SPECIAL NOTICES

Contributions to the work of Miss Marie Janus in Java will be gratefully received and sent to her quarterly by the American Sabbath-Troops.

F. J. Hinson, Treasurer.
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracruse, N. Y., holds regular Sabbath services in the Fiske Auditorium Room, 3rd floor of Y. M. C. A. Building, 326 Montgomery St., at 2:30 p.m. A cordial invitation is extended to all visitors. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse.

Sabbath. Regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Regular preaching services are held there weekly. The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 2:30 p.m. Preaching service at 11:30 a.m. A cordial invitation is extended to all visitors. Rev. William C. Whitfield, pastor, 565 West 122nd Street, New York.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 11 a.m. Preaching service at 11:30 a.m. A cordial invitation is extended to all visitors. Rev. William C. Whitfield, pastor, 565 West 122nd Street, New York.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in the Home of the Memorial Baptist Church, 1331 S. Michigan Ave., and is held at 11 a.m. A cordial invitation is extended to all visitors. Rev. William C. Whitfield, pastor, 565 West 122nd Street, New York.

The Seventh Day Baptist Church of Illinois, holds regular Sabbath services in the Memorial Baptist Church, 1331 S. Michigan Ave., and is held at 11 a.m. A cordial invitation is extended to all visitors. Rev. William C. Whitfield, pastor, 565 West 122nd Street, New York.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Salvation Army Church, 1500 E. Michigan Ave., Battle Creek, Mich. Preaching service at 10 a.m. A cordial invitation is extended to all visitors. Rev. William C. Whitfield, pastor, 565 West 122nd Street, New York.

The Seventh Day Baptist Church of Lyon, Mich., holds regular preaching and preaching services each Sabbath in the Salvation Army Church, 1500 E. Michigan Ave., Battle Creek, Mich. Preaching service at 10 a.m. A cordial invitation is extended to all visitors. Rev. William C. Whitfield, pastor, 565 West 122nd Street, New York.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services each Sabbath in the Salvation Army Church, 1500 E. Michigan Ave., Battle Creek, Mich. Preaching service at 10 a.m. A cordial invitation is extended to all visitors. Rev. William C. Whitfield, pastor, 565 West 122nd Street, New York.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m., at Mornington Hall, Home at 11 a.m. Preaching service at 10 o'clock is held, except in July and August, at the Salvation Army Church, 1500 E. Michigan Ave., Battle Creek, Mich. Preaching service at 10 a.m. A cordial invitation is extended to all visitors. Rev. William C. Whitfield, pastor, 565 West 122nd Street, New York.

RELIABLE man and wife would like to go on stock farm, with chance of getting interest in some land. Address, The Sabbath Recorder, 260 West 122nd Street, New York.

POSITION WANTED: Young man, Seventh Day Baptist, exempt from draft, desires position in some line of work. Address, The Sabbath Recorder, 260 West 122nd Street, New York.

WANTED.—General utility man on a home place, gardener, etc., in a S. D. B. community. Address, The Sabbath Recorder, 260 West 122nd Street, New York.

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.

THE SABBATH RECORDER

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

Terms of Subscription
Per year ....... $2.00
Per copy ......... 10
Papers and letters will be returned at our own risk, unless expressly renewed.

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 Ontario have agreed to combine their forces in many places where each of these denominations has a church.—Christian Advocate.

RECOROER WANT ADVERTISEMENTS.

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

MAGAZINE SUBSCRIPTIONS.—Ask the Sabbath Recorder for its monthly listing. Send in your magazine stubs when you send for your Recorder, and we will save you money.
The Sabbath Recorder, Plainfield, N. J.

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing.

MONOGRAM STATIONERY—Your monogram die stamped in color on 24 sheets of high grade, 22 by 34 in. Letter Heads, Envelopes, etc., "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J.

OBJECTIVE OF OUR DRIVE—Living With Others.—Our Drive—"Where Whither Shall I Be Bounded?"—And Have Peace One With Another.—Keep the Fount of Eternity of One with Another.—Tend to Unsectarian Church.—Annual Report—Women's Work.—In the Time of Sorrow.—Missionary and Tract Society.—Sabbath School.—Write Him a Letter—Our Weekly Census.—A Denomination.—Heavenly Building—Missionary and Tract Society Notes—. . . .

March 4, 1918.
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Salem’s FACULTY offers well-balanced courses of study—College, Normal and Academic; besides well selected courses in Art, Music, Expressional and Commercial work. The Normal Course is designed to meet our State Board requirements. Many of our graduates are now honored among the most proficient in the teaching profession. A new gymnasium was built in 1915. We have correspondence. Write today for details and catalogue: PRESIDENT, CHARLES B. CLARE, M. A., P. D., Box "E," Salem, West Virginia.

AMERICAN SABBATH TRACT SOCIETY

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Regular meeting of the Board of Directors, N. J., the second Friday of each month, at 2 p.m.

THE SABBATH TRACT

Published weekly under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, Plainfield, N. J.

Single copies, per year, $1.00 Ten or more copies, per year, at 90 cents each Communications should be addressed to: The Sabbath Tract, Plainfield, N. J.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

The Sabbath Recorder

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Plainfield, N. J., March 4, 1918

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HURTING WITH THE TONGUE

MEN do not seem to realize that harsh and unkind words often hurt worse than heavy blows. The most painful hurts are to be found in hearts where bitter words have made their wounds. And such wounds are hardest to heal. A man has no more right to say an unkind thing than he has to act on it; no more right to be rude and unkind with his tongue than to strike with his fist. Nothing more completely discounts a man's Christianity than does an unkind, uncharitable use of his tongue, and nothing more sure to bring lasting heartaches and sorrow to his fellow-men. Many a man has brought untold injury to a good cause and incurable heart wounds upon his brother man because he could not control his tongue.

WHEN HURD WORDS ARE INEXCUSABLE

One who meets with a sudden provocation that tries his soul may be somewhat excusable if his tongue gets the better of him and he speaks words that hurt. But the case is different where one transgresses the laws of Christian kindness.

Every one says that such use of harsh words is premeditated and deliberate, that there is nothing to soften the effect. We have all known men who, after writing under some provocation, have had their letters a day or two in order to see how their words would seem when written "had cooled off." This is a good way. In most cases of this kind, messages are modified and a better spirit is likely to be shown. If after reconsidering one's words in this way, an unkind message is allowed to stand, we know no reasonable excuse for the offender.

"WHEREWITH SHALL IT BE SALTED?"

The Master said, "Salt is good; but if the salt have lost its savour, wherewith shall it be seasoned? On one occasion he added, "Have salt in your mouth; a bad way of speaking is to be avoided. In his Sermon on the Mount he said to his disciples, "Ye are the salt of the earth," and told them plainly that if they lost their saltiness they were good for nothing. When the students of Jericho complained of the water, Elisha went to the fountainhead and cleansed the spring with salt. This made the stream pure, and also brought fruitfulness to the land through which it flowed. Thus does the Bible use this well-known preservative to illustrate the saving preserving power of the Christian in the world.

Have you thought of the real message here as seen in the Lord's emphasis on the word "it"? For a moment you might think the "it" referred to the earth that needs to be salted; but no, it refers to the salt itself, or leaving the figure, to the Christian for whom the word salt stands. When he loses his saving quality, when the Spirit of God leaves him, the Christian is no longer distinctive, he departs from him, and he "falls away" from a life of loyalty, what can be done for him? As to himself, he has met with an un speakable loss. By this gospel antiseptic a man builds up his character, the temptations, trials, and sorrows of life. Salt possesses great healing power, and no one can long live without it. Soldiers who are deprived of salt soon become ill and good for nothing in the way of useful purposes. The Christian soldier who would win victory would have to preserve, health-bringing salt of God's grace in his own soul. Ye must have salt in yourselves" (Mark 9: 60).

"And Have Peace One With Another" are the very next words of Jesus after he said, "Have salt in yourselves." This was the most natural thing to say to those who had received the grace of God in their hearts and were to become "the salt of the earth." Really if God's children do have this salt "if it is good, not having lost its savour— the natural outcome and fruit of the new birth with another." Wherever this peace is lacking, we may be sure that in some hearts the salt has lost its saving qualities.

Paul must have recognized this truth when he wrote to the Colossians, when your speech be always with grace, seasoned with salt, that ye may know how ye ought to
answer every man." This great apostle knew what it was to have salt in himself; he understood that when the heart is right with God, and is turned toward all men, "the peace of God, which passeth all understanding," keeps our "hearts and minds through Christ Jesus" (Phil. 4: 7).

Good for Nothing In the second paragraph above we said that if Christians lost their saltiness they were good for nothing. This at first thought may seem too strong a statement. Yet when we consider what we are Christians for, we shall see that whatever we carry in our hearts settles the question as to what we are worth in the great work whereunto our Lord has sent us. There is only one thing that makes us efficient, and if that one thing is lacking, then we lack efficiency. And if our hearts are filled with the opposite of the "one thing needful," then we are by so much actually helping to ruin the world.

Here is the way Paul puts it: "If I speak with the tongues of men and of angels, but have not love, I become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Thus we see that the salt that saves—the grace that makes Christians efficient, good for something—inhers in a love that suffers long, envieth not, vaunting not itself, and is not easily provoked (1 Cor. 13: 1-6). As members of a widely scattered people we greatly need the salt that has lost none of its savor. For without this we may be very zealous—even martyrs for the truth—but yet show our zeal and loyalty in a way that will do more harm than good. No matter how able we may be to preach and teach, no matter what truthful words we may use, the spirit we manifest determines the degree of our usefulness.

Keep the Fountain Pure We referred to the cleansing of the fountainhead by Elisha. Where the character of the stream settled the question as to whether the country through which it flowed should be a desert or a fruitful land, everything depended upon keeping the current of principles that fed the stream. Poison or impurities in them would prove disastrous to every living thing.

