Contributions to the work of Miss Marie Janus in Java will be gladly received and sent to her quarterly by the American Baptist Tract Society. 

The address of all Seventh-day Baptist missionaries in various parts of the world is West 125 Street, Shanghai, China. Footage is the same as domestic rates.

The First Seventh-day Baptist Church of Syracuse, N.Y., held regular preaching services at 3 o'clock p.m. on Thursday afternoon, August 25, in the Sunday-school room, 3rd floor of Y.M.C.A. Building, 344 Genesee street; and regular services and preaching services at 11.30 a.m. and 7 p.m. on the above date. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1863 Mulberry Street, Syracuse.

The Seventh-day Baptist Church of Plainfield, N.J., will hold regular Sabbath services and preaching services at 11.30 a.m. and 7 p.m. on Sunday, September 12th, 1915, at the above church. Rev. George W. Hubbell, acting pastor, 42d Street, New York City.

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, 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 ideal task but a real and just 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 the great Master said about saving one's life by losing it is not a bristling paradox, but a great and fundamental and beneficent 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 in thine own mouth? Thou hypocrite! First cast out the cigar out of thine own mouth, and then shalt thou be prepared to cast the cigarette out of thy son's mouth.

The Missionary World.

THE SABBATH RECORDER

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The Missionary World.
fully realize how much is depending upon them if the principles for which the nation stands are to triumph.

The Government is taking great pains to show its citizens that there is probably a long distance yet to be traveled before permanent peace can be secured; that permanent peace will be most disastrous and that everything depends upon the way the people respond to the calls for food conservation and for funds. Food and funds now must furnish in abundance of war. If the people do not respond—if either food or money is lacking—defeat is inevitable. It never was quite so before, and it will be a world-wide calamity if the American people cannot be made to realize fully how much depends upon their willingness to get under the load and bear their part.

Faithful in Service

It is well that there are so many ways open for loyal service in our country's time of need. It would not be fair for the soldiers who cross the ocean to bear all the burdens and make all the sacrifices, and we rejoice that outside the ranks there are open doors for thousands to serve in other ways than by bearing arms. We think of the nurses, engineers, motormen, chaplains, and all the great host of workers who have left their homeland to share the dangers and burdens of war with their fellow citizens. Our hearts are moved in sympathy with all of them. We are proud of them all. But this is not enough. It would be disloyal for those who remain at home to shrink from their share of the burden-bearing. If the home people—millions upon millions of them—fall now to respond to their country's call for the third loan, the sacrifices of those who have responded to the call to arms and to go overseas will be in vain.

Our "School-Teacher"

We are glad to see that some papers object to the caricatures and unkind criticisms of the President, and the words "high-brow," or "school-teacher," applied to him in a disrespectful way, as though a one-time teacher were incapable of dealing with large business problems and practical affairs. The Jewish Exponent has this to say:

The ancient sages admonished the people to respect their teachers next to their God. The modern sage, very often a politician who has grown old in devious ways, sneers at the teacher as if he were incapable of doing things worth while with high efficiency. There are others who should know better who repeat his silly lie. Many of America's greatest men have been school-teachers at some stage of their careers, and by their ability, their integrity and their patriotism have rendered noble service to their country. The world is taking lessons in the school of liberty and democracy from the little man in the White House at Washington, and it will, in all probability, take the lessons of peace and justice from the same source. Did any of these "anti-high-brow" ever stop to consider that a college president is usually much more delicate than is the latter in the minds of men of wisdom and discretion? Is an exalted one. The college president who is fit for his task is called upon to do much more than merely teach. In fact he often stops teaching when he takes up the presidency of an institution of learning. He is obliged to qualify as an administrator, as a student of human nature, as a person awake, and intensely awake at that, to all the currents that go to make up the history of his time.

One who derides the President or any great leader for having been a school-teacher, instead of a lawyer or professional politician, must be short-sighted. To overlook the importance of the teacher in the civic and social life of a nation like ours impeaches the intelligence of the critic who does so. If such a man is in business his narrow vision will scarcely be short-sighted indeed. If such a man is in business his narrow vision will scarcely be short-sighted indeed.

On the other hand a man capable of managing a large universe must have the all-sided education, the far-reaching vision essential to almost any great leadership.

One thing is evident; President Wilson's messages and state papers have been recognized by the world, not only as masterpieces of literature, but as evidences of far-seeing wisdom and unusual ability on his part to grasp and solve world-problems. In this respect they have called forth the admiration of great minds everywhere, and the world is not slow in recognizing the superior ability of the teacher-President now in the White House at Washington.

We Welcome

As the list of our boys in the service grows in the Recorder we find that great interest is taken in it, and letters from any of them will be eagerly read.

We shall be glad to publish such letters, and hope that several of our boys both in America and in France will write for the Recorder.

It may seem best for want of space to publish the soldier list only every other week, and if it does not appear this week, our readers will understand why it is omitted.

One friend sends us a check to pay for the Recorder for soldiers. This is a good way to help, and we are glad to say that several papers for the boys in the service are being paid for in this way. As to this matter, ''a word to the wise is sufficient.''

A Soldier Preacher

In the Recorder of November 19, p. 658, we published an article from the Boulder (Colo.) Church, with a letter from Ralph Curtis Jones, a minister of the gospel who has embraced the Sabbath with America and the church in Boulder, where he was made many friends. He had gone to Canada and had there enlisted in the king's army and was already with the soldiers in England. Before leaving America he had made a will in favor of the Boulder Church. I have just at hand a letter from Brother Jones requesting that we add his name to our list of men in the service. This we shall be glad to do. He says, "I am now nearly two years with the Canadian forces, though I am a real American from way back." He wishes the Recorder sent to him in order that he may, as he says, "keep in touch with my new-found faith." He also thinks he will give us the story of his experiences since entering the war.

We found enclosed in Brother Jones' letter a clipping from the Belfast (Ireland) Whig, in which his preaching in churches and Y. M. C. A. halls in Ireland and Scotland is highly commended. It appears that he was granted a ten days' leave of absence from the army for this preaching service, during the trip, according to the Whig, Brother Jones made many friends in the shops of industrial centers visited by him.

His present address is, Rev. Ralph Curtis Jones, 011880 A. Co., Hut 57, 3d C. C. D., North Camp, Seaford, England.

Even as Christ Forgave Paul's words, "Even as Christ forgave you, so also do you" (Col. 3: 13), are found in such a fitting setting that we wonder that anybody can read them without being moved. Mercy, kindness, humbleness, meekness, longsuffering, charity, and peace are grouped about the words of forgiveness by the apostle, who knew so well how to combine the excellent qualities of the true Christian. The thought is in perfect accord with Christ's words in his prayer, "Forgive us our trespasses as we forgive those who trespass against us," showing that Paul was familiar with the Lord's rule of forgiveness.

It is a great thing to be able to pray that prayer, and I fear that many of us come short of it. The story is told of a feudal lord about to avenge himself on a neighbor who had greatly offended him. His chaplain tried to persuade the angry man to give up his mission of revenge, but all to no effect. Finally, however, he was induced by his chaplain to make a season of prayer before setting out. They knelt together and the nobleman repeated after his chaplain, sentence by sentence, the Lord's Prayer. Everything went well till they came to the sentence, "Forgive us our trespasses as we forgive those who trespass against us." Then said the chaplain, "God can not forgive you. You must therefore stop praying this prayer. Go now if you will, meet your victim and seek revenge, but don't forget that God will meet you at the judgment. This thought made the sleek man hold upon the man that he yielded and completed the prayer in sincerity of heart. Then the spirit of revenge left him and he knew the Lord's Prayer on forgiveness and forbearance as he had never known it before.

President Menocal of Cuba has signed contracts for the sale to the United States of the island's new sugar crop. By the contract 2,500,000 tons of sugar will be sent to this country for distribution by the Government among the allied nations.—The Continent.

"In Switzerland more than 339,000 citizens have petitioned the Government for prohibition."
ANNUAL REPORT OF THE SEVENTH DAY BAPTIST CHURCH, SALEM, W. VA.

CHURCH OFFICERS
1918
Moderator—Oren W. Swiger
Treasurer—A. Childers
Clerk—M. Wardner Davis
Pastoral Committee—Jesse F. Randolph, M. B. Davis, L. D. Lowther
Finance Committee—S. B. Bond, Earl L. Ford, J. A. Randolph
Choirmaster—Mrs. Wardner Davis
Assistant Chorister—Okey W. Davis
Organist—Frankie Lowther
Assistant Organist—Private Davis
Ushers—Guy Davis, Scott Davis, Otho Randolph, Duane Ogden

THE PASTOR'S REPORT

The year just closing has been one of unusual perplexity and responsibility for the pastor.

The request came from the trustees of the college to render assistance by teaching certain classes during the second semester, in order that the president might be released for other duties. This involved the postponement of my work in Louisville, but this was done, in the interest of the more immediate and urgent needs of the college.

The entrance of the country in the Great War has brought added responsibilities. The pastor has tried to keep in touch with our young men who have joined the colors, has rendered assistance in the Red Cross, Y. M. C. A., Liberty Loan, and other war time interests, and has tried to suit the services of the church and the message of the pulpit to the demands of these momentous days.

From Christian Endeavor Week to the April communion, a special evangelistic campaign was carried on by the church. Five simultaneous cottage prayer meetings were held on Friday evenings, in charge of a special committee. There was a committee on personal evangelism and one on church attendance. Seven young people were baptized and received into the church at the close of this special effort.

Our missionary, Rev. Jay W. Crofoot, gave a service and lecture on China in April. A Sabbath institute was held in which Pastor M. G. Stillman, Evangelist W. D. Burdick, Rev. J. W. Crofoot, and Rev. W. L. Davis took part. In October the one hundredth anniversary of the coming of the church to Salem was celebrated, at which time two former pastors were present, Rev. T. L. Gardiner and Rev. E. A. Witter.

