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THE CHRISTMAS SPIRIT
Long rows of fir trees line sections of the city streets; a smell of balsam fills the air, holly wreaths adorn windows here and there, and something in the atmosphere, something in the movements of the people as they go and come, something in the displays seen in shop and store reminds us that Christmas is near.

One year ago, with a cruel war devasting the earth, many found it difficult to enter whole-heartedly into the Christmas festivities, but the outlook today is different. The destructive carnage has ceased, every day see's incoming ships loaded with soldiers returning to the homeland, and envoys from the nations are assembling in Paris to solve the permanent peace problems. No time could be more appropriate than this for celebrating the coming of the Prince of Peace. Even those whose hearts yearn for loved ones who will not return will find comfort in the thought that their boys have willingly given themselves for the noble cause of freedom and good will among men.

The world has never known such a Christmas as this and, if there was ever a time when the spirit of Christmas should prevail, it is now.

Outward reminders of Christmas are valuable only as they aid in cultivating the real Christmas spirit. In keeping with the spirit of the humble shepherds, this spirit prompts men to pay homage at the shrine of the Christ Child—the gift of God to man. It is well to make Christmas a giving festival, for it represents the supreme gift of the universe, prompted by love.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

The Christmas spirit is one of love, joy, peace, and it should beget hope in the hearts of men—hope of the final triumph of the principles of the kingdom of God.

Sad will it be if in any home or church the Christ spirit is overlooked and the Santa Claus myth is allowed to rob God of his glory, or in any way obscure him as the divine giver of grace and salvation through his Son.

On that first Christmas night the Wise Men laid at the Saviour's feet gifts of gold, frankincense, and myrrh. The Christmas spirit still moves men to bring gifts of gold, without which the work of the kingdom cannot go forward. Let the Father see some glint of gold in the offerings you make to Christ this year. And there must also be the sweet fragrance—the frankincense—of devotion, if our gifts are to please the Master. Once more let those who can bring only their sorrows—the myrrh—remember that the subdued aroma of our gifts will not pass unnoticed by him who was acquainted with grief and who came to comfort them that mourn.

Encouraging Words
If no one responded
Continue to Come
when appeals are made for denominational loyalty the outlook would be discouraging indeed. We know that in these days of general anxiety over religious matters many readers are watching for every hopeful sign, and are cheered by even the most encouraging word. Marked indifference toward any one line of essential work tends to dishearten those engaged in other lines, and a revival of interest in one will strengthen that of others. Hence it may be helpful for our readers to know that, within a week, several persons have written most cheering
assurances that they have the cause we love at heart and earnestly desire to see greater interest taken in the enterprises to which our people have put their hands. Good words for the SABBATH RECORDER; renewal of subscriptions; contributions to the Recorder Fund; gifts for the debts of the board, little official Handbook Fund, for the Ministerial Relief Fund, and for the general work,—all these expressions of interest in the Master's cause have strengthened our confidence in the people and given assurance that, throughout this great country, in States far remote from each other, we have loyal, consecrated souls, ready to help bear the burdens and praying for the prosperity of Zion.

One family of lone Sabbath-keepers with several children to educate has decided to move to some section where the home may have the influences of a Sabbath-keeping community. The father in another family writes: "We hope to be able to sell out our holdings here and go back . . . to the church of which we are members. I am anxious to get my family where we can all enjoy going to church among our own people."

One of the discouraging tendencies among our people for two generations has been that of moving away from home churches and attempting to rear families in places entirely cut off from all Sabbath influences. Many good Seventh Day societies have been ruined by such removals, and many more families have thus lost interest in the faith of their fathers.

It is really encouraging to learn of those who are planning to move into Sabbath-keeping communities. We are glad every time we hear of such wise decisions by Seventh Day Baptists.

"Don't Give Liquor to Soldiers" Secretary

Baker, in an appeal for the soldiers returning from the front, urges their friends to give the boys intoxicating drink in the homes forming celebrations. Here is a part of the Secretary's message:

A drunken soldier is a disgrace to the uniform, and no loyal citizen who has his interest at heart will permit temptation in his way. In the celebrations that welcome our troops from abroad many men in uniform have been given intoxicating drinks. This is contrary to law. It is a breach of military discipline. It is an injury to the returning troops. A drunken soldier is a disgrace to his uniform, an insult to the flag, a shame to himself and a danger to the community. No loyal citizen who has the interest of the men at heart will offer them the temptation of drunkenness.

I appeal to the friends of our boys from the front to discourage this abuse of hospitality. Our army in review had a real fear for cleanliness and sobriety of which the country has the right to be proud. I appeal to that pride to help the men live up to it.

We can not understand why a government that regards a drunken soldier as "a disgrace to his uniform and an insult to the flag, a shame to himself and a danger to the community," should keep right on protecting thousands of liquor dealers, giving them government licenses to run saloons of which the only business is to work the very ruin and disgrace so much deplored by Secretary Baker.

Is the use of liquor a greater injury to the man in uniform than to the young man in civilian's clothes? Does not a civilian disgrace himself, insult his flag, and endanger the community by drunkenness as certainly as does the soldier? Why should it be regarded as disloyal to give the drink to the man in uniform, and not disloyal to give him all he wants before he puts on the khaki?

In Secretary Baker's words, we all should say: "No loyal citizen who has the interest of the men at heart will offer them the temptation of intemperance," and we think the nation should make these words apply to the entire citizenship of the country.

After recognizing the great curse of the liquor business, as it has done during the war, how can this nation go on with the license system heretofore? It will be hard to "help the men live up to the record of cleanliness and sobriety that they have made as soldiers," if, after their discharge, the Government continues to sanction the sale of intoxicants and protect thousands upon thousands of saloon-keepers whose sole business it is to tempt these men to ruin.

There is no propriety in trying to persuade men not to use liquor, while at the same time places of temptation are planted all around them by which they will be all but sure to fall. It is too much like pretending to hold a man up with one hand while trying to knock him down with the other. This matter is up to the people, and it is time the whole nation arose in its might to banish ruin forever.

War Victims

In a carefully prepared article on "The Victims of Two Wars," the American Issue shows that "during the seventeen months America has been in the war, an enemy at home has destroyed more lives, maimed more people and taken more prisoners than have the armies of Germany and Austria." The mortality rates of the entire country are carefully examined, evidences of life insurance companies, and testimonies of prominent physicians regarding diseases due to alcohol are given, all of which make it clear that liquor has claimed more victims than the war.

