The United War Work Campaign just closed found you most willing to

G I V E

It is a good habit to acquire
Why not
G I V E for the Denominational Building

F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
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THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

The Sabbath Recorder A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 51, NO. 24
PLAINFIELD, N. J., DEC. 16, 1918

WHOLE NO. 1390

Is the Recorder A Welcome Guest? We have been cheered of late by several letters expressing appreciation of the Sabbath Recorder. Here is one just received from a lone Sabbath-keeper in Florida, who sends something to the Recorder Fund.

The Recorder comes a welcome guest, and as we greet our friends with questions, so I turn to the Sabbath Recorder, and commencing with the first page, read it through—usually for my Sabbath reading. Am so glad for the good sermons to read for a Sabbath service.

Another friend in New York State, also a lone Sabbath-keeper, writes as follows:

I am writing to thank you for sending the Recorder to my son at the army camp. He enjoyed it and intended to write to you, for I found a stamped envelope addressed to you among his writing materials. Pneumonia took him just before his division started for France. I am sending a check in his memory, to pay for some who cannot pay for themselves. If we did not have the Recorder we would know but little of the denomination. It is very dear to us.

A Problem Before the Tract Board In connection with the two extracts from letters given above, it might not be out of place to call attention to one serious problem that is now troubling the Tract Board as well as the editor and the publishers of the Sabbath Recorder. In spite of all the efforts that have been made to increase the number of subscribers, so far as we can learn there is as yet but very little systematic effort on the part of the churches to make matters better. So many allow subscriptions to expire and pay no attention to notices given, until the law compels us to drop their names from the list, and so many Seventh Day Baptist families have never taken the paper and do not seem inclined to do so, that we are earnestly seeking some remedy for this matter.

The board listened yesterday to a report of progress by a committee appointed to devise a plan for increasing the subscription-list, and fully an hour was spent in discussing the question. We feel certain that, if all our families could have heard the talk and witnessed the interest in this matter that is so vital to us as a denomination, something would surely be done. We think that no less than a thousand families among us, or living as lone Sabbath-keepers, never receive the denominational paper into their homes, and therefore know practically nothing of denominational work and have little interest in the causes for which we stand.

Friends, what can be done to remedy matters? Are you doing anything? Do you care to do anything? Were it not for the letters of appreciation that come now and then from loyal Recorder readers, we should indeed be discouraged. Can not pastors and people hold together and secure new subscribers in every church?

"After the War—What?" Brother Hosea W. Rood, patriotic instructor for the Grand Army in Wisconsin, favors us with one of his timely articles prepared for his "Grand Army Corner" in the Madison Democrat. It discusses matters of such nationwide interest that we know Recorder readers will appreciate it. For about twelve years Brother Rood has been writing for the Recorder, and it is thus only natural that he should promote the spirit of patriotism in the schools of Wisconsin. He feels confident that, while it takes much time and thought, such work "will serve a good purpose." In the days just at hand, our nation will greatly need true patriotic instructors to unite the hearts of a people composed of many nationalities and make them one in the principles of liberty and human brotherhood.

"The American Red Cross" Our article on In the Holy Land. "The American Red Cross in the Holy Land," from the pen of John H. Finley, commissioner of education in the State of New York, will be read with special interest just at this time. Mr. Finley is at the head of the American Red Cross Commission to Palestine, as well as a leading American educator.
Step by step we have followed General Allenby and his victorious army through the land of promise, which seemed to the "Prem Parly Abroad," a few years ago, to be under a hopeless blight from Turkish misrule. Wherever we went, the land promised to the children of Abraham forever was a land of ruins. Desolation reigned, and miserable towns and villages were filled with haggard, poverty-stricken people. We saw hundreds of weary pilgrims from far-off lands, who had traveled many days on foot to visit the Holy City, to weep over its ruins, and to pray for its restoration. As they bathed the ancient stones of the "Holy Place" with their tears and lavished their coins upon the altar in the Church of the Holy Sepulcher, no visible sign appeared, to encourage the hope that Israel would ever again possess the land. On the contrary, these Hebrew pilgrims were excluded from the site of Solomon's Temple, and Turkish soldiers with swords and guns lorded over them at the Holy Sepulcher. But they believed the prophets, and trusted the promises of Jehovah, feeling assured that "when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." The loyal ones of Israel have never ceased to pray, "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise." The answer to their prayers might be long delayed; but they knew the foundation of their hopes was sure. "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." "Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." "I will cause them to return to the land that I gave to their fathers, and they shall possess it." "And they shall dwell safely therein, and shall build houses, and plant vineyards." "And ye shall dwell in the land that I gave to your fathers, and they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." Upon such promises as these, by her honored prophets, Israel has built her hopes; and now with the prospects of restoration growing brighter every day, with the Red Cross actually relieving the people until joy springs up once more in the hearts of the inhabitants, and with all eyes turned toward the rapidly growing Zionist movement, we must believe that these promises are being fulfilled.

The Holy Land Speaks to America

As Mr. Finley was about to leave Jerusalem after the establishment of Red Cross hospitals and orphan schools in and around that city, after industrial schools had been started for teaching refugees some trade by which they could help themselves, and after the people of the land had begun to rejoice over the changed conditions which assured them of a better and happier day, the Grand Mufti and Cali of Jerusalem, in a letter written to Mr. Finley, sent the following message to America:

When thou reachest the dear homeland and blessed country, as from the bottom of our hearts we pray thou mayest in good health and peace—then may our representative—of the inhabitants of Palestine collectively, and of the inhabitants of the Holy House particularly—to present to thy people the thunderous people and thy good and generous nation our obligations and thanks—to that good people represented by that great man, the most honored President Wilson, whom we appreciate and respect extremely, according to our knowledge of his noble qualities and superlatively attractive and refined character, although we have not had the good fortune of meeting him. All this is true as it has been said, "The ear is at times enamored just as the eye is enraptured." May God spare him for you, and you all for him. And we have this earnest hope that the inhabitants of Palestine will always enjoy his good will and be among those always remembered by him as he shall ever be the object of their prayers and supplications for his good, to God Almighty.

The Boys Are Coming Home

Everybody rejoices that the soldiers are coming home. No longer do long trains go by, rushing them toward the Atlantic; no more do great transports steal out to sea bearing thousands of our young Americans from the homeland to the land of Carnegie.

Every day brings new shiploads to receive enthusiastic and royal welcome. Great celebrations are being planned, and preparations for immense parades are already being made. The boys will enjoy them all and so shall we. No demonstration can be too great to express our joy over the return of the boys. This country must not be satisfied with enthusiastic welcomes and joyous greetings. It is well to have these, but the real profit is what are we to do for the boys as a permanent thing after the rejoicings are over?

Evidently our Government realizes that demobilization involves great questions as to what more than two million men are to do when they return to civil life. Uncle Sam is already planning to provide for them as best he can. He will hold many soldiers in the service longer than they are really needed rather than turn them loose with no open door to business for them to enter. It will require greater wisdom safely to return the boys to civil life than was required to mobilize them into an army, and what is now needed is a nation of careful, level-headed statesmen. We must have them in Congress, in state legislatures, and in administrative chairs. And if we are to have them in those places, we must have plenty of them in private civilian life, in the schools and in the churches.

This brings the important question that is being urged upon us in these days,—How can the Church best serve the boys? Many of these boys are already enrolled among her most devoted members, and the Church they will be ready to enter open doors of usefulness in religious life. The churches should be awake to the golden opportunity awaiting them when the soldiers return, and be ready to press the call of the kingdom to hundreds who have learned Christian truths and will be able to give themselves to the gospel ministry, the work of missions, or that of much needed social service. The heroic element in them that made them self-sacrificing and brave and helpful soldiers should also make them many of them heroic soldiers of the Cross of Christ. I believe scores will be ready to listen to an appeal of this kind if the churches are only ready to make such appeal in the spirit of Christ.

Men who have dedicated their lives to the great cause of liberty and human brotherhood should be all the more ready to rededicate themselves to the Christlike services of the kingdom of God. America has never been in greater need of strong Christian leaders, and the Church has never had a better opportunity to find them than is offered her in the home-coming of our soldier boys.

Federal Council Meeting

Since writing the last editorial the editor, in company with Pastor James Skaggs, of Plainfield, has made the trip from Plainfield to Atlantic City to attend the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.

The trip to Philadelphia is always pleasant, but especially so with good company and on a sunny afternoon. From Philadelphia to Atlantic City, through the white sand country, mostly covered with patches of "scrub oak," now sere and brown from winter frosts, alternating with groups of cedar and apple trees whose branches show the general somberness, the traveler can sit back and let his thoughts bridge the centuries during which old ocean has been grinding up original rock and building out into the Atlantic this entire stretch of sand drifts for a hundred miles along the Jersey shore. Then as he comes upon the ocean shore itself, he finds the Atlantic still busy building out a continent and thus has a practical illustration of how the work has always been done.