The annual letter has been prepared and sent to all the members of the church.

The pastor represented the church at the Conference at Plainfield, N. J., at the association at Salemville, Pa., and at a special meeting of the Tract Board in Plainfield.

He represented the college at the semi-centennial commencement of Milton College, and attended the quadrennial meeting of the Federal Council of the Churches of Christ in America at St. Louis, and the special war session of the Fifth anniversary in Washington. He conducted quarterly meeting at Middle Island, baptizing four of their young people, preached at Industrial on Sunday afternoons during three months of the year and at several other places. A unique privilege was that of attending the one hundredth anniversary birthday celebration for Deacon Levi Bond, of Lost Creek.

Following are the statistics:

Sermons preached, 51; recorded calls, 136; committee meetings, 47; special meetings, 20; funerals, 7; assisted at funerals, 2; marriages, 2; baptized 11.

Added to church by baptism 7
By letter 2
Total 9

Loss by death 1
By letter 1
Total 2

Net gain in membership 14

Have led the prayer meeting regularly, and taught a Sabbath-school class. Found time to help nurse five children through a siege of genuine old-fashioned measles, and to raise from a lot in the parsonage pasture sixteen bushels of potatoes, one-half bushel navy beans, one bushel green beans, beside cabbage and corn.

The year has been one rich in blessing, and the spirit of co-operation has been manifest in a way to inspire courage and hope for the new year.

ARVA J. C. BOND, Pastor.

Report of the Sabbath School

The work in the Sabbath school during the past year has been encouraging in many respects. The school was in session every week but two with an average attendance of 124. The largest attendance was 142 and the smallest 52.

The best and most vital part of the work has been the interest taken in the classes. Both old and young who attend regularly seem to enjoy meeting together. This is particularly noticeable among the children of the Primary and Junior departments.

During the summer Dr. Clark gave a series of ten lectures to the adult classes on the subject, "Preparations for Christianity." These lectures were very much appreciated. During this same period the children were not allowed to come for their work because of the numerous cases of infantile paralysis in the State and county.

One important part of the Sabbath school is the giving, the financial side. The total collection for the year is $1,85.

The largest was $453, taken when special effort was being made to raise the Sabbath School Board apportionment. The smallest was 80 cents. In other words each member present averaged one and one-half cents per week, or to be 5 cents. It is true some of the classes keep part of the money in their treasury, but that would not average 1 cent apiece according to the reports the secretary has been giving at the close of Sabbath school the last five weeks. It is to be hoped that the spirit of giving will grow at least to the 5 cent mark.

The work that is taken up by the various classes has a place in this report. The adult classes with one exception are using Kent's "Historical Bible." The Bible class uses the "Helping Hand" for their lessons, as do also the members of the Home Department. The Junior Baraca and Junior Philathia use the "Apostolic Church History" by Moll. The Junior boys and girls have the "Junior Bible" by Kent. The Primary department uses the Westminster Departmental Graded Series for beginners and primary.

L. R. POLAN, Superintendent.
C. V. DAVIS, Secretary.

Report of the Christian Endeavor Society

The membership of our society has been decreased somewhat this year owing to the fact that five of our active members have been called to the colors; namely, Ernest Sutton, who was president of the society when he left, Private Hurley S. Warren, Private William Brisse, First-Lieutenant George Thorngate and Private William Childers.

The society has not received as many new members this year as usual, owing to the fact that an Intermediate society has been formed.

The average attendance for the year has been 20.

Meetings have been held regularly through the year except during the summer months when they were held every two weeks.

Mary Lou Ogden attended the State Christian Endeavor Convention at Martinsburg, as a delegate from our society.

Christian Endeavor Week was observed the first week in February. It proved to be very profitable, and the interest in the Christian Endeavor was greatly renewed following this week.

During the year we had one mission study class, also credit was given to those who attended the lectures by Rev. J. W. Crofoot.

The budget for the year amounts to $175.02.

Our social life has had prominence, and our associations together have been an inspiration to all.

The year has been a very successful one, although we were few in numbers and have had much difficulty in carrying on the work.

FRANKIE LOWTHER, President.
ALBERTA DAVIS, Secretary.

Dec. 9, 1917.

This society was formally organized June 6, 1917, with 22 members. The plan of work for January was a systematic drive for attendance at the meetings of the society and of the church. For February we adopted the plan made by the pastor for increase in church membership and for Decision Day. The plan for Intermediate Day in Christian Endeavor Week was carried out and a delegation of 6 members met the national superintendent of International Christian Endeavor, Mr. Paul C. Brown, at the district convention held in Clark'sburg, February 27.

The results of Decision Day were ten new members of our church by letter and baptism at the first April communion.

Carroll B. West made an offer to the society to provide a dollar for each dollar raised by the Intermediate Christian Endeavor for the debt of the Tract and Missionary societies. A special program was suggested by Mr. West and $3.00 raised, to which he added another $3.00, making our contribution to the debt $6.00. One dollar was received by the Christian Society. About $3.00 more was used in local work, making in all about $10.00 in the year before conference.

An effort was made to comply with the request of the Young People's Board for special reports for Conference, but little was accomplished beyond statistics.

At the first meeting in July it was voted to meet with the Young People's society for the month, which was done.

The work took on the new life September 1 when the present Executive Committee appointed the standing committees for the Conference year.

The Missionary Committee sent a model Christian Endeavor comfort kit to Elmer Ray, soldier in Camp Lee, presented a Missionary program from the Conference Reports, and presented a blooming plant to Miss Iva Bond for a Christmas present.

The list of members was revised and the active membership pledge was signed by 20 boys and girls. Those lost by removal, death and otherwise, 5.

The average attendance at the meetings is 15.

We pledged $5.00 to state work for 1918 and organized a Christian Endeavor Expert class. The budget system was adopted by the society and each member was canvassed, and all responded by pledge.

The plans for the year 1918 are all definitely laid and we ask the co-operation of our church that we may be able to make a better report next year.

CORA R. ODGEN, Superintendent.

Report of the Junior Christian Endeavor Society

The following brief report will summarize the work for the year 1917:

The work of the Junior Christian Endeavor has been rather broken up by the past year, due to the change of superintendents. The first part of the year the junior was in the hands of Mrs. Victor Davis, whose successful work was of necessity brought to a close the last of April, when she felt compelled to resign.

The work was then taken up by a temporary substitute to finish up to the first of July when the summer vacation began. Meetings were suspended for the months of July, August, and the first three weeks in September. Regular work was not fully resumed until the first of October.

The last few weeks of the vacation the work was mostly that of completing some of the efficiency requirements. Since we have resumed our regular meetings this fall we have followed the topics and lessons prepared by the United Society of Christian Endeavor, given in the Christian Endeavor World.

Our attendance has been small, yet not lacking interest, and those who attend are quite regular.

Reports were made to the State Christian Endeavor Union, and to the General Conference. The society paid $5.00 to the state work and has pledged $5.00 for another year. A gift of $4.00 was given to the Y. M. C. A. war relief fund during the recent campaign.

We have 10 active members and 12 preparatory members, making a total of 22 members, 3 of whom have been promoted into the Intermediate society.

The average attendance for the year was 14.

At present there are 2 teachers, Mr. Audry Kelly and Mary Lou Ogden, in order to carry on the work with children successfully it is of great importance that

MARY LOU ODGEN, Superintendent.

Report of Boy Scouts

As a whole the year has been one of the most profitable and busy years for the Boy Scouts. Government and garden work made the year especially busy.

In the first Liberty Loan campaign the Scouts canvassed the town, getting over $7,000.00 for Liberty loans. In the second campaign the amount taken was about $1,000.00.

The boys, with the help of the scoutmaster and others, put out a garden of about one-half acre. In the garden were included corn, pumpkins, radishes, cucumbers, peanuts and other vegetables. The boys worked good and a small profit was made.

The equipment of the Boy Scouts at present consists of tent, trek cart, signal flags, section boat, telegraph instruments and other articles for scout work.

Throughout the summer and fall we baled scrap paper and magazines. From this work a good profit was made. The Boy Scouts own their paper baler, and have in the scout treasury about $15.00.

About 14 boys belong at present, and throughout the next year we hope to live up to our law of "doing a good turn each day."

BOY SCOUT SCRIBE.

Report of Brotherhood

The Brotherhood would submit the following report for the year ending November 1, 1917:

The Brotherhood met fourteen times during the year with an average attendance of 11 members. Of this number three meetings were either social functions or special programs.

The number of members enrolled is 62, one new member having been enrolled during the year.

The average collection at meetings was about $1.60.

During the year the Brotherhood sent one letter to the state senators and delegates and one telegram to President Wilson asking him to use his influence to have Congress pass a national prohibition law.

Khaki-covered Bibles were sent to the members of the Brotherhood who are in the army.

DUANE ODGEN, Secretary.

Report of Church Clerk

In a review of the minutes of the business meetings of the church for the year 1917 we find the following items of interest that probably will not be brought out in any other report:

In January a cabinet was purchased to be kept in the church for the care of the communion set and the storage of music used by the church choirs.

At the request of the Board of Directors of Salem College the church released the pastor from a part of his pastoral duties in order to give him the time to take some of President Clark's classes while the president assisted in the work of the State in the interest of the college debt.

The salary of the pastor was increased by the amount of $1,000.00 per year.

The church was represented at the meeting of the General Conference at Plainfield, and at that of the Southeastern Association at Salemville by a large delegation of its members.

The annual church Home-coming was made the occasion of the celebration of the one hundred twenty-fifth anniversary of the coming of the church to Salem. Dr. T. L. Gardner and Rev. E. A. Witter, former pastors of the church, were present at, and splendidly assisted in, the meeting.

A resolution presented by Jesse F. Randolph outlining an active and earnest campaign for Sabbath Recorder subscriptions and a plan for placing the Recorder, at the expense of the church, in homes where it was felt that they could not otherwise have it, was adopted.