Let any one examine the statistics of boards of health, and other sources of knowledge where the authenticated reports of those destroyed by alcoholism are to be found, and all doubts as to the fearful ravages of rum's army will disappear. As soon as we come to consider the real danger to our men, we do not recognize fully the truth about the liquor traffic with its German propagandists and supporters, they will certainly show it no quarter here. They will save their boys from a foe that is more dangerous than Kaiserism. They will fight for an unconditional surrender of John Barleycorn, and, through prohibition, will make this world a safe place in which to live.

Men Keenly Alive

To the Duties of the Hour

No one should attend the sessions of the Executive Committee of the Federal Council held at Atlantic City for two full days last week without being impressed with the great work being done in these wonderful times.

Christian leaders are keenly alive to the needs and the consequent duties of this latter hour, and for the good of the nations are marshaling the churches into line with all that is best and most progressive.

Some fifteen commissions and committees came together to report the results of their year's work and to recommend important movements before the Executive Committee in its annual session. These were the commissions on Inter-Church Federations, on Evangelism, on Church and Social Service, on Church and Country Life, on International Justice and Goodwill, on Relations with the Orient, on Temperance, Christian Education, Home and Foreign Missions, on Christian Service for Relief of France and Belgium, and on other living questions that have to do with reconstruction work that we must follow the war if the ideals for which America has been fighting are to be realized.

It is easy to see from what we have just written that any one of these commissions could have furnished material enough to keep us busy through a two days' session, and that it required faithful attention early and late to listen intelligently to the reports of so many.

One forenoon was devoted to the work of the commissions meeting separately. Then for two half days and two evenings all met in general session to act upon reports and recommendations.

It was my good fortune to be a member of the Commission on International Justice and Goodwill, with Dr. Sidney L. Gulick as chairman. In what was the most fascinating part of the meeting, the harmony with the World Alliance for International Friendship through the Churches, and with the Commission on Relations with the Orient. Dr. Gulick withdraws from the first of these commissions in order to give his entire time to work on our relations to the Orient.

Elsewhere in this Recorder is published a part of the findings of the commission as presented by Dr. Gulick and adopted by the Executive Committee. The article entitled "A League of Nations," with the recommendations following, is but a summary of the recommendations of the commission. It is given in condensed form in the hope that more people will read it than would if it were given in full.

Standing by the President

It was clearly evident that the Federal Council will use its great influence in support of President Wilson in his move for a league of nations. A special commission, composed of the president of the council, Dr. Frank Mason North, Rev. James I. Vance, Dr. Henry Orchard, Dr. Frederick Lynch, and Hamilton Holt, was appointed to bear to the Peace Conference a petition from the leaders of Amer-
ican Protestantism urging the forming of a league of nations. These men are all expecting to be in France when the Peace Conference convenes. The people of America are also urged to make January 12 a special day of prayer for God's guidance in the matter.

To Americanize

There are 5,000,000 people of foreign birth in this country who do not speak our language. Dr. P. F. Claxton, Commissioner of Education, made a stirring appeal for the cooperation of all the churches in the Government's program for Americanizing these people. Their ignorance is a real menace to our free institutions, and the church is the only agency capable of furnishing the right kind of people to do this work. It will require true Christians who will carry out the "big brother" idea, if the work is to be well done. It will do little good to go after the immigrants in the spirit of one who feels superior to them. It will not do to go "slumming" to lift them up. They cannot be successfully reached in this way. The Americanization of the foreigner is the greatest contribution our churches can now make toward securing a safe democracy in America.

Work of Demobilization

The chief address of the entire convention at Atlantic City was by Dr. Robert E. Speer, chairman of the General War-Time Commission of the Churches. His review of the lessons taught by the war, and his vision of the wonderful possibilities waiting on the efforts of a united Christendom in the reconstruction after the war and in the regeneration of the social and civil life of the nation were most inspiring.

Dr. Speer placed the spiritual problem first. Men of great spiritual power are essential if our ideals are to be realized. Have we such men? Where are men of the D. L. Moody type—men of faith, who have power with God—men upon whom we can rely as leaders in this reconstruction work? Men of all denominations must work together. They must seek the guidance of Jehovah and unite heartily in co-operative efforts for the good of humanity.

Aside from the great work to be done for other nations, the church at home has a wonderful mission to carry out in aiding the soldiers now in the cantonments to return to civil life and still go on with heroic endeavors to make the world better. The speaker had visited many camps and had found in them a spirit of humiliation among the boys, owing to their disappointment over not being able to go to France and fight for liberty. They had placed themselves upon the altar for heroic service. For many months they had anticipated going to the front, and then "over the top" to death if need be for their country's cause and for a safe world in which to live. When they heard that the armistice was signed, many of them felt that the underlying fiber of their high purposes had suddenly been torn away, and the condition of mind into which this threw them is hard to be fully imagined.

In view of these things there rests upon the church a great responsibility. It has the power to aid the Government in a wonderful way if it is awake to its opportunity. There must be a united effort to enable the boys to see that the real war is not over. The hardest part is yet to come, and no better opportunity for heroic service has ever been offered them than awaits them now. Let all the churches urge their boys who have thrown themselves into the fight for liberty, to go on and complete the good work by throwing themselves into the fight for righteousness, without which the fruits of victory on the battle-field can not be fully realized.

There are glorious openings for heroic service in the ministry, in mission fields, and in social service, which the church should help the boys to see and desire, and then, having done so much, it should make it easier for them to enter upon the work.

The war in Europe could not have been won by drunken, impure, disease-smitten men; neither can the victories of peace be won while such conditions prevail. If the demobilized soldiers can be remodeled into a heroic army with high ideals, prepared to fight the evils that endanger the nation the world has never known, to exalt the principles of virtue and purity, and to devote their lives to the service of making the world safe for democracy, the outlook for America will be bright indeed. The church alone has the power to secure so desirable an end. Will it arise to the occasion?

The Strengthen America Campaign

One of the greatest movements for national prohibition, the Strengthen America Campaign, was set on foot by the Council. Rev. Charles Stelzle has been the moving spirit, and his success among working men has been phenomenal.

The Council has united with the old National Temperance Society in this work and the Commission on Temperance is now looking toward a world-wide campaign for prohibition. It believes that the combined influence of the churches in America cooperating with the eleven thousand missionaries, the fifty thousand native helpers, and the one million two hundred thousand communicants in mission churches will be able to carry forward an irresistible propaganda for world-wide prohibition of intoxicants.

Conditions in Europe and in the non-Christian world are considered exceptionally good for this important work. Therefore world-wide prohibition stands among the ideals to be attained in the reconstruction days toward which we are looking.