In a very peculiar sense our churches make the fountainhead whence flows the stream of our influence as a people. The church is the conservator of the principles that alone can bless the world. There is no hope for earth except through pure and undefiled religion. Let this become stagnant or dead, and there is no more hope. The health-giving stream—the river of the water of life—must flow from a living, consistent, consecrated church. The poison of worldliness must be kept out. Skepticism, or a philosophy that antagonizes religion, or narrowness and bigotry, or unloving, uncharitable conduct can have no place in a church that would exert its maximum power to make this world right with God. A living stream can not come from a dead church. Each member, each home, has something to do with the life of the church. And if in the salt of God's grace has become good for nothing, something of loss must result to the church. Thus each one has a part to perform in the case, the fountain to be kept pure.

The Sabbath is God's fountain of blessing to the world. It is designed to be the salt of all the earth, and multitudes should be blessed by it. It means everything to us as a people. Is this God-given institution losing its savor? Have we lost interest in its sign? Has God and his children designed to keep us loyal to him, and to keep the fires of spiritual life burning on the altars of our hearts and homes? If we fall in regard to the Sabbath, how great must be our failure! For this will show that deterioration and death have come upon those who have claimed to be a people chosen of God for a special work. What must the stream be if this fountain of righteousness becomes transformed into filth or disordered? Surely we should be the most exemplary people, not only cherishing the Sabbath in our hearts, but exemplifying our faith in it by consistent and conspicuous observance our whole life. "Blessed, if the light that is in thee be darkness, how great is that darkness!"

Bible Honesty and Honesty With the Bible The Bible gives us an unimpeachable key to the poison of the greatest treatment of our fellow-men. The golden rule can never be improved. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them. For this is the law and the prophets," contains a principle easily illustrated by our own experiences. The honest way to interpret any statement in the writings of another is to consider it in connection with what precedes and with what follows, and that, too, in the light of what the writer intended to accomplish by his writings. It is acknowledged to be dishonest and unfair to select a single sentence or even a paragraph from its true setting in a book or an article, and treat it as though it stood alone. Such a course is sure to misrepresent the teachings of a writer.

Put one's self in the position of an author and get his viewpoint, to carefully weigh a given remark as it stands in relation to the precepts and principles enunciated in the complete article written, this is done by that other as we would wish him to do. The same is also true of any other. We are all such authors. It is a mistake to deliberately ignore a part of the testimony, or to minimize its bearing upon the question under consideration, while the statement objected to is over-magnified and exaggerated, is not to be. The different parts of a sermon or an article should be allowed to have their natural effects upon each other—the one part should interpret the other—and so the natural rather than an unnatural meaning will be obtained.

This principle of honest interpretation applies in a peculiar sense to the Scriptures. Bible honesty leads one to be honest with his fellow-men; and honesty with the Bible will make him true to its reasonable teachings when taken in reference to the Book as a whole. It will lead one to interpret texts, not as though standing alone, but in the light of the purposes of their author as shown by the context, and also in the light of the times and the conditions under which they were written. Honesty with the Bible will not lead one to substitute his own ideas for those of the author. It will not make the day just search for isolated texts that really have no such application as he gives them, in order to defend his own preconceived theories. Some people seem to look upon the Bible as a convenient place in which to find rocks with which to pelt their enemies, and they seldom speak without throwing some. Others seem to think they can chart the future for the Almighty and so theyransack the Book to find every text that can possibly be construed to establish their. The recent articles in several religious papers have given rise to these thoughts, and we can not refrain from expressing our disapproval. It is well that The Bible has been used so unfairly and such untruthful arguments have been drawn from its pages we can not wonder that many have been driven to discard it entirely as their rule of life.

Tends to Unsettle Faith It has been said that the tendency of our times is strongly toward doubt in matters of Christianity. If this is true, then the age will be successful enough in undermining faith in the help from Christians. Being wise beyond what is written, misapplying texts found in prophetic writings, exaggerating the statements of the prophets, inventing a complete program of the world from a very peculiar sense of understanding,altogether, all things, in an age that demands practical Christian co-operation in helpful work to save men, tend to throw discredit upon our purposes and to drive men away from Christ and the church.

For instance, after the Lord assured his disciples that he himself had no knowledge of the time of the end, is it reasonable to say that he has it now? Then it would be in the scriptures as though the end is near as though they had discovered a complete program of the future, and as though they could tell just what events were now about to take place. A hundred years ago Napoleon was proved by Scriptures to be Antichrist, the "man of sin," and some persons were figuring out to a certainty the immediate coming of the Son of Man. Today speculation is applied the 666 of the Kaiser as it was applied to Caesar two thousand years ago. We have seen it contended, recently, that this number of Revelation spells out the name of a certain "prophets," and that it means the title of the Pope of Rome. Strenuous
efforts are being made to prove the end of this dispensation to be just at hand, that the church is going to the bad, that there is no hope for the human race—and all this by marshaling proofs text from the Bible.

Oh, why can not men learn to leave speculation about the future to Him who alone knows its secrets, and turn all their attention to the work of ameliorating human miseries and helping men and women with courage? This continuous speculation, this miserable hair-splitting in arguments over mystical and symbolic passages regarding future events is driving thousands from their anchorage and sending them adrift on the sea of doubt.

Never in the world's history was there greater need of practical Christian work such as our Master taught his disciples to do, and why should we not join heart and hand in such work, fully confident that when our Lord does come, if in our day, he will be more pleased to find us so doing than to find us contending over the manner or the time of his coming.

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST CHURCH OF NORTH LOUP, NEB.

MEMBERS ADDED TO THE CHURCH DURING THE YEAR

By baptism, 10; by confession, 7; by letter, 2, making a total of twenty-three. We have lost by death, 2, making a total of 4. The net gain for the year is 19.

Our roll now contains:

Resident members...........................................314
Non-resident members......................................98
Total........................................................................412

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Our roll now contains:

Resident members...........................................314
Non-resident members......................................98
Total........................................................................412

There have been added to the church during the past year, by baptism 10, by confession 7, by letter 2, making a total of 19. The net gain for the year is 19.

Our roll now contains:

Resident members...........................................314
Non-resident members......................................98
Total........................................................................412

WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society has 34 resident and 14 non-resident members. The average attendance for the year has been 14. We have had 17 visitors. We have lost one member by death, Aunt Lucy Crandall, who was a faithful member and ever ready to do all she could to help. We miss her very much. Two new members have joined.

During the early part of the year we studied about the churches of the denominations. July 10, Dr. Grace Crandall gave us a pleasant and profitable afternoon showing and telling us about them and her work in China. Later the exhibits were taken to the church basement where for a small sum any one could see them, and enjoy a dish of cream. Of course, this brought something into the treasury. At present we are reading "Our South American Neighbors."

On Tuesday before Thanksgiving we met with Mrs. Callie Prentice for an all-day meeting as we had quilting to do. After dinner President asked for our "Thanksgiving dollars," and then to tell how we obtained the money. Some of the experiences were given in rhyme, and altogether it was a very enjoyable occasion. Thirty-one dollars were added to the treasury.

Considerable work has been done though not as much as some years. We do sewing of various kinds. We furnished the supper for the high school banquet; had a lunch on "morning days." There are no dues. Our work has brought us $52.75. Our collections for the year amounted to $71.45. From other sources we have received $102.10. Total, $303.13.

In February our society and the Young Woman's Missionary Society assumed one Milton College Scholarship to be named the Mrs. G. J. Crandall Scholarship. We have paid $50.00 on the scholarship and $25.00 interest; our apportionment of $86.50 was paid, and $50.00 on this year's apportionment; $5.00 on the Oscar Babcock Scholarship; $5.00 for the Foote School; for local charities $27.50; and $25.00 on Liberty Bonds to be applied on the mortgage.

We enjoy our meetings and the social times together. We should be glad to have all the women in our church who are over forty years of age, and not members, join our society. You will find a hearty welcome.

Young Woman's Missionary Society

The year 1917 has been one of active service for the Young Woman's Missionary Society. From an experiment of uncertain and feeble beginning a few years ago, the society has steadily developed, until it now holds a real and substantial place in church activity.

While only 4 new names were added in 1917, the society has increased in strength and in the amount of work accomplished.

Nineteen meetings were held during the year with an average attendance of about 13.

Almost half of the members live in the country and are often unable to attend.

The membership roll at present contains the names of 43 resident and 14 non-resident members.

A number of all-day meetings were held, mostly with country members, when sewing, quilting, and tying comforts have been done and a general good time enjoyed. These meetings will be called only in the amount of work accomplished but in serving to draw the members together in strong bonds of friendship and good fellowship.

Early last spring the "Kitchen Sinkphony Band" concert was given which not only afforded much amusement to the members and the public but netted over $700.00 for the treasury.

During the summer a play was given which enriched the society about $50.00 and during "pop corn days" meals were served which brought in about $200.00. Other special affairs were: an oyster stew supper last fall with net profit of about $20,000, community day lunch, over $600, and a banquet served for the speakers of the preparedness train and the public, over $15.00.

The success of all these enterprises has been due to the faith and efficient work of the committees in charge.

During the year $381.40 was paid out by the society. Fifty dollars was contributed on the scholarship fund, $170.35 to the church fund, which not only paid the apportionment for the year but also up to the end of the Conference year, ending in July, 1918.
Twenty-five dollars was expended for Liberty Bonds, $10.00 for Missionary and Tract societies, while the rest of the amount has gone for various benevolent purposes.

The full amount taken in for the year was $273.63 so that a balance of $92.25 is left to begin the year 1918. Here's wishing the society a useful and prosperous new year.

Young People's Christian Endeavor Society

The society at the beginning of the year had 22 members. It has since added 17 members. It has lost none. These figures do not include the honorary members of which there is a large number. During the year, four o'clock prayer meetings have been held each Sabbath afternoon. The executive and business meetings have been regularly maintained.