A resolution favoring the building of a Denominational Home and pledging our support to a move in that direction was adopted. At the request of the Tract Board,
representatives were sent to Plainfield to meet with them there on November 11 to discuss question pertaining to the proposed building.

Many other items of interest might be mentioned here, such as the payment of last year's budget, the annual every-member canvass, gains and losses in the church membership, and the like, but these will probably be mentioned in other reports.

Including the session today, six business meetings of the church have been held. Action on the receipt of new members and on other business of importance has been taken at the regular morning service on four occasions.

M. Wardner Davis, Church Clerk.

Dec. 9, 1917.

Financial Report of Church
For year ending October 1, 1917

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>Total collections for the year</td>
<td>$2,429.13</td>
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PaidGuild on Board...$1,500.00
Paid on Board debt 50 cents
Paid on church debt 50 cents
Paid on parsonage debt 50 cents
Paid on church debt 50 cents
As ordered 50 cents
As ordered 1.00
Total paid $1,500.00

We have also paid our 1918 pledge to the Woman's Board, $150.00, and now have a balance of $9.85 in the treasury.

Mrs. Wardner Davis, President, Mrs. C. B. Clark, Secretary.

Report of Trustees

The past year has been one of considerable activity on the part of your trustees in carrying out the requests of the church in making improvements, etc.

During the spring and summer months your trustees spent considerable time in keeping the grass cut upon the church lawn and cemetery, trimming the shrubbery, painting the iron railing on the front wall and church steps, repairing and stopping drains, etc., which had become necessary due to the neglect of the latter part of the year. The trustees have been operating a lawn mowing service.

We have also paid the salary of Miss Burdick, $500.00.

We have paid the salary of Mr. W. Willis, $1,000.00.

We have also paid the salary of Miss West, $500.00.

We have also paid the salary of Mr. Randolph, $1,000.00.

We have also paid the salary of Mr. Bond, $500.00.

We have also paid the salary of Mr. Swiger, $500.00.

The result was as follows:

- 11 Subscribers less than $1.00 per week
- 21 Subscribers between $1.00 and $2.00 per week
- 30 Subscribers between $2.00 and $3.00 per week
- 10 Subscribers between $3.00 and $4.00 per week
- 5 Subscribers between $4.00 and $5.00 per week
- 2 Subscribers between $5.00 and $6.00 per week
- 1 Subscriber between $6.00 and $7.00 per week
- 1 Subscriber between $7.00 and $8.00 per week
- 1 Subscriber between $8.00 and $9.00 per week
- 1 Subscriber between $9.00 and $10.00 per week

The total number of subscribers is 146, which represents a part or all of the family in many instances. The total subscription is $1,916.50, which is $235.70 less than the budget for the year.

Respectfully submitted,


Report of Chorister

From January until June of this year, Mr. George Throopate, seconded efficiently and faithfully as chorister.

The choir music was rendered by the young people's choir, but as the assistant chorister has no record of the work of these months he can not give a detailed report of it.

Upon Mr. Throopate's leaving town in June the direction of the work fell to the assistant chorister. During July and August the church music was rendered largely by the male choir, their music being interspersed with several solos and duets and by the male quartet. The male chorus assisted also with several programs outside of the regular church service and furnished music for the outpost work of the Brotherhood.

Under the direction of Mrs. Wardner Davis and the management of Mrs. McLaughlin, a ladies' chorus was organized in September. Then for two succeeding months this chorus alternated with the male choir in furnishing music for the Sabbath morning service.

In November the assistant chorister reorganized the young people's choir under the direction of Mrs. Wardner Davis. This choir is furnishing the music at the present time.

Okey W. Davis, Assistant Chorister.

"In Washington, D. C., the first dry week showed a reduction of drunkenness of some 700 per cent as compared with the corresponding week of November, 1916."

"Of ninety-one Chinese students chosen by an examination and sent to the United States the past autumn for a course of education forty-one were Christians."

CLOSETLY BOUND
LABRADOR AND THE WORLD-WIDE WAR*

DR. WILFRED T. GRENFELL, C. M. G.

It seems particularly appropriate that I should be speaking about Labrador in this great auditorium tonight, for I owe to D. L. Moody, the inspiration to go out into life, and try and put what I could into it. It was he who first gave me the vision that life was only valuable for what we could contribute to it: never for that which we got out of it. The world is a stage across which we pass, and the only thing which counts as we go out the other side is what we have been able to do for others. So I sought a place in life where the work I could do would not be done if I did not do it.

It has been well said that George Washington was an Englishman, and that it took a German king (George III) to divide the Anglo-Saxon race, and that it had taken a German emperor to reunite it. So I like to think that for six years in our work we have flown the two flags side by side; that the workers have come from Canada and England and America, and that the people for whom it is carried are on are from England and Canada, and the United States. We can now sing, "My country, 'tis of thee," because we know what liberty means. At the front you see countless instances of that splendid spirit of the Anglo-Saxon peoples. One of the first orders of business issued after he arrived in France was that men ranking as majors and upwards were not permitted thereafter to go out on patrol duty at night. I myself had to argue with a doctor in the front trenches that it was right that he should not be allowed to go out with his men into No Man's Land to pick up wounded at night. He claimed it was unjust, because, he said, he was better at the job than the stretcher bearers; for he "could see like a cat in the dark." Down at the Base I knew a little French couturiere, who had been driven from the captured part of France. She had no money and had to work out a meager existence with a needle; yet this little seamstress was sending ten prisoners packages of food and other comforts, though she was almost starving herself to do it.

We must remember that the harvest of the sea must be reaped. Now especially we realize the value of this proteid food supply. We hear from Mr. Hoover of endless days, and the world is beginning to understand that these reapers must stay at their post on the Labrador. So I have no hesitation in speaking of them and their loved ones. Many of these loved ones are left at home, and we are bound to do our part to keep fit for battles and those left behind. This is my apology for distracting from the needs of Europe, which fill all our minds today. And let us at home not forget the value of cheerfulness. The Tommies and Sammies are a jolly and a happy lot. They may have sad hearts, but they keep bright faces.

One has got to fight. We must fight something or other, even if it is only ourselves. It reminds me of the story of a lady who went to see a badly wounded Irishman lying in a hospital. "Well, Paddy," said she, "it is a terrible war." "Yes, mum, 'tis a terrible war," but 'tis better than no war at all, it is a deeper truth than some would suppose.

It is better Christianity to the wounded man by the roadside to pick him up, or to the poor man to set him free from debt by starting a co-operative store, or to teach a man to read, than to go and fight something or other. This is the story of a lady who went to see a badly wounded Irishman lying in a hospital. "Well, Paddy," said she, "it is a terrible war." "Yes, mum, 'tis a terrible war," but 'tis better than no war at all, it is a deeper truth than some would suppose.

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MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

"Will you co-operate, or will you obstruct?" Those were the words that faced me on the front page of the daily paper this morning. The closing sentence of a letter from President Wilson to the carpenters in the ship-building industry, men threatening to lay down their tools in a great strike.

The President has a way of gathering up the sum of public opinion, that which is in everybody's mind, and said into language that is clear and impressive. The letter is a stinging rebuke, not only to the particular class of workmen to whom it is addressed, but also to all others who are putting themselves in the class of obstructionists.

Well may the question be put to each one of us, "Will you co-operate, or will you obstruct?" That is to say, "What is the spirit you are going to take towards the great issues of the times? Will you co-operate with those who are commissioned to direct the forces of the contest for truth and right, or will you obstruct?"

Wardner T. Rand, student-pastor at Hartsville, writes that they are getting the matter of the Forward Movement at the annual meeting in January, but the severe winter weather has hindered for a time. Now the people are organizing for the work.

Look up the map of the State of Arkansas. In the northwest corner you will find Gentry, the place where Evangelist E. Burdette Cool is now to be found, together with the help of Pastor T. J. Van Horn. Then look over on the east side of the State, about across the Mississippi River from the city of Memphis and you will find, near the little Prairie church where Cool and Van Horn are to go after their campaign in Gentry.

Then look in the southwest corner of the State and you will find Texarkana. Fouke is not far to the southeast, and here it is expected Evangelist Cool will make a visit after he and Van Horn have finished the series of meetings in the vicinity of Little Prairie and land made winning in Memphis. The burning of the school building at Fouke makes the holding of large public meetings practically impossible at the present time in that place.

Then if you will look at the map along the western edge of Arkansas a little south of the center of the State you will see just across the line over in Oklahoma a town called Anlers, and it is near here in the Belzoni district that it is hoped that our workers may be able to stay a few weeks before Evangelist Cool returns to his home in Battle Creek for a summer campaign in the north. This general outline is given so that our people may be able to keep in intelligent touch with our workers on this
great and important field, not only after the work has been done, but while it is going on, and even before the men reach the places where they expect to labor. Let us remember these men and the work they are doing in our daily prayers.

The machinery in the Publishing House is driven by electric power, each machine being equipped with a motor adapted to the demands of the machine. When the shortage of coal caused a shut-down on the source of power, Clarence W. Spicer, member of the Supervisory Committee of the Board of Directors, came to the rescue.

There happened to be in the Spicer manufacturing plant a turbine steam generator not just then in use. This was secured and put in connection with the heating plant of the Babcock Building, the steam from the boilers at high pressure passing through the engine and then exhausting into the heating radiators of the building, practically without any loss. The generator was of the right kind to develop the type of electric current needed for the motors in the Publishing House. There was not enough power generated to run all the machines at full speed at the same time, but enough to keep things going in good shape most of the time. So now when the power from the Public Service Company is shut off as was the case from February 11 to 19, and at other times for shorter periods, connection can be made with this local plant. Doubtless this story is told in terms that are not scientifically exact, but we are grateful for the help that was thus secured, right among ourselves.

It will be noticed that Sabbath Evangelist Willard D. Burdick has been, and is now, holding Sabbath institutes, in the churches of Rhode Island. The topics given in the programs, printed elsewhere in this paper and in other issues, show that matters of interest are being considered. Then those who are acquainted with the speakers on these programs will understand that those who attend these institutes hear things well worth while told in earnest and interesting ways.