Belgian Chaplain

One interesting speaker brought a message at Atlantic City was Major Pierre Bloemnaert, Protestant chaplain-in-chief of the Belgian Army. He is a bright, intelligent Christian, wearing the Belgian uniform.

When Dr. Macfarland was in Paris, this man walked into his room and asked if the Doctor could help Belgium. Dr. Macfarland replied to the effect that he had been invited to make his visit to France, but had not as yet been asked to do anything in Belgium. Upon hearing this the chaplain turned and walked quickly out of the room.

The next day he returned with a special invitation from the king of Belgium for Dr. Macfarland to visit him. The chaplain became his guide to the king, and then chaplain and king took Dr. Macfarland into the trenches, where men had lived in mud for four years without being able to visit their homes and loved ones.

Bloemnaert was much impressed with his visit. He was crowned by Dr. Macfarland, and the sympathy manifested by the audience as it arose to salute him.

He spoke of his surprise at seeing in America such crowds of people with broad views and Christian sympathies. He referred to the waste of energy in his country through rival sects that would not work together for the common good. The Papal influence was against his people and he hoped for the time when it might be eliminated from politics.

The report of the Commission on Relief for Belgium and France showed that a great work is being done in those countries, which can but open the doors there for Christian evangelism.

Concerning Chaplains

The War-Work of the Commission had much interest in its report. One chaplain that impressed many was regarding army chaplains. The effort has been to secure a chaplain for every 1,250 men. This has not been done as yet, although much progress has been made. There have been 7,931 applications for chaplaincies, 1,091 of which have either been rejected or withdrawn. There are 1,100 applications still unappointed. The chaplain school has sent out 900 graduates, and 173 are still in the classes. When the armistice was signed the army was nearly 800 chaplains short.

PICKED UP IN THE LOBBY

A. G. CHURCHWARD

After a late breakfast on this Sunday morning the writer found himself in the lobby of the hotel, in the company of three gentlemen who were conversing on the war, and as it is, and what might have been, had things been different.

An elderly gentleman, whom we shall call Mr. L., had kept still a long time while our other two friends talked. Finally he broke in on a hush about in this wise:

"Gentlemen, do you know I am of the opinion—now I say it with respect, because that is what it is, I shall express nothing else. By the way, I have given considerable thought to all these questions because I am often called on to speak before audiences and so try to keep prepared. I shall say it is my conviction that a nightingale mind than ours or that of any political party, or even that of our beloved President, has had something to do with this war. I am a Republican and I worked for the election of a Republican candidate during both of
the last two campaigns. It is my opinion that Theodore Roosevelt had been our president during the war, he would have never been drawn into it, or if we had, it would have been much sooner than we were and the war probably would have been over sooner. But—we would still have a Kaiser; we would still have a Sultan; and we would still have a Czar in Russia. As it is now we will have none of these. We were fighting for the principles of democracy. Under the lea­

dership of our President we have accomplished that end. Under Mr. Roosevelt we probably would have won the war just the same, but we would still have had these principles to fight for some time.

"So I think a guiding hand greater than that of public opinion or the voting power of America has played a part in this war and has made it possible to attain these great democratic principles."

From this the conversation drifted to the criticism and attacks made upon our President and others in high places and all agreed we regretted it very much. The opinion of all four in the party was that little more could have been done than was done during the present administration. Not one of the results have been better.

All these men save the writer acknowledged belonging to the Republican party, yet all agreed that when a president is elected he is our President. The American people have elected him and the losing side should feel he is theirs also and not stop to adverse criticism. How many of our critics have a mind that could have accomplished more or done as much and done it better? Most of our political criticism of the last campaign was deplorable in face of all that had been accomplished, regardless of the party in power. What mind of any critic would have been more receptive of the overruling guidance of a Master mind?

Then the conversation led to criticism in general and those who criticise, and Mr. L. spoke in this fashion:

"You know I have observed that those who criticise the most and the quickest are those of narrowest mind. They seem not to have the breadth of mind to know that every other man’s viewpoint is different from their own; that he has problems to solve which they do not; and that if they could see things from his angle their criticism would be tempered if expressed at all,—it probably wouldn’t be expressed. I think people who criticise the actions of their fellow-men are those who have a narrow view of life generally. You will find them on acquaintance to be people of one or two ideas which come to the front in their lives and take up large space. They do not naturally think every one else ought to have ideas like theirs and act accordingly. Sometimes these one or two ideas are religious ideas, sometimes a business principle, sometimes a just cause for criticism perhaps, but it is allowed to overtop their knowledge of much good that the criticised had done."

"I like to hear people say good things of others; no matter what they know, I like to hear them speak well. That says a lot to me. I want the companionship of such but I prefer to keep away from the critic of adverse criticism. I myself might not suit him and then, some day, I am doomed to be picked to pieces."

"After all, gentlemen, I must come back to my former principle and say that if everybody would study to know and to be possessed of the mind of the Christ there would be no criticism, for he did not criticise. He was broad. He knew that all would not agree with him. He sensed it but he criticised not. On the other hand he said, ‘Let him that is without sin throw the first stone.’"

How true the last statement. Most of us know, when we reflect, that we are fostering habits as bad perhaps as the one we would criticise in another.

Let our criticism be positive rather than negative; constructive rather than destructive; obverse rather than adverse.

The writer will only add a saying by one of our modern philosophers who quotes a very old philosophy and sends the quotation to his desk dressed in a new dress. It reads: "What others say of me matters little; what I myself say matters much."

The writer thought a better working knowledge of the mind of Christ a splendid idea. Our friend quoted above is a life insu­

surant agent.

No man can justly claim to be educated who is not familiar with the Bible’s con­

ents.—Francis P. Green.

THE COMMISSION’S PAGE

READ, PONDER, GET BUSY

"Awake, awake, put on thy strength."

By “Commission” is meant the Commission of the Executive Committee of the Seventh Day Baptist General Conference, and the short term will hereafter be used on this page. The personnel of the Commission is found in each issue of the SABBATH RECORDER on the inside of the front cover near the top of the first column,—to be exact, two inches and a half from the top.

While there are many things that the Commission desires to say and do and accomplish, it also believes in the value of "one thing at a time"; and therefore instead of attempting to give the readers of the SABBATH RECORDER a full and complete account of its recent meeting at Syracuse, N. Y., December 14-15, it presents this week just one thing, that is:

TELE-WAR-RECONSTRUCTION BOARD (Seventh Day Baptist)

The General Conference at Nortonville authorized the establishment of such a board. The Commission has formulated an outline of the duties and purposes of the board, and has appointed a president and other members. As soon as these men indicate their willingness to serve on this board their names and addresses will be published on this page, and we will try to find a place where the list shall appear regularly each week under the heading "Special Notices."