At the beginning of the year, the society began work on the Efficiency chart. The rating, January 1, 1917, was 110 per cent. By Conference time they had earned the silver seal. The rating now is 225 per cent. The General Conference awarded the banner for the greatest per cent increase in efficiency rating to the North Loup society.

Many of the members are teachers in the Sabbath school and Junior society. The Friday evening prayer meeting has a large attendance from the Endeavor society. Many joined the "win one" band in the evangelistic campaign under the direction of Pastor Davis. The society has a large membership in the Anti-Cigarette League.

It has held at least one social each month. A mission study class was conducted in March and a sizable class completed a study of "Old Spain in New America." A transportation committee has furnished autos for elderly people to ride to church in. As many of the members are away to school, a committee was created and plans are being perfected whereby all these will receive a personal letter from some member of the society each month. An honor roll for the soldier boys has been prepared and hung on the walls of the church.

Most of our money has been raised through regular weekly offerings, but some was gained by the sale of tags on community day, an ice cream social on the lawn, a stand at the Sabbath-school picnic, by every member earning a dollar in some special way, and by the lectures given by Dr. Grace Crandall. The society has had delegates at both the state and district conventions.

Intermediate Christian Endeavor Society

On New Year's Day this society was two years old. It was organized with 11 members of the society, but under the general supervision of the superintendent. For some time the society enjoyed the distinction of being the only Intermediate society in district eight. We had a large delegation at the district convention, and sent the president to the state convention. The budget for 1918 calls for twenty dollars, each member pledging at least one dollar.

Junior Christian Endeavor

The Junior society meets in the basement of the church at three o'clock Sabbath afternoon. They have their own officers and committees, and some member of the society is leader at each meeting. Many of the boys and girls are doing well as leaders. The opening part of the meeting consists of singing, prayers, Scripture lesson, and talks on the lesson. Sometimes recitations, or something else special, add to the interest of the meeting. Class work is next, with teachers in charge. The Juniors began using the Efficiency chart the first of the year. The older class of girls used the book on Efficiency for some time with Leona Sayre as teacher. The older girls and boys, about fifteen in all, were graduated into the Intermediate society the last of June. Several of the Juniors attended the district convention at
The Meet· The secretary of the Brotherhood would report that the usual interest in the meetings has not been manifest during the last six months. Only part of the time have there been meetings held, and at several, there has not been any business transacted. During the summer the meetings were postponed until fall and since then there have been meetings, held, but no business done; however, a pleasant and beneficial time has been enjoyed by those present. It seems to the secretary that the men of the church could get together at least one Sunday night in the month for a social time and to discuss the various problems of the church, and the like. Unless something is done soon, however, the Brotherhood of the Seventh Day Baptist church will be a thing of the past.

The Sabbath School

Our Sabbath school, which is probably the most important and successful auxiliary of the church, is as usual in good working condition. The superintendent, Dr. W. J. Hemphill, was necessarily absent very often, but the assistant, R. J. Comstock, faithfully performed his duties.

Riley Brannon, the treasurer, resigned when called to the colors, and Miss Nema Cruzan was appointed to fill the vacancy. The secretary, Miss Addie Davis, reports a total enrollment of 229, with an average attendance of 151. There are 162 in the adult department, which assemble on the main floor. There are 10 classes and they use our denominational helps.

The graded department meets in the church basement. In this department there are 10 grades with 13 teachers. The Westminister helps are used. Mrs. Grace Hutchins has served faithfully as superintendent the past year.

The home department, Mrs. Hannah Watts, superintendent, has a total enrollment of 64. Of these, 26 are resident members. Mrs. Mattie Burdick reports 117 on the cradle roll (1917) with an average attendance of 14. There have been 3 deaths, and 22 were graduated during the year. Present enrolment, 92. This department is self-supporting, the collections being sufficient to pay for all supplies.

The Sabbath school gave a cantata Christmas eve, the proceeds of which were given to the Nebraska Children's Home.

Our Program

1. Winning others
   a. Thirty new members added to the church
   b. Thirty new members added to the Christian Endeavor societies—to Seniors, 5; Internes, 15; Juniors, 10
   c. The numerical report shows 325, with an average attendance of 100 in the graded department.
   d. The collection for the church is $838.00, of which $540.00 is raised during the year. The church gave its hearty approval to the following:
      a. Thirty new members added to the church
      b. The graded department, meets in the church, is as usual in good working condition.
      c. The Sunday School is as usual in good working condition.

2. Community service
   a. Outpost work systemically and regularly conducted
   b. Street meetings during favorable weather
   c. The Clean Life Club increased to 500

3. Mission study—
   a. Fifty members enrolled in some form of mission study
   b. The denominational budget fully paid
   c. Every member giving—interest, prayers, means
   d. Training
   e. Trained teachers for the Sabbath school

4. The Forward Look

   Upon the recommendation of the Cabinet the church gave its hearty approval to the following:

   1. The treasurer's report shows $3,500.00 raised during the year, $838.00 of which was used for denominational purposes outside the church. The church gave its hearty approval to the following:
      a. $600.00 for the Church Extension Fund
      b. $100.00 for the Church Extension Fund
      c. $50.00 for the Church Extension Fund
   2. The New Testament and the Bible are used. Mrs. Susie Hutchins has served faithfully as superintendent.

5. Method of operation
   a. Everybody at work somewhere
   b. Tithing Enrollment in Tenth Legion
   c. Membership increased in the Consecration of the Quiet Hour
   d. The membership kept better informed as to the work and aims of the church through the Bulletin.

Our Aim

To save the lost
To grow in grace and in the knowledge of our Lord Jesus Christ
To represent Christ truly in the whole world
To interest ourselves in the world-wide King of God

Financial

Rev. S. R. Wheeler,
My Dear Brother,
Your very welcome letter written in behalf of the Boulder Church was gladly received some days ago.

Colonel Richardson's son, a lieutenant in the Royal Flying Corps, fell from his machine and was killed in action "Someplace in France." Another son is an officer in the same corps, while still another is a lieutenant in the army. I was away on Christmas leave for seven days and spent five of them at the Colonel's beautiful home in London. On the Sabbath following Yuletide, I addressed his study church. This was my second visit to his home. He and his wife and Nellie, the maid, did everything in their power to make me feel that I was a welcome visitor.

On this cold Sunday night I am thinking of all the men and boys whom I know by name who have been killed in France. One man, an expert with the bayonet, was recently killed the very first day he entered the trenches. I know a number of others who were killed on their first day in action. I can draw up in my mind at least fifty men and boys with whom I have conversed and joked, drilled and paraded. They are all dead now and buried in lonely graves in France, with no marks of evidence as to who lies in this or that grave—in most cases at least.

I expect soon to baptize three candidates for our faith as Colonel Richardson has advised me to do, as an evangelist as well as a soldier.

The joke is on the Colonel. He had a large poster on his church bulletin-board announcing a subject against the Pope of Rome, showing his relation with the Kaiser, etc. The priests in the Bishop's Palace passed over this poster an advertisement regarding a meeting of their own, giving it publicity at the expense of the Colonel. Can you imagine a Seventh Day Baptist church advertising a Colonel? Well, this is what the Colonel's church did, but through no fault of his. The Colonel is fearless and he goes heart and soul, after the Roman Catholics.

Will you put my name, Brother Wheeler, on the honor list of the Boulder Church if you have one—as is the case in Canadian and English churches—as one of the boys of the church "who is fighting the good fight with all his might."

I have fifteen minutes to return to camp, so must close.

I spent a most delightful Christmas Day at Bognor, Sussex, with a well-to-do family. The "kiddies" were most interesting to me. In fact I spent three days there just before my visit with Colonel Richardson and his family.

The bell is ringing in the Colonel's family. The bell is ringing in the Colonel's family.

One of the boys of the church "who is fighting the good fight with all his might." I have fifteen minutes to return to camp, so must close.

I spent a most delightful Christmas Day at Bognor, Sussex, with a well-to-do family. The "kiddies" were most interesting to me. In fact I spent three days there just before my visit with Colonel Richardson and his family.

The bell is ringing in the soldiers' club room as a warning for closing time, so again I will say good night.

Your brother always in Christ,
KALPH CURTIS JONES.

LETTER FROM ENGLAND

"A noble creature like man is surely made for something. What were you made for?"
IN TIMES OF GLOOM
Be master of the clouds, let them not mock or tease; Compel the sunshine to thy soul, However rough the sea.
Be not as those who own No hope nor glow of faith; Beyond the close of Watemans, And true life conquerors death.
Be thou of good cheer yet, Though dark and drear the way; The longest night is but the dawn, And dawn to perfect day.
Possess thy soul in calm; Let patience rule thy heart, And in gray shades of clouded times Bear thou the hero's part.
Then shalt thou know the flush Of happy, truth, and love; For he who trusts God in the dark Is taught new songs of praise.

WOMAN'S WORK
Mrs. George E. Crosley, Milton, Wis.

Willingly did they work, so the church closed the year, so the church closed the year. The deficit was paid from a small fund.

CHURCH FINANCES
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MRS. CROSLEY: see that the Chinese are growing in the grace of giving.

THE SABBATH RECORDER
The budget for this year was discussed at length and it was decided to raise $38,000, keeping on with the envelope system.

After these matters had been considered, Pastor Engene Davis called attention to the program the Evangelization Committee of the churches has laid out and urged that each member of the church should take hold in a purposeful way and aim to win more souls this year than last.

The schools were then mentioned and the Bennett appointed the church members would realize that they are their schools and that a deeper interest and sense of responsibility be felt. Reference was made to the proposed changes in the French roads and the menacing war to our land and buildings, and an appeal that all pray that God will avert what seems to be a great impending calamity or bring blessing out of it.

By this time it was midday and dinner was in order. Outside the schools there were something over thirty here. It was not, properly speaking, a feast that was placed before us but it was an excellent dinner.