The secretary has spent most of the time since the January meeting of the Missionary Board in the office in Plainfield. Sabbath days, however, he has been helping out the two nearby churches who are without pastors, New Market and New York. New Market will have a pastor April 1. New York has called a pastor on conditions similar to those upon which New Market called W. A. Burdick. The answer has not as yet been made.

THE ADVANTAGES OF THE LARGE CHURCH

By the large church we do not mean one numbering thousands but of perhaps two hundred. Only a few of our churches report a larger resident membership than this. The large church pays a past $1,000.00 a year. This calls for an average of $5.00 per member. The incidental expenses of such a church, if $200.00 would require $100.00 from each member. This church being alive to all reform work and loyal to all denominational enterprises pledges $1,000.00 for such purposes, which calls for another $500.00 from each member, making a total of $1,500.00 per member.

This total of numbers is not large and sounds large in a report but is it anything to boast of when measured by the ability of the church as a whole?

It is also fair to suppose that the thousand and dollar man furnishes the best of sermons, bringing the maximum of entertainment, instruction and inspiration to his hearers and that the trained choir adds a full share to the value of the service. If these things have a commercial value, then the member is getting largest returns for his money.

Then there are the social advantages made possible where numbers and talent can combine to produce almost anything. But all loyal Seventh Day Baptists can not enjoy the privileges of membership in a large church; so in comparison let us look at one having only twenty resident members.

Two hundred dollars is the limit of what can be offered a pastor and of course if any is secured he must be a two hundred dollar man. Even this sum required from the twenty members $100.00 each. Then the expenses for fuel, lights, repairs, insurance, etc., would be at least half of that paid by the large church, which will call for $50.00 per member. Then, as the small church looks over the denominational "budget" and other benevolent enterprises, there is a clear call for at least $5.00 per member, making a total of $20.00 each, against $11.00 per member in the large church.

Yet who ever thinks to give credit to the small church in its struggles to maintain public worship and keep the light of Sabbath truth aglow in some obscure place? Is there not a disposition on the part of some to criticize the small church for its shortcomings while holding up the very commendable work of the larger body?

If any feel this way let them make a fair estimate of what each member is doing and to this the scale may balance the other way.

Of course the small church has advantages, but we leave that subject for the next one to write about.

PROFESSOR S. B. BOND TO LEAVE THE COLLEGE

Professor Samuel B. Bond, head of the science department of Salem College for the past twenty years and one of the leading educators of the Middle West, announces that he will sever his connections with the local institution at the end of the present semester and will thereafter devote his time to conducting a sheep farm near Alfred, N. Y. Professor Sam Bond, as he is more familiarly known, is one of the most popular and universally respected educational men the State of West Virginia has ever produced. The best wishes of a multitude of friends will accompany him to the Empire State.

Whenever he had a student he made a friend. He has helped many a young man of Salem and central West Virginia to a better education and a better preparation for the battle of life. Not only these, but all those with whom he has come in contact are his fast friends, and friends who will remain friends.

Professor Bond is a native of Lewis County, West Virginia, and attended school at Salem College in his younger days as well as Alfred University at Alfred, N. Y., the University of Michigan at Ann Arbor and the West Virginia University at Morgantown.

He became associated with Salem College in 1889 and in the time intervening he has spent the best years of his life in the building up of the local institution. That he has been successful to a marked degree is known to all of our readers.

Under his administration as head of the department of science three new departments have been established and developed in the department of chemistry, the department of Physics and the department of natural history.

Professor Bond offered his resignation to the college board two years ago but it was not accepted. He has since resolved to leave Salem and will sever his connections with the college in June of this year, as stated above.

He has purchased a 160-acre farm of good land from Dr. Daniel Lewis, a mile from Alfred, and will move there early in the coming summer. It was only about six months ago that Professor Bond got the sheep farm "bee" in his bonnet but he confesses to a lifelong desire for general farming.

"I do not want my friends to understand that I am going to 'buy a farm,'" the professor stated recently, "but on the other hand I want them to believe that I am just going to begin. I am only fifty years old and I never felt better in my life. As I told the people at Alfred, I have no desire to get away from these, but I do feel like doing something in the way of farming and I keep an eye out for a farm every year and I have found a chance this year to get a farm that will produce and also make a real constructive work."

Salem Herald-Express.

LETTER FROM A SOLDIER

Editor Sabbath Recorder:

I have received several copies of the Sabbath Recorder through some kind friend handing in my name. I certainly enjoy reading it, as there is something of such interest (rather hard to explain) about the Recorder that draws one's mind home with pleasant thoughts of past surroundings.

We fellow's often hear the news dealers as they go up and down the street shouting, "Buy a paper boys! On a bright afternoon read a paper—just like a letter from home, boys!"

So getting the Sabbath Recorder regular every week is like getting a letter from home.

Thanking you for the Recorder, I am, Sincerely yours,

Sincerely yours,

Hurlie S. Warren.

Camp Shelby;

Hattiesburg, Miss.
Christian Endeavor Topic for Sabbath Day, November 18

Sunday—Seeking high gifts (1 Cor. 14: 1-12)
Monday—The best in life (1 Cor. 13: 1-13)
Tuesday—Training in solitude (Gal. 1: 1-14)
Wednesday—Using our talents (Matt. 25: 14-30)
Thursday—Puttin&dquo; the Holy Spirit in" (1 Cor. 12: 28-28)
Friday—The best calls for faith (Rev. 1: 16-17)
Saturday—Seeking the holiness of God (1 Pet. 1: 14-18)
Sunday—"The greatest of all is love," he admonishes the one thIngs that matter most. Love is the fullIng of the law. In those days men were working their passage to heaven by keeping the Ten Commandments, and the hundred and ten other commandments which God had manufactured out of them. Christ said: "If you will show you a more simple way. If you do one thing, you will do these hundred and ten things without ever thinking about them. If you love, you will unconsciously fulfill the whole law. It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

"Now Paul has learned that; and in this noble eulogy he has given us the most wonderful and original account extant of the sumnum bonum. Paul began the contrast in love with other things that men may do; and seeing as they used to do their work spontaneously. If we have not Christlike love for our fellow-man, if we are critical and apt to judge harshly, we will send more people away from the Kingdom than we can win for it. The most important of all, if we would do good in the world, is to cultivate love. One little girl who felt antagonistic toward many people, and who was wont to utter harsh, unkind words, she realized it was wisdom to pray this prayer everyday: 'Lord, help us to be kind to one another and to every one.' She began to look for some good quality in every one, and she grew older her heart was filled with good for all people, desiring their salvation, though she did not love their disagreeable or evil ways.

In these days of stress and strain we do not take time enough to live our spiritual life along with Jesus. Often we withdrew from the multitude to talk to our heavenly Father. If he needed it, how much more do we!

Instead of going to others for advice when he was preparing for his work, Mary went away into Arabia (Gal. 1: 15-17). John wrote the Revelation while he was on the Isle of Patmos. Bunyan wrote the Pilgrams Progress while locked in Bedford jail. Beautiful odes and songs have been written by invalids, or by blind people. Many people who have voluntarily gone into solitude, or who have been taken there against their will, have been trained in spiritual wisdom by the great Teacher as they never could have been amid the rush and turmoil of life among the crowd.

"It is not in the city street, or in the crowded market place. That God's people live in most intimate, or that we see him face to face. "Tis in the shadow of the wood, or on the mildest and most delightful hill. Or by some rushing streamlet cool or on the bank of some rolling river. Alone with Nature and with God; 'tis there we hear the Voice Divine. To them, who in words come, and wondrous music, line on line."

USING OUR TALENTS

We can not make the most of ourselves without using our talents. Talents, like muscles, grow by use. "Genius is a capacity for hard work." The great painters, sculptors, musicians, writers, etc., did not do their work spontaneously. They had tastes along these lines, and desired to do these things, and developed the tendencies which God had implanted within their souls. Our talents belong to God, and should be conscientiously developed to be used for his glory.

Some say they haven't any talents. Surely every one has one or more, though some people seem never to have discovered theirs. If there is one thing you can help another, to cheer or to encourage some one even though you feel that your hands are already full of work, that little service may help more than the use of some great gift; as well as the great things. You have perhaps heard of the epitaph, "She made home happy." That is a very important gift—to make those noblest object of desire, the supreme gift to covet. "We have been accustomed to be told that the greatest thing in the religious world is faith. I have taken you in this chapter to Christianity at its source; and there we have seen, The greatest of these is love." It is not an over-sight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing!" So far from forgetting, he deliberately contrasts them, 'Now abideth faith, hope, love; and these three remain; but the greatest of all is love.' 'The masterpieces of Christianity are agreed about it. Peter says, 'Above all things have fervent charity among yourselves; and John goes farther, 'God is love.' And you remember the profound remark which Paul makes elsewhere, 'Love is the fulfilling of the law'. In those days men were working their passage to heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ said: 'If you will show you a more simple way. If you do one thing, you will do these hundred and ten things without ever thinking about them. If you love, you will unconsciously fulfill the whole law. It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.' The most important of all, if we would do good in the world, is to cultivate love. One little girl who felt antagonistic toward many people, and who was wont to utter harsh, unkind words, she realized it was wisdom to pray this prayer everyday: 'Lord, help us to be kind to one another and to every one.' She began to look for some good quality in every one, and as she grew older her heart was filled with good for all people, desiring their salvation, though she did not love their disagreeable or evil ways.
THE SABBATH RECORDER

about us happy. If we do that, we do not know how many may receive courage to develop hidden talents which are needed for the growth of their own and other souls. There is so much sorrow in the world, is it not our duty to smile whenever we can? There are very few things worth while which can be accomplished when one is cast down and sad. So let us seek to brighten lives if we feel that we can do little else to help on the Kingdom.