The primary purpose of this board is to help the soldier boys who are yet in service and as they are discharged and return home. Dr. Gardner’s splendid editorial on another page sets forth the situation as reported by Robert E. Speer. The call is urgent, the need is imperative. Every home and every church will do its best, but we want to do our part also as a denomination. Hence this board. It will devise and organize plans to come into touch with the men, especially as they come back from service, and in particular those who are from Seventh Day Baptist homes, for the purpose of giving them every possible assistance. These boys need to know and feel that we as a denomination appreciate what they have done, and what they have been willing to do; and that we are providing ways and means to help them.

The board is also expected to be the denominational agency through which our people as individuals or as churches can send help to the needy and suffering in lands that have been made desolate by the war. The board will be able to encourage, direct, and safeguard efforts of this kind. If one feels the call to give help to the starving in Armenia, or Syria, or anywhere people, the money may be sent to this board and it will be forwarded through safe and reliable agencies.

And then again, this board is expected to represent the denomination, wherever co-operation is desirable with other boards appointed by other bodies for similar purposes. Churches and denominations are organizing to meet these problems growing out of the war. There will be opportunity for co-operation. Just as churches in a given locality can join their forces, so also denominations can unite their efforts in a common cause. This board will represent the Seventh Day Baptist General Conference in co-operative work of this kind.

This then, is one item in the program of the Commission. There are others, but only one this week. Watch this page for the membership of the board to be published next week. Then get busy, and give the board all the information you can about the home-coming soldiers. Do not wait to be asked, give it anyway. These boys need our help right now, and we need their help and loyal support. Thus shall we develop a larger, better denominational esprit de corps, which implies sympathy, enthusiasm, devotion, and a jealous regard for the honor of the body as a whole.

Keep your eyes on this page. “X”

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

On arriving in Bangor, Mich, December 3, 1918, field evangelist James H. Hurley and wife went to a hotel for the night. Some of the people of our church, who had been meeting trains during the day to welcome the strangers but in some way had
mised them, learned that they were at the hotel, and late at night almost insisted that they get out of bed and go to the home of one of the people. A service was held in our church on Sabbath Day, December 7, but an alarming prevalence of the influenza has been the cause of stopping all public gatherings for four weeks, and perhaps longer. Brother Hurley’s address is 518 Morrison Ave., Bangor, Mich.

The Helping Hand for the first quarter of 1919 has been partially “standardized” in its physical make-up. Each lesson begins at the top of a page, there are just 64 pages, the map is on the inside of the front cover, and the inside of the back cover sets forth the Sabbath School Standard with explanatory notes. A further standardizing, by which the comments of the associate editors shall also head a page in each lesson, is in progress of completion by the Sabbath School Board and the editors of the magazine. A similar standardizing of the Junior Quarterly is also being arranged.

There is an issue of the little tract called “Bible Reading on the Sabbath and Sunday” that is printed in a very attractive form. It can well be used as a place-mark to the Sabbath School Standard, and as a splendid, excellent outline for guidance in classes that are studying the Sabbath question, especially classes of children and younger people. And it is a splendid document for distribution in spreading the Sabbath truth, for it is taken almost wholly from the Bible. Copies can be had by sending to the Publishing House.

Last Monday morning as we were leaving the slip at the Lackawanna ferry on our way back from Syracuse to New York, we had a chance to see at close range the great ship Leviathan, with its thousands of home-coming soldiers and sailors, as it was working its way with the help of several tugboats into its docking quarters at Hoboken. Even among the mighty ocean craft of the day, or giants, as they are called, the towering giant among them all. The shipping along the river was whistling a noisy glad welcome to these most deserving men, to whom the forced delay of twenty-four hours outside the harbor, because of the heavy fog, must have dragged wearily away in their eagerness to set foot again on the soil of America.

On Sabbath eve a few of us attended Syracuse a service in a Jewish synagogue. It was a dark rainy night, but quite an audience was present. We were told that it is the largest of the synagogues, which includes about two hundred families, as so many of the people let business interests keep them away on the Sabbath. The opening service occupied about twenty minutes and the closing service about eight minutes, both being repeated in about the same form every week. Part of these services were in English, and part in Hebrew, prayers, psalms and other scripture with a good portion of hymns and musical responses. The atmosphere of the place was worshipful and reverent, and the people evidently enjoyed the service. The sermon, or address, of the evening was given, on previous invitation, by Rev. William Clayton, the pastor of the Syracuse Seventh Day Baptists Church, who spoke on the spiritual value and importance of the Sabbath.

In all our toiling and striving in the interests of our work as a people, we must not lose sight of the main issue in life, the world for Christ and Christ for the world. Unless the real evangel is felt in all our efforts, we labor but in vain. Unless our people are willing to commit themselves to some kind of a definite evangelistic program, we shall fail of our highest and best attainments. When our pastors come before their churches with plans and pleadings for evangelistic efforts that shall include the membership of the whole church, let us give them our most prayerful and united and loyal support.

WHAT IT IS TO BE A CHRISTIAN

In the home, it is kindness; in business, it is honesty; in society, it is courtesy; in work, it is thoroughness; in play, it is fairness; toward the fortunate, it is congratulation; toward the unfortunate, it is pity; toward the wicked, it is resistance; toward the weak, it is help; toward the strong, it is trust; toward the penitent, it is forgiveness; toward God, it is reverence and love, and it starts with the new birth.—William DeWitt Hyde.

A LEAGUE OF NATIONS

A Message to Christians from the Executive Committee

The war crisis of the world has passed, but a world crisis is upon us. “Are we to lapse back,” asks Lloyd George, “into the old national rivalries, animosities and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace?”

“Shall there be a common standard of right and privilege for all peoples and nations,” President Wilson inquires, “or shall the strong do as they will and the weak suffer without redress?”

The time has come to organize the world for truth and right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not a mere political expedition; it is rather the political expression of the Kingdom of God on earth.

The Church of the Living God rightfully calls for the creation of agencies adequate to enforce brotherhood throughout the world and to preserve the rights of the weak and helpless. Selfish and lawless nations must be restrained. Security and fair economic opportunity must be guaranteed to each by the united power of all. “The impartial justice meted out must involve no discrimination which we refuse to others, and we feel that we wish to be just and to those to whom we do not wish to be just.” These matters are fundamental to the rule of the Prince of Peace.

The world is now so small, the life of nations so intertwined, the mastery of nature’s titan forces so complete, and the power of selfish, economic or nationalistic groups to enslave whole peoples and to bring tragedy to the entire world so dangerous, that the re-establishment of the old world order of irresponsible states has become intolerable.