The Sabbath-school exercises which were to have commenced at two o'clock were a little delayed. It requires some time to prepare for a program which is to last three hours. The church was filled, most of the church members and their children in attendance, and many others. Mrs. Zung, the Bible woman, and Mr. Dzaa were on hand to greet the people. They did their part so well that it seemed to me a miracle. The exercises abounded in missions and organizations for which grip a body's heart.

The exercises seemed to please the people. For one thing, more took part than last year. A member of Mr. Davis' class, who a year ago had nothing to do but this time explained a moral and a little money; the Lieu-oo Hospital had five mops, fourteen brooms, absorbent cotton and gauze; one class gave one month's salary for our Bible woman and there were some dollars aside from the Home Missionary Society. Five dollars were given to the Mission to Ricksha Coolies and there were some small gifts for the Leper Mission. Shanghai abounds in missions and organizations for especially classes the needs and opportunities of which grip a body's heart.

In looking forward to Christmas a question often asked was whether Mr. Crofoot would really reach Shanghai in time. He was due December 25, but it did not cast anchor at Woosung until eleven o'clock, so the church raised over $60.00 for the Chinese class of men who had baloptic views of the miracles of our Lord, each member of the class explaining a miracle. Some of the exercises were fine and well done, emphasizing God's love and his good Gift to men. Some of them introduced unsuspected and droll features, as the class of boys who impersonated the shepherds and who brought a live goat to the platform, the goat creating a diversion by making many unpleasant noises. Some of the exercises had in view the central idea of the meeting, White Gifts for the King. It was not so clear, however, just why the stories of Joseph and of Jacob and Esau were chosen but they were well done with many an Oriental touch and interpretation and gave great satisfaction to the audience.

Each class brought some gift of their own choosing, remembering that: "Inasmuch as ye did unto one of these my brethren, even as thou didst unto me." In all, the gifts, in money and value, amounted to about $380.00. The Orphan School at Loong Hwo was well set up with pencils, chalks, brooms and potatoes; the Institution for the Chinese Blind had facecloths, brooms, a large tin of ginger cookies and some oranges; the Lieu-oo Hospital had five mops, fourteen brooms, absorbent cotton and gauze; one class gave one month's salary for our Bible woman and there were some dollars aside from the Home Missionary Society. Five dollars were given to the Mission to Ricksha Coolies and there were some small gifts for the Leper Mission. Shanghai
Crofoot could be clearly seen he was greeted with a warm and spirited "Rah! Rah! Rah! Rah! Zis, boom, bah! General, all Rah, Rah, Rah! Mrs. Crofoot, Mr. Crofoot, Mr. Crofoot!"

We are thankful that he is back and very grateful, too, that Dr. Sinclair is safely here. She seems to be taking most kindly to life and conditions in China. That is not always an easy thing to do.

Very sincerely yours,

Susie M. Burdick.

Shanghai, China,
Jan. 20, 1918.

WORKERS' EXCHANGE

INDEPENDENCE, N. Y.

The Independence Ladies' Aid Society held its annual business meeting Monday afternoon, January 14, at the home of Mrs. Celestia Clarke with 14 members present, Mrs. Edna Livermore presiding.

Reports of officers and committees showed the usual amount of work done during the year, though perhaps not quite as much money needed as in some years.

The Red Cross work has taken quite a bit of our time and money and perhaps the high cost of living has in some measure been to blame.

The treasurer's report showed that our supplies once a month had netted $68.04. Out of this we have paid our full apportionment to the Woman's Board, $25.00 toward the pastor's salary and $20.00 to the Red Cross for the wool used in knitting. We also help in the upkeep of church, parsonage and parish house.

During the year, Rev. W. D. Burdick, Dr. L. C. Randolph, Mr. E. E. Poole, Mr. Charles Palmer, Dr. G. Chapman Jones and Dr. Paul Tissworth have spoken to us on various subjects at our monthly meetings. These addresses were very helpful and inspiring to us all.

Officers for the coming year are as follows: president, Mrs. Edna Livermore; vice president, Mrs. Emma Crandall; second vice president, Mrs. Celestia Clarke; third vice president, Mrs. Euphemia Crandall; secretary, Mrs. Ethel Clarke; treasurer, Mrs. Mary Crofoot; solicitors, Mrs. Cora Clarke; Mrs. Lucila Livermore; Press Committee, Mrs. Bessie Clarke; Program Committee, Mrs. Mzapah Greene, Mrs. Bessie Clarke.

The women's Executive Board met with Miss Cora Clarke on Monday afternoon, February 11, 1918.

Members present: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. J. H. Babcock, Mrs. Nettie West, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Masson, Visitors: Mrs. L. A. Planck, Dr. G. C. Crandall. The Red Cross Secretaries, Mrs. W. A. Saunders, Robbinsdale, Minn., Mrs. F. C. Dunn, Mrs. A. L. Burdick.

Mrs. West read the Parable of the Sower and Dr. Crandall led in prayer.

The minutes of January 7 were read. The Treasurer's report for January was read and adopted. Receipts, $80.11; Disbursements, $162.00.

The Corresponding Secretary made her report.

Mrs. West read a letter written to the Board by Marie Jansz enclosing a photograph of herself; both letter and photograph were most welcome.

Dr. Crandall added to the pleasure of the afternoon by reading extracts from letters written to her by the members of our China Mission. She also brought very favorable reports concerning the Woman's and the Young Woman's Auxiliary Societies of North Lorp, Neb.

After the reading, correction and approval of the minutes the Board adjourned to meet with Mrs. L. M. Babcock in March.

Mrs. A. B. West,
President.

Dollie B. Maslon,
Recording Secretary.

THE FORWARD MOVEMENT: THE OBJECTIVE OF OUR DRIVE

REV. EDGAR D. VAN HORN

Address given by the President of the Young People's Work Committee of the Wisconsin Southern Wisconsin Churches, Milton, Wis.

The Young People's Board has come before the young people of the denomination with a definite program for the activities of this year. It is a program that is both practicable and workable. We are not idle dreamers. We have in view certain definite things which we wish to see accomplished this year and for which we are mobilizing our forces with a calm but determined expectation that before the year closes we shall not only have reached but passed our objective.

How frequently in the official reports from the war front in France have we read the brief but significant statement, "We fully realized our objective." This means that back of the drive there was a plan. Not only was the objective fully determined but all the details necessary to reaching that objective were fully determined upon.

Duties were assumed and responsibility fixed, so that every officer and man knew just what was expected of him and for what he would be held accountable when the task was done. Every possible contingency was anticipated for—so humanly possible—so that when orders were issued from General Headquarters, every man sprang into action and the great human machine began to work with such clocklike precision that irresistibly the enemy was punished back until the "objective" was fully realized. That is the value of a plan, of a definite goal.

Now the Young People's Board in assuming its assigned share in the great Forward Movement has set out to accomplish the following:

SUGGESTED GOAL FOR 1917 AND 1918

125 Young People to accept Christ.
200 New Endeavorers.
20 New Junior Endeavorers (8 Young People's, 6 Intermediate, 6 Junior).

Comrades of Quiet Hour increased to 1,000. (Present number, 485).

Members of the Tenth Legion increased to 500. (Present number, 232.)

News of Youth and Endeavor Experts increased to 250. (Present number, 171.)

Missions raised from 36 to 40. (Present number, 39.)

Every Society reading or studying some Mission book during the year.

THE FORCES OF THE CHURCHES COMBINED FOR SERVICE

In another column of the Young People's department will be found an interesting article, "The Red Triangle," written at the request of the editor of this department, by Rev. B. W. West, who has been for several years one of our most enthusiastic denominational Christian Endeavor workers. His home is at Milton Junction, Wis., but since last September he has been one of the Y. M. C. A. secretaries at Camp Custer, Michigan.

His article has to do with Y. M. C. A. camp work, as may readily be inferred.

Not only does he give some interesting details of how the Y. M. C. A. camp work is carried on but he makes one or two statements in his article, which though not purposely intended to do so, tersely discredit the criticism, heard now and then, that Christianity, the churches, have failed to render the service to our boys that was due them, and have allowed other organizations to perform that service.

Some, in their shortsighted criticism, have pointed to the splendid work being done by the Y. M. C. A. in the camps as an evidence of the failure of the churches. But the testimony of Mr. West is to the contrary. "The Army Association," says Mr. West, "is not merely allied to the churches, but it is actually the forces of the churches combined under one head to do Christian service in the army."

There may have been times when the churches have not lived up to the full measure of their opportunities and obligations, but they have not failed, and will not fail in this hour of great need. Were it not for Christianity and the church, there would be no Y. M. C. A. with its heroic corps of workers, some of whom have risked and lost their lives for the sake of those whom they served. Even more, were it not for the spirit of Christianity and the church, there would be no alleviating agencies to relieve the suffering of this dark hour, and there would be neither faith nor hope to anchor our souls.
Every Endeavorer a member of the Army of Universal Patriotic Service.

200 New Subscriptions to the Sabbath Recorder.
1200 Dollars for the Young People’s Board Budget.

In distributing the responsibility for this object we have tried to be fair and assign to each society and church the denomination’s rightful share of the work to be done. We have confidence in our young people and expect to see them “go over the top.” We are fighting a foe no less real than our boys will fight in France and we cannot take lightly the responsibility of the trenching and mobilizing the world safe for democracy, truth, and freedom. Our cause is a righteous cause and our Captain is an invincible leader and we confidently expect to be able to send into General Headquarters at Conference time the report, “We have realized our objective.”