We reached the Chalfont Hotel in time for lunch, and soon learned that about a hundred and seventy-five delegates had gathered there for their home and meeting place, all under the same roof. In the auditorium, at 2 o'clock, Wednesday, December 22, the first session was called to order, and for two days earnest men will be doing the Master's work which presses itself upon them in these important times.

The Seventh Day Baptist Denomination has four representatives here,—Dea.n Arthur E. Main, Rev. George B. Shaw, Rev. James L. Skaggs, and the editor of the SABBATH RECORDER. One need not be here long to learn that he is surrounded by
a body of live Christian men, bent on doing all they can in the face of urgent needs, and planning to make the most of the glorious opportunities presented to the Church in these days of world reconstruction.

THE AMERICAN RED CROSS IN THE HOLY LAND

John Huston Finley
American Red Cross Commission in Palestine

I reached Jerusalem in the late afternoon of a summer’s day, on foot, over the barren hills, for I could not bring myself to approach and enter the Holy City in a car that had not been as yet hallowed (as thousands of Fords and other cars have been, by their Red Cross markings and ministrations), but by the following Tuesday afternoon, our car, this, our first car, had been consecrated to such service, and I rode out to Bethany, accompanying one of our doctors in his visit to refugees from the Jordan valley, the first specific work of the American Red Cross in Palestine.

We found on our arrival, however, that we had driven out the former occupants, were miserable in their idleness and sickness and, as I imagine, nostalgia, housed promiscuously as in a great, cheerless tenement house, which had been left by the enemy without a fragment of furniture or with ornament. The English military authorities have given food and have improvised shelter for these refugees and so kept them from absolute starvation and exposure. It is the opportunity of America, through the Red Cross, to supplement these barest necessities by helping to minister to the sick and the especially needy of those who were living peacefully in war’s track and who fled to the English for protection. It was with such motive that the Red Cross Doctor, representing America, was there, continuing up to room to room in that great caravan-serai, examining men, women and children “sick of divers diseases” and telling the muktars (the head of the little community) what to do in each case, sometimes putting the capsule or powder into the rough hands of the muktar for his administering.

Returning by the way of the white road around the Mount of Olives, we found our way to another such temporary encampment in the squalid and ill-smelling rooms and balconies of what had been a Turkish prison. (5) Here conditions were pitiful, tended by the gray clouds of dust, the refugees had been sent. And so it was that I climbed up through the narrow streets to that now forsaken part of the village to which the Master came at the end of some of his harassed days in Jerusalem, (2) near the place, perhaps, where Martha met him after the death of her brother, Lazarus, for he “had not yet come into the village.” Not far away were the broken walls of the one time house of Lazarus, and a few steps from the house the tomb itself, (3) deep in the earth, where, according to tradition, Lazarus was laid and whence he came forth as we, lighted by candles, from the deep grotto.

After stopping for a moment at the ruins of the reputed house of Simon the leper to look out over Bethany to the Dead Sea, a narrow stretch of which could be seen, I passed through a field with olive trees, under whose shadows boys were herding goats, and soon caught sight of a large modern building, from which I could hear the mingled voices of men, women and children.

As I approached I saw out on the bare hill in the sun a group seated in a circle, one of their number playing upon an improvised instrument of one string—the poet who sang the deeds of his incomparable chieftain. The medley of noise and misery from the house near by seemed not to disturb his quiet rhasphodes. Here in the abandoned monastery, from which the Turks had driven out the former occupants, were gathered a hundred or more refugees from Salt and the country about, great, stalwart men in picturesque garb, usually marked with color, women of stately bearing, who had faces of fine profile, but marred, according to our standards of beauty, by the blue tattoo on the cheek or chin, and children who would all have been beautiful if they had not, most of them, had half or wholly blinded eyes. (4) All of these had to leave their ancestral dwelling places and rich fields off towards the Mountains of Moab, which could be indistinctly seen upon the horizon—had to leave them at almost a moment’s notice with only what they could catch up and carry on their backs. They were miserable in their idleness and sickness and, as I imagine, nostalgia, housed promiscuously as in a great, cheerless tenement house, which had been left by the doctor was getting his directions I found time to enter a little field a few steps beyond a little way out from Bethany, and while the first specific work of the American Red Cross, its to refugees from the Jordan valley, the companying one of our doctors in his visitations, but by the following Tuesday returning by the way of the white road around the Mount of Olives, we found our way to another such temporary encampment in the squalid and ill-smelling rooms and balconies of what had been a Turkish prison. (5) Here conditions were pitiful,
Everything possible is being done to give sanitary and comfortable refuge to these wanderers, but inevitably it is difficult to make the provision at this great distance, especially when the enemy has carried away everything serviceable and often, polluted what has been left. Too much praise can not be given to the English medical officers and doctors, who have vigorously taken hold of these problems. But so serious is the condition in which they found things that it seems a Herculean task to cleanse the land which the British forces have again recovered for civilization.

But the most appealing of these groups of refugees was that encamped out on the other side of Jerusalem, a part of them on the hills in tents and the rest down in the valley, where tradition has it the wood was found for Christ's cross from two trees that grew there. Altars stand over these traditional sites in the midst of the great Monastery of the Holy Cross, with a large interior court and many balconies and stairs. Here the exiles sit or wander listlessly about, as did the ancient children of Israel by the streams of Babylon. Among them was their priest, with whom the leading men of the community, the American Red Cross Doctor and I were invited to take coffee. (6) There were only two tiny cups, but the coffee was prepared and served with as much ceremony as if it were offered in the golden cups of Solomon.

These men of dignified manner, of fine, strong face and gaunt frames belonged to the out-of-doors. (7) They doubtless lived in huddled houses when at home among the hills overlooking the Jordan valley, but, while they would have been at home in palaces, they seemed to be as lions in cages, longing for the free if not altogether secure air of their hills, and so it was that they seemed to be nearest home in the tents with the ever-blowing winds swirling about their loose garments. It was the children, however, who made the strongest appeal, and it was touching to see the kind concern which these great, rough men had for them.

The American Red Cross has compelling work here in doing what it can for these little war exiles, for their health, their happiness, their comfort, their education; for these children, as well as ours, are to have a part in the reconstruction of the broken world. And is there anything more important, aside from "winning the war" and healing the sick, than preparing these little ones of the earth for their mighty tasks?

**TRAINING LITTLE CHILDREN**

Suggestions by mothers who have been kindergartners, owned by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West Fortieth Street, New York.

**ARTICLE XX**

Simple Playthings May Be Utilized to Add to Children's Knowledge and Skill

—MRS. PRINCESS B. TROWBRIDGE

A WORSTED ball, if kept clean, makes an excellent plaything for a little baby. If it is suspended from his carriage or crib it will help him to learn to focus his eyes, and he will be amused by it for a long time. When the child is a little older, let him sit on a quilt on the floor and play with several balls in the six colors, red, orange, yellow, green, blue, and violet. Each ball should have a worsted string of the same color attached to it. When the child is a little older still, play simple little games with him, such as rock-a-bye baby, pendulum of a clock, swinging the ball back and forth and up and down, and in other ways that will occur to every mother. Unconsciously the child will acquire a sense of form, color, motion and position by such games. Say to him, "See the pretty round ball," "See the pretty red paper," and the child will delight to find and bring to you other things that are round like a ball, and red like the paper. A set of worsted balls in the six colors can be obtained from...
was cut off so early," felt that he was her pastor, that he was...
MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. A. R. Crandall December 2, 1918. Members present: Mrs. A. B. West, Mrs. J. B. Morton, Mrs. O. U. Whiford, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. G. E. Crosse, Mrs. A. E. Whiford, Mrs. L. M. Babcock, Miss Cora Clarke. Visitor: Mrs. Martha Rasmussen.

The President, Mrs. A. B. West, called the meeting to order. All repeated the Twenty-third Psalm and Mrs. J. H. Babcock offered prayer.

The Treasurer, Mrs. A. E. Whiford, read her monthly report. Total receipts, $114.40. Disbursements, $25.00. Mrs. Whiford read letters from Miss Ozima M. Bee.

The Corresponding Secretary, Mrs. J. H. Babcock, read letters from Mrs. Crosby, New Auburn, Minn.; the Committee of Reference and Counsel; Mrs. Abbie Branch, White Cloud, Mich.; and Mrs. Nettie West, Salem, Va. Mrs. Babcock reported sending replies to each of these communications.

Mrs. West presented a letter from Mrs. Martha Wardner.

An informal discussion took place concerning the appointment of a day of prayer for missions.

Mrs. West expressed her appreciation of the words of love and sympathy for her and her family during their bereavement.