We must have a governed world in which the security and rights of each shall rest upon the combined strength of all. Humanity must be organized on a basis of justice and fair dealing. The law of brotherhood must supersede the law of the jungle.

A league to attain these results must be democratic in spirit and in form. It must be capable of continuous adjustment to the advancing life of separate nations and all so the world. It must be directed by the enlightened conscience of mankind. The heroic dead will have died in vain unless out of victory shall come a new earth wherein dwelleth righteousness.

The Church has much to give and much to gain. It can give a powerful sanction by imparting to the new international order something of the prophetic glory of the Kingdom of God. What is the Kingdom of God, if it be not the triumph of God’s will in the affairs of men, “righteousness and peace and joy in the Holy Spirit”? And what is this vision of a world-federation of humanity organized on a basis of justice and fair-dealing, for the effective and impartial maintenance of peace, if it be not the expression of the Kingdom of God?

The Church can give a spirit of goodwill, without which no League of Nations can endure. Nations have been held together by the vivid perils and gigantic tasks of war. New bonds must be forged that will still hold them together. This is the special function of the church.

The Church can give the driving power of faith, without which no great ideal can be realized. To doubt is to fail; to believe is to conquer.

The Church has much to gain. Its message will encounter less opposition from selfish nationalism. Its missionary enterprise will prosper; for never, before, freed from the blight of unchristian conduct of the nations of Christendom.

The Church will, moreover, recover its international character and consciousness. National churches will find themselves linked in a world brotherhood. A new era of fellowship and co-operation will dawn.

The League of Nations is rooted in the Gospel. Like the Gospel its objective is “peace on earth, good will toward men.” Like the Gospel its appeal is universal.

Let us implore our heavenly Father, God Almighty, that the peace delegates of the nations may be guided by the Divine Spirit and enlightened by the Divine Wisdom to the end that they may embody in the new fabric of the world’s life his righteous, loving and holy Will.

We call upon all Christians and upon all believers in God and lovers of man, to work and pray with whole souls, that out of the ashes of the old civilization may rise the fair outlines of a new world, based on
RESOLUTION ENDORSING A LEAGUE OF NATIONS

In view of the unparalleled opportunity for now securing, as a world-wide, a governed world, and in agreement with the appeal issued by outstanding bishops of the Church of England and by leaders of the Free Churches of Great Britain for the immediate establishment of a League of Nations, and in harmony with repeated declarations of the Federal Council of the Churches of Christ in America urging an adequate world organization for the attainment of justice, the maintenance of law, the preservation of order and the assurance of permanent peace, throughout the world.

Resolved
First—That this Executive Committee of the Federal Council of the Churches of Christ in America heartily endorse the proposals of President Wilson, Lloyd George and other international leaders for the immediate formation of a League of Nations, which "common standards of right and privilege for all peoples and nations" shall be guaranteed by the united power of all.

Second—That the Administrative Committee of the Federal Council be and hereby is instructed to :

(a) To secure from as many of the officials of American Churches as may be practicable the personal signatures in support of a League of Nations.

(b) To present to the Supreme Peace Council soon to be convened, the above resolution of endorsement by the Federal Council, together with these personal Endorsements.

(c) To urge the suitable Special Commission representing, so far as practicable, the Protestant Churches of America, to present the above document to the Supreme Peace Council.

RESOLUTION CALLING FOR A NATIONAL DAY OF PRAYER FOR A LEAGUE OF NATIONS

Whereas, The League of Free Nations Association has requested the Federal Council to select a day for nation-wide prayer and supplication for the establishment of a League of Nations, the persons led by his Spirit may create at this time the agencies needed for organizing a world-wide, a world-wide permanent organization of the powers of the world, and to secure its approval by all.

Resolved, (1) That this Executive Committee of the Federal Council requests the Commission on Inter-Church Federation to prepare a statement of the major elements of its immediate program for the establishment by each local Inter-Church Federation of a Department on International Justice and Goodwill.

(a) That we urge local Inter-Church Federations to set up at once adequate units of power to carry through in every church in its community suitable courses of study in regard to the nature, functions and program of a League of Nations, and to secure its approval by each church.

(b) That Bible classes, adult study groups and the senior departments of Bible schools to take time from their regular programs for the study of the proposal for a League of Nations.

Our Republic in its constitution and laws is of heavenly origin. It is not borrowed from Greece or Rome, stars and suns were borrowed from another source, the Bible.—Dr. Lyman Beecher.
changes wrought by the war. Thanksgiving that instead of responding to the cry to join the holy war against Christians, they chose in great numbers to join with the Christian Allies in the fight for freedom.

**Fifth Hour.** For world reconstruction, beginning with the training of our children, and the Christian work among all nations.

For a new world alliance based on friendship and brotherhood rather than on political foundations. For a program for our churches great and heroic enough to compel the attention and devotion of all Christian women. For a new reading and comprehension of the Divine plan. For a universal proclamation of the Gospel of our Lord and Savior Jesus Christ.

The suggestion has been made that the General Boards of Foreign Missions be asked to unite with the Women's Boards in observing this day of prayer, and that a meeting be held in the evening for both men and women who wish to arrange for such a meeting to come at the time of the church prayer meeting it is probable that they will have the help of the various women's organizations of the churches. The special topics quoted are to be used, together with all the women's missionary organizations of the community. If such meetings are held of our women, alone, topics of a strictly denominational character will doubtless suggest themselves to your attention. In Milton it has been our custom to invite the missionary societies of the Congregational and Methodist churches and Y. W. C. A. to join with us in such a service. We have the service in the afternoon and give to each topic but a half hour, although the plan calls for an all-day meeting. It is hoped that many more societies will observe this day this year than have felt that they could in years past.

Did you read the advertisements in the weekly and daily papers at Thanksgiving time? Yes? Then surely you thought of the difference in the spirit of the world this year and that of former years. I intended to reprint some of these, but since time we should give thanks to a kind Providence for the blessings of peace. I am thinking of, a full page advertisement in a Chicago daily, put there by the greatest store in that city, some say greatest store of our country, calling the attention of the reader to the reasons for our thankfulness. It was well written and rare true, concluding with the words, "This store will be closed all day tomorrow." That was the only advertisement of that store that paper carried that day. Not a word about the things they had to sell, nor about the sales they had made—just a little Thanksgiving sermon such as any preacher might be proud to have made. I had cut out another advertisement from a small daily in a small city, put in by the largest store in that little city, and the spirit was the same—thankful to God for the blessings that are coming to us, and ending the same way, "This store will be closed all day tomorrow." I do not remember reading such advertisements in past years.