In summing our young people to this task we realize that the world crisis through which we are passing constitutes a challenge to young men and women with red blood in their veins. There will be no place for the “softee” or the “slacker” or the coward. Our task is a kingdom task. And while it is glorious it calls for, so much of human blood is being poured out. But in this larger view of our duty, we must not lose sight of its spiritual significance to us as a people. Our young people need the stimulus of a kingdom task, one which calls for the exercise of our moral and spiritual fiber, one which calls for the best there is in us. No more praiseworthy motive could prompt us in this drive task than that stated in the Forward Movement pamphlet: “The enlargement and development of our religious life of individuals, homes, churches and communities... giving growth in numbers and spiritual power. The purpose is to promote the living and preaching of the good news of Christ and his Sabbath. It is to foster the life and the message of eternal love and salvation.”

LIVING WITH OTHERS

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,
March 16, 1918

DAILY READINGS

Sunday—Art of sympathy (1 John 3: 16-24)
Monday—Living at peace (Rom. 14: 10-19)
Tuesday—Art of self-control (Gal. 5: 21-26)
Wednesday—Be generous (Gen. 41: 33-45)
Thursday—Be patient (Num. 12: 1-13)
Friday—Be considerate (Gen. 43: 32-34)
Saturday—Sabbath Day—Topic, The art of living with others (1 Pet. 3: 8-16)

The principal virtue needed to live harmoniously with others is love. Where love is, there is unselfishness, kindness, gentleness, patience, long-suffering. I knew a man and woman who were so filled with the love of God that they lived joyously, happily together for more than fifty years—a perpetual “honey-moon” of joy and courtesy and patient and loving to each other, and to put self in the background. They loved each other much, but Jesus more, which enabled them to exemplify his life. A young man, not a

Christian, who boarded in that home a year or two never heard an unkind word from the lips of either. The atmosphere of that home, that demonstration of Christian living, made more impression upon his life than all the sermons and exhortations to which he had listened previously, and was the means of his conversion. Some people say that lovers must quarrel, and that there must be “family jars” in the home. Do not believe it! Cases of that kind are always where one loves himself more than he does the other, and is therefore self-assertive. “Knowledge puffs up, but love builds up.” Between one knows, or thinks he knows, he is sometimes strong and emphatic in his assertions and has little patience with another who differs from him. If there is a large measure of love in that one’s heart—the Christ spirit which gives humility, and unselfish love for others in the home or whatever the association is, the one who knows (?) will not be ungentle or unkind. By patience and courtesy, fruits of love is others are passed over their errors. It is in that way love edifieth. It is often beneficial, broadening to the mind, to discuss subjects from different angles, if done in a sweet spirit, showing respect and courtesy. One word and words shows ignorance or lack of Christlikekness.

Jesus loved us so much that he laid down his life for us. We ought to love one another even to the point of suffering and dying for one another if necessary. If we see that one needs help in the home or out of it, we are bound to do our utmost or else we lack the love of God (1 John 3: 17-18). The two great commandments which Jesus gave and which fill full, or make complete the Decalogue, enabling us to keep the precepts in an acceptable manner are: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbour as thyself.”

In order to live harmoniously with others one sometimes needs to be silent. “Silence is golden.” It is a sign of knowledge. The more ignorant people are, the more they quarrel, and quite often it is the intense tolerance of the opinions of others who may differ from us. We learn to be patient. It does not pay to be unkind. Harsh words are most discourteous.

Politeness is to do and say “The kindest things in the kindest way.”

Unkind words are sinful. Many a man has been driven from home and has gone down to ruin by the unkind words of father or mother or wife. Many a girl has gone from the home which gave the gift of sin, discouraged or made reckless by unkind words,—a lack of patience and forbearance.

“Finally, be ye all like-minded, compassionate, long-suffering, forbearing with one another, loving one another.” Be kind, not rendering evil for evil, reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.

“All that he that will live a life and see good definite. He can have no change from evil and his life that they speak no guile.

“Let him turn away from evil, and do good; let him seek peace, and pursue it.”

“Who is he that will harm you, if ye be zealous of that which is good?”

The only good that is in the world and in all the children of men is from God, and God is love. We come in a circle back again to this greatest power in the world. To quote again from Dumfound:

Love never faileth, and life never falleth, so long as there is in a man what Paul is showing us; the reason why, in the nature of things, love should be the supreme thing—because it is the cause in nature of things it is an Eternal Life. It is a thing that we are living now not that we get when we die; that we shall have a poor chance of getting when we die unless we are living now.

No worse fate can befall a man in this world than to live to old age, and say I have never been alive and I have never been truly alive in love, and I have never been truly alive in love, and I have never been truly alive in love. I have never been truly alive in love, and I have never been truly alive in love.

How many of you will join me in reading this chapter, and work at it very carefully, for the next three months: A man did that, and it changed his whole life. Will you do it? It is one of the greatest things in the world. We begin by reading it every day, especially the verses which describe the perfect character. “Love suffereth long and is kind; love envieth not; love vaunteth not itself.” Get these ingredients into your life... No man can become a saint to fulfill the conditions demanded a certain amount of prayer, meditation, of constant effort in any direction, bodily or mental, requires preparation and care. Address yourselves to that one thing and love this transcendent character exchanged for yours. You will find as you look back upon your life that the moments most...”
able to do unnoticed kindnesses to those round about you, things too trifling to speak about, but which you feel to be a part of your eternal life. I have seen almost all the beautiful things God has made; I have enjoyed almost every pleasure that life has planned for man; and yet, as I look back, I see standing out above all the life that has gone four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love, some small act of love of mine, and these seem to be the things which above all of life abide. Everything else in all our lives is transitory. Every other good is visionary. But the acts of love which no man knows about, or can ever know about—they never fail.

QUOTATIONS FROM ENDEAVORERS' DAILY COMPANION

Courtesy is love in action; it keeps us from running against the rough corners in our friends' minds. Courtesy makes happy homes.

Retaliation breeds more retaliation and drives men apart; kindness attracts (v. 9).

To wish for peace is not enough; we must seek it, run after it, make sacrifices for it (v. 9).

Our neighbors' welfare, if we love our neighbor, is our affair. We must interest ourselves in those we know. On the other hand, we must learn not to meddle unless we are sure we are wanted. Judgment is called for propriety.

If each of the notes in the musical scale screamed out for its "right," and forgot that every other note has rights, too, music would be impossible. So must we remember that each person has the right to be himself and live his own life.

Good nature, like a bee, collects honey from every herb. Ill nature, like a spider, sucks poison from the sweetest flower.

TO THINK ABOUT

What have I learned from broken friendships?

How can I avoid discord in the home?

How can we do better team-work?

THE RED TRIANGLE

CARRIOL B. WEST

I have been asked to write an article for the Young People's page about the Army Young Men's Christian Association. It will be difficult for me to say anything new or original for most every one knows the general nature of the work.

In Camp Custer we have seven regular Y. M. C. A. buildings, according to the general rule of one to each brigade or two regiments, which in full war strength is about six thousand men. In each of these buildings the soldiers gather in large numbers when off duty. In the social room, the "Sammy" finds books and magazines to read, a library where he can draw books, a place to make music, a place to put on plays. In this entertainment, a cozy fireplace where he can chat with his friends, and if he is from Michigan or eastern Wisconsin he can find his home-town weekly newspaper. At the desk he can get stationery and envelopes free, and finds the Y. M. C. A. men there to sell him stamps, periodicals, and money orders (if it is after pay-day), or to give him a Testament, and help him in any way they can. The desk is between the social room and the auditorium. The latter room will seat approximately seven hundred and is equipped with a piano, movie apparatus, writing tables and long benches which make it suitable for a variety of purposes. Religious services are held there twice a week, and in these three nights free movies are shown for the men and musical entertainments, lectures, stunt or athletic nights, may fill the rest of the weekly program. In the rear of the building are the quarters for the six men who make up the standard force for such a brigade building.

The bulk of the work in each building is organized into four departments, each having a director. These departments are religious, social, educational, and physical. The religious director arranges for the religious services, and supervises and promotes Bible classes in the companies of his unit. Our aim is to have a Bible class in each company in the army. We like to have the classes led by the men themselves, not by outsiders, but at present nearly all the Y. M. C. A. men are called on to help in this important work. However, very effective work is being done by many soldiers under guidance only. Many Bible classes have been kept up by the men with good interest during quarantine without outside help. A week ago thirty-five men in one of the barracks started a brief Bible course, and the manner it was done was so interesting that it lasted an hour.

The movies and entertainments come under the social director's department. His chief duty besides this is to promote music, get up concerts, conduct community "sings," and show the soldiers how to entertain themselves.

The care of the library, the books, magazines, newspapers, and practically all of the reading matter, is the job of the educational director. He must also superintend classes of different kinds. One write a minstrel show, others a poetry contest, others the local chapter of the Red Triangle, a local chapter of the Christian Association. It is an effective work being done by many soldiers under guidance only.

The physical director, of course, organizes games, tournaments, and athletic contests of all kinds and loans equipment for the same. His work is in close cooperation with that of the athletic officers.

Besides the four directors, there is an office secretary in each building. It is the job of the building and the secretaries furnished with the necessary supplies. As this is my special job at present, I know that the amount of things necessary for a plant serving six thousand men is no small quantity. For example, one day I bought for sale in one building twenty-three stamps. The sales for one day in this building have amounted to $208.00 for stamps alone.

The work of the four directors and the office secretary is supervised by our "top sergeant," the building secretary. Also in each camp is a Y. M. C. A. headquarters whose function it is to guide and head up the whole department for each of the four directors as well as a supply man, and a camp general secretary who heads up the whole affair. The entire work in the United States is supervised closely by the National War Work Council of the Y. M. C. A. in New York City. This, I believe, describes fairly accurately the "Red Triangle" as its work is organized in the training camps in this country. The work in the navy, the work overseas, and that in the prison camps, is not exactly the same but is conducted along the same general lines of physical, social, mental, and spiritual uplift.

