-ment to find out it was only a dream. Now, I asked myself, "Am I dreaming again?" But there they walked in—it was no dream! I cried for joy. And oh, how glad we were!

Both of the boys asked me for forgiveness; and also in the prayer meeting they came to the Lord to claim his pardon. And we had a feast like when the prodigal son came home. And several said, "Now we have seen the power of prayer, and what prayer can do! And you, too, will rejoice with me, I believe.

The two boys are working now, with pleasure; they teach in the school. Nas is doing Javanese writing for me besides, and Legimian is in his old work again.

I entreat you, very urgently, my dear friends, keep praying for me and this work! We shall surely see more and more of what prayer can do! Meanwhile I want to remind you of our Savior's words: "If ye abide in me, and my words abide in you, ye shall know what ye shall, and it shall be done unto you."

With hearty greetings, thanking you for all your help and sympathy, and praying

our heavenly Father to bless you all abundantly.

Yours for the salvation of souls,

M. JANSZ.

Pangoeang, Taioe, Java. December 14, 1917.

MONTHLY STATEMENT

S. H. Davis, in account with

The Seventh Day Baptist Missionary Society.

Balance on hand January 1, 1917 $ 439 10
Women's and General Fund 17 72
Java Field and General Fund 17 72
East Edmonton Church 17 72
First Hopkinton Church 17 72
Boulder Church 17 72
New York Chuch 17 72
Berlin S. & S. 17 72
Joel Taylor 17 72
V. F. Randolph 17 72
Mrs. E. H. Grant 17 72
Mrs. and Mrs. Lloyd Bond 17 72
Plainfield Church 17 72
Plainfield S. S. Gen. Fund and Chinese Student 17 72
Little Geneva Church 17 72
Second Alfred Church 17 72
Milton Church 17 72
Parish Church 17 72
Brookline Church 17 72
Wilbraham Church 17 72
Milton Junction Church 17 72
Carroll A. Wells 17 72
Milton Junction S. S. 17 72
Milton Junction and Holida Church 17 72
Milton Junction Church, Foreign Missions 17 72
Dodge Center Church 17 72
Syracuse Church 17 72
Asher Allen 17 72
T. A. Samuels 17 72
Marboro Church 17 72
Colliston R. O. E. Field 17 72
Riverfield Church 17 72
Memorial Church 17 72
Adams Center Church 17 72
Gettysburg Church 17 72
Mrs. D. R. Coon, home field 17 72
Mrs. D. R. Coon, Bathfield 17 72
Farrar S. 17 72
Last 17 72
First Hopkinton Church 17 72
First Hopkinton Church, foreign 17 72
Young People's Board 17 72
Boston Church 17 72
Income Permanent Funds 17 72
Hammond Church 17 72
Pawtucket Church 17 72
Newark Church 17 72
Pouke Church 17 72
Mary E. Dunlop, Hartsville Church 17 72
Milton Church 17 72

$ 439 10

CHURCH

Treasurer's expenses $ 26 35
Angelina Allen, Dec. salary 10 00
T. B. Burdick, Dec. salary 10 00
James G. Pope, W. Randolph, salary 10 00
Dr. Edward, M. McCollum, salary 10 00
Tom salary 10 00
Byron P. Stets, Dec. salary 10 00
M. F. Yeton, Dec. salary 10 00
Marie Janes, salary to Apr. 1 10 00
J. H. Kanter, Dec. salary 10 00
S. S. Powell, Dec. salary 10 00
O. H. Davis, Dec. salary 10 00
Jesse Burdick, Dec. salary 10 00
첼 10 00
Stephan J. Davis, Dec. salary 10 00
T. L. M. Spencer, Dec. salary 10 00

$ 26 35

QUARTERLY MEETING OF THE MEMORIAL BOARD JANUARY 13, 1918

The regular quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held in the church parlors, January 13, 1918, at ten o'clock. Present: Henry M. Maxson, Joseph A. Hubbard, Edward T. Whitford, Rev. E. W. Maxson, Frank J. Hubbard, Clarence W. Spencer, William C. Hubbard, and Accountant, Asa F. Randolph. The minutes of the last quarterly meeting, and special meeting were read. The quarterly report of the Treasurer was presented and it was voted that it be approved when audited.

The Finance Committee's report, showing changes in securities for the quarter, was read and approved.

Voted that $500 each be granted to the two students at the Alfred Theological Seminary studying for the ministry—Messrs. John R. Randolph and Wadler T. F. Randolph.

The George H. Babcock Discretionary Fund was granted to, by vote, divided as follows:

Seventh Day Baptist Education Society, for the Theological Seminary $200
Salem College (Va.) 100
S. P. Church (Vassalboro, Me.) 100
Milton College (Wis.) 140
The Henry W. Stillman Discretionary Fund was, by vote, distributed as follows: American Sabbath Tract Society $200
Seventh Day Baptist Missionary Society 100
Milton College (Wis.) 200
LETTER FROM SAN ANTONIO, TEX.

SABBATH RECORDER:

Thinking that a few lines from the Southland might be of interest to some of our people at least, I write to say that there are a few families of Seventh Day Baptists here and we have Bible study every Sabbath about 3:30 p.m. There are two classes, and there are usually from fifteen to twenty present. I might say there are several Davises in our crowd and as they are all singers we have plenty of music. We sent an extend invitation to any Seventh-day soldier boys that are in any of the camps around this city to meet with us. If they will come we will try to make it as pleasant for them as possible and will be glad to see them. I am still trying to do much work under the Sabbath tracts the best I can with our limited means.