**WHEN I SAW MY BOY IN FRANCE**

I know them—the two million fathers of our soldiers and sailors. I have seen the gray creep into their hair in these last months. I have seen the dimes in the eyes of the men who would say: "Let us be with our boys for just a little while! We want to know that they are well; to see the conditions of their life; to spend even a few hours in conversation with them."

That wish has been granted to me. In that respect I have been favored above most of the two million fathers of our soldiers— for a few weeks ago I spent an evening with my boy in France.

When this country entered the war he was in France as a Young Men's Christian Association secretary, and with the other secretaries of draft age, he had his choice of returning to this country or of enlisting with the American forces over there. Like most of the others, he chose to stay, and I had not seen him since he had changed the "Y" uniform for that of a private in the ranks.

Before I sailed I wrote him the probable date of my arrival, but there were delays in reaching the regiment where he was stationed. He could not know exactly when I would arrive and I could not tell him. Only, from day to day on my motor tour of inspection of the Association huts, I kept saying to myself: "Tomorrow—perhaps tomorrow I shall see my boy!"

You who have seen the great cantonments and side of the war may need to revise your conception of a soldier's home in France. No cantonments are erected behind the frontline trenches. There is no lumber in France for one thing, and, if there were, the building of a cantonment would thin the line of defense by enemy airmen. Our boys are billeted in the villages. Sometimes a hamlet which held five hundred men and women before the war, now has in addition a thousand soldiers. I saw a barn where eighty of our boys are quartered, and a chicken house which was the shelter for seven others!

It was through villages like these that I passed on my tour of inspection, until finally, late one afternoon, I came to the "Y" but near which I had expected to find my boy. Instead, there was a note from him, telling me that he had been ordered to another place, near the front line. It was growing dark, but we hurried on, only to be stopped by a sentry, who told us that we should not go any farther or the fire on that road and could not pass there.

I began to fear that I should miss seeing him, after all. And he, too, as he told me afterward, had almost given up hope, as day after day went by and still I failed to arrive. But our car finally drew into the village where he was stationed, and every father who has a son over there will understand what patience I jumped out and began my inquiries.

When we drove into the little town my boy was in the "intelligence office," an upper room overlooking the village street, and, attracted to the window by the sound of the machine, he caught sight of the red triangle which is the distinguishing mark placed on the "Y" cars.

"It's just a chance," he said to himself. "Father may possibly be in that car!" And he took those stairs two at a time—if not three or four—and rushed up to the chauffeur.

"Well, you know how your boy would feel if you had been a possible visitor."

Just then I came hurrying out of the commanding officer's headquarters and there, in the muddy street of that little French town, we met—my boy and I. The lieutenant in charge was very kind to us. He gave John twenty-four hours' leave, and all that evening and far into the night, we sat and talked together.

He had been thinking, as I rode along, what I should say to him. I wanted to tell him about the war as America sees and feels it. I had wondered whether, hating war as he always had, he could put his whole heart into the fight. I wanted to make sure that I was not overruling him in his mind that this war, and the winning of it, is for our generation the one thing supremely worthwhile.

But his first words told me that none of the things I had expected to say to him needed to be said. In his mind was only one thought: pride that he could play a part in the great common struggle; eagerness to stay with it, to see it through. I heard no talk among the boys who are with my boy in France about the end of the war, only a fixed determination that it must not end until it is ended right.

He told me what his detail had been for the preceding two days: he had been sent up into the branches of a pine tree overlooking the woods, with orders to see everything and to report everything. At first, he said, it seemed to him there was nothing to see—only broken and rolling country, with our trenches and the trenches of the enemy gashed across it, and back of the trenches a barren waste, with no sign of life or movement anywhere. But watching it hour after hour, he began to catch little evidences of the presence of human beings in the midst of that apparent emptiness: here a puff of smoke; there a flutter along the road, and a cloud, mounting with a shrill cry, as if some one or something close at hand had sent it up in alarm. It was wonderful, he said, what he could see when his eyes were really looking. There was no more fascinating game in the world.

Shrapnel had burst over his tree, as he clung there, straining his eyes to detect the hidden secrets of that waste expanse. Had he felt any fear up there, with the enemy's fire about him? I asked that question not only of him but of dozens of other boys whom I met in France. And I wish that every father of an American soldier could have been beside me to hear their answer, for, without exception, those sons of ours,
fighting for us and for humanity, gave always the same reply. For themselves they had no apprehension. Their only concern was that the "folks at home" should not worry.

"Tell them we're all right. Tell them not to worry. Tell them that we're going to make them proud of us."

That is the message your boys asked me to bring to you.

When I was back in America again I wrote to the parents of every soldier in my boy's squad. And one night, a few days later, I was summoned from an important conference because there was an alarm outside, they said, who insisted on seeing me. They had tried to put him off, but he would not be denied, and when they told me his name I understood why. I had seen his boy in France!

I found him waiting in the hall, a rugged Irishman, whose work had kept him through the day, so that he had to come at night. He had put on his Sunday clothes, his hair was slicked down and his eyes flooded; his voice struggled with the emotion of the moment.

"Tell you what I want for your boy.

The knocked hands stretched out instinctively to a little gesture of appeal. His eyes flooded; his voice struggled with the great lump in his throat and won through hoarsely: "How did he look?" he cried.

"How did he look?"

He told me that he had three sons in the war, and that he wished he had more over there. And I thought as we talked together: "Here is American fatherhood personified. In two million homes at this hour of the evening two million men stand, their workworn hands clasped tight, their hearts reaching out to those boys beyond the seas, or soon to go beyond. And in every heart the same questions: "How does he look?" "Is he well?" "Is he happy?" "Is he safe?"

"Does he want for anything?"

I have something to say to you fathers in whose hearts those questions swell—something of comfort and of reassurance.

In the first place, you want to know about the man who has your boys' lives in his care, and I want him and talked with him. He is all that you could ask.

The ideals of General Pershing are your ideals! He means that every boy in France shall be as safe and as comfortable and as well cared for as the hard business of war will allow. The boys know his thought for them and there is not one of them who does not cheer at the mention of his name.

Your boy is living a full life in France. Do not let any man delude you with rumors to the contrary. The American troops in our home cantonments are cleaner, physically and morally than they were when they were marshaled into the service. And the troops in France are cleaner than those in the cantonments—the cleanest, most wholesome and virtuous army the world has ever seen. Step by step General Pershing has pushed back the liquor sellers and the forces of evil from where the boys live, and decency and virtue are becoming the popular thing in the American army—the easier, not the harder path to travel for your boy.