Although the Army Y. M. C. A. work is being done under guidance only, there have been some who have made up their minds to try. Many soldiers have resolved to make a trial of the Y. M. C. A. and have not been disappointed. They have been able to make friends and their influence in developing Christian leadership are the foundation stones upon which the Y. M. C. A. hopes to build and preserve character in the army. The Red Triangle, besides using association secretaries, has recruited for its work both professional and business men from all the prominent Protestant denominations. Only two of the men in our building were employed Y. M. C. A. workers before coming into the service. One was a minister, worked as a business man, one a music teacher, and the other a university student. The Army Association is not merely allied to the churches, but it is actually the forces of the churches combined under one head to do Christian work in the army.

There are many agencies in Camp Custer looking after the welfare of the men, including the Red Cross, the War Recreation Commission, the Knights of Columbus, the Jewish Board of Welfare Work, etc., but the spirit with which all work together is splendid. In one of our "Y" huts, both Catholic and Protestant services are held each week. The Jewish men hold meetings both in the Y. M. C. A. and the K. C. B. building. The Knights of Columbus and the Jewish Welfare workers are always busy. The "Y," in promoting its fourfold programs, is reaching practically all the men in the regimented forces, but the Red Triangle has neither the time nor the desire for any jealousy or selfishness. All are helping the men who are sacrificing for the cause of freedom.

Of course, the most interesting part of the work and the most difficult to describe, is the personal experiences we have. To have men in Bible classes who have not been in a similar group in years, to give a Testament to a man who has never looked inside of one before, and to hear that he is reading it eagerly, to talk to a man thirty years of age who has decided to join the home church on his next furlough, to have a Catholic soldier tell me, "It doesn't make any difference what your church is. None of them want you to do wrong," to find really that underneath the apparent roughness of the army, there is a fine spirit in the heart of it that is akin to that of Christ, are some of the experiences which have inspired me and have kept us all striving optimistically to serve Christ in the face of many problems.

Y. M. C. A. 605,
Camp Custer, Mich.
**DID YOUR DOLLAR HELP?**

To some of us it may have seemed, almost, that the calls within the past year to "do your part" have come rather often and have been somewhat insistently, too. But when we read such letters as the one which follows how can there be any feeling of regret for the opportunity to make life easier for the boys? Some of us who have a boy or a brother—perhaps boys and brothers—in the service can fully appreciate what the Red Cross and Y. M. C. A., and others are doing for them. And your dollar is helping, too.

"And then
Somehow
Somewhere in France,
A surgeon
A Y. M. C. A. Cross Nurse,
May stand
Upon the very spot
You stood upon
While in your dream.
An idle coin
That you had held
They'll hold
In what you bought
At home
Of life
Comfort
"For your soldier boy."

The letter referred to was written from France by a boy to his mother in Ohio. Read it, and remember that this boy is only one of thousands of others of our boys who will soon be overseas, and who must for a time sacrifice the comforts of home, and even life, for the sake of humanity and justice. Selfish indeed must be the person in whose heart it finds no tender, sympathetic response.

The Y. M. C. A.! My God, the Y. M. C. A. hut is the only home the boys from the States will know from the time they enter France until they come out. What's a billet? A barn with a roof. A cellar without a light. A warehouse with rats and vermin. What's blighty? A few days in Paris or London that make you half mad with dread of going back to filthy, and wet mud and the smell of dead men who have gone before you. The Y. M. C. A. hut—that's home—if you can get in!

I've sat in my billet, without light, with cobwebs and dross in my bed when I was too tired to sit up, and thanked God for the hut that my pals could get even if I had been too late.

In that hut, jammed to the door, there would be lights—lights, the humming light. There would be no man at the piano and the boys around him singing, the phonograph would be going and the boys smoking and listening. And in the winter fires—always fires. I used to wonder where the Y. M. C. A. men got the wood. But they always had it—that's a way the Y. M. C. A. men have.

Can you imagine what it means to be sent from billets to the trenches? From comparative safety, however dirty, to fight with death or injury, and trenches before you pass as you march into the reserve trenches is a Y. M. C. A. coffee stand. It's the last touch of civilization, and you'd better be a friend of God. And when you come out again, whole or wounded, there it stands, waiting for you. Coffee steams from the coffee stand, and you have a stop first at the advanced dressing station, well, some one will bring you a cup of coffee from the stall, or you'll find it there when the doctors get through with you. And Stickey's halo around his head. In billets you parade on a Sunday morning. Then you're tolled off. The C. of E. men (Church of England) march in steady chaplet. The R. C. men (Roman Catholics) have their paddies. But you can't parade in the trenches and there comes your Y. M. C. A. secretary—right in the trenches, mind you, where Fritz may land one any minute and send Mr. Secretary to Kingdom Come, along with the rest of us—and he goes from dugout to dugout, a kind word, a real word, a cup of coffee. He doesn't carry a Bible—he lives it—and the sullenest looking fellow, the man who has about decided that there is no God in the trenches, listens.

And he comes again between Sundays. "Jack," he says, "how's your mother these days?" It is needless to say that the children are justly proud of their attainment. While we older people have won no banners, we have been working in other lines.

As many of the Sabbath Recorder readers know, our church has had no pastor for the past five months, and we look forward eagerly to the coming of Rev. W. D. Burdick and family in the near future. As to other work, the routine committee work and collecting books and papers for the soldiers are additional phases of endeavor to which we have devoted some of our time.

**CHRISTIAN ENDEAVOR AT NEW MARKET, N. J.**

Our Junior society nearly puts the Senior society to shame, since a few weeks ago the former went in full force to a Junior mass meeting, consisting of the societies of Plainfield and vicinity, and came home with the banner, "It is needless to say that the children are justly proud of their attainment. While we older people have won no banners, we have been working in other lines."

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**QUARTERLY MEETING AT MILTON, WIS.**

The quarterly meeting of the southern Wisconsin joint committee was convened according to appointment on the evening of January 25, with the church in Milton, Wis.

The inclenecy of the weather prevented the usually large delegation from the other churches from being present, but even the rigor of the midwinter storm did not dispel the spirit of hopefulness and good cheer that was in evidence at all the services.

The meeting was favored with the presence of one of the denominations, namely, Mr. Frank J. Hubbard, of Plainfield, N. J., Elder George C. Tenney, of Battle Creek, Mich., and Rev. A. J. C. Bond, of Salem, W. Va.

Rev. D. B. Coon, as acting pastor of the Milton Church, had the entire program in charge. The Forward Movement was the general theme, and was well brought out in the introductory sermon preached on the evening of January 25, by Rev. E. H. Holderman, of Walworth, Wis., followed by "The New Birth," the text being from John 3: 7—"Ye must be born again." His plea was for higher spiritual life among professing Christians. The sermon was followed by an evangelistic testimony service in which many participated.

On Sabbath morning at 10 o'clock the
THE SABBATH RECORDER

adult division of the Sabbath school listened to the following program arranged by the president of the Sabbath School Board, Professor A. E. Whitford.

Increase of Membership—Dr. A. L. Burdick
The Problem of Denominational Graded Work—Rev. B. W. Burdick
The Organized Class—Rev. A. J. C. Bond
Evangelistic Effort—E. M. Holston
Spiritual Growth in Numbers—D. L. Babcock
Denominational First Charter—Rev. Geo. A. Horn
Prayer in the Home Life—D. N. Inglis
Men for the Mission—Rev. J. M. Whitford
Group Endeavor in Christian Service—L. H. Stringer

A well filled house listened to this excellent illustration of the goal of the Missionary Board under the Forward Movement. In all good things, spiritual uplifting, and deserves a more extended notice than can be herewith given.

A large congregation came together on Sunday evening to listen to a discourse by Rev. George A. Horn, the Seventh Day Baptist church in Chicago. The members of the First-day churches of the place were invited to be present. Both churches adjourned their services and attended with us.

By a remarkable coincidence and without the assent of either, the speakers at the first and last service chose the same theme and text, "The New Birth." Ye must be born again. This is the holy and significant words of Jesus Christ our Lord! Thus the contemplation of a "Higher Plane in the Spiritual Life" was made doubly impressive and a fitting close for the meetings.

At the close of the service the following resolution was adopted by a vote of the congregation:

Resolved, That we the members of this quarterly meeting wish to express to Brother Frank J. Hubbard, Rev. George A. Tenney, and Rev. Abva J. C. Bond our sincere appreciation of the parts which they contributed to our programs, that we welcome any reasonable means that will bring the people to a better and clearer understanding of the purposes and motives of our leaders. We are glad of the opportunity of meeting Brother Hubbard and of hearing his clear and businesslike statement of the plans of a denominational building.

We have enjoyed Mr. Bond’s thoughtful and stimulating presentation of the problems of that question, and we thank Elder Tenney for the clear demonstration of the beneficial results that are to be gained through the various phases which he has so helpfully brought us, and for his sweet, kindly spirit which has been an inspiration and a benediction to all of us.

The Pentecostal Church, Chicago, is cheerful and prosperous. It is because Jesus has come into our homes. It is because the earth is the Lord’s and the fulness thereof. It is because the Lord is the everlasting God. What is the difference? One has found its bluebird and the secret of being happy. It is because Jesus has come to them and brought that secret of happy service; the other home has not learned this secret. Let’s always keep our bluebird—where we can see it and where every one else can see it too.—Rev. N. O. Rogers, in Christian Work.

ATHLETICS AT MILTON COLLEGE

Milton College will have athletics next year. Military training will be continued. In some way gymnastic work will be kept up, even in cold weather. The expense of these will be provided, for these activities are necessary to the success of the college and to her patriotic service. Nevertheless the question of expense involved are serious and will have to be considered.

Those who read the reporter’s article a few weeks ago may have wondered why there should arise these questions of expense, especially in view of the endowment campaign vigorously prosecuted by Pastor Randolph. Are they due to the war? Or have we been misled?
The war is not entirely to blame, nor has any one aroused false hopes of success. The whole question is one of facts and figures. Four or five years ago, when the need of increased endowment was first emphasized and a campaign talked of, the annual budget for the college cost expenses of about $13,000. At that time the income from endowment was roughly $7,000 or $8,000. Income from tuitions ranged from $3,000 to $4,000. Part of this was received from academic sources. The difference between $10,000 or $11,000 and $13,000 was made up by voluntary or solicited gifts, or else carried over as an annual deficit. Hence came the appeal for increased endowment.