On last Sabbath morning my wife and I went to the west part of the city to have Bible reading on the Sabbath question. There were five grown people in the home. All took part and seemed to be interested in the study. The man told me that he was going to try and shape his work so he could keep the Sabbath.

One woman told me her pastor said to her that the colored Baptist preachers of this association had taken up the study of the Sabbath question from the Bible and had to admit that the Seventh Day was the Sabbath but that they could not pay the price. The trouble with the world today is the price. But can we expect at last, when we stand before the great Judge, that Christ is going to pay the price for us?

There is only one right road and that leads up the narrow way. I have a standing offer out to preachers or to any others, that if they will find one passage that teaches that we should keep the first day of the week for the Sabbath, or one place where it says that Christ arose from the tomb on the first day of the week, I will give them $5.00; or,—if they will agree to take the Bible as it says,—if I can not prove by the Bible that he did not rise on the first day of the week, I will give them the same.

We have had some cold weather, one snowstorm with a half-inch fall of snow, and once the temperature was down to 12 degrees below.

J. B. WILLIAMS.

3308 So. Flores St.,
San Antonio, Tex.,
January 20, 1918.

The popularity of Americans with the Italian soldiers is revealed in a cablegram just received by Henry C. Dows from Robert Perkins, Red Cross Commission to Italy:

An affecting tribute of friendship of the Italian soldiers for America was paid at the Central Station, Rome, when a large contingent of new troops left for their first active military service. The young soldiers marched through the streets with their bands playing. At the station they were met by a number of ladies of the American Red Cross Committee headed by Mrs. Page. They presented each of the officers with appropriate gifts, tied with red, white, and blue ribbon. High reviewing officers saluted the soldiers as the train pulled out.

These fine looking young soldiers were filled with a splendid enthusiasm for their work. They leaned out of the car windows waving their hands, to which they had tied the American ribbons, shouting: "Viva Italia, Viva America, Viva La guerra" until the trains rolled out of sight. Corporal Balestri Curzio, who came from New York, asked that this message be sent back: "Tell our American comrades in arms thanks to them for their help. We shall fight together till victory brings us all real lasting peace."—Red Cross Bulletin.

THE "LITTLE GRANDMOTHER" OF THE RUSSIAN REVOLUTION

MRS. ASA P. RANDOLPH

(Concluded)

Through treachery, Madame Breshkovsky and other veterans in the cause of Russian freedom were arrested in 1908 and kept for a long time in the fortress of St. Peter and Paul without trial. While in the fortress word came secretly to friends in this country that she was failing and likely to die. It was urged that her friend, Mrs. Barrows, go to Russia and try to get Madame Breshkovsky admitted to bail. She sailed in March, there was recalled on account of her grandmother's death. A month later she started again for Russia, with all sorts of letters from influential Americans to dignitaries on the other side. Although she almost went on her knees to the Premier, she could not obtain permission to see Madame Breshkovsky. She was not until two years later that Madame Breshkovsky knew that this faithful friend had twice visited Petrog rad in her behalf. Mrs. Barrows found that a request for a prisoner's release on bail must be made by a blood relative. She hunted up Madame Breshkovsky's son and found he had become a success without sympathy for his mother and her revolutionary ideas. He was mortified that his mother should be in prison, but he was not willing to sign the application. A Russian prince offered to use his influence with the son and invited him to dinner and there succeeded in doing the needful. Madame Breshkovsky was released.

If you wish to amuse me, my dear, and find me a book of travel described as "fertile in facts, bright with illustrations. It would be better if it were a work unknown to me, but anything that has appeared within ten or fifteen years will do, so long as it is well written and has plenty of pictures—but it must be without iniquity or publicity.

What Englishmen are writing now? You make me laugh with the question whether "follow the news!" My dear I am entirely in the position of those fabulous creatures that have been seen away and are kept living in such places that even the ravens and the wolves cannot peep in. Besides my four eyes I see nothing, hear nothing. I was wedged in with all sorts of limitations, but such as these I never experienced before. I have not lived a day in my old age, when a large store of impressions and observations has been had.
lack of human society is hard for me to bear, certainly, but perhaps my health will not suffer from it as much as my spirits.

In spite of protests against her banishment, many of Americans and sent to the Russian Government, she was sent to a tiny group of native huts, just under the Arctic Circle. Here she spent two long, hard years. From her letters one can see that her health was not good and the extreme cold kept her in her little hut most of the time. Yet she was cheerful and speaks of her friends as invaluable gifts.

On March 4, 1917, a telegram reached her, announcing her freedom. The government had sent her a special invitation to return to Russia. She started that very day. The long homeward journey was one continuous ovation. When she reached Moscow, she was placed in the Czar's state coach and taken to the hall where the Douma was sitting. There she was given the official welcome. At Petrograd the women turned out to meet her. At Kerensky's suggestion the welcome there took place in the gorgeous suite in the R. R. station, called the Imperial Reception Rooms and used by the Czar and his personal servants. Miss Blackwell, written in May, 1917, she writes: "I am healthy and strong and happy—yes, happy, though always thinking about the future. How will the war end and how soon? Our greatest triumph is infinite love for the people." A press dispatch of September 21 speaks of her as lodged in the winter palace in Petrograd and as finding her surroundings too gorgeous for her simple taste.

Madame Breshkovsky’s whole life has fulfilled the words that she once wrote to an American friend: "We ought to elevate the people. History by our own experiment and give them the idea of a purer life by making them acquainted with better morals and higher ideals; to call out their best feelings and strongest principles. We ought to tell the truth before the circle to please our heart and be always ready to confirm our words by our deeds."