SALE AND FAITH NEEDED

We must work with courage and zeal, and determination, spurred on by faith. God will help us to conquer, to succeed in spite of adverse circumstances. What enabled Nehemiah to build the wall was that the people had a mind to work; and they worked side by side, all kinds of people. Half of them wrought in the work and bore the burdens, and half held the weapons, and every one wore his sword by his side (Neh. 4:10-18). The Lord needs all sorts and conditions of people to give the work the appearance of the Sword of the Spirit, the Word of God, to vanquish temptation and sin when we encounter it. We must not neglect our Bibles if we would be faithful. Faith is increased by serving, and by reading of the Word of God which makes us stronger for better and greater services.

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ. All are needed, as the physical body needs both feet, both hands, both eyes, every part to make the perfect body. If any one whom God calls to serve, refuses, it cripples the whole, and hinders the growth of the Kingdom of God."

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ. It is hard to understand the Trinity. There are three persons, yet all are one in purpose. There are many individuals in the Christian world, but if all have the Spirit of Christ they are one, and Jesus speaks for his disciples as a whole. (John 17:11). His prayer also for us and for all believers: "Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one even as thou, Father, Father, and I are one; that they also may be in us; that the world may believe that thou hast sent me" (vs. 20-21). "That we be no longer children" (Eph. 4:14). Let us not be swayed by the isms and all the new and foolish doctrines which are coming into the world, as children who are ever seeking some new game and are easily swayed from the old way, "but speaking truth in love," that we "may grow up in all things into him which is the head, even Christ" (v. 15).

FROM ENDEAVORER'S DAILY COMPANION

"We can not make the most of ourselves if we neglect the body. It must be made healthy, kept fit as an instrument of the soul. Hence the value of physical exercise.

"We must try to obtain as much as we can of that general knowledge taught in school and college, lest by too much specialization, our sympathies become narrowed and shriveled.

"We often fail because we attempt things for which we are not fitted; often the clerk would do better as an inventor or a poet, and the engineer would do better as a merchant. We need vocational guidance.

"Christ brings out the best in man and hence we need the church, spiritual training, lest the soul, the highest, be neglected.

"What gifts have we to develop?

"To what holy ambitions should we aspire?

"How can we improve our character and work?

"PERSONAL WORKERS.

"Politicians know that votes are won by personal work and not by speech-eagle speeches. The Christian must get near the man he wishes to win. Thousands never come to Christ because they are never asked to come. Invite friends to society and church. Talk to them about the sermon; about religion; give them a chance to express themselves and state their problems. "In the world, in the experience, your doubts, and how the light has come. Invite them to decide to follow the Master."

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TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, New Jersey, Tuesday, February 10, at 2 o'clock p.m., President Corliss F. Randolph in the chair.


Visitor: Bernard Grellemanns.

Prayer was offered by Rev. James L. Skey.

Minutes of last meeting were read.

The Treasurer presented statement of funds on hand. He also reported informally on his recent trip through the West. He introduced the Rev. Alfred N. Vars, Battle Creek, Mich., and Milton, Wis.

It was felt the trip was well worth while, and advantageous to all concerned.

The Board presented the following preambles and resolutions:

WHEREAS, We learn that the Rev. George B. Shaw, of Ashaway, R. I., has expressed a willingness to engage in some denominational work, if a suitable opportunity should offer; and

WHEREAS, We learn that the First Seventh Day Baptist Church of New York City became possessed of similar information, and, that in order that Mr. Shaw may become his pastor, with the understanding that for the next three months of his time each year to such work; therefore,

RESOLVED, That if Mr. Shaw decides to accept the call of the New York City Church on those conditions, this Board extends to him a call similar to that given the Rev. William D. Burdick; namely, to enter into denominational work under the direction of this Board for three months of each year at a salary of $1250 a month and traveling expenses, one of those months to be July, and no time spent in attending our General Conference or the Eastern Association to be taken from the three months, but one half of his expenses incurred in coming to and going from the New York Tract Society.

All arrangements for field work as to time and place to be arranged by Mr. Shaw and the Delegates of this Board. This being understood, of course, that Mr. Shaw, in his turn, will make satisfactory arrangements as to time for this work with the New York City Church.

Resolution adopted.

The Supervisory Committee reported business good at the Publishing House, and the deficiency in motive power almost entirely overcome.

The Committee on Distribution of Literature reported 15,400 pages of tracts distributed. 28 new subscribers to the Rec-

38 copies of "Swift Decadence of Sunday—What Next?" were given out as premiums to subscribers to the SABATH RECORDER, who have paid their subscriptions to January 1, 1900.

The special committee on Legislation presented the following communication which was sent to the Senators and Assembly of the State of New Jersey.

To the Honorable the Senators and Assemblymen of the Legislature of the State of New Jersey:

Seventh Day Baptists, since their first appearance in America in 1691, have never yet been found guilty of fanaticism. Nor, except in a very few isolated instances, have they ever been persecuted for conduct prompted by conscientious conviction, although they have often had to advert to their rights guaranteed all citizens of this Republic, and almost always with success.

And, so again, it is hoped that due regard may be given to them in a matter of proposed legislation, in which vital concerns these people and the principles for which they stand, and their right to vote, namely, the freedom of holding registration, primaries, and other elections on the Sabbath—the seventh day of the week, commonly called Saturday.

This is found in Senate Bill No. 5, introduced by Senator Kunyon, and in House Bill No. 28, introduced by Assemblyman Close, which provides for registration of voters. Municipal, Special and General Elections in municipalities exceeding 10,000 inhabitants, in school elections on Saturday, and to conduct elections on Saturday, that is Sabbath, and that teachers shall serve as election officers.

We hereby favor any measure that will improve the environment of such activities and elevate the personnel of election officers, without abridging or contravening the rights of the electorate. But we do feel called upon to protest, courteously, but most emphatically, against the provision to conduct them on the Sabbath, that is Sabbath.

One of the most sacred and important privileges of American citizenship is that of voting, and the sanctity of these bills, or either of them, into law, would, in a large measure disenfranchise loyal and conscientious Seventh Day Adventists, thereby depriving them of their constitutional rights.

If it is suggested that such people can visit the polls after sunset, after the Sabbath has
CHILDREN’S PAGE

I tried so hard.

"I tried so hard." The childish voice was quivering.

The eyes were full, the drooping lashes wet.

"I did so want to pass the examination.

I did my very best.

I did not get near all the answers perfect.

I was the lowest one of all the class.

They didn't count love hard I tried and studied.

It made no difference for I didn't pass.

Oh, yes, my child, trying does make a difference.

You did not gain the longed for place, it's true.

But, you did do your very hardest.

One's best is all that any one can do.

All life is full of just such disappointments.

We try so hard, spend so much place to gain.

And when we fail, the world counts not our struggle.

And so we say our labor was in vain.

Not so, no earnest effort ever wasted;

It makes us stronger for some future test;

And when we stand at last before the Master,

He'll let us pass, if we have tried our best.

—Grace Bulkeley, in the Standard.

A GOOD SPORT—UNDERNEATH

They sat on the beach—three boys in bathing suits.

Two were robust and the other noticeably pale and slight.

They were watching the breakers pound the smooth, hard sand and harder as they rested for another swim.

"I'll stump you both," cried one of the bigger lads, springing to his feet and running down the beach, "to dive that whopper which is rolling up away out there. Come on!"

"Not for me," said Bob Stewart, quietly. "I'm comfortable where I am."

"Oh, you're a piker, Bob!" called the boy from the water's edge. "Come on, Phil! Or are you no good, too?"

Philip Gordon, the slight, frail-looking lad, hesitated for a moment, but the contempt in Billy's voice was not to be borne. He sprang up, ran down the beach, and with Billy dove into the heart of the great green wave about to break upon the beach.

Five minutes later both boys came toward the watchful Bob—Billy only slightly exhausted, Phil out of breath and staggering—and sank down beside him on the sand.

"You're no sport at all, Bob!" Billy managed to say. "Twas great!"

Phil shivered a little. "The undertow is awful out there," he gasped. "I thought it had been once for sure."

"But I've been to look at both, for a long moment. There was something very much like anger in his blue eyes.

"I'm going to tell you fellows something. We said at last I think I'm not. I'm disgusted with both of you."

This good-sport talk of yours, Billy, isn't what it's cracked up to be, and this stump ing another fellow to do a downright dangerous thing is a mighty bad habit to get into.

To tell the truth I think I'm a better sport—underneath—than either of you.

"Oh, you do, do you?" jeered Billy.

"Yes, said Bob, quietly, "I do. We don't exactly enjoy being called a piker but you see I can't afford to risk my life doing a foolish thing, though I'm as strong as you are, Billy. I've got a mother who needs me and some younger brothers, and I've learned to think of them, and someone daren't do a reckless thing. I think it would be plain selfish on my part to accept a dare like that. Of course, you've plenty of money, Billy, and all that, but I don't know that money would have made it any easier for 'you, for your sabbath-keeper if you'd been drowned this morning in that undertow, as that San Francisco fellow was two days ago. And as for you, Phil, you will all winter and you aren't able to do these things. If I were you, I'd hunt until I found sand enough to refuse to take a dare like that."

Billy and Phil were silent.

"I don't mean," Bob continued, "that I'd stop to consider my own life when I were in danger and needed my diving through the breakers for help. I think I'd be there as quickly as any other fellow. But I don't believe a fellow is a good sport who risks his life because he hasn't courage enough to refuse a dare. And I feel just the same, Billy, about a fellow who gives one like that. They may be good sports on top, but I don't believe they are—every fair underground."

Billy turned to help Phil on with his sweater.

"I guess you're right after all, Bob," he said slowly. "I never thought of it in that way before."

"I guess you are, too, Bob," echoed Phil.—Mary E. Chase, in the Wellspring.
TRUE BRAVERY

In the heat of passion Robert had done something that he was ashamed of, and sorry for, after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over, the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a moral coward. I'll do it." So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.—Eben E. Rexford.