In the three or four years the expenses of the college have increased from about $13,000 to about $16,000, not through extravagance or to any appreciable degree because of lack of economy or of efficiency. Things have cost more; that is all. Things, principal and income, have cost more; things, principal and expenses for, into the whole subject and consider it from a broad way, so as to be followed by the closing of that gap. Milton College is going forward and making its way, and by the closing of that gap its future is assured.

Of course President Daland sees what would be ideal. He would like to see the erection of a central heating plant, for which he has appealed to the trustees ever since the gymnasium was finished in 1911. He wishes there might be an annual income of $2,000 a year for gymnastics and athletics alone, to cover the salary of a physical director and the expense of keeping the gymnasium at work through the winter. The heating plant would cost from $15,000 to $20,000. Sixty thousand dollars would erect the plant and furnish a principal sufficient to afford the necessary income.

But this is ideal and for the future. How about next year? Well, the faculty has just appointed a committee, consisting of Prof. L. H. Stringer, Prof. A. E. Whitford, and Prof. D. N. Daspit, to consider in detail all the points of view and make the best plan for the college to take and carry out. This committee has been instructed to go into the whole subject and consider it from every point of view and in a broad way, so that when its report is ready for presentation to the faculty it shall comprehend, not only a temporary policy for next year, but the permanent policy to be followed in the future by the college in regard to every phase of athletics: gymnastic work, military drill, intramural athletics, intercollegiate athletics, and whatever else is necessary.

When adopted by the faculty this report will be presented to the trustees. We confidently hope that the combined wisdom of all concerned will show the way. But patrons of the college may rest assured that Milton College is going forward and making its way, and by the closing of that gap its future is assured. Its income and expenses for the ordinary year have been carried over, as stated in the former article, to about $11,000. Part of this was received from informal sources, and the remainder from formal sources.

In looking forward and upward. Let every friend of Milton back them up. The war has been a heavy one for all. Let us look forward now and very carefully to the time of peace, when the lessons learned during the war will be able to be taught and used. In the meantime, the work is going on, and the influence of Milton College in the community is being felt and recognized. The faculty is carrying on its work, and the students are being taught and instructed in the truths of the Bible. The Sabbath School is doing its work, and the young people are being prepared for a life of usefulness and usefulness in the world. The war has been a heavy one for all, but let us look forward now and very carefully to the time of peace, when the lessons learned during the war will be able to be taught and used.
school-teacher in the State. No special textbooks were asked for. It might be said in passing that the Manual has run through many editions and is yet the main guide for, not only the rural school-teacher, but elementary school-teachers of the villages and towns as well.

As Superintendent Whitford was able to bring about the grading of the one-teacher rural school by a very simple process, so it may be possible for us to devise a plan by which all of our schools may be graded and thus to qualify on this point for a standard school. As our schools are small, averaging only five teachers to a school, it logically follows that some plan of grading must be followed. The work to be covered must be divided into a few broad divisions which shall include fundamental Biblical facts and truths and the essentials of Christian living.

It follows also that, when this work has been planned, the teacher must be the great factor in the matter of grading. She may be provided with lesson helps. She may get suggestions from the so-called graded lessons and from other sources, but up to now must rest the burden of adapting these lessons to localities. Since the public school class may contain pupils of considerable variation in ages and in mental development, her skill as a teacher will be taxed to the utmost.

As schools have an average of five teachers it logically follows that a five-form gradation will best serve the needs of our schools and will be the most economical for our publishing house.

The Junior Topic Committee in outlining the Improved Uniform Lessons for the next eight years has anticipated our needs as well as the needs of thousands of other small Bible schools of America by planning for such a division.

The children of the Beginners' department are those who will be benefited by the work of this committee. Each of the so-called grades, should, therefore, have their lesson helps provided for by specially prepared lessons. The committee then provides for five grades as follows:

- **Primary Topic**: Jesus Chooses the Twelve.
- **Junior Topic**: Same as above.
- **Intermediate Topic**: The Twelve and What We Know About Them.
- **Senior Topic**: What ItMeans to be a Disciple of Christ.
- **Adult Topic**: Memory Material.

The lesson for January 23 illustrates the point.

Subject, Jesus Chooses the Twelve.

Primary Topic: Jesus Chooses Twelve Helpers.

Intermediate Topic: The Twelve and What We Know About Them.

Senior Topic: What It Means to be a Disciple of Christ.

The Scripture lessons for these different grades are from the same chapter but vary in extent. The golden texts differ, and the additional Scripture differing.

In passing it might be well to say that the general subjects for the Improved Uniform Lessons look very attractive. They are for the next four years as follows:


Studies in the Christian Life.

The Patriarchs and Early Leaders of Israel.

The Gospel of the Kingdom.

The Missionary Message of the Bible.

Life and Letters of Paul.

If we then adopt the Uniform Lessons as they are planned we shall have at most six divisions of work: the Beginners, with specially prepared lessons, the Primary, the Junior, the Intermediate, the Senior, and the Adult. In large schools a narrower gradation may be provided for and in smaller schools the Juniors and Intermediates may be combined. The Seniors and Adults may also be combined, with divisions ranging from six to eight years of age well fitted for the lesson helps in the Sabbath Visitor, so ably edited by Mrs. Adeline Polan. The Juniors and Intermediates will find their lessons in the Junior Quarterly, the Senior Topic: Jesus Chooses Twelve Helpers, and Uncle Oliver. It would be difficult to find better lesson helps for life than are contained in these lessons. Since the Improved Uniform Lessons lend themselves so easily to satisfactory graded teaching, why can not every school of our denomination make them a part of her work for all? At present the great burden will rest upon the teacher. She must be skillful, she must be on the lookout for suggestions and must select and adapt her work to the capacity of her pupils. If she finds the present helps for the pupils unsatisfactory she should write her criticism and her suggestions to the writer of this article.

The American Sabbath School and Temple Society, following suggestions which was made at our late General Conference, has offered to send the Sabbath Recorder to the men who are in the service of the government during the war. This can not be done without the help of the teacher friends who will supply the correct addresses. The following is a list so far as the addresses are known.

**Men in the Service from Seventh Day Baptist Church**

- Allen, Joseph L. (Alfred Station, N. Y.), Re-cept Depot No. 2, Camp Whipple, Wadsworth, Spartanburg, S. C.
- Babcock, Major Borden A. (Westley, R. I.), Fort Wetherill, Jamestown, R. I.
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- Babcock, Major Borden A. (Westley, R. I.), Fort Wetherill, Jamestown, R. I.
RICHMOND, Fred (Ashaway, R.I.), Fort Getty, Jamesantown, R.I. Co. K, 110th Inf., Camp Dix, N.J.


WEEVER, Charles (Boulder Colo.), 41st Field Artillery, Battery D, Camp Funston, Kansas.

WELLS, Edward (Ashaway, R.I.), U.S. Atlantic 111th, 94th Field Artillery, Battery D, Camp Funston, Kansas.

WEST, Carroll B. (Milford Junction, Wis.), Army 110th Field Artillery, Battery C, Camp Custer, Battle Creek, Mich.

WHITMORE, C. (North Yarmouth, Me.), Headquarters Train, 89th Division, Camp Beale, Calif.

WILSON, Claude E. (Milford Junction, Wis.), Army Reserve, Camp Custer, Battle Creek, Mich.


WOODRUFF, Corp. Charles Iden (Alfred Station, N.Y.), Armyamt, Camp Custer, Battle Creek, Mich.

WOOLWORTH, Cecil (Nortonville, Kan.), Battery, Army Artillery, Camp Doniphan, Fort Hill, Okla.

THE SABATH RECORDER

Vol. 73, No. 25

THE PASTOR.

WELTON, IOWA.—The Ladies' Benevo­

lent Society has been meeting regularly every other week at the homes of its mem­

bers for several years. At their last meeting the member at whose home the meeting is

held. They have made garments for the

Iowa State Orphans' Home, as well as for

other people in need. At a sale and supper, December 5, we made 150 of the garments.

The recent marriage of two of your young people adds a new family to the number

making up our church. Brother Wade

Loofbord has moved to his house opposite

the church, while his son Wesley will live

at the farm.

The unusually cold and stormy winter

has affected church attendance somewhat.

On two Sabbaths we have had to give up

church altogether. Yet interest has not

lagged, and with the return of warmer

weather, the attendance is coming back to

normal.

The absence of our senior deacon, James C. Babcock, is noted by all. He is spending the winter in Ft. Ruta, Calif. Those who have had to endure these Iowa blizzards are not sorry that "Uncle Jim" has escaped them, and is basking presumably, in the balmy air of southern Florida.

We are co-operating with the village people in the campaign for a Red Cross sale. Donations are coming in already. These will be auctioned off, the proceeds going to the Red Cross.

The Pastor.

Feb. 10, 1918.
OUR WEEKLY SERMON

A DENOMINATIONAL BUILDING

REV. A. J. C. BOND

Text: And they said, Let us rise up and build. Nehemiah 2:18.

It is my purpose to consider with you a specific matter—one that has been committed to the Tract Board by the General Conference. The subject of a denominational Publishing House is one that concerns all our people. It is an enterprise that can not be brought to a successful conclusion without the support and hearty co-operation of all the churches. Whatever your present attitude toward this matter may be, it is a fair assumption, I am sure, that nothing but good can come from a discussion among brethren of any question which involves the future of the world.