THE SABBATH RECORDER

Shanghai

The following items of interest are gleaned from personal letters received by Mrs. Nettie West from her daughter, Miss Anna, Miss Burdick, Dr. Palmberg and Dr. Sinclair.

Mr. Crofoot arrived in Shanghai December 26, a little late for the Christmas festivities. All are glad to have him back, but he does not seem as strong as they would like to have him, and they "are glad that Mr. Davis is here to work with him."

During the past three months the Woman’s Christian Temperance Union has been conducting a series of meetings on the subject of Social Evil. These meetings have been of great value. The sessions have been presided over by some of the foremost women of the city, included among this number is Mrs. Fraser, the wife of the British Consul. Addresses of great interest have been given; Dr. Polk spoke upon his subject from the physician’s standpoint, Mrs. White spoke from the economical point of view, and Mrs. Eddy talked of the quiet attitude toward this subject and told of practical things that women can do.

The American Red Cross workers are busy in Shanghai just as in American cities. Many women are working. The Red Cross rooms are open all day, and appeals are being sent out for more workers and more money for supplies. Mrs Burdick and Miss West are busy knitting socks and sweaters. An appeal has also been sent out for better support for the women’s exchange.

The women of the church met to arrange to sew for flood sufferers, and repaired and fashioned one hundred garments in one day.

On Christmas Day the church members met for their business meeting. At noon the men were served dinner in the boys’ school building, and the women were served in the girls’ building. In the afternoon three or four hundred attended the “White Christmas” exercises in the church. Various scenes from the Bible were acted out by different classes. One of these was “The Ten Virgins.” Mr. Davis threw upon the
screen pictures of some of the miracles of Christ and boys explained these pictures. This interesting program was three hours long. The contributions were for orphan asylum, hospital, and other objects. Some of the gifts were in money, and the value of all the contributions was estimated at $38.00.

Dr. Sinclair spent New Year’s Day with the mission people in Shanghai, and stayed a few days buying hospital supplies. Most of her time now is devoted to learning the language, although soon after reaching Lien-chow, on the Mong, in Shang-hai, she was called upon two suicide cases. She was able to revive the patients. The other missionaries express pleasure at Dr. Sinclair’s adaptability to things Chinese, “She has,” they say, “absolutely no race prejudice. Babies and children are very attractive to her, but to be followed by a crowd, she can not endure.”

Dr. Palmberg is quite well now and quite busy. The day after her return to Lien-chow from Shanghai she “went out on a distant case requiring great skill, and she was very successful.”

Americans in Shanghai are also entitled to display the Hoover food cards in their windows, for they are all conserving food. The Hoover food ration is using all the Chinese food they can, particularly the Chinese’ grains for cereals, and they are also using flour made from Chinese wheat. This flour is quite inferior to flour made from American wheat, but can be substituted and wheat is saved for the use of our allies, and so it is being done.

A famous doctor once said: “Encourage your child to be merry and to laugh aloud. A good, hearty laugh expands the chest and makes the blood bound amply. Complain over the slightest little thing, but to one that will sound snigger laugh but to one that will sound right through the house. It will not only do your child good but will be a benefit to all who hear and be an important means of driving the blues away from a dwelling.”

“Merriment is catching and spreads in a remarkable manner, few being able to resist the contagion. A hearty laugh is a delightful harmony: indeed, it is the best of all music.”—The Continent.
YOUNG PEOPLE’S WORK

REV. ROYAL B. THORNGATE, HOMER, N. Y., Corresponding Editor

PRAYER

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day

March 2, 1918

DAILY READING

Sunday—Private prayer (Dan. 6: 4-19)
Monday—The model prayer (Matt. 6: 5-15)
Tuesday—Prayer of faith (I. Cor. 15: 20-22)
Wednesday—Faith in prayer (Mark 1: 20-25)
Thursday—United prayer (Matt. 18: 18-20)
Friday—The praying man’s aid (Rom. 8: 26-28)
Saturday—Sabbath Day—Topic, Christian duty and privilege—Prayer (John 14: 12-17) (Consecration meeting)

This is the third topic in the series of Christian Duty and Privilege subjects for consecration meetings. “Becoming a Christian” and Winning Others” we have had. Now we have PRAYER

Many books have been written upon this subject, and it is hard to determine just what it is best to say, and what to omit, in commenting upon it in this department. So we shall just attempt to touch a few points, hoping that more will come to you, and that these will broaden and deepen, as you study during the week, praying, as you study, and may the climax be reached in the Sabbath meeting. May each society have the most deeply spiritual, most earnest consecration meeting it has had for a long time.

SABBATICAL PRAYER

Some of the older and young men of Israel were brought to the king’s palace in Babylon to be educated in the learning and language of the Chaldees. These were fine looking, strong physically and mentally (Dan. 1: 4), “skilled in all wisdom, and cunning in knowledge, and understanding science, and such as had ability.” The king also ordered that they should be provided with a portion of the dainties upon which he fed, but they were furnished with food which they had been taught to shun; they might have argued with him at home about anything but food. They had yielded to the fact that their lives would have become unprofitable, and future generations would have been influenced for ill. Because they were true, millions of people have been blessed by hearing the story of their faithfulness. Many a boy has been inspired to stand for the right by the song:

“Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose,
And a principle to live by.”

Daniel later was promoted to the highest place in the kingdom (Dan. 2: 48). Three kings did him honor. He achieved greatness because a “right spirit” was found in him. That spirit never could have grown and developed had he neglected his devotions. He prayed, as he had been taught to pray, when a child at home, three times a day.