It was voted that our Corresponding Secretary write a letter to Mrs. Randolph and family and one also to Mrs. Frank Peterson, sister of the late Rev. Lester C. Randolph, expressing to them our deepest sympathy in the great loss which they as a family and we as a denomination feel so keenly in the death of "Pastor Randolph," as he so lovingly was called.

Minutes were read and approved.

Voted to meet with Mrs. W. C. Daland January 6, 1919.

MRS. A. B. WEST, President.
A. CORA CLARKE, Recording Secretary.

Many think of being happy with God in heaven; but the being happy with God on earth never enters into their thoughts.—John Wesley.

AFTER THE WAR—WHAT?

HOShea W. ROOD

"Peace, peace, wonderful peace!" It seems almost too good to be true that this greatest war the world ever knew has come to a victorious end. So far as victory is concerned, nothing more seems to be desired, for it is complete, and with no proviso.

'THE WORK NOT DONE

But the work is not yet done. A very great task lies just before the master minds of the world—the readjustment of almost world-wide conditions after so great a disturbance among the nations. While we rejoice that the light, and are so glad we hardly know how fittingly to express our sense of gratitude, we shall still anxiously await the coming of the morning paper—almost as anxiously as we did three months ago—to read about the progress being made in the solution of problems following the closing of the war. The map of Central Europe is all upset. I had before me a day or two ago what is called a dissected map of the United States. The bits of cardboard representing the various states were in a pile before me. The map was bought for a present to a little girl. I thought I would amuse myself by fitting them together. After making use of what geographic knowledge I had I succeeded in putting every one of it, and it will be a different matter to build up a map of Europe as it is to be. In the first place a new set of states must be cut out of the map, and these will not, like bits of cardboard, have nothing about how they shall be cut and placed. They will have choices and will protest, and some of them, no doubt, will revolt and make trouble. Those states will be peoples and not blocks, and must be handled wisely. And they must be given governments in the form of governments—such as seem best adapted to each of them. Now, the making of governments—well adapted governments—is not an easy thing to do. Most of our present governments are formed of the evolutions, and evolution requires time. As a tree requires time to grow. They are not like Jonah’s gourd. If, perchance, a government does spring up over night, it is likely to wither after sunrise. The permanent peace we have all been praying for must require a good degree of permanence in governments. And so the map makers and those who establish new governments in Europe need a great deal of wisdom for the task now awaiting them. We shall maintain nearly as much interest in what they are doing as we have been in giving to what conflicting armies have been doing in Europe. And then there will be the readjustment of economic and trade relations, which will call for the wisest of statesmanship.

INTERNAL READJUSTMENT

International relations will not alone require adjustment. The war has worked so much change within every nation concerned in it that the wisest of statesmanship will be necessary to bring things back to a peace basis. What shall become of the immense munition plants happily no longer needed? What is to be done with the great cantonments that have been in use for the housing and intensive training of our nearly two millions of soldiers? What provisions should the workers have and suitable employment of the thousands of partially disabled soldiers who will soon be returning to us? How about our railroads under government control, and the express companies just being taken over? Shall the government continue and how long? How long must we Hooverize? Our government has become, because of the war, more paternal than most socialists have dared hope for. Shall this paternalism continue—perhaps? Shall the government continue to regulate prices? Shall the beneficial war-time prohibition continue? Shall the President of our free republic continue to wield more power than most monarchs have been permitted to exercise? There are other such questions to be settled in this country and similar ones in the late warring nations in Europe. Now, if ever, may our young men—and women—in school feel called upon to study questions of national and international character. They shall have time to give them careful attention and then get into the world’s work before all problems growing out of the world’s greatest war will have been satisfactorily solved.

RELATIONS WITH FRANCE

Just now our relations with France are of special interest. Many thousands of our boys have for more than a year been "somewhere in France." They have fought side by side with French soldiers. They have seemed to the people over there, especially the women and children, like saviors of their beloved country. Just look at the picturesque scenes in the great transports, marching along the country roads, through the villages and ruined cities, and see how the happy the boys and girls and their mothers seem to be, crowning near them as they sing along their cheerful, hearty manner. See them gather in admiring groups around our boys and undertake in every way to show their gratitude to them. Though they can not very well speak their gratitude in good United States language, they do understand and use freely a language common to all, gestures and smiles and gentle manners. I suspect that when our boys come home they will undertake to show us how well they can speak French. Already there are many Americans with French Babcock girls. And with French soldiers. They have, I guess that in some respects it will never to"...
after-the-war questions will be that of the treatment of the German people. None of us wish for the Kaiser anything better or worse than his deserts. But deserts must at the very best be terribly terrible. Let it be the business of those properly authorized to do so to say in just what form the justice he deserves shall be measured out to him. "I said," with what measure ye mete it shall be measured to you again." We can not ask for him anything worse than that—maybe not so bad, for that might imply torture, torture, torture. But nations under Christian civilization must more in other regiments from our state. Educated as they have been during the last half century, our boys over there bear German barbarians. Their attitude toward the German people as a whole—would not like to see them treated as the Kaiser would treat his enemies had he, unfortunately, been here. We must still live neighbor to Germany. We can make a bad neighbor of her, if we wish, and have constant trouble with her, or we can give her good reason to respect us and to develop a truly modern civilization.

GENERAL GRANT AS CONQUEROR

When General Grant received at Appomattox the surrender of General Lee's army he surprised both him and his army by issuing to them abundant rations and telling those who had horses to take them home for the cultivation of their land. From that day until now the southern people have held General Grant in high regard. When General Pemberton surrendered to General Grant at Vicksburg we fed our surplus rations to his half-starved army; and so even in the hour of their defeat they blessed us. We and they mingled day after day as friends rather than enemies. We admire General Grant as a conqueror. As long as General Grant lives in history, so long will this generous characteristic be mentioned as a tribute to his memory.

I am glad that President Wilson, Lloyd George for England and Clemenceau for France have all spoken in favor of a generous attitude toward the German people as soon as they get in good earnest about the formation of a liberal government. It was, I think, Dean Shafer Mathews, at the recent Win the War Convention, who said that our attitude toward Germany should be that of reparation rather than revenge—to require Germany to pay as nearly as possible for all the damage she has done to the war, yet not to do it in a revengeful spirit. We want a permanent peace.

Indeed it is a responsible and delicate mission the great-peace-conference has to perform for the world. Let us hope that no hard spirit—no spirit—will be manifested—Madison (Wis.) Democrat.
Seventh Day Baptists who founded Brookfield, Mo. He spoke of Samuel Crandall and his brothers Porter and Devillo and of all the girls. North Loup will know of him. He recalled the day when playing with some of these boys on the hayow he was so severely injured. Clifford Maxson is working Brother Brand's farm. I am glad that Clifford is doing well.

I doubt if he is getting rich unless it be in the possession of four sons and four daughters, who since the death of their mother, have clung together and to their father and give promise of becoming dependable people in the church and community.

I walked to West Edmonton on the railroad track. It snowed as I ate bread and cheese under the hemlocks in the swamp. Cousin Grant Burdick was weaving rugs. I mailed a rag rug to Yonkers. He and his brothers and sisters have so sought God and what he requires of you. What do these things bring to you? Do these things bring you what brings true happiness? Do these things bring real happiness to you? If not, we must have sought for it in the wrong way. How shall we find real happiness? Are there any rules by which we may be guided? Yes, there are, and rules which if faithfully followed can not fail to produce in our lives that for which we are seeking.

First of all, in a word, yield and consecrate your lives to Christ; live clean, wholesome lives; serving others in every possible way and at every opportunity,—put yourself into life, and you will find you have found the secret of happiness. I believe this was the secret of "Call" West's life; the reason why he could write that beautiful letter to his mother in which he said, "I have had happiness in my twenty-three years that some people would give a life to get. I've had my share—I can not demand more." Could a young man have possibly written anything more beautiful than that? So young, and yet he had found that which some search for for a lifetime, and never find, because they have sought for it in the wrong way.

Dear young people, if you have failed to read the sketch of that noble young life, do not delay but read your Sabbath Recorder of November 25, pages 652-655, and read it. Read and reread it. Have it read at the Christian Endeavor meeting. Let the example of that brief, noble life teach you what brings happiness, and let it be an inspiration to you to search for it and find it in the same way.