I say "our service to the world," and somehow that word "world" has a content of meaning that is new in my experience. As I speak it there is a sort of clutch in my throat and a welling of pity in my heart. As we passed beyond the theory of the actual living of a Christian life, the right and true path seemed to be found by no one. But we have not always pushed out into the field of human need in order that the salvation of Jesus, mediated through us, might do its saving work. This is the task that challenges the church. This is the high service to which she is called. I accept for the denomination to which I belong an equal responsibility with every other in the world service. It is a task for the whole Christian Church. Our communions share with us the vision of what the church must be to meet the world's need: I claim for my denomination at least a potential fitness to represent its Lord not possessed by others. The Church of Jesus Christ without a Sabbath, and such was not the Christianity of Jesus, with which his disciples set out to win the world.

The Sabbath was lost when Christianity was captured by the world, and Sunday-keeping, however consistent with the theory of Christianity, today is a part of that apostasy which has brought about a defection Christianity and a defeated church. The church then that shall carry that faith which will revitalize humanity, and rehabilitate the world will be a Sabbath-keeping church. Is this too much to say? Friends, I but speak my earnest conviction. Confronted by the collapse of civilization and by the church's tremendous failure, I dare not trust in this dark hour of the world any faith, however elaborate or refined, except the faith lived and taught by Jesus of Nazareth. It may be that twenty centuries more shall pass while humanity staggers on in its self-chosen way, and it may be sooner than we dare to hope, but truth as it is in Jesus shall conquer the world. If we are right in this contention the importance of the mission of the evangelical, Sabbath-keeping church. It is because in my own mind this outlook for the future of the denomination involves the question now agitating the Tract Board that I gladly join in its discussion.

Were you to ask me whether I think the future success of Seventh Day Baptists depends upon our building immediately a Denominational Home, I should have to answer frankly. Would you ask whether to my mind the completion of such a building would insure the future prosperity of our people, I should again have to answer in the negative. We must be a people of the right Christ-filled, united, and broadly aggressive, if we are to meet the call of God. Nothing physical, material; nothing external will equip us for the world service that waits us yonder. This equipment must be spiritual, born of consistent practical devotion to the Word of God. But we live in a physical world as well as in a spiritual, and physical objects are the necessary and divinely appointed media for the transmission of spiritual truth. A house is not a home. But a house in which there dwells a family that lives out the ideal relations of husband and wife, parents and children, brothers and sisters, hosts and guests, that house both symbolizes and produces the right home relations. Just so, I seem to see the faith and life of our Seventh Day Baptist family symbolized in a denominational building. I see our ideals of Christian life and service objectified in a building which has been erected by the choicest of thousands of our people, who have made it a altar of sacrifice and an offering of love.

I wish to say right here that I have no desire to discuss the location of such a building. I am not sure that I am decided in my own mind in the matter. This is a matter concerning which I shall have to carry an open mind. To discuss it here would seem to me to be pernicious. And to advocate any particular locality because I like the building is not the doing of faith, but an idealism greater than the demands for material and men. I do most earnestly urge, however, the speedy launching of the plan to finance the proposed enterprise. I should like to see it endorsed, and not the beginning that has raised questions of religion. But they had the beginning of the Sabbath-keeping system, but not the conditions in life. We are being represented by the relations to a religious system, not Christianity has failed. And we must, in addition, take into account the fact that faith was to be given a trial. Mrs. Britting is not the only man who is finding his way through the trapdoors of a defunct religion, for a vital faith is in an accessible and living God. Not all the tribe of whom Donald Hankey writes will be killed in battle. Some of them will return. As a result of this present conflict the number of those men is being multiplied who, starting from the outer rim of life's casuistry and incidents, are working from an experience of service to humanity inward toward life's center. If these men are to find religion satisfying and sufficient they must not be allowed to fail to find the true center of all life, their own and the world's. Jesus Christ, this is the great task confronting the church. This service must be rendered by a forward looking people, and through a vitalized and living church.

Most of us have been led early in life to the foot of the cross, and have there been taught that the way of life is the way of sacrifice and service. But not always have we passed beyond the theory to the actual living of a Christian life. Right and wrong have found the correct starting point. But we have not always pushed out into the field of human need in order that the salvation of Jesus, mediated through us, might do its saving work. This is the task that challenges the church. This is the high service to which she is called. I accept for the denomination to which I belong an equal responsibility with every other in the world service. It is a task for the whole Christian Church. Our communions share with us the vision of what the church must be to meet the world's need: I claim for my denomination at least a potential fitness to represent its Lord not possessed by others. The Church of Jesus Christ without a Sabbath, and such was not the Christianity of Jesus, with which his disciples set out to win the world. The Sabbath was lost when Christianity was captured by the world, and Sunday-keeping, however consistent with the theory of Christianity, today is a part of that apostasy which has brought about a defection Christianity and a defeated church. The church then that shall carry that faith which will revitalize humanity, and rehabilitate the world will be a Sabbath-keeping church. Is this too much to say? Friends, I but speak my earnest conviction. Confronted by the collapse of civilization and by the church's tremendous failure, I dare not trust in this dark hour of the world any faith, however elaborate or refined, except the faith lived and taught by Jesus of Nazareth. It may be that twenty centuries more shall pass while humanity staggers on. in its self-chosen way, and it may be sooner than we dare to hope, but truth as it is in Jesus shall conquer the world. If we are right in this contention the importance of the mission of the evangelical, Sabbath-keeping church. It is because in my own mind this outlook for the future of the denomination involves the question now agitating the Tract Board that I gladly join in its discussion.

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church by church, until the whole denomination shall be in the full swing of an enthusiastic campaign for the necessary funds by the time Conference meets at Nortonville. What I desire is such an interest and enthusiasm as will grow out of an intelligent survey of the facts, a deep conviction of the need, and an abiding faith in our future.

After all I have said, there remains one question to be answered. It may be laconically asked in two words: "Why now?" Why take the present time with its heavy burdens and multiplied appeals to the interest of our denominational building? I shall name the reasons that appeal to me. I know not how they appear to you. I ask for them simply an impartial consideration, I must say that for myself they are convincing.

My first reason for adopting a building program for the immediate future is because it has not been done before. It is an unconditioned dedication to our denominational assets already long overdue. As individual churches we recognize the value of a meeting house. We build not only that we may have a convenient place to worship; but each church builds for the question of permanence, and inspires faith in the future, in the building itself, or in an older organization the history of whose successive buildings preserves the continuity of the church's life. We have erected splendid buildings which stand today as monuments to our devotion to the cause of education. We cannot estimate their value to the denomination. Just why we have come up to the closing years of the second decade of this twentieth century with no such building to express our denominational life and unity, I can not say. I have no fault to find. Our fathers have done well. But this may go to show that after all we have not given rightful place to the one distinguishing faith that has kept us going through these centuries. Or it may be a silent witness to our lack of denominational unity. It may be simply because no one has put the matter on the hearts of the people. If in view of this word possibility some of us now seem over-zealous, please forgive our earnestness; but do not shut your hearts to our appeal. I am in favor of making this campaign now, in the second place, because I believe that in time of war we should prepare for peace. I am not unaware of the tremendous issues involved in the present titanic struggle with determined autocracy. I have some sense of the significance to the world of the victory of the Allies. It is the duty of every American citizen to do his bit, which is his best, for the triumph of democracy. But when the war has won we will simply have made the opportunity for building a new world order. The materials for a new Christian civilization will have been released. It will still be necessary to fuse the remarkable and living social order. This can be done only by the Divine Spirit working through men who are obedient and trustworthy, and who have the vision to see. A united effort now on the part of Seventh Day Baptists to provide this better material equipment, will not only add a much needed material asset, but will unify us in spirit, and give us a running start, as it were, for our part in the work of reconstruction. While we are making greater sacrifices than the war, let us go far enough to make sure that the fruits of our sacrifice shall not be lost in an after-math of spiritual depression. There is great danger that we shall come to feel that in our support of the nation in this most worthy cause the sacrifice is for the future. We shall be tempted to give ourselves to making our good financial losses, and feel that we have purchased religious indulgence by our support of the national cause. We shall think of it as a material sacrifice and a denominational interest that will carry over into the after-the-war work of the church. I know of nothing better calculated to unify and inspire our people than working together for a Denominational Home,—at once, a token of our love, a symbol of our faith, and an expression of hope. While my chief concern in this connection is that we shall be of one mind, and that the mind of Christ; while I am anxious above all else that we shall be united and spiritually fit, I believe also that the money can be raised easier now than it can at the close of the war or for some time thereafter. We have made no great material sacrifices so far; but it is beginning to learn that we can do without some things that we thought were quite necessary to our happiness. I believe we will go even farther in this direction to our spiritual profit, if the call is loud enough and the cause is worthy.

I have one more reason to give for advocating this matter now. And I would like to put into it all the earnestness at my command. This is that I believe with our reason for a separate denominational existence. We are a separate people having a worthy history running back three hundred years, because we are Sabbath-keeping Christians. If the Sabbath means nothing we have no reason to exist. If it means little, then perhaps we may as well defer any appeal to it, and become one or for a more definite program for disseminating Sabbath truth. But if it means what we are led to infer in view of our history, and in view of the teaching of the Word of God, and of the need of the world; then this is an opportune time, and this building of a Publishing House an effective way to impress upon the world the greatness of our mission, and to show others that we believe in our future.

Other denominations are neither consistent with the Word nor harmonious among themselves on this question. The thing that is binding Christian civilization to the world is a spiritual value that can long be overlooked. The war has accelerated a movement in the Christian Church to eliminate anything that claims to have constructive spiritual value can long be overlooked. The war has accelerated a movement in the Christian Church to eliminate anything that claims to have constructive spiritual value. This from us is for a personal visit, and the building of a publishing house, a house for a personal visit, a publishing house, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit, a publishing house for a personal visit.
Monday were spent in personal visitations at the homes of the people.

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A letter from Georgetown, British Guiana, tells of interest and growth, especially in the Christian Endeavor society. Times are very hard and trying.

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