He was not ashamed of his habit of prayer, but prayed with his windows open toward Jerusalem. A man who had been in the habit of reading his Bible and praying with his wife, in the parlor each evening, one time was entertaining some fashionable society people. For fear of being considered peculiar, he omitted it until he had retired to his room for the night. That night he dreamed that Jesus came and stood near him and looked with grief and sorrowing eyes upon him as he asked the man why he had kept him locked away in his chest, ashamed to introduce his man or a young woman who happens to share a room with another, neglects to kneel in the evening and the morning for fear of ridicule or lack of sympathy from the other. Sometimes those who are faith-
ful to their Lord in this have been the means of touching tender chords in hard or careless hearts, and have ultimately led the roommates into the truth.

We sometimes feel that it doesn't much matter to the world in general what we do a certain hour or a certain day. The earnest men and women of old times, the accountants and bookkeepers, the purveyors of their Bible, did not do the right because they expected to influence the whole world. They did the right because of their love for God. God in his great wisdom and wonderful love, manifests his power to the world through human beings. As a teacher once said, "Among all the people of the world who are God's children, there are depending issues which will affect thousands of lives." Can we afford, young people, to neglect to do good works or to commit acts which will hinder the establishing of God's kingdom in the earth?

You and I may never know, while we are here in the world, whether certain good deeds we felt impelled to do have helped much or not. We shall not know the extent of the influence of our works, or of the forces set in motion. We shall get small glimpses occasionally of the results of our works; if they are good, we feel thankful that the Lord can use us, and are encouraged to continue the effort to help other souls. If the works have been wrong, we feel ashamed, and should warn us not to repeat the mistake. It does matter a great deal what we do and say every day of our lives. We are either marring other lives as well as our own, or helping to mold them into beautiful forms for eternity. If we beheld the face of the Christ several times a day in our communication with him, his likeness would be reflected in us, and we shall stamp that likeness upon those about us. It must needs be so.

THE MODEL PRAYER
First we should think of God as Father, yet as high and exalted. We are to come in adoration, "Hallowed be thy name." Then pray for the establishment of his kingdom and for the Father's will to be done in earth as it is done in heaven. Do we all mean this when we repeat these words? Do we really desire his rule to be supreme in the earth? How much are we doing to bring about this? Many things will be different in the world when his will is done here as it is done in heaven. Many practices will have to be changed, many lives purified. Then we ask for our daily bread. Notice that our personal needs should not come here. "Forgive us—as we forgive." Many find this a hard saying; but in those who have the right kind of love toward God there can never be an unforgiving spirit. If others have wronged us as these did Jesus for whom he prayed this prayer, "And bring us not into temptation, and deliver us from evil." We need often to make this request. The prayer closes with a reference to God's power and be removed from us.

THE PRAYER OF FAITH
"More things are wrought by prayer than this world dreams of," said the poet, "because of whose love for God. God among his children, there are depending issues which will affect thousands of lives." Can we afford, young people, to neglect to do good works or to commit acts which will hinder the establishing of God's kingdom in the earth?

You and I may never know, while we are here in the world, whether certain good deeds we felt impelled to do have helped much or not. We shall not know the extent of the influence of our works, or of the forces set in motion. We shall get small glimpses occasionally of the results of our works; if they are good, we feel thankful that the Lord can use us, and are encouraged to continue the effort to help other souls. If the works have been wrong, we feel ashamed, and should warn us not to repeat the mistake. It does matter a great deal what we do and say every day of our lives. We are either marring other lives as well as our own, or helping to mold them into beautiful forms for eternity. If we beheld the face of the Christ several times a day in our communication with him, his likeness would be reflected in us, and we shall stamp that likeness upon those about us. It must needs be so.

THE PRAYER OF FAITH
"Without faith it is impossible to please him." If we have not faith, we have not the right kind of love, for love begets trust, and confidence. "Have faith in God!" Know that he is able to give us all things. Seemingly insurmountable obstacles will be removed from our path if we are going God's way, and have faith in him. How many churches, orphanages and hospitals have been built in answer to prayer? The men and women who started these projects (the most insignificant) who had little of this world's goods, but much faith, which removed mountains.

If God has the power to do these greater things, can he not, and will he not, care for us, supplying all our needs? We are not too small for his notice, for he cares even for the sparrow. "Even the very hairs of your head are all numbered." Oh, I pray God that none of us will ever show such little faith that we will break any of his commandments in order to supply needs for the body! Let us always be strictly honest, and let us keep holy the Sabbath Day. (Indeed we can not be strictly honest and break the Sabbath, for that is stealing.) Men of old died for the truth. Shall we not have enough "backbone" to suffer a little inconvenience? We shall not starve. The Wise Men said, "I have been young and now am old, yet have I not seen the righteous forsaken nor their seed begging bread." Jesus said: "He that hath my commandments and keepeth them, he is it that loveth me; and he that loveth me shall be loved of my Father, and I will manifest myself to him." "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." How wonderful that is! There are thousands of voices and pairs of hands and feet carrying the Savior's message all over the world, and doing the works of mercy which he showed us how to do when he was here upon earth. There are dark corners, not only in foreign countries, but, in our own United States, where there is no one to proclaim the message of salvation. Shall we wait until we are officially sent with a guaranteed salary back of us, or shall we volunteer for service, going forth in faith to save the suffering and the dying?