SIDE-LIGHTS, SELECTED FOR WHAT THEY ARE WORTH

REV. EDWIN SHAW

"Wherever the church has lost the saving influence of Christ, it has lost its saltiness and is a tasteless historical survival. Therewith all theological doctrines about it become untrue. Antiquity and continuity are no substitute for the vitality of the Christ Spirit."

"Age instead of being a presumption in favor of a religious body, is a question mark set over against its name. The world is full of stale religion."

"It is historically self-evident that church bodies do lose the saving power. In fact, they become social agencies to keep their people stupid, stationary, superstitious, bigoted, and ready to choketheir first-born ideals and instincts as a sacrifice to the god of stationariness whom their religious guides have imposed upon them."

"Wherever an aged and proud church sets up high claims as an indispensable institution of salvation, let it be tested by the cleanliness, education, and moral elasticity of the agricultural laborers whom it has long controlled, or of the town dwellers who have long ago slipped out of its control."

"If there had never been such an organization as the Christian Church, every great religious mind would dream of the possibility of creating something like it. He would imagine the happy life within it where men shared the impulses of love and the convictions about life which Jesus imparted to humanity. If he understood psychology and social science, he would see the possibilities of such a social group in arousing and guiding the unformed aspirations of the young, in enforcing waysward consciences by the approval or disapproval of the best persons, and the power of reaching by free loyalty springs of action and character lying too deep for civil law and discipline to stir. He might well imagine too how the presence of such a social group would quicken and balance the civil and political community."

"Nothing lasts unless it is organized, and if it is not organized of human life, we must put up with the qualities of human life in it."

"There are-in the human world two profoundly different grades or levels of mental beings, namely individuals and communities, and it is the most significant of moral and religious truths that a community, when unified by an active, indwelling purpose, is an entity to hold and help, and less mysterious than any individual man."

"The individual is saved, if at all, by membership in a community which has salvation. When a man becomes a member of a community, he identifies himself with its life; he appropriates its past history and memories, its experiences and hopes, and absorbs its spirit and faith. This is the power which can lift him above his own level. The Christian religion possesses such a community."

"If the Church is to have saving power, it must embody Christ. He is the revolutionary force within it. The saving qualities of the Church depend on the question whether it has held the personal life of Jesus Christ into the social life of its group and thus brings it to bear on the individual. If Christ is not in the Church, how does it differ from the world? It will still ascribe a members, but it will not make them persons bearing the family likeness of the first-born son of God."

INTERESTING CONFERENCE

J. Frank Hubbard, of Plainfield, N. J., president of the Seventh Day Baptist General Conference, and treasurer of the American Sabbath Tract Society, was in Alfred over Monday evening, and met with a number from the First and Second Alfred churches at the parish house Monday night, in a consultation over denominational matters. The coming before some of the more important churches Mr. Hubbard hopes to get a better insight into what the denomination needs as a whole, and so be able to arrange a program for the General Conference to be held at Nortonville, Kan., next August, that will come as near as possible to supplying these needs.

Mr. Hubbard also brought up the matter of a denominational publishing house, that is so great need, and the house the large business of the Tract Society, and in which could be provided safe places to store the large amount of valuable files, books and denominational papers. Alfred is heartily in favor of this undertaking, and thinks that it should be pushed forward after a proper amount of educational work has been done among the various churches, so that all will see the need of this building and be willing to take hold and help.

The Tract Society is not asking that this building be located at Plainfield unless the denomination thinks that the place for it. But as far as we can see that is the only logical place for it. The board has long been there for years, and it would be almost impossible to find a body of self-sacrificing men in any other church that would so freely donate of their time and means to carry forward this great denominational work.

We feel that we can safely say to the Tract Board that Alfred is with them in this proposition, and that we feel that Plainfield is the logical location.

Mr. Hubbard is taking the ideal way to prepare a program for Conference and we are sure that after going on to Battle Creek and Milton he will be able to settle on a feast of good things that will make the Nortonville Conference an epoch-making gathering for the denomination.—Alfred Sun.

"GOD GIVETH THE INCREASE"

A PARABLE

I

I planted in the sunshine warm
Three trees of fruitage rare;
And all the spring and summer long,
I tended them with care.

But lo! there came a chilling frost,
And one was dead and dry;
And one was cut with worm and snail,
And shriveled stand and wry.

And one proved but a worthless weed,
That bore nor flower nor fruit;
But covered all the groundsome ground
With thorn and cumbrous root.

II

I tossed a seed upon the ground;
No thought I gave it more,
Gave it no loamy earth or mold
From me and my own store.

Long years I wandered far and wide,
From home to foreign strand,
And full forgot my vagrant seed
Of far-off boyhood land.

But after many springs I came
Back to my native air;
And lo! my seed had grown a tree
With fruit and blossoms fair.

—Henry Meade Bland.

A NOTE OF LIFE

Take it as you find it—
Black or beaming sky or grey.
Smile and never mind it—
Little time to sigh.

Fast the clouds are creeping
O'er the heavens of blue;
Little time for weeping—
Skies'll weep for you!

Keep the pathway steady—
Wet or dry, clear or dim.
When God calls, say "Ready!"
Smile and kiss good-bye.

—Atlanta Constitution.
The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life, and of its motives of sin, that exists in the world. Almost every other book has a streak of morbidity in it, but this book is wholesome and sweet and natural and naff from cover to cover. Here are no dull moralizings; it is the life of man set forth as it was simply lived from generation to generation.

He alone can rule his own spirit who puts himself under the command of the Spirit of God, revealed in his Son, Jesus Christ, our Savior. He is the Captain of our soul: he is the man from whose suggestions and from whose life comes the light that guideth every man that ever came into the world. Ah, if we can make our Bible schools the blazing centers of that light, then indeed will the darkness of the world be dissipated. The happiness of seeing a great company of people gathered together in the interest of the Bible school, is the happiness of knowing that there are they who seek light and who know that the lamp from which their spirits can be kindled is the lamp that glows in the Word of God.

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most popular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.

Every Bible school should be a place where this great Book is not only opened, is not only studied, but is drunk of as if it were a fountain of life, is used as if it were the only source of inspiration and of guidance. No great nation can ever survive its own temptations and its own follies without soberly not indocile its children in the Word of God; so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellowmen upon this foundation only: for the righteousness of men, must take its source from these foundations of inspiration.

I want to advise that we get down to hardpan again, that we regard the whole business of the Bible school as the familiarizing of the children with the Word of God.

Give it to them unadulterated, pure, unaltered, unexplained, uncheaped, and then see it work its wholesome work throughout the day. It is very cheap indeed, for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life.

I conceive my theme, therefore, to be the exaltation of the Bible as the one and only theme for study on the sacred day, when we call our children together to drink from the original fountains of human life.

Lesson X.—March 9, 1918

**JESUS RESTORING LIFE AND HEALTH.** Mark 5: 21-43

**Golden Text** — "Himself took our infirmities, and bore our diseases." Matt. 8: 17.

**DAILY READINGS**

Mar. 3.—Mark 5: 21-23, 35-43. Jesus Restoring an only Daughter.

Mar. 4.—Luke 7: 11-17. Jesus Restoring an only Son.

Mar. 5.—John 11: 35-45. Jesus Restoring an only Brother.

Mar. 6.—John 5: 24-29, 30, 40. In him is life.


Mar. 9.—John 3: 14-16. Life through the Spirit.

(For Lesson Notes, see Helping Hand.)

**SUNDAY-RESURRECTION**

Luke 24

Luke 23: 56, last clause. — "And on the Sabbath they rested according to the commandment."

"But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared, and they found the stone rolled away from the tomb." (24: 1-2.)

"And behold, two of them were going that very day to village named Emmaus" Which day? That very day, said to be the first day of the week. Jesus appeared and walked with them, and as they walked one of them said to him, 'It was he whom we said that it was he who should redeem Israel. Yea, and besides all this, It is now the third day since these things came to pass.'" What day was this?

"The first day of the week." "Now"—"The third day since these things came to pass." As they sat at meat that same day at evening, he made himself known unto them in breaking of bread. "And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together. And he said unto them, "And as they spake these things, he himself stood in the midst of them and said unto them, Peace be unto you" (v. 36). "Then opened he their minds, that they might understand the sense of the things which were thus spoken to them. And he said unto them. Thus it is written, that the Christ should suffer, and rise again from the dead the third day" (vs. 45-46).

Here we have the direct testimony of the disciples that the first day of the week was the third day since these things came to pass, and also the direct testimony of Christ himself that the Christ should suffer, and rise again from the third day. Now upon which day did the Christ arise?

From the testimony above referred to in the 24th chapter of Luke, it could be no other than the first day of the week.

Let us stop using the RECORDER for discussing the theory of the Sabbath, for it has always been swept away by the theory of the Sabbath. Let us get down to the pure words of the Word of God as the only thing. Let us get down to the pure words of Jesus Himself.

E. D. STILLMAN.

Elkhart, Ind.

Can you put the spider's web back in its place?

Can you put the apple again on the bough?

Which fell at your feet?

That once has been mend the butterfly's wing.

Can you mend the butterfly's broken wing?

That was crushed by a hasty blow?

Can you put the lilac back on the stem?

And cause the flowers to grow again?

Can you put the dewdrops back on the flowers?

And make them sparkling and shine?

You may think my questions are trifling, dear;

Let me ask another one:

Can a busy room ever be unsaid,

Or a deed unkind undone?
OUR WEEKLY SERMON

WAR AND THE SPIRIT OF OUR MASTER

REV. WILLIAM C. WHITFORD

Text: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. Isaiah 52: 7a.

This text serves as the point of departure rather than as the subject of what I have to say. We do well to cherish pleasing ideals, but we must also face the stern realities in the midst of which we live. I invite your attention to the theme, "War and the Spirit of our Master."