Then there are some things that are essential in helping to live a life of happiness. You will need to pray and take time for meditation; give serious thought to the meaning of life. Practice the Quiet Hour. Trust in God. Have faith in the reality of divine things. Practice the realization of the presence of God in your lives. Strive to make real to yourselves your relation to God, so that you may live up to what God requires of you. Work and serve. If your heart is right toward God you will find great happiness in working for others and having a part in every possible way in the religious activities of the church. Be grateful. Give God the tasks for your life and life's opportunities. Be grateful to others for the part they have had in helping to make your life what it ought to be, and forget not to acknowledge with gratitude the many kindnesses which you receive each day from others. True content. Do not be a grumbler, always complaining that your life holds no opportunities. Do the thing that lies closest at hand, and do it well. That is your duty and your first duty. You cannot pass all that is going on and do just that. Watch for opportunities to do larger things. Make opportunities. Do these things and you will find happiness.

A HELPFUL CONVENTION

The members of the Riverside Christian Endeavor Society have been greatly strengthened and helped by attending and having a part in the county Christian Endeavor convention which was held in this city recently. A good delegation from many societies in the county—Young People's, Intermediate, and Junior—were present, each manifesting the spirit of earnestness and consecration throughout the meetings.
Our society, though one of the smallest, plays an important part in the work of the county, for its members have the reputation of being alive and ready to work.

The president of our society, Maleta Osborn, was on the committee to arrange for the convention and helped in making it a success. Mary Brown was in charge of the pages, who ran errands and were most helpful in promoting the comfort of delegates and the smooth working of the convention. Every session from Friday afternoon to the impressive close on Sunday night, was filled with inspiration for better and broader "service," the theme of the convention.

The fellowship luncheon and supper served in the basement of the church in which the meetings were held, were continuations of the work of the convention, with toasts, talks, and conferences, bringing the members closer together. The pages, which were effective in presenting the thought by means of the eye as well as the ear, were so simple that any society could work them together and similar ones out in the home society. The Christian Endeavor society here, as may be inferred from the fact that it received the banner for efficiency from Conference this year, has some thoroughly efficient and wide-awake members, though its numbers are small. This is further shown by the fact that from our members, although there are many societies in the county with much larger enrolment and attendance, the president, also the Junior and the Missionary superintendents, were elected for the coming year.

The last meeting of the convention was a wonderful service—a preparation for service. This was begun by prayer groups of boys, girls, young men, and young women, each being leader, followed by "Target Practice"—verses of Scripture repeated by one after another—with chapter and verse in quick succession. The commissioning of the new officers was most impressive, the state superintendent using as the foundation of his charge to them, "So much as in me, I am ready." The stirring address of the evening was given by Dr. Royal J. Dye, a returned missionary from the west coast of Africa, who with his wife, added much to the interest of the convention throughout. At the close of his earnest call for workers both at home and abroad, twenty-five workers arose, offering themselves as life recruits in the service of the Lord. As the meetings closed, each one who had attended felt a greater nearness to our Lord and a determination to serve more abundantly the great Commander, whether at the front line or behind the lines, wherever duty lead.

STRAY CHRISTIAN ENDORER HELPS

A committee of one enthusiast is better than a committee of ten sluggards; but a committee of six enthusiasts is better than either.

Every society ought to have a press representative. It will be an incentive to other societies to "spruce up" when they read of the good things that your society does. It will help to advertise your society and it will give information to those who never go.

Every society ought to have an honor roll of the members who are in the service of their country and those members should receive letters from the society every week. One of the greatest boons to the young man in the camp or "over there" is a letter from home.

One of the most helpful methods of keeping the quiet hour is to put down your thoughts as they come to you after reading the Scripture lesson for the day. People always write their prayers for the sake of clearness and definiteness and to prevent their thoughts from wandering.

At the annual business meeting of the Charlotte (N.C.) Christian Endeavor union, the chief feature was a debate on the subject: "Resolved, That the war has ended, and that the Christian Endeavor for the day is therefore at an end." The affirmative was taken by members of the local societies and the negative, which won the decision, was represented by soldiers from Camp Greene.

Every society ought to have a birthday book. In it should be recorded the names of all the members; active, associate, honorary, former members and visitors. With the name should be the birthday and the correct address. A committee should have this in charge and see that every one receives a postal containing greetings from the society on his birthday.—The Continent.

LETTER TO CHRISTIAN ENDEAVORERS

FELLOW ENDEAVORERS:

For some time I have been wondering what to say to you this year regarding the Efficiency Campaign. The efficiency work was practically dropped in most of the Christian Endeavor societies last year. While this was no doubt due to various reasons, I have wondered whether the greatest reason might not be that we were being given that the campaign had "lived its day." It had been carried on for two or three years. Perhaps we were getting tired of it, as people are apt to tire of things not really new.

With these questions unanswered in my own mind, I put the matter before my home Christian Endeavor society. "Shall we drop the Efficiency Campaign?" I asked. Marjorie answered, "I favor keeping up the campaign if at the end of each month a committee will check up our gains and losses, and our credit for our gains and deducting where we have failed to do the work called for in the standards." The whole society felt as Marjorie did about it. Then I asked, "Shall I suggest to the other societies last year that this method be used in making the contest more even this year, they all get new charts and begin anew, as it were, and together?" The suggestion was accepted as a good one and Howell said, "Perhaps then we shall be able to get Milton Junction." So with these suggestions from a group of young people representing a number of our Christian Endeavor societies (during the college year they are here from other societies) I come to you with the following suggestion: That all the societies wishing to go into the contest get new charts and be ready to begin work as soon as possible in January.

That credits be given on the new chart for the Quiet Hour Comrades and Tenth Legionaries still faithful in their pledges, and Christian Endeavor Experts, still members of the society, gained through previous efforts.

That at the end of each month a committee go over each society for that month giving credits for gains and deducting where the work has not been kept up. For instance, if a committee has gained 4 per cent in January by carrying out certain standards, and then fails to keep up that work through February (provided it is work which should be carried on from month to month), the society forfeits at the end of February the 4 per cent gained in January.

While it is not quite in keeping with directions given in the first paragraph of the foot of the chart, I suggest also that no stars be placed on the chart under the sections in the first and second divisions, until the end of the year, which for efficiency work closed in August. A check made with a pencil in the circles to designate credits gained can be readily erased if credits are to be forfeited at any time. By this means and by the use of the convenient scale at the bottom of the chart, the rating at the end of each month can be readily determined. Then at the end of the year past on the stars and bring your chart to Conference. The banners will be awarded at the next Conference on the following standards: first and second divisions, the star at the end of each division on the chart; highest rating, counting all credits gained from January 1, not counting credits for Quiet Hour Comrades, Tenth Legionaries and Christian Endeavor Experts gained previously; and greatest per cent of experts, counting all experts who are members of your society.

I want to urge that in doing the efficiency work our aim shall not be so many stars gained or so high a rating reached, but so much work done in real Christian endeavor. Do the work and the rating will take care of itself. No doubt the Young People's Board will soon give us a goal for which to work. If you find in that goal work to be done which is not included in the standards on the chart, then substitute so some standard which does seem directly applicable to conditions in your locality. You may do this. Read carefully directions at the bottom of the chart, paragraph two. Perhaps some Red Cross, Y. M. C. A. or Y. W. C. A. work appeals to you. If so put the matter before your pastor and Executive Committee.

In preparing the memorial service for his boys, Paul and Kemeth, Pastor Randolph chose as one of the songs to be sung, "King of the Highways, King of the Sides, King of Darkness, King of Light, King of Kings, Make Jesus King!" Pastor was laid to rest on the day set for the service. At Mrs. Randolph's request the program for the service was carried out according to the plans made by Pastor Randolph previous to his death,
Our society, though one of the smallest, plays an important part in the work of the county, for its members have the reputation of being active.

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At the annual business meeting of the Charlotte (N. C.) Christian Endeavor union, the chief feature was a debate on the subject: "Resolved. That the war has hindered Christian Endeavor more than it has helped it." The affirmative was taken by members of the local societies, and the negative, which won the decision, was represented by soldiers from Camp Greene.

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With the questions unanswered in my own mind, I put the matter before my home Christian Endeavor society. "Shall we drop the Efficiency Campaign?" I asked. Marjorie answered, "I favor keeping up the campaign if at the end of each month a committee will check up our gains and losses, giving credit for our gains and deducting where we have failed to do the work called for in the standards." The whole society felt as Marjorie did about it. Then I asked, "Shall we send the contest to the other societies that in order to make the contest more interesting this year, they all get new charts and begin anew, as it were, and together?" The suggestion was accepted as a good one and Howell said, "Perhaps then we shall be able to beat Milton Junction."

So with these suggestions from a group of young people representing a number of our Christian Endeavor societies (during the college year they are here from other societies) I come to you with the following suggestion: That all the societies wishing to go into the contest get new charts and be ready to begin work as soon as possible in January. That credits be given on the new chart for the "Quiet Hour Comrades," Tenth Legioners, and "Keep Rank! Keep Rank! Make Jesus King!" Pastored services to be carried out on the day set for the memorial service. At Mrs. Randolph’s request the program for the service was carried out according to the plans made by Pastor Randolph previous to his death,
and the song mentioned above was sung. To me, the words of that song will always be a "last message" from a great man whom we all loved. "Keep Rank! Make Jesus King!" That is what true Christian Endeavor means. It would be splendid as an Endeavor slogan. The Efficiency chart is a means of assuring the work we do as we "keep rank."