Says R. P. Henderson: "The limit of what a man may do for God is determined only by his faith and influence. Christ is now at work in the world; he answers prayer! The suffering and 'growing world feels its need as never before. No doubt thousands are praying who have slighted God and neglected his message in former times. The child of God shall do greater works than Jesus did because he is now at the throne interceding. The Holy Spirit, the word of God, is in the world to guide into all truth, to give power to overcome sin and death. At this consecration service may every earnest soul enlist in the service of Jesus Christ. God become a coworker with God in the glorious task of winning souls for eternity.

QUOTATIONS
We know that by dropping a prayer into a day we sweeten that day. How this is brought about we do not know.—Charles E. Jefferson.

Plutinus has an illustration of a man in a boat which is attached by means of a rope to a rock. The man pulls the rope and thinks that he is pulling the rock toward him; he is only pulling the boat to the harbor. Prayer is the rope that pulls us to God.

Engines have indicators to show the pressure of steam. Prayer is an indicator that shows the power of God in the soul. Much prayer, much power, little prayer, little power.

When prayer remains unanswered we should ask ourselves: 'Is this God's will?' if it is, continue to pray for it. If in doubt, still pray, but with 'Thy will be done.'

Prayer should be used to subdue self, to deny the flesh, to overcome inner evils, and to fix the mind on God so that he controls the entire life. (See To Think About.)

Why should we be Comrades of the Quiet Hour?

Why should we read books about prayer?

Why should we have definite habits of prayer?

FELLOWSHIP IN PRAYER
I can not tell why there should come to me A thought of you, friends, miles or years away, In swift insistence on the memory, Unless for you it needs be that I pray.

You go your way, I mine; we seldom meet to talk of this. How few there are! Of pain or pleasure, triumph or defeat, Or special reasons why 'tis time to pray.

We are too busy even to spare thought, For days together of the friends away. Perhaps God does it for us, and we ought To heed the memory as a call to pray. Perhaps just then that one has fiercer fight, A more appalling weakness, a decay Of courage, and we are losing hold of right; And so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude In thought upon you, on some crowded day, Give me a moment's prayer as I ask— Be sure, I need it, therefore pray.

And as you bear my name before the Throne, Perhaps in prayer for you I'll meet you there! Oh! let us not forget this holy gift— What blessing God has wrought through prayer. —Marjorie Farmingham.
CHILDREN'S PAGE

BILLY JONES ON WINTER

A.LICE ANNETTE LARKIN

Say, but isn't this some' weather! Snow and rain and wind together, Ice on windows, icicles, icicles, Hail a-comin', freezing still! Old Jack Frost just nips our toes; Won't we about wish winter goes!

Father's busy cutting wood; Feels his hands: "That's good!" Every single stick you split Clean-minded, dry, and bit. Old Jack Frost won't always stay, Spring will soon be on the way.

Mother stews and boils and bakes Turnips, carrots, Johnny-cakes, Anything to save the wheat. Uncle Sam can have our meat. You just wait till our boys fight, Germany will say, "Good night!"

All the girls have learned to knit, So they're busy with their bit. Whew, they canned a lot of stuff! Guess there's going to be enough Pears and peaches, beans and plums To last our folks till summer comes.

Now the fellows all are glad For they can eat what they can, Planting gardens, pulling weeds, Helping out their country's needs; Some boys feel a lot more fit When they try to do their bit.

Say, but isn't this some weather! Snow and rain and wind together, Ice on windows, icicles, icicles, Hail a-comin', freezing still! Old Jack Frost just nips our toes; Won't we about wish winter goes!

THERE GOES THE CROWD

A. L. C. McELEVEN

On the way out of town, the boys were talking about the big game they were going to play that evening. One of them said, "I'll bet I can get the whole team together by six o'clock." The others laughed and said, "Sure, you can do that." But when the time came, only two or three showed up. The rest were either too busy or too lazy to go.

A BOY WHO HAD NO CHANCE

"You feel proud, don't you, Dick?" "I feel glad," said Dick, simply. "Of course he feels glad. And proud, too, if he felt like owning it, but it's the right kind of pride. Here is one that feels proud, and is quite ready to say it."

A plainly dressed, sweet-faced woman was holding Dick's hand in a close grasp. The kindly faces surrounding her showed by their symmetry that they warmly acknowledged her right to be proud, for most of them knew through what struggles her son had reached this day, when he had stood as valedictorian in the graduating class of the high school.

THE SABBATH RECORDER

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marked Herbert to the young man near the desk at which he worked a little and idled a good deal. "Poor chap," half contemptuously, 'I'm afraid he's going to find, as I said before, that it takes something besides a highboost job to keep it up."

Dick brought the same earnest, conscientious effort to his subordinate position that he had always given to his studies. At first he ached cruelly under the unaccustomed physical strain, but before long the rebellious muscles obeyed the demand on them, furnishing a good bodily foundation on which to build such mental effort as might in future be demanded.

And the demand came in good time to the boy who had "no chance" except that built upon faithful effort.

"I am told there was a light in the basement all night," said Mr. Seymour, on coming to his place of business one cold morning. "Who knows anything about it?"

He was referred to Dick Woodbury.

"A load of that tropical fruit came from the station just as I was leaving," explained Dick. "I told the drayman everything and locked the window, and we couldn't receive it; but he said they couldn't put it anywhere; it would freeze. So I got into the basement and made a fire."

"And you stayed here all night?"

"Yes, it needed an even temperature," said Mr. Seymour, with a smile. "In real life the crowding for admittance to the station is too pressing for rapid promotion. It was not long after this that Dick was made a permanent employee.

Herbert was one of the desks in the same office with Tim, and the drayman every morning would lock up for the night, furnishing a good bodily foundation on which to build such mental effort as might in future be demanded.