For three years war has been forced daily upon our attention. We can scarcely converse with our neighbors and avoid talking about the war. Certainly we cannot read the newspapers and escape this first and choicest topic of human interest. Now that our own nation has been drawn into the maelstrom of conflict it is hardly too much to say that war is a part of our daily life. Even if we do not happen to be bearing arms as soldiers we must recognize our responsibility as citizens of the United States. Lessons concerning the production and conservation of food are forced upon our attention; and we have abundant opportunity to give of our means and strength for the help of those who suffer from war.

1. But the matter to which I wish particularly to direct your thought for a few minutes is the morality of war. Is it right for the Christian to go to war, or to support war? When our young men shoulder rifles and march away, or when the rest of us subscribe for Liberty bonds are we subordinating our Christianity to our patriotism? Are we forgetting our loyalty to our Master in our enthusiasm for the flag? Or on the other hand are we manifesting allegiance to the spirit of our Master when we undertake to do violence in his name? These are certainly fair and pertinent questions. It is true that by far the greater majority of Christians have seemed to have little conscience against war, but there has always been a respectable minority that have denied that war is Christian. Which is right? Majorities are not always right.

2. War entails a terrible waste. In the height of the Civil War the United States was spending the stupendous sum of a million dollars a day; but now the British government is alone spending $33,000,000 a day, and our own government is spending not much less than that. We are so busy counting what we are freely lending to our friends all the other countries are spending in somewhat similar proportion. The indirect cost of the war in the destruction of human lives and property is probably equal to what is called the direct cost of life is of far more consequence than loss of property. Germany has already lost a million soldiers killed and more than two million wounded. Other nations have suffered in proportion. When we think of starvation and massacres it is an easy guess that more non-combatants than soldiers have perished. But the greatest waste of all is in character. The moral damage of war in the deterioration of the finer sensibilities and the development of deeds of evil is appalling. There are some compensations to be sure in the enthusiasm for self-sacrifice for the benefit of one's fellow countrymen. But it is a mistake to suppose that there is the greatest danger not only for the soldier on the field of battle but for us all that we will forget the spirit of our Master and hate our enemies with a whole-hearted enthusiasm.

2. Our Savior did not give any specific instruction to his followers about going to war, but he left certain sayings with his disciples which indicate a manifest disapproval of deeds of violence. When the Twelve misunderstood his words concerning selling a cloak and buying a sword, he said, "Here are two swords, he replied, It is enough. And when Peter drew a sword and cut off the ear of the high priest's servant Jesus rebuked him and said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword" (Matt. 26: 52). Then we have in the Sermon on the Mount the significant saying, "If ye love them that love you, what do ye more than the publicans? And if ye salute your brethren only, what do ye more than the heathen? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 40; 5: 42). Our Lord's life is in harmony with these sayings. He was a man of peace and won men to discipleship by gentleness and love.

3. Throughout the history of the Church we find followers of Christ who have understood that war is inconsistent with true discipleship with this Master. Just in the second century speaks of Christians as "not making war upon our enemies." Tertullian, at the end of the second century or beginning of the third, says, "But how will a Christian make war? Nay, how will he serve a soldier without a sword which the Lord has taken away?"

The learned Origen, in the third century, said that Christians would not fight although the emperor required it of them. In the fourth century Constantine adopted Christianity as the state religion, and fought in the name of Christ. We can not deny that from this time on much that has passed under the name of Christian has not been really in accord with the spirit of the Master. The official and prevailing opinion both of Catholics and Protestants has been in favor of war ever since.

Protests have not arisen at all times. The Heidelberg Catechism, known in connection with the earliest translation of the whole Bible into English, says: "The counsel and doctrine of Scripture is that through patient endurance of injuries, and through resistance, if it be honorable morally, it is to be efficaciously that by weapons of war, so far as concerns the universal church and permanent peace. Those who fight, therefore, spurn the salutary counsel of Christ and follow the counsel of the world."

Erasmus, who is celebrated as furnishing to the world the first printed Greek Testament, condemned war, but supported force used in preserving order and putting down crime. He says, "Punishment for crime is rightly only upon the guilty, but war brings suffering upon innocent and guilty alike."

The modern peace movement may be dated from the end of the eighteenth or the beginning of the nineteenth century. Many of the plans to promote peace date from earlier times; but in this last century they have been developed with great ability, and pushed with earnestness and sincerity. War is a gigantic mistake, and one of the most cruel and deadly wrongs that has been inflicted upon humanity. I need not undertake to repeat the arguments of the pacifists. You are already convinced.

II. But when all is said against waging war there remains the fact that our nation as well as the rest of the world is at war, and a great many followers of Christ are approving. Is it possible that we are wrong?

1. The argument for war rests not in denying the damage, physical and moral. Some of the compensations are real, but they are insignificant in comparison with the moral damage. The hope and self-sacrifice of the race can find abundant opportunity for development in overcoming the obstacles of nature for the benefit of humanity. War is a necessity that is thrust upon us in violation of the pervery of our fellow men. We have to go to war just as the servants of a city have to clean out a sewer that has been clogged. They are bound to incur danger for themselves, and perhaps will bring danger to innocent passers-by; but the job must be done. Policemen have to arrest criminals at a considerable risk to themselves, and the state must punish offenders against the law, even if innocent wives and children must suffer with them.

2. The argument for war rests not in denying the ethical beauty of the example of those who in the early centuries of Christianity preferred martyrdom to engaging in war. We are often reminded of the fact that church has not been uniform in opposition to war. Even Tertullian who wrote against war as I have said would freely acknowledge that many soldiers were Christians.

3. Finally, celebrated for his defense of the doctrine of the trinity says: "For also in connection with other things which are done in life we shall find discrimination necessary, as for instance it is not permitted to kill, but in war to slay the enemy is both legitimate and worthy of all praise."

The great Augustine was in favor of war upon legitimate occasion. But we need not multiply quotations. The great question is whether we must wage war in our own time to save the world.

3. Respecting whether war is established now by denying the validity of certain teachings of our Lord, or in saying that he presents an impossible ideal. Jesus taught principles rather than rules of life. He did mean what he said, but we are to apply his teachings to our times and apply his spirit to our hearts first of all. It is the
motive that counts. When he says, "Resist not him that is evil," he is primarily rebuking an over-emphasis upon one's own rights. He is not forbidding the use of physical force when it is the part of love to use force. And especially he is not counseling inaction when we see the weak suffering under the oppression of the strong.

The good Bishop Ambrose says, "He who does not ward off injury from a friend, if he be able, is as much at fault as he who causes it."

When we try to shape our conduct upon the pattern of the conduct of our Lord himself, and ask ourselves, What would Jesus do? we must remember that Jesus as a man was greatly limited by his plane and circumstances and the special work which he had in hand. We can not imagine any combination of circumstances that would have brought Jesus to enlist in the Roman army, and it is difficult to think of him as taking a sword in hand to fight against Rome. But our true imitation of him is not to be in slavish following of details of his conduct, but in taking his spirit into ourselves, and living forth his life as our own surroundings and circumstances may require.

It is absurd to infer from the passage concerning the two swords, (Luke 22: 35-38), that the church has temporal as well as spiritual power and ought to be a leader in war. Christians have missed the spirit of their Master in going to war perhaps more manifestly than in any other way. But while war has been clearly in opposition to truth and right, a multitude of instances, there are cases in which a Christian would be clearly in the wrong in refusing to go to war. There are higher ideals than peace. Today it is our duty not to bend every effort to bring peace to the world, but rather to bring justice and fair dealing among men. Governments as well as individuals must be held as morally responsible. He who fights for peace alone is aiming beside the mark.

Jesus himself said, "I came not to bring peace but a sword"; and in speaking of the sacrifice of the Good Shepherd for the sheep he evidently was not thinking of an unresisting sacrifice. How else does the shepherd lose his life for the sheep except in active resistance to the wolf and the robber? All honor to those who go forth to war as followers of Jesus Christ, and give themselves for the sake of humanity in his name. It is right and proper to go to war when we fight in the cause of the oppressed, and to curb the power of tyrants. The way to lasting peace is in the path of justice. We would dishonor our Master if we refused to bear our part.

CHRISTIANITY AMONG THE DRUMMERS

"Boys shall I ask a blessing?"

There were five in number, gathered around the hotel breakfast table in a large Wisconsin town. I, a minister; the rest commercial travelers. The man at the head of the table asked the question in the most natural manner possible. Two of the men seemed to expect it, and looked as if they were perfectly well acquainted with this uncommon hotel procedure. The younger man and myself looked up. I, to see if it was one of the rude jokes of the road-men; he to start the laugh if need be.

The face of the questioner bore no trace of the joke, neither any trace of sanctimoniousness. He looked pleasantly at us all in turn, and then reverently bowed his head not to himself, but to his Father in heaven, as he passed his steps as she passed. I heard distinctly from one of the many tables round us in the room: "Shut up, there: Nick is saying grace.

The words of the "grace" impressed me that the man was at least familiar with the form; and the spirit of it told me he knew something of the habit of prayer. And yet he was far from being a clergyman in dress.

The action and the words seemed to fit the man so well that I could not help saying within myself: "Well done, brother, whoever you are." The breakfast proceeded quietly. The air seemed clearer, and the morning brighter because of this one manly act.

"Well," said the young man opposite, who seemed to be new to the road: "that's all right at home, but I presume, master, that you are acquainted with that text about going into one's closet to pray?"

"Yes, sir," was the answer: "and I know, too, that he who said that, also took bread and when he had given thanks, he brake it and gave it unto them."

"Oh, I've got no use for canting hypocrites in our business."
HOME NEWS

Rockville, R. I.—Since the beginning of the present year it has been the custom of the Rockville Church and congregation to introduce public worship on the Sabbath by singing the prayer expressed in the fourth verse of our national hymn, "America." It will be included in our religious worship until this war is over.

Might it not be wise for every Christian church in the entire nation, every Sabbath, in this way to inspire religious patriotism until the prayer is in every heart?

- A. S. B.

Dodge Center, Minn.—The annual meeting and dinner of the Dodge Center Church was held at the parsonage on December 30, 1917. This meeting was held a week earlier than the usual time on account of the number of non-resident members of the church who were in town during the holidays. A bountiful dinner was served by the ladies of the church to about eighty people. The day threatened storm, which practically shut down in the near future. During the day. Some good-hearted brothers, with their horses, cheerfully "toted" towns people to and from the church. Those who came in from the country in the morning found it somewhat harder to make the trip home through the drifts in the afternoon.

At the church meetings in the morning the trustees reported having planned and successfully carried out at the beginning of the year an every-member canvass. They also had in charge the repairing of the church building, for which $135.00 was solicited and work donated to about the same amount. The treasurer's report showed a balance on hand of $16.44 with all bills paid up to January 1, 1918. The total receipts for the year were $2,040.43. Reports were read from the different organizations of the church, each one bearing witness to the consecrated efforts of the members during the past year. The church was provided with a new organ which has been consistently carried out for the first time this year. The members of the church are much gratified at the result.

A unanimous call was given to the pastor to continue his services during the coming year and an increase of two hundred dollars made in his salary.

A new furnace was installed in the parsonage during the year and other repairs made which have added much to the comfort of the pastor and his family.

Dr. Grace Crandall was with us on Sabbath, January 26, speaking both Sabbath eve and Sabbath morning. The night after the Sabbath a number of the people met her informally at the parsonage. This was Dr. Crandall's first visit to Dodge Center, and her clear presentation of the work we are attempting in China and her earnest message regarding our responsibility as a Christian nation made a strong impression on those who heard her.

While Dodge Center has had a very cold winter, we have so far had no severe storms and are looking hopefully forward to the coming of spring.

F. R. Wolcott, Correspondent.

Milton Junction, Wis.—Although the first blizzard of this winter struck Milton Junction on January 6, it did not prevent the people from gathering about one hundred and fifty strong at the Seventh Day Baptist church for the usual annual meeting. The wind and snow blew a gale all day. Some good-hearted brothers, with their horses, cheerfully "toted" towns people to and from the church. Those who came in from the country in the morning found it somewhat harder to make the trip home through the drifts in the afternoon.

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F. R. Wolcott, Correspondent.

THE LORD IS MY SHEPHERD

Mrs. Josie A. Hardy

The Lord is my shepherd, my keeper and guide—The Lord is my shepherd, in him I abide: The Lord is my shepherd, nor more will I fear, The Lord is my shepherd, I know he is near.

Chorus—

The Lord is my shepherd, in his fold, No more shall they wander away in the cold.

He maketh me to rest in his pastures green, He leadeth me by the living stream, He restoreth my soul, He maketh my spirit; He leadeth me in paths of righteousness.

Chorus—

Though I walk through the vale of the shadow of death, He still maketh me to lie down in green pastures; His love and his mercy will guide safely home.

To the mansions of glory prepared for own.

Chorus—

He has blessed me in life, he will bless me in death, No evil I'll fear though he taketh my breath: He will take me to dwell in his house forever more.

For there is no death on that beautiful shore.

Chorus—

"For Red Cross nurses in army camps the American Red Cross has appropriated $5,000 for the purchasing of winter equipmen"
DEATHS

HERMAN.—Leone Elizabeth Collins was born in Albion, Wis., August 9, 1853, and died in Stockville, Wis., January 31, 1918, at the age of 65 years.

SIPPERLY.—Alfred Siippery was born August 5, 1834, and died December 16, 1917, at his home in Stockville, Wis., of which he has always been a member until his death.

In his Christian life Alfred was true to the highest ideals in so far as those ideals were revealed to him.

Funeral services were held from the Seventh Day Baptist church, December 18, conducted by the pastor, and interment was made in the Walworth Cemetery.

BARRER.—Artamissa A., wife of Jared Barber, was born December 15, 1845, and died January 31, 1918, aged 72 years, 1 month, and 16 days.

She was the eighth child of a family of eleven children born to Gardiner and Elizabeth Burick. Mrs. Elizabeth Burick was the sister of "Aunt Lucetta Crandall now living in our midst. Brother Stephen Burick was the father of three children,—Ernest A., of Hope Valley, R. I., Aurelia M., who died November 16, 1896, and Mrs. Bessee A. Hampton, who resides in California. There are also seven grandchildren. Sister Barber had ten brothers and sisters. Only one sister is now living,—Laura A. Barber, of Walworth.

Our sister has lived all her life in this community. In her last home she passed more than fifty years. She was baptized by the late Rev. Stephen Burick and united with the Rockville Seventh Day Baptist Church, February 13, 1858. She lacked only thirty-three years of being a member of this church sixty years. She has lovingly, faithfully, and cheerfully rendered her services to her family as a Christian daughter, wife, and mother; to her church and Master as a beloved member and disciple; and to her community. In her last home she was the mother of two children, six grandchildren, and three great-grandchildren.

The president of the church extends to her husband, the pastor, and friends the best wishes to her in the valley of the shadow of death.

Through this toilsome world, alas, once, and only once, I pass!
If a kindness I may show; if a favor I may do,
To any suffering fellow-man,
Let me do it while I can;
Nor delay it, for his plain
I'll not pass this way again."

THE SABBATH RECORDER

WAR SAVINGS STAMPS

The machinery by which the purchase of a Thrift Stamp or a War Savings Stamp is to be made as easy and convenient as the purchase of a spool of thread or a pound of nails, in every community in the United States, is rapidly being established. Already nearly 500 war savings stamps agencies have been established and the close of January this number will have been increased by 350,000.

In addition to these agencies there will be 1,000 new "sales stations," which do not receive direct mail from the Secretary of the Treasury, but obtain their stamps from authorized agents and sell them over their counters in their cashiers' windows, and other places.

Fifty thousand post offices now have War Savings Stamps on sale and 20,000 banks and 8,000 individual firms and corporations have been appointed agents. Nine thousand and two hundred new agencies are being established in the ten states wildlife to be established in other states will constitute 105,000 additional agencies.

An intensive campaign is now on for the establishing of War Savings Societies which can buy War Savings Stamps for more persons in any community, schools, churches, factories or offices and can be affiliated with the National War Savings Committee at Washington upon application—U. S. Publicity Bureau.

From the Hills I Behold Him. Num. 23: 9

It is well to live in the valley sweet Through the years we've wandered on, we've been
Where the river flows on through the fields, Where the waters of comfort flow.
While the valley yields, the hills I see Known to us as the valley yields.
But beyond the meadows the hills I see Where the waters of comfort flow.
Where the reapers sing in the fields of wheat, Where the river flows on through the fields.
And the waters of comfort flow. Where they toil till the set of sun.
Ah, yes, the hills I see, the valley yields. Where the hills yield peace, Where they toil till the set of sun.
Where the river flows on through the fields, Where the hilltop is green.
Where the waters of comfort flow. And the waters of comfort flow.

Ester H. Troubridge.
THE SABBATH RECORDER

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Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager
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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Advertising rates furnished on request.

Because of the number of ministers in the army and the number of churches thus left without pastors, the Presbyterians and the Methodists in the northern part of Ohio have agreed to combine their forces in many places where each of these denominations has a church.—Christian Advocate.

RECORcER WANT ADVERTISEMENTS.

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

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine, containing the best and latest in literature. Send in your magazine subscriptions with your orders for your Recorder, and we will save you money.


WANTED—By the Recorder Press, an opportunity to figure in your next edition of printing material. Advertising Literature, Catalogues, Letter Heads, Envelopes, etc. “ Better let the Recorder print it.” The Sabbath Recorder, Plainfield, N. J.

MONOGRAM STATIONERY—Your monogram silk stamped in color on 24 sheets of high quality stationery, with envelopes to match. One or two letter monograms postpaid for 50c. Three or four letter combinations 80c per box, postpaid. No dies to buy, we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J.

RELIABLE man and wife would like to go on stock farm, with chance of getting interest in some shares of said farm, if not all. Best references. Further information, write L. S. C. Recorder.

POSITION WANTED—Young man, Seventh Day Baptist, except from draft, desires position in school for a full term, such as teacher, clerk, etc. Address, Utica, Sabbath Recorder.

WANTED—General utility help on a home place, gardening, etc., in a S. D. B. community. Very short notice wanted. A good home for the right party. Address, Utility, Sabbath Recorder, 2-11-BW.

THE SABBATH RECORDER

SPECIAL NOTICES

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

FRANK J. Huausan, Treasurer

Plainfield, New Jersey.

The address of all Seventh Day Baptist missionaries in China is W. 22, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yskeleva Room, third floor of V. M. C. A. Building, Moorehead St. Preaching service at 5:30 p.m. Bible school a t 7 p.m. Weekly prayer meeting at 5 p.m., Friday evening at home of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1910 Midland Ave, Syracuse, O. H. Perry, church clerk, 1921 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 a.m., preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. William C. Whittard, acting pastor, 698 West 122nd Street, New York.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services at the church located at 1023 S. Wells St., Chicago. Preaching service on the Sabbath, 11:30 a.m. A cordial invitation is extended to all visitors. Rev. J. C. Tufts, pastor, 1930 S. Wells St., Chicago.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Christian Endeavor Society prayer meeting in the College Building (Opposite St. John's Seminary) at five every Saturday at 8 o'clock. Visitors are always welcome. Parsonage, 552 N. Washington Ave.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school services each Sabbath beginning at 11 a.m. Meeting place at 111 W. Michigan Avenue. Preaching service at 11 a.m. and 9 a.m. Visitors are always welcome. Parsonage, 552 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m., at Mornington Hall, Wellington. Services at 10:30 a.m. are held on the second Sunday of each month. Chest collection is made at these services. Visitors and strangers are cordially invited to attend these services.

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

Put your faith where it will be safe; and the only place where a faith ever can be safe is in the shrine of an action.—Phillips Brooks.