Kindly let me know if your society decides to go into the contest under the plan here suggested, and also the name and address of your corresponding secretary.

Carrin E. Nelson, 
Supt. Efficiency Department.
Milton, Wis., 
Dec. 9, 1918.

TO THE YOUNG PEOPLE’S SOCIETIES

Almost half the Conference year 1918-19 has passed and only $14,950 of the total apportionment for the various associations of $16,750 has been paid. The Treasurer’s Report below shows credit for the amounts received from the societies which have paid a part of their apportionment.

At the present time there is not enough money in the treasurer’s account to meet our obligations promptly. It is my purpose, while treasurer, to take care of all obligations promptly and this can only be done when sufficient support is given by the organizations supporting the board.

I appeal to the Finance committees of the societies in the various associations to put on a campaign to raise their apportionments early. We will call this the C. E. P. A. (Campaign for Early Payment of Apportionments). If all the Finance committees of the various societies will get busy, there will be no reason for dragging the payments until 1920.

The following is a list of the present condition of the various associations:

CASH RECEIVED

Check from Miss Nelson, former Treasurer Zilla M. Thayer, Field Secretary, Central Association $250.98

Miss Eva Palmer, Rockville, C. E. Society, partial payment of 1918-19 apportionment 50

Mrs. A. E. Whiting, former Woman’s Executive Board, partial payment 1917-18 apportionments 5

Ritchie Society, Bethel W. C. partial payment of 1918-19 apportionment 50

Marlboro Society, Bridgeport, N. J., partial payment 1918-18 apportionment 75

THE SABBATH RECORDER

THE SABBATH RECORDER

Mrs. H. G. Kenyon, Hopkinton, R. I. 25
Mr. and Mrs. W. H. Fowle, Pitkin, 

$28.00

Expenditures

Marjorie Burdick, efficient as Secretary of Dr, Palmer’s school for girls 240

Oct. and Nov. 100

Stottery and envelopes 60

Ray E. McCutcheon, printing 1000 letters, 500 envelopes 7.50

Total expenditures $126.50

Balance on hand $28.00

The 1918-19 apportionment is shown below:

SCHEDULE—YOUNG PEOPLE’S BOARD

YEARLY APPOINTMENT

Eastern Association

Churches

Place

Hopkinton

$14.40

Shill

45.40

Berlin

16.80

Waterford

16.40

Marlboro

$29 paid Dec. 1st.

Second Hopkinton

10.60

Rockville

10.60

First Western

Pinefield

46.80

New York

46.80

Second Western

8.60

Cumberland

6.40

Total

$307.00

Southeastern Association

Churches

Place

Salem

55.40

Middle Island

45.40

Ritchie

40.00

Greenbrier

25.00

Roanoke

2.50

Sanford

2.50

Total

$105.10

Central Association

Churches

Place

Brooksfield

22.20

South

14.80

Pleasanton

13.20

Adam

21.00

West Medford

20.00

Greencastle

6.00

Total

$109.40

Southwestern Association

Churches

Place

Little Prairie

15.00

Atalla

4.60

New Harmony

3.50

Greencastle

4.00

Total

$27.50

Western Association

Churches

Place

First Alfred

76.00

Friendship

16.00

Henderson

5.00

First Genesee

36.00

Holland Alfred

40.00

Solo

4.00

Total

$169.00

Hartville, Center

9.00

Kendal

9.00

Hamburg

9.00

Total

$28.00

Northwestern Association

Churches

Place

Milford

59.40

Jackson Center

15.00

Albion

14.00

Walworth

14.00

Bloomington

7.00

Eagle Center

8.00

Carlin

26.00

Nortonville

26.00

Eastdown

25.00

Lebanon

25.00

Parnam

25.00

Parnam

25.00

Round Grove

35.00

Battle Creek

10.00

Coudal

10.00

Total

$401.00

Pacific Coast Association

Churches

Place

Riverside

13.00

Los Angeles

13.00

Total

$26.00

Total apportionments $1,664.70.

Make checks and money orders payable to D. M. Bottoms and address mail to The Sanitarium, Battle Creek, Mich.

D. M. BOTTOMS,
Treas. Young People’s Board.
Battle Creek, Mich.,
December 10, 1918.

HOME NEWS

BROOKFIELD, N. Y.—A very pleasant evening was enjoyed at the Men’s Club social Wednesday night. The bad weather kept a good many away. The first part of the evening was well enjoyed by the children in games. Following this was a short program, and then Rev. George B. Shaw gave an excellent talk on Denominational Polity. He told of the three forms of church government, Episcopal, Presbyterian and Congregational, closing with an appeal for loyalty to our work which is suffering for lack of ministers. A light lunch was served at the close of this address which was hastened because of failing lights.—Brookfield Courier.

LEONARDSVILLE, N. Y.—Rev. George B. Shaw, of the New York Seventh Day Baptist church, representing the American Sabbath Tract Society, occupied the Seventh Day Baptist desk Sabbath morning, bringing a special message to the people of more loyal support and conservation to the denomination and its needs. Another meeting was held in the afternoon, Mr. Shaw addressing the people again. Rev. J. E. Hutchins, of Brookfield, was also present and presented a most helpful address.—Brookfield Courier.

DEUYTER, N. Y.—Rev. J. H. Hurley has completed his pastorate at the Seventh Day Baptist church and left Monday for Bangor, Mich., where he is to engage in missionary work. Rev. Mr. Hurley had become very popular with Deuyter people and his removal is regretted by all. A reception in honor of the Elder and wife was given at the home of Mr. and Mrs. R. W. King, Sabbath evening. A successor in the local pastorate has not yet been found.—Deuyter Gazette.

BERLIN, N. Y.—We are no longer a pastorless church, and take pleasure in announcing that Mrs. G. E. Randolph have come among us to "strengthen the things that remain." Thus the pleasant relations of twenty-three years ago are renewed between pastor and people,—or those who remain, for many, many loved ones of the old church have gone to their reward since those happy days.

But the church is still striving to do its "bit" in these trying times. Friday evening prayer meetings are well attended and a growing interest manifested. Several of our members have gone to more healthful climates for the winter and we miss them from our gatherings but hope the All-Father will return them to us in spring with renewed health and vigor.

Older readers of the Recorder may be interested to know that the old bell of the Seventh Day Baptist church did its part in proclaiming peace, and the termination of the world’s greatest war, to inhabitants for miles around.

E. 1. GREENE.

A man must receive a message from God before he attempts to give one.

"The world is not God’s machine, but his workshop."
the doctor and the dogs were standing broke loose, and a great gulf separated it from all the others. Besides, it was rapidly drifting toward the open sea. An effort had to be made at once to reach land or it would soon be too late. So he drove his dogs off the ice, but they became entangled in the harness and soon began to sink. To save them the doctor had to cut the traces, and the sled then sank. After the dogs were loose they marked their way back to the cake of ice they had been forced to leave and scrambled on to it.

The doctor then realized that it was impossible to reach land without help and that his only chance of being saved was being picked up by one on shore. But other dangers faced him. The cake of ice on which they were not strong enough to hold them for long and was rapidly breaking up. To reach a larger and stronger one was the problem. He fastened a rope around the body of the leader of the team and threw him into the water, urging him to swim to another cake of ice. He succeeded. Then he remembered his small friend that he always took along as a companion. This dog had been taught to bring back everything that was thrown out. So the doctor pitched a piece of ice on another cake that looked large enough for him once the retriever swam after it. When he reached it he was told to remain there. The other dogs, seeing their companion on the cake of ice, seemed to understand what the doctor wanted them to do, and finally all the dogs as well as their master reached the larger and stronger cake of ice, where they were safe for a while.

All of these changes took many hours, and by the time they had reached their last place evening had come. As there was little hope of rescue before morning the doctor preferred to spend the night. His sled was lost, and with it his blankets and food. The matches that he carried in his pocket were wet, and even though they had not been it would have been impossible to build a fire, for he had no wood and a fire would melt the ice and cause it to break. Finally, he said that the only way to keep from freezing was by taking the lives of two of his faithful dogs and using their skins for a blanket. The job of killing and skinning the dogs lasted several hours, and by the time he had finished darkness was upon him. Then, wrapping himself in the dogs' skins and piling the dead bodies up so as to keep off the wind, he lay down. The live dogs cuddled close beside him. Thus he put in the night.

When morning came his first thought was that he must have a flag in order to attract attention on land. He wore a red flannel shirt that he might use as a flag, but he had no pole to which he might attach it so as to raise it above his head. Then another idea came. He saw that the legs of the dead dogs were frozen stiff. By cutting them off and tying them together he made a pole that answered the purpose very well. To this pole he tied a small flag and unique pole. The flag waved constantly toward land, and hoped and prayed that it might be seen by some one who would come to his rescue.

By this time the doctor was almost tired out. He had had nothing to eat since the morning before, and the work of waving the flag was fast taking his strength. At last he thought he saw a black object coming toward him, but it was soon lost to sight. A little later it appeared again. Then he saw it was a boat filled with men. When they drew near he recognized them as forgotten. This signal, had come to his rescue. They put the doctor and his dogs into the boat, and, rejoicing that they had saved the life of their friend and helper, they rowed to land.

That was the trip that Dr. Grenfell and his faithful dogs "Brin" and "Spy," "Moozy," and "Watch," "Sue" and "Jerry" and "Jack," had on a cake of ice a few years ago. And it all happened because the man was ready to run any risk and even to give his life for the poor fishermen of Labrador.

The doctor got his desire to help others from one who lived many years ago and gave his life on the cross in order to be helpful to you and to me. I wonder if you know who that is—Rev. Guy B. King, in Christian Work, 1915.

*See "Adrift On An Ice Pan." Grenfell.

"Better lead a little child than lasso a lost man. To do both, however, is best."

"How much of our goodness may be due to lack of temptation."
DECEMBER 22, A DAY OF PRAYER FOR THE PEACE CONFERENCE

A call has been issued by the National Reform Association requesting that December 22 be made a special day of prayer for the Versailles Peace Conference. The Christmas season this year will mean more to the world than any that has preceded. When the last word is said by both soldier and civilian it will be conceded that the victory was the result of the earnest prayers that swelled up from Christian hearts around the world.

The carnage of the battle front is ended. The greater battle for Christian world-wide construction is now to be fought. The Versailles Conference will for several months be the front line trench in the "Battle for Peace." The welfare of the world for years to come depends upon its decisions.

It is therefore most timely and fitting that the services devoted to, most of the Christian world for the conclusion of the first of February, It may be that Dr. Crandall and the people in their efforts together.

Dr. Grace I. Crandall and Mrs. Jay W. Crofoot now expect to set sail from San Francisco on their return trip to China December 28. We do not know when to look for the arrival of Dr. Rosa W. Palmbog. Her plans were to start for home as soon as Dr. Crandall arrived in Shanghai, and she had made arrangements to sail the last part of December. Now that Dr. Crandall can not be in China till about the first of February, it may be that Dr. Palmborg may delay her home-coming in order that Dr. Sinclair may be left alone with the work at Lieu-oo; but no definite information is just now at hand.

"Knowledge passeth away"—passeth away! But wisdom is from everlasting to everlasting. Fifty years hence one's professional library will be out of date and most of our technical ideas will be moss-grown or moth-eaten, but human nature will be the same; its needs and sorrows and sins will all be here, and mankind will be at a premium, and character will be above all price, and the gospel of the Son of God will still be good news to the world.—L. Mason Clarke, D. D.
fruits of the Spirit. Thus we find the church burdened, workers embarrassed, and the world affronted.

Jesus criticised the religious people for substituting the traditions of men for the teachings of God. The church is still burdened by the same faults. A tradition, whether it finds its basis in the teachings of God or of man, makes no difference, if it is believed, it is enough to die for. Among us who revere the Bible, we find those who accept traditions and interpretations which are hoary with age, but which will not stand the light of investigation and clear thinking. The holding of these traditions and interpretations is considered by some as a very essence of Christianity and those who understand differently are regarded as fit subjects for perdition. This is not a matter for harsh criticism, but there is need for the stimulation of the intellectual as well as the spiritual aspect of religion, for it does make a great deal of difference what the church presents to thoughtful men and asks them to accept as a part of their Christian faith.

It becomes every Christian to study his own traditions and to know his history and their foundations, and perhaps when his material and literary resources are used he may have analyzed and evaluated his convictions, it may be found that the church, for all the greatness of faith, and the soul may find a new sweetness, a new power, in the Divine.

Denominational conceits and selfishness have been, and are yet, a great hindrance in the work of the church. Every denomination must accept its share of responsibility for convictions. Thoughtful men recognize that the leaders of the church which is moving the world has probably worked, to some extent, through every denomination. No sect can gratefully claim the full conception and spiritual application of the whole truth. The times in which we live demand demonstration. The claim of spiritual values must be backed up by a demonstration of spiritual power, or it will go unheeded. The interest of men today is not so much in doctrine, as it is in effective spirituality. If a doctrine or practice can be shown to produce such results in the advocates, men will be practiced and interested. But any people who persist in denominational conceits and selfishness will be a hindrance to the advancing Kingdom, and will undoubtedly suffer loss: "For he that would save his life shall lose it.

We look to Christ who said that no power could prevail against his church. In him we find the attitude which his church must have: "I came to seek and to save that which was lost." The end of his effort was the triumphal kingdom of righteousness in which all men should be blessed and the Father should be honored; he asked nothing for himself or for any sect—only that his followers might be one. His concern was the saving of men from sin, here and now, and the redeeming of this world from its sinful condition.

It seems to me that Paul caught his spirit. He protested against a partisan spirit rising up among brethren. He claimed nothing of honor for himself, nothing for Apollos, "for we are God's fellow-workers: ye are God's husbandry, God's building." Paul was a man of definite convictions and loyal to his Master, but perfect consistency in minor things was not his. He was important to him as the winning of men to allegiance to Jesus. He endeavored to be "all things to all men"—that is, in his work and associations, he could pass over minor matters in order that the great central theme of salvation might be effective as it is secured. Christians today might learn from Paul that there are things of importance pre-eminently greater than personal opinions or formal practices. The formal things of religion have their place and value as they aid in worship and contribute to growth in holiness, but they should not be permitted to become stumbling-blocks in the path of any one who is looking toward God.

When the church can rise above prejudice, autocracy, traditions of men, and denominational conceit, and behold the legitimate grounds for brotherhood and service in the liberty and spirit of Jesus, then may we confidently expect to see victory.

The space given lately in current religious literature to the insistent demand for a closer relationship and co-operation of the churches of Christendom is indicative of a widespread conviction that radical concessions, changes and readjustments must be made. Great changes may not come very soon, for it takes time for an idea to make its way into the mass of humanity, but undoubtedly they will come.

Some adjustments of considerable significance have already been made. Of present interest is the formation of the United Lutheran Church in America, and the Federal Council of Christian Churches in China. The United Lutheran Church in America is being formed through the merging of the three English-speaking bodies of the Lutheran Church in this country. It is expected that this organization will be completed during the present month.

The Federal Council of Christian Churches in China is now in process of organization. It is to be made up of ten different Presbyterian bodies and the Congregational churches in China representing the London Missionary Society and the Congregational churches representing the American Board of Commissioners for Foreign Missions and the constituency will be more than one hundred thousand.

The War Work Campaign which is now being pressed upon our minds and hearts is a triumph of the faith of Jehovah God. Men who hold their faith in Jehovah God are finding that they can present a united front in matters of common interest though there be the most radical differences of belief in the details of faith and practice.

The needs of these days are so great and the problems are so stupendous that we need the feel of a united front and the use of every available resource.

Dr. Gore, the Bishop of Oxford, said in a meeting in New York City a few weeks ago, "I hear no longer that all the branches of the Christian Church must be united, that it can speak with one voice when such crises as the present one are upon the world. He did not mean that there should necessarily be organic unity, but he did mean that there should be at least such a mutual concordance of spirit that the nations of the earth may be impressed with the moral and spiritual power of the church.

There seems to be a growing recognition in all churches of the fact that there are agreements in the faiths of the worshipers of God and that these agreements should form a basis of fellowship and point of contact in good works and for the study and adjustments of differences.

The sins of the church are not all due to the neglect or rejection of essential elements of Christian faith, but some of them are due to the substitution of non-essentials which have become effective barriers between brethren.

As Seventh Day Baptists we differ from other Christian bodies in a particular which excludes us, for the present at least, from the possibility of any organic union, but we have placed ourselves on record as ready to federate and co-operate in so far as we can without sacrificing what seems to us to be an essential of the Christian religion. And it is altogether possible that when that blessed day shall come denominations shall rise above their prejudices and personal preferences, and shall discuss frankly and prayerfully the essential features of the Christian religion, the Sabbath shall be acclaimed as one of them.

Intelectual and social adjustments within the church seem to me to be necessary before a permanent organization can rise to her place of power, and claim complete mastery over the strongest forces of evil. But these changes alone will not enable her to win the victory. The spirit of Jesus must be the power within a well-organized organization. Spirit without power is useless. The church as is ammunition for our conquering armies. The church must acclaim Jesus as Lord and Master and become the embodiment of his spirit. They must go forth to win men to holy living, and eventually to save the world from the damnation of wickedness. Any lower or more selfish motive is unworthy of a follower of Jesus.

The following lines written by Mr. Harry Jeffs, London, and published in *Christian Work*, November 9, 1918, seem to me to be very much to the point: "Let it be said at once if churches want the man they must want him for his own sake and not for their sake. There is too much eagerness to add to Methodist, Congregational, Baptist, or Presbyterian membership. A man may wish to be a Christian without wanting to be an 'islander' of any kind, and an 'island' tends to become a close corporation of the devotees of the sectarian shibboleth. Denominational chaplains to the Forces are practically unanimous that the men will less than ever be attracted to denominations as such, with their divisive 'historic witnesses,' and the
THE SABBATH RECORDER

The following reply was received:

National Office,
105 East 22nd St.,
New York City,
October 18, 1918.

Rev. Edwin Shaw,
1134 East 77th St.,
New York City.

My dear Rev. Shaw:

It gives me pleasure to communicate to you the following letter as action as you have, and overcome all obstacles. We are glad you are going to the art school. If your father or your action seems to keep you until you complete the course, we have a friend here who have been discovered her and gently inserted. I wish you for a term of ninety-nine years all you need.

We now return to our respective colleges and have the author and the world's evil shall not prevail.

The Administrative Committee were deeply appreciative of your communication and of the action of the Conference.

Faithfully yours,

CHARLES S. MACFARLAND,
General Secretary.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XXIX

"Let's write a nice letter together," said Susie one evening after she had read Evelyn's beautiful letter to Kon.

"Agreed," replied Kon, and they put their wits together in sending her such a reply as would encourage her all her days. They had pictures of scenery of the Unadilla valley taken, and Old Markum, and their homes. They also sent her a scene of Hoxie's Bridge which they requested her to paint and for which Kon's father sent her money, saying he wanted to place it in the art room of Salem College to perpetuate the name of Kon's mother, and for the painter's name to be placed on a metal plate at the bottom of the frame.

And now, Evelyn, our gossips' about our homes in "Old Plainfield" and the pictures we send you of the Unadilla as you requested, we want to tell you that words can not express the inspiration we have received from your life and example. God is bringing out of your sorrows some great lessons to many to know you, and will bring you greatest blessings—blessings that we may miss, ourselves, in our health and soundness of body. So old had been great if you had won a victory in accomplishing your plans in life, but there was placed a severe strain upon your character as you seemed to be defeated and yet were discouraged. Have you ever heard of Mr. Emerson's saying that "in the midst of the human spirit than the way it behaves when fortune is adverse and it has to pass through a prolonged period of disappointing failures. Then comes the real proof of the

man. . . Life does not ask as simply, How much can you do? It asks, after you have tried and still be unspoiled? With your mainsail apparently blown away, have you rigged a sheet to the bowsprit of your vessel so that you may not be left to shift as that? We could hardly have weathered such a storm in our sea.

You have attained fame as an artist, glorifying God in your work, we shall count it a great honor to be numbered among your followers and action as you have, and overcome all obstacles. We are gud you are going to the art school. If your father or your action seems to keep you until you complete the course, we have a friend here who have been discovered her and gently inserted. I wish you for a term of ninety-nine years all you need.

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THE SABBATH RECORDER

were generous and forgiving perhaps; a fault; we were trusting and confiding and believing in the integrity of all. Life from this point of view always wears a charm and although somewhat illusory, is nevertheless beautiful and enchanting. I own that this state does not represent the highest virtues, but I maintain that it contains something worth preserving, even at much cost and effort. We ask ourselves frankly and answer ourselves honestly, whether as a result of these years, of college we feel the same degree of unfailing interest in humanity that we had the day we first entered college halls, you will understand what I mean by the subconscious influence, which is a more tender, and more to her than a generation-a race

of young men and women who shall have devoted themselves as the great end lived to bless and help the world. Many are less studious after such an engagement, with those who live with the mind and for whom we shall count it a great honor to be numbered among your followers and action as you have, and overcome all obstacles. We are gud you are going to the art school. If your father or your action seems to keep you until you complete the course, we have a friend here who have been discovered her and gently inserted. I wish you for a term of ninety-nine years all you need.

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Faithfully yours,

CHARLES S. MACFARLAND,
General Secretary.
of life to touching and bringing into relief the highest powers and sympathies of which humanity is capable.

I have only deliberate contempt for any ideal of education itselfs itself from our common interests, or any system of education which separates itself from the interests of work, and from those of the weak, the ignorant, or the fallen. The test of a high social order is the fraternal feeling among all classes, and long as selfishness and human distrust reign among the educated, the uneducated will reflect these vices in their ugliest forms. Any system of education in which moral evolution does not keep pace with intellectual development must leave its victims wretched in soul, if not in intellectual powers.

The use of knowledge is not less important than the process of gaining it. A spirit of human interest and human kindness should breathe upon the student from every branch of study he pursues. He should see in his education something of a preparation for the honest joy of living. I cannot think of aught that I might make money or gain fame though I may not fully know, but home and college working together for these great ends will usually accomplish best results as we see.

(Lines to be continued)

LINES TO A TRAVELER ALONG A WINTER HIGHWAY
A Tribute to Home
LOIS R. FAY

Press on thy way across the bleak and barren ice.
Where nought of verdure nor of pleasure greets thy sight.
Skilfully guide thy roadster through the piercing air.
Hasten thy load that constitutes thy loved one’s fare.
For farther on is relaxation from this stress—
Home’s oasis within this winter wilderness.
With perseverance strong and spirits’ ever true,
Sigmund the elements, and though the cheerless winds
May blow upon thy mind, and though the stormy way,
A sheltering rest—though all about is comfortless—
An oasis within this winter wilderness.
Keen icy particles impelled in one mad race,
Lifting sands, Sahara-like, beat on thy face.
With shielding eyes and head bowed low and bending form.
Keep ever toward that heaven restful, warm,
Where thou canst find those things that comfort and that bless—
Thine oasis within this winter wilderness.
As o’er, the hills the fierce and frigid tempests rage,
Most rich to be thou if hearts and hands of love assuage.
The bitterness of Arctic cold, and Love Divine
By human love is met, and both of these combine
To cheer thy stormy way, and aid thee to possess
An oasis within this winter wilderness.

Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—Aristotle.

Why should there not be a patient confidence in the ultimate justice of the people? —Lincoln.

THE SABBATH RECORDER

SALEM COLLEGE NOTES

The students returned to their work, at the close of the forced vacation caused by Spanish influenza, with much enthusiasm. At a recent meeting of the college faculty it was voted to eliminate all vacations scheduled for the year except Thanksgiving Day and one week at Christmas time. This will make up for fifteen of the twenty-three days lost, and by intensive work the remainder can be made up so that the college year will close on schedule time.

The Christmas vacation will begin Friday, December 20, at 4 p.m., and close Monday, December 30, at 7:30 a.m.
First semester will end on Friday, January 31, one week later than scheduled in catalog.
Second semester will open Monday, February 3, at 10 a.m.

Under the direction of the college social committee, students and faculty gathered in the gymnasium on Thanksgiving evening to enjoy a special hour in the form of a country fair.

The occasion was a success in all respects. Successful arrangements had been made by a committee to arrange a booth and give a stunt, and some very clever ideas resulted. At different booths were served "hot dogs," punch, popcorn balls, lollipops, confetti, whiskies and balloons, all free of cost to those having tickets bearing numbers corresponding to the booth, expenses having been met by previous tax, everybody contributing.

Many unique costumes were in evidence as everybody came to the country fair appropriately dressed. In the opinion of the judges, Mr. Paul Davis, who posed as a lady of caste, was awarded first prize and Miss Albert Davis, who was a motherly old lady, took second prize.

The students were clever and original. The college freshmen, who impersonated the college faculty and held a real faculty meeting, tied with the college sophomores and juniors who acted a melodrama for first prize.

Second prize was awarded the academic freshmen who had a doll show.

The academic sophomores who played the abdication of the Kaiser deserve special mention.

On Friday morning, November 29, the academic freshmen occupied the chapel period. They gave a very entertaining program consisting of an original poem, the class history, reading, story and music, all well prepared and performed, setting a worthy pace for the classes to follow.

Devotions on Monday morning were in charge of Miss Harkness. Several hymns were sung. Miss Ruth Brinnin-stool played from the Moonlight Sonata and Dr. Clark offered prayer.

The science department occupied chapel hour on Tuesday, December 2. The program consisted of papers and talks on agriculture, geometry, general science, chemistry and mechanical drawing. A chemical experiment was given by way of illustration and plates made in the mechanical drawing class were exhibited.

The friends of Salem College will kindly remember the standing invitation to visit the institution. Chapel hour is a very favorable time to get an idea of the real spirit moving the work and to become interested in it.—Salem Herald-Express.

GERMANY MUST ANSWER FOR HER BARBARISM

That people that has joined itself the unspeakably barbarous Turk to. form by shot and shell and pirate submarines the exclusive control of the seas and the subjugation of a continent must be taught and will be taught that the earth is the Lord’s and is parceled out to the human race upon the principle of his gospel of the Divine Fatherhood. That nation, guilty of horrible crimes that can not be mentioned in this presence, will learn that a home in a Christian land is a holy protection of woman and her children, that the invention to the long-range gun is responsible for its aim and shot and it can not make of its target a church into which are crowded women and children at their devotions. There is no victory that ever crowned any army that could justify such horrible barbarism. That army, and that one, belongs to the Sephardim with their hired butchers at the well of Cawnpore.

To reverse all this masquerading as religion and culture in this age of all ages is the responsibility which has been committed to our hands, with those of Great Britain, France and Italy. We are proud to have our share in this heaven-commissioned work.—James R. Day.
DEATHS

SOUTHERN.—Edward B. Saunders was born June 10, 1842, and died at the home of his son in Troy, N. Y., October 18, 1918.

He was the son of Roswell and Eliza Budlong Saunders. His parents were among the early settlers of the town of Adams, N. Y., who migrated from Rhode Island. He was the fourth of a family of four daughters and one son, and was born near Adams Center, N. Y., the home in which he lived until about a year ago, when failing health caused him to go to Troy to live with his son.

On February 1, 1863, he was married to Omelia Potter. To them two sons were born. One died at the age of three and one half years. He is survived by his son, Fred R. Saunders, of Troy, one granddaughter, Stella Saunders, of Troy, and three nephews, William P., Burleigh, and Frank J. Jones, of Adams Center, N. Y.

In early life he united with the Seventh Day Baptist Church of Adams Center, N. Y. He was faithful in attendance of the different services of the church and was strong in his hope and belief of the home beyond.

Funeral services were conducted at the home of his nephew, Frank J. Jones, conducted by his pastor, and he was laid to rest in the Adams Center Union Cemetery.

BURDICK.—Charles Almeron Burdick was born near Canton, Ill., March 20, 1893, and died November 23, 1918, at his home in Omaha, Neb.

He is survived by his wife, a son, Edward S., of Camp Taylor, Ky.; one sister, Mrs. Mabel Burdick, and two grandchildren. He was married to Stella L. Burdick on Christmas eve, 1893, by Elder G. M. Costell.

Funeral services were held in the First Baptist church and were conducted by Dr. A. A. De Larme.

WHITE.—At her home in Alfred, N. Y., November 29, 1918, and Mrs. Willard B. White, in the 50th year of her age.

Emily Elzina Spargar, the daughter of Edward and Elizabeth Spargar, was born in Buffalo, N. Y. The last year of the Civil War her father was killed in the service of the Federal Government and she was left with her uncle, Elisha English, in Harrison Valley, Pa., about sixteen, through the influence of Mrs. President Allen, she came to Alfred, N. Y., and Alfred has since been her home.

On July 2, 1899, she and Willard B. White were united in holy wedlock, a union that was broken by the death of Mr. white only the 30th day of last June. To them were born two children— Mrs. Susan Carney, of Cuba, and one son, who died in infancy.

Mrs. White was baptized by Rev. Nathan V. Hull, D. D., and joined the First Seventh Day Baptist Church of Alfred. Of this church she remained a member till called, forty years, and was quiet and industrious, giving herself to her home and those therein.

For this reason she did not form so wide an acquaintance as some of the public continually, but those who knew her held her in high esteem and loved her dearly; many a student has heard the deliveries of her table with complete satisfaction and now mourns the departure of one who brightened his life as he pursued his studies.

Funeral services, conducted by Pastor William L. Burdick, assisted by Dean A. A. Main, were held by Mr. and Mrs. E. E. Albright, and interment made in Alfred Rural Cemetery.

BRANCH.—Althe Elvira Albright was born in Kendall, Mich., October 22, 1877, and died October 24, 1918, aged 41 years and 2 days. At the age of eleven years she, with her parents, Mr. and Mrs. E. E. Albright, moved to White Cloud, Mich. Soon after their arrival Mr. Albright bought farm home where he lived till his death, on September 17, 1917.

On March 7, 1896, Althe was united in marriage to Leon Hume Branch. To them seven children were born, six of whom are living. About twelve years ago Althe's health began to fail and she gradually grew worse until nearly a year ago, she was working in the kitchen of her home, to the bed, which she kept until relieved by death.

Early in life she became a Christian. She and her husband raised the children of the Seventh Day Baptist church. To her children she was ever a faithful mother. Besides her parents and sister, she leaves a mother, Mrs. E. C. Albright, three granddaughters, one granddaughter, Mrs. E. C. Albright, three granddaughters, one granddaughter.

Farewell services were conducted at the home, December 2, by the pastor, and the remains were laid to rest in Evergreen Cemetery.
THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Janss in Java, which each Sabbath school, and also for the quarterly
by the American Sabbath Tract Society.

Frank J. Hubbard, Treasurer.
Plainfield, N. J.

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

The First Seventh Day Baptist Church of Syracuse, N. Y.,
holds regular Sabbath services in Yokefellows Hall,
153 Mulberry St. Preaching is at 3 p.m. Bible school
meets at 11 a.m. Friday evening at 8 p.m. City Hall,
home of a cardinal invitation is at 8 o'clock in the
same street of homes of members. A cordial invitation
is extended to all friends of Christ. Winter services
in West Carning Ave., Syracuse. Miss Edith Cross, church
clerk, 1220 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City
holds services at the Memorial Baptist Church, Wash-
ington Square, South. The Sabbath school meets at
9 a.m. Preaching service at 11 a.m. A cordial
welcome is extended to all visitors. Rev. Geo. B. Shaw,
Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds
regular Sabbath services in room 212, Masonic Temple,
N. E. cor. State and Randolph Streets, at 2 o'clock
p.m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular serv-
ices in their house of worship near the corner of West
and Spruce Streets, every Sabbath morning and
afternoon. Sabbath school at 2 o'clock. Preaching at 3.
Every
Street.

Riverside, California, Seventh Day Baptist Society
holds regular meetings each week. Church services at
3 o'clock, Sabbath morning, followed by Bible school.
Senior Christian Endeavor at 3 p.m. Senior Christian
Endeavor, every Sabbath. Sabbath school, every Sabbath
afternoon. Prayer meeting Thursday night. Church building,
corner Fifth Avenue. Rev. J. R. Sev-
ervane, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek,
Mich., holds regular preaching services and Sabbath
school at 9 a.m., and Junior Christian Endeavor
meeting each evening at 7:30. Visitors are always

The Mill Yard Seventh Day Baptist Church of Lon-
don holds a regular Sabbath service at 3 p.m., at Mon-
ington, 372, W. 25th Street, London. A morn-
ing service at 10 o'clock is held, every Sunday, in the
Park, at 11 o'clock. The Mill Yard, 104 Tollington Park,
E. Strangers and visitors are cordially in-
vited to attend these services.

Seventh Day Baptists plan to spend the winter in
Florida and who will be in other States, are cordially in-
vited to attend the Sabbath school services which are
held during the winter season at the several homes of
members.

A noble act, a generous deed, no other recompense
doeth need, Than doing it doth bring. —Calderon.

THE SABBATH TRACT SOCIETY

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Lucius P. Burch, Business Manager
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expiration when so requested.

For communications, whether on business or
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Recorder, Plainfield, N. J.

Advertising rates furnished on request.


Golden Text.—"He will save the children
of the needy, and will break in pieces the oppressor." Ps. 72: 4.

R.D.AY BUSINESS


(For Lesson Notes see Helping Hand)

The bad citizenship of good men makes them
the accomplices of those who are both
bad men and bad citizens.

A single angry word may lose you a
friend.

To be respected by others one must have
self-respect.

“When passion rules reason is wanting.”

RECORER WANT ADVERTISEMENTS

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

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for your Recorder and we will save you money.

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on the International Lessons for Juniors. Conduced
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Single copies, per year ........................................ 50 cents
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The Sabbath and Seventy Day Baptists.—A little
booklet with cover, twenty-four pages, 30 cents. Price
$1.25 per dozen.

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ATTORNEY AND TRACT SOCIETY-GA-LAW
1140 First Nat' Bank Building, Phone Central 910

THE SABBATH RECORDER

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The Seventh Day Baptist Church of Tollington Park,
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