Never throw mud. You may miss your mark. But you must have dirty hands.

-Joseph Parker.
QUOTATIONS FROM THE BOOK OF JEREMIAH

I have appointed thee a prophet unto all nations. (Jer. 1:5).

And all the kingdoms of the world, which are upon the face of the earth. (Jer. 25:26).

And thou shalt say unto them, Thus saith Je­hovah of hosts, the God of Israel; Drink ye therefore of all the wine, and eat ye all the flesh; and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. And it shall come to pass, that every one that is left in Jerusalem, that is come forth to Shutterstock (For Lesson Notes, see Helping Hand)
selfish, shortsighted plans will himself become just like his plans. And so it is well to make large, noble and high noble plans; it is well to indulge in thinking that is lofty and exalted, as Emerson said to "hitch your wagon to a star," to aim high; with this caution however always in mind, that all your plans must have the quality of practical about them, that your wagon must have wheels, kept well oiled, that in your aiming high your guns must be loaded, and you well supplied with good ammunition.

David had it in his heart to build a house unto the Lord, Solomon has the glory of its accomplishment; but David is commended for the purpose of his heart. I doubt not that many the glorious things that are now being done, were in the hearts of our fathers, and we should say, "They did well that it was in their hearts." And very likely, as in the case of David and his son Solomon, if our fathers had not made the preparation and commenced to gather the material needed, if they had not, as it were, cleared the ground, we would not now be enjoying the achievements of our own times.

And so God looks upon the heart and measures the value of our efforts, not by what is actually accomplished, but by the quality of the heart purpose. He does not measure the value of our gifts so much by what we give, as by what we have left after giving. Jesus made this plain when he commended the gifts of the poor widow, who says with her offering of one penny gave more than all the others combined, had he given, because they had of their abundance, and which they would never feel the loss of, while she had given up all the abundance she had.

And so in other things besides our money, in our time and in our talents, the measure of the value of what we do lies in the heart purpose rather than in the things that are accomplished. Out in the city of Chicago just now there is being held a series of remarkable revival meetings, under the leadership of the man, Gipsy Smith. Hundreds, yes thousands of people, are confessing to thoughtless, wayward living, are asking for Christian prayers and sympathy, and are seeking the way of salvation, and in a general way, Gipsy Smith gets the credit of being, in the hands of God, the means of bringing these things to pass.

But, do you know, I am thinking of the hundreds of faithful workers, there in the city, who are praying and singing, and talking, and making all possible with all means which make possible the success of the evangelist. I am thinking of the time and energy which they are giving, of the seed which they have been sowing in the past. I am thinking of the people whose names will never appear in any paper, except the scroll of the Recording Angel, and I feel that I can say of them, "Whereas ye had it in your hearts to bring men to Christ, ye did well that ye had it in your hearts," and I am sure that their reward in heaven will be just as certain and just as great as that of the evangelist.

Now this is the reason why in the beginning I asked you what you would do with it if you had a million dollars. For I am inclined to believe that your answer to that question, given in all soberness, will be a fair index of your life. What would you do with it, if you had one thousand dollars to spend? If you were thrown into the street with your heart to say, "What would you do with it, if you had one hundred dollars to spend?" How long would of necessity be the more limited you would use? Because you spend it upon the same general principle? What would you do with it if you had one hundred dollars to spend? If you were through with it, you would use it, if you had a million dollars to spend? If you were thrown into the street with your heart to say, "What would you do with it, if you had a million dollars to spend?"

What would you do with it if you had an opportunity of saving a man from drowning. You can not swim, you have no boat, you have no rope to throw; you can only run and call for help. Do you merely pass him by and say, "What has he done to me?" No, he has nothing for him, he is beyond my reach; I may as well go on. You would not do this, and, if you did, the world would cry out shame upon you; but if you purposed in your heart to save the man, and did

the best you could, the world would say, "Whereas it was in your heart to save the man, you did well that it was in your heart.

Even so it is, I believe, with Christian work, with righteous living, with service for our fellow-men and for our Master. And so the message which I bring this morning, first is, be not discouraged by the things, your efforts to accomplish some noble deed seem to meet with failure; be not disheartened when your plans for doing some good thing are balked and stopped, and you are turned aside to other objects. For you will be inspired with what your good purposes are thwarted by the events of life outside of your control; for God will say of you, "Whereas it was in thine heart to do this worthy deed, thou didst well that it was in thine heart." I know a young woman, she graduated from Milton College this year in June. She had already made a marked success as a teacher, and now had finished her course with the plan of making that profession her life work. She might help her widower-mother, grown almost helpless with years of heavy toil. But her plans for a time at least are stopped, and she has gone to Denver with her brother's wife and child, for sickness. In her case, that which has interfered with her plans, and makes another and distinct duty very clear, and of course her conduct is approved by all. But there are often cases when we can not see so clearly just why our cherished plans are checked and frustrated, just why the things we wished so much to do can not be done, just why our efforts put forth in all earnestness and sincerity are not successful. Then be not discontented, nor doubtful nor dismayed. Remember David. How disappointed he must have been. It was not given to Moses to enter into the promised land; but I think his disappointment could not have been greater than that of David, who was not permitted to see the desire of his heart, a temple, beautiful and grand, a home for God among his people, a place for prayer and praise unto the Lord. And yet David did not give up, he kept his life sweet and calm and contented, and what God said to him, he will likewise say to you, "Whereas it was in thine heart to do this thing, thou didst well that it was in thine heart."