You can not go with him to France. A wise provision of our War Department requires that only those whose service can be impersonal shall go with our boys to the front, and so I think that the Young Men's Christian Association — "Y" as the boys call it—is doing for your boy the things which you would want to do if you were there. The red triangle huts are but branches of your home. The "Y" is being father and mother to your boy.

War is a thing of bitterness and brutality and scars. But it is just as truly a thing of love, and of courage, and of triumphant faith. Do you remember that passage in 'Mr. Britling Sees It Through,' where he sits late at night, alone with the memory of his boy? Finally he starts to write—and the words he puts down are these: "Our sons who have shown us God,--" War has sounded new depths in the hearts of us fathers of America. It has drawn us close to our sons. It has given us a knowledge of them and a reverence for them which years of peace never could have brought. And so it shall come out of this war worthier fathers of nobler and manlier sons. And we shall understand why it was that when Jesus Christ sought to convey to the world the quality of God's love he could express it only with the single word—Father. —John R. Mott, in American Magazine.

YOUNG PEOPLE'S WORK

REV. R. R. THORNHALL, SALEMVILLE, PA. Contributing Editor

A NEW YEAR'S MESSAGE FROM A LOYAL FRIEND

DEAR YOUNG PEOPLE: Many years ago I heard mother say, one day, to my oldest sister: "It is time Martha was taught to write letters," and requested her to attend to the matter. I had progressed far enough in the art to have the privilege of writing and could be read providing the reader wasn't in a hurry and possessed good eyesight, and doubtless she thought my knowledge should be put to use.

My sister had attended the academies at Albion and Milton, and so was considered well qualified for the undertaking. They decided I should write to Cousin Ira, a former member of the family, but at that time living in Maine, his native State.

I was called from my play and told to get myself ready to write a letter. After the plentiful use of soap, water and a comb I presented myself for inspection to my sister in the living room of the little old log house, where I passed the examination for work.

According to instructions I wrote the family address and date at the top of the page, skipped a line and proceeded as follows:

"Dear Cousin Ira, I now seat myself and take up my pen to write to you."

Now I had never been an easy matter. I was proud of the place where I was, and there is no more service for me to "seat myself," nor stay there when some one else had seated me on account of some misdemeanor of mine. I say misdemeanor, for in those days great offenses were punished by the application of the whip. Some people argue against the use of the whip for training children, but I have known some excellent people in my day who were graduates from that school of discipline.

Cousin Ira had a very dear friend who was the mother of one child only. She was a most lovable woman, mild, even-tempered and a devoted Christian, yet she used the whip for correction whenever she deemed it necessary. In accordance with her belief that religion was for daily use, when such occasions arose she preceded the punishment with prayer. But one day for some unaccountable reason she lost her usual poise and began to apply the whip. Scarcely had it reached the youngest when he exclaimed: "Hold on, mother, you haven't prayed."

Being born of pioneer stock it was more in harmony with my nature to be moving about among things in the house or preferably outside than "teaching business," it seemed to me, belonged more properly to the elderly people than to those of my age. It was in accordance with the eternal fitness of things that my grandmother, who was nearing her fourscore years, should be seated with little Ira on, serenely plying her knitting needles. But when I wrote those words a strange sensation passed over me, a feeling of dignity took possession of me and I murmured, "Isn't this a wonderful thing for little Ira to say of himself?" I almost felt that I was emerging into womanhood.

The formula my sister gave me for opening that letter was in general use then for all friendly letters. The memory of its application is a sort of reminder of the life of that age—a life that grows more and more sacred as it recedes from me.

It is easier to "seat myself" now than it was then, but it is not so easy to "take up my pen"; such are some of the changes that have been wrought by the flight of time. But as I can communicate with you in no other way I "take up my pen" to send you my customary greetings for the new year, and to tell you that you are living in the present period of the world's history. It is an inestimable blessing to be young now with the energy and determination which characterize that period of life. My pulse quickens perceptibly as I think of the opportunities afforded you for aiding in the reconstruction of this old world—opportunities that are limited only by your ability to serve physically, mentally, and spiritually.

For more than four centuries the nations of the earth have been engaged in the most gigantic struggle of the ages—a struggle that has called for supreme sacrifice and heroism. Streams of blood have flowed like a mighty onrushing river and men have stood
ahast, wondering when the end would come. But at last the struggle is over, the right has triumphed; yet we dare not "seat ourselves" in small comfort, for the conflict between good and evil is not yet won.

Man's archenemy, of whom the Kaiser was but a tool, is still seeking world dominion. Failing to win the war he will turn his forces with greater intensity into other channels, and it behoves us to gird on our armor for the fight.

Perhaps some of you suffered depression because you were not permitted to show your heroism on the firing line, but I implore you to waste no time in sad repining for we have not passed the line for hero-deeds. Sometimes it requires greater courage to champion a moral principle when the multitude are arrayed against it than it does to shoulder a gun and march with an army to the battle field.

I can not promise you an easy time in the moral conflict which began in Eden and grows more and more tense as the centuries roll on, but you can not avoid it. You have been conscripted with the privilege of choosing sides. The moral conflict does not always present the same front; sometimes it breaks out in carnage and bloodshed, but it is more often being fought in drawing rooms of wealth, and love among the unpretentious home, or in the bustling office. You will be put upon your mettle; subtle temptations await you, for Satan more often appears as an angel of light than as a hideous creature with hoofs and horns. But if you line up on the side of right I can assure you that you will not be fighting a losing battle; for your Commander, who has undertaken the conquest of the world, "shall not fail nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his law."

With cordial greetings,
MARTHA H. WARNER
202 N. Washington Ave.,
Battle Creek, Mich.

THE TOPICS FOR 1919

"We shall soon begin the study of the topics for another year. Though they have been selected along lines of thought quite similar to those of the past, nevertheless they will repay careful consideration."

The editor of the *Endeavor's Daily Companion* in his introduction to that helpful little booklet says: "The topics for the current year were selected by the Young People's Interdenominational Commission, and touch on many practical phases of Christian life and services of topics, 'Our Relation to God' and 'Our Relation to Others,' form suggestive studies on vital themes which, especially in these days, are engrossing the thought of both young and old. Every topic is designedly broad in scope, touching life at so many points that most of us will easily find some thought to develop and so contribute to the success of the meetings."

Attention is called to the fact that "the missionary topics fit in a general way into the program of mission study which many denominations have planned for the year, and they were selected with the kind assistance of a well-known leader in interdenominational missionary work."

Just here our souls should be reminded that these missionary topics fit into the plan of missionary study outlined so carefully by Maleta L. Osborn, of the Riverside (Cal.) society, in the *SABBATH RECORDER* of November 25, p. 658, under the heading, "A New Program of Mission Study." It occurs to the editor of Young People's Work that this is a workable plan of study. It is definite, tells just what books to use, and is also graded. The book especially prepared for use by young people is "Ancient Peoples at New Tasks," by Willard Price. The writer of the article referred to says: "This book is a graphic description of the industrial life of South America, Japan, China, the Philippine Islands, and South Africa. The aim is to give a point of view of the relation of Christianity to the needs and opportunities among the world's workers." Would it not be a most interesting thing to know something of the industrial life of nations of these countries? Why not plan to organize a missionary study class at once to fit into the missionary topic for the coming year?

The books are not expensive, ranging in price from forty to sixty cents, according to the grade for which they are intended. They may be obtained either from C. W. Kinmear, 1101 Wright and Callender Building, Los Angeles, Calif., or from the Missionary Education Movement, 160 Fifth Avenue, New York.

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**LIFE PURPOSES**

**Christian Endeavor Topic for Sabbath Day,**
**January 10, 1910**

**DAILY READINGS**

Sunday—Consecration to God (Rom. 12:1-2)
Monday—Neighborhood (Jas. 2:1-8)
Tuesday—Clean lips (Col. 4:1-6)
Wednesday—A cheerful spirit (Prov. 15:13-15, 22)
Thursday—Simple soul (Prov. 18:13-15)
Friday—A life of service (2 Tim. 4:1-8)

**Sabbath Day Topic—Worth-while life purposes**
(Prom. 3:1-8) (Consegregation meeting)

Following a custom of long standing, it is quite the thing for nearly every one to make new resolutions at the beginning of each new year. And this is often done with so little purpose that the matter of making New Year's resolutions has come to be looked upon with the spirit of mild sarcasm by many, and often with jest.

But after all underneath it all, I believe, can be seen the longing of the human heart for better, nobler living. The man who is a "boozier" resolves to quit drinking, the boy who is a "smoker" resolves to quit using it, the one who is profligate resolves to quit swearing, and there are but few of us who do not at the beginning of each new year resolve to get rid of some pestering sin. Why does the drinker resolve to quit drinking, when it takes the tobacco co-worker resolve to quit smoking or chewing, why does the swearer resolve to quit swearing? Why does each one of us resolve to overcome some fault? Is not the resolve, this, that the soul longs for higher and nobler things, and each in turn realizes that the vile things are a detriment to his noble self? The New Year's resolutions which we make are to a considerable extent the index to our better selves. How often does sin get the victory over us?

There can be no really worth-while life without worth-while purposes, but so often we get a wrong understanding of what really worth-while things. We need to carefully weigh what are worth-while things, and to do so, too. Are not some of the things suggested below the worth-while things? They are from the *Endeavorer's Daily Companion*.

Resolve highly to develop every part of your being—spirit, body, soul, as well as spirit. Material success is worthless if it is not accompanied by increasing knowledge and by growing tenderness of heart.

Is it not worth while to begin life by resolving to do beautifully and well whatever task comes to us, to be careless with nothing whatever? That leads to promotion with both God and men.

To be of service to your family, to your friends, to your church, and to your community is the delightful task of ways in which you can serve them and do your service with joy.

Is it not worth while to give God the first place in our lives, to live clean cheerful lives, to develop noble Christian characters, to be neighborly and kind, serving always as best we may?

**VERONA CHRISTIAN ENDENEAR SOCIETY WINS TWO BANNERS**

Nineteen of the young people from the Verona Church attended the Oneida County Convention in Utica on November 23.

The trip had been planned by Pastor Simpson, but owing to the epidemic was postponed until two days after his departure for his new home.

We occupied the second and third seats from the front, which, by the way, would be an excellent thing for us to do each Sabbath.

We were given a hearty welcome by the entertaining church and treated with courtesy and kindness by all.

The addresses were helpful and inspiring, the theme being, "Colaborers, ye serve the Lord Christ." The song service under the leadership of Rev. M. J. Buck was especially stirring. The convention hymn, "Help Somebody Today," was sung several times during the sessions.

Dinner was served in the church parlors. Impromptu toasts causing much merriment were given by several of the pastors. There were also recitations, selections by the orchestra and Christian Endeavor yells by various societies.

One of the pastors called out, "Let's hear from Verona." They certainly did.

A Christian Endeavor pennant was awarded the society, outside the city of Utica, having the largest attendance, and also one of the largest total mileage to its credit. We were pleasantly surprised to find that our society had won these two pennants, and rose together, singing the young people's rally song, "We
young folks are Seventh Day Baptists, and proud we are of the name," etc.

It was through Pastor Simpson's efforts that our Christian Endeavor society was organized. During the two years Mr. and Mrs. Simpson were with us, they won the love of the members and of all. We deeply appreciated their helpfulness and though we keenly regret their leaving us, we wish them success and God's new field of labor.

Z. M. T.

A MESSAGE TO COMRADES OF THE QUIET HOUR

DEAR QUIET HOUR COMRADES:

December with Thanksgiving and Christmas is called the Quiet Hour month; so I chose this month to send you my message.

This year prepare for the Christmas season with a newer and deeper vision of the heavenly multitude singing, "Glory to God in the highest, and on earth peace, good will toward men." We should help our neighbors, make up our minds to do the best we can, and expect God to do His part. Our motto may be the words of the old hymn: "The winds and floods that test us, Our house will stand or fall according to our foundation."

CHAPTER XXX.

Hazel Rutherford went to Ethel's one evening at her request, finding her alone, and which was unexpected. Hazel had been told that Hazel was from New Jersey and her people were Seventh Day Baptists of the average type, which meant that she was not as strict in her observances as they should be nor as zealous in giving very early instruction in the home that they were deeply religious and intelligent, capable Sabbath-keepers. To be sure they were not always altogether loyal and did nothing to bring real reproach upon the men who viewed these things. They went to church and gave of their time and money to the church as truth as held by them. But, as is too common, they deviated now and then from strict, conscientious observance of the Sabbath commandment, and often used the Sabbath for a holiday, for visiting, and all that. If pressed by some controversialist to defend the faith, they would have been unable to do so intelligently and scripturally, save by the usual quoting of some Sabbath commandment.

And the Sabbath and the people who had observed it through the centuries, they had made no study. It had not been the subject of any conversation or study, as religious subjects were not often freely discussed. Thus Hazel was a nominal Sabbath-keeper because her parents had not had any real spiritual ideals