The other part of my message this morning is the value of high and noble plans, in and of themselves, the value of right thinking in its effect upon the life. I have often talked with people who could speak two languages, native of Germany or Denmark, for example, and I have asked them whether they dream in the English language or in German. As a rule they are at first surprised and can hardly answer, but when I persist in talking about it, I always learn that when they are with their German friends, they always dream in German, and when they dream of their English surroundings, they always dream in English. This to me is a striking illustration of the effect of one's thinking upon one's life. Would you be like Jesus? Is it your desire naturally and unconsciously, without an effort, to say and do the things which Jesus will approve? Then in your meditations, in your hours of thought, when you plan and purpose, you must meditate upon his doings, his teachings, his life work. If you have done a good and true, you must plan and purpose righteously, for that which is pure and clean, and fair and square, and upright, and unselish. Here is some service of the nature which makes you ask of your plans to do your part whatever it may be in that service. Purpose in your heart that you will do your duty in that service. And then if circumstances arise which make it very plain that plans can not be carried out, it will be said of you, "Whereas it was in thine heart to do this worthy thing, thou didst well that it was in thine heart.

Let us then take as our ideal that towards which we are constantly striving, the pattern of the perfect life as is seen in Jesus Christ. Let us make our plans by day to day to live in full agreement with the teachings of his word; let us purpose in our hearts to yield unto him a complete surrender and an exact obedience. Let us make large plans for the work of the kingdom of God, and if, with these plans and desires fully fixed in our souls and lives, we can do nothing, yet let us be hopeful, reaching the complete perfection of our high ideals, if we have done the best we could do, then shall the Lord say to us, "Whereas it was in thine heart to build an house unto my name, ye did well that it was in thine heart."
MARRIAGES

LOOFBORO-HURLEY.—At the home of the bride’s parents, in the town of Hebron, Nov. 22, 1861, by \(\text{Pastor} \) Paul S. Burdick, Mr. Wesley W. Loofboro, and Miss Esther S. Hurley, both of Wilton.

DEATHS

Burdick.—Mary Wood Burdick was born in Alfred, Me., March 24, 1845, and died at the home of her daughter, Anna Scofield, at Indian Ford, Wis., Jan. 9, 1898. She was the youngest daughter in a family of eight. Her father and mother were Joseph and Mary Wood. She was united in marriage to Charles L. Burdick at Alfred, N. Y., about the year of 1872, and to them were born six children,—Gertrude, Charles, Archibald, Floyd, Grace and Anna. These children all are living except Grace, who died in infancy.

The funeral services were held in the Seventh Day Baptist church at Albion, conducted by Pastor J. H. Hemphill. A funeral interment was made in the Evergreen Cemetery.

C. S. B.

DINGMAN.—In Hebron, Pa., January 9, 1918, Mrs. Eve L. Dingman, in the 69th year of her age.

Mrs. Dingman was the daughter of Michael and Rebecca (Dingman) Welcham, and was born in Roulette, Pa. She was the fourth of eleven children born to Mr. and Mrs. Weaver and is the first to pass to the life beyond. Most loyal and faithful were the years of her life here on earth, and her passing will be missed by the community she served so well.

November 1, 1873, she and Isaac H. Dingman were united in holy wedlock and to them were born five children,—George J., Archibald D. Judson, Mrs. Alva W. Thompson, and Mrs. Fred Snyder, of Post Office, Hebron and vicinity.

May 29, 1889, she was baptized and joined the First Seventh Day Baptist Church at Hebron, and was a faithful and devoted member of that church. She was a member of the Winnetka Rebecca Lodge, No. 290, of New York, which showed her appreciation of her life by sending a large delegation to attend and participate in the funeral services. Her entire life has been an example of service to others. She was a faithful and loving wife, a devoted mother, a good neighbor, loved and respected by all because of her Christian graces which adorned her life in its many activities.

Her entire life has been spent in Hebron, N. Y., and died at the home of her daughter, Anna Scofield, at Indian Ford, Wis., Jan. 9, 1898.

C. S. B.

HEMPFELL.—James Cook Hempfell was born in Ballston Spa, N. Y., and died in Westely, R. I., January 22, 1918.

Mr. Hempfell used the ‘good opportunity’ which was not quite completed at the time of his death, to pass out of the shadow into a purer light.

P. S. B.

THE SABBATH RECORDER

THE SCHOOLS AND THE TREASURY

The tremendous effective national service that the schools and school children of all denominations are rendering is being undertaken as fully as possible by the Treasury Department in its work. In a great number of schools Liberty Loan clubs have been organized, and many bonds also have been purchased by individual pupils. The War Savings Club in many schools have a War Savings club established in every school in the country, and organized and individual effort is to be stimulated in every way.

Secretary McAdoo has said that he would like to see every schoolhouse in the United States an open forum, where patriotism and loyalty are taught, and a center of national service in its community and among its pupils and patrons. The school as a medium to reach the people of the rural districts is of especial value. —U. S. Publicity Bureau.

A quick and tender conscience is among the best gifts of grace.

RECORDER WANT ADVERTISEMENTS

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

MAGAZINE SUBSCRIPTIONS.—Ask the Sabbath Recorder for its magazine clubbing list. Send the Recorder for its magazine clubbing list. The school sets for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17-rf.

WANTED.—By the Recorder Press, an opportunity to figure on your next job of printing. Bookettes, letter heads, envelopes, etc. “Better let the Recorder do it.” The Sabbath Recorder, Plainfield, N. J. 12-17-tf.

MONOGRAM STATIONERY.—Your monogram, stamped in color on 24 sheets of high grade Chilton Linen, put up in attractive boxes with envelopes, stamped for you, and ready for use. Five letter monograms postpaid for $0. Three or four letter monograms 5c per box. Five or six letter monograms 10c per box. No due to buy; we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J. 12-17-tf.


RELIABLE man and wife would like to go on stock farm, with chance of getting interest in the farm, with advantage of good references. Further information, write L. C. c/o Recorder. 2-18-19.

POSITION WANTED.—Young man, Seventh Day Baptist, exempt from draft, desires position in office, farm work or farm teaching. Address: A. C. A. Recorder. 2-18-19.
THE SABBATH RECORDER

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The First Seventh Day Baptist Church of Syracuse, N. Y., has a new parsonage, Room, 3rd floor of Y. M. C. A. Building, 344 Montgomerie St. worshippers who attend services at 8:15 p.m. every weekday, at 4 p.m. Weekly prayer meeting at 8:30 p.m. every Wednesday. A cordial invitation is extended to all Rev. William Clayton, pastor, 810 Islington, Syracuse. G. H. Perry, church clerk, 1215 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors Rev. William C. Whitford, acting pastor, 600 West 122nd Street, New York.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 153, Masonic Temple, 521 State and Madison Streets, at 2 o'clock p.m. Visitors are most cordially welcomed.

The Church in Los Angeles, Calif., holds regular services in their house of worship near the corner of West and Santee streets. Every Sabbath afternoon, Sabbath school at 1 o'clock p.m. Visitors are most cordially welcomed.

The Church in Riverside, California, holds regular meetings each week. Church services at 10:30 a.m. Sabbath school follows at 1 o'clock p.m. Junior Christian Endeavor at 3 p.m. Senior Christian Endeavor, evening before the Sabbath, 7 o'clock. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Main. Address, Rev. R. J. Severance, pastor, 1150 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services, Sunday, 5 o'clock p.m. Christian Endeavor in the College Building (opposite Sanitarium) at 8 o'clock p.m. Visitors are always welcomed. Phone, 198 W. Washington Ave.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school meets at 3 o'clock p.m. Christian Endeavor and prayer meeting each Friday afternoon, at 3:30 o'clock. Visitors are always welcome.

The Mill Yard Seventh Day Baptist Church of Detroit holds regular Sabbath service at 3 p.m. at the Morgan School, Canovery Lane, Detroit. A morning service at 10 o'clock is held, except in July and August, at the home of Mr. and Mrs. Thomas Turner. Visitors are cordially invited to attend these services.

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

YOUR love has a broken wing if it can't fly across the sea. -Malvbe D. Babcock.

A GREAT LESSON

There are a great many people who are learning these days the very wonderful lesson that, somewhere at the secret heart of sacrifice and self-giving, there are springs of happiness and delight that are not to be found anywhere else in all God's great universe. Not a few who have heretofore thought of satisfaction chiefly in terms of possession, who have so often, without question, have suddenly stumbled across the truth that there is a better and more real way of life. The doing without things for oneself in order to give to others has been found to be not an inferior task, but a real joy and satisfaction. In toil and labor for others, or for a great cause, many have found a delight and pleasure of quite a new and vital sort when compared with anything that mere amusement ever yielded. In fact, thousands who have never really seen it before have come to understand in a most personal and real way that what the great Master said about saving one's life by losing it is not a trivial paradox, but a great and fundamental and beneficial law of life.-The Christian Guardian.

FOR FATHER

Why beholdest thou the cigarette that is in thy son's mouth and considerest not the cigar that is in thine own mouth? Or wilt thou say to thy son, "Let me pull out the cigarette of thy mouth," and behold a cigar is in thine own mouth? Thou hypocrite! First cast out the cigar out of thine own mouth, and thou shalt be prepared to cast the cigarette out of thy son's mouth.-The Missionary World.

Who Can Succeed Can you imagine a world wherein sympathy is unknown? If so, you see a dark, hopeless world. Indeed. The question of a man's success or failure is often settled according to the sympathy received from those with whom he is associated. Life's burdens are more easily borne and its problems more readily solved when one realizes that people wish him well, feel sorry for his reverses, and stand ready to lend a helping hand.

It is natural to long for sympathy. When a little child ran to its papa with a hurt finger and was only told to "run away, don't bother papa," it began to cry saying, "I think you might have said "Oh!" Even the brave-hearted Luther, in his dark hour when no one seemed to care for him and his work, is said to have exclaimed in his loneliness, "O my friends, have you all forgotten to pray for me?" Many another toiler in life's field has lost his heart and his hands have fallen helpless for lack of the assurance of sympathy. Sometimes this is better than money; sometimes it acquires so little to bestow it that we wonder whenever it is witheld.

In homes where parents show little sympathy, or where there is no sympathetic feeling between brothers and sisters, impossible gulfs are pretty sure to come. Many a disheartened brother, disgruntled with himself, has taken new courage from the cheery words of a sister who believed in him and wanted to see him make good. On the other hand lack of sympathy or unlivid words from sister or brother have often started a loved one on the downward road of failure, but the Catholics, are brought forward that ignore our high and true national ideals, the strong, heartfelt sentiment of the churches will be against any confusion of false and true peace plans.

The Christian people of this nation have heartily endorsed President Wilson's aims and believe that permanent peace for the world depends upon their being realized. They say with him this is a war of high principles, debased by no selfish ambition, a war of high disinterested purpose in which all free peoples of the world are banded together for the vindication of right. Until peace based on these righteous principles can be secured, American homes and churches will continue to add stars to their service flags, and will respond to calls for Liberty loans so long as they have sons to go and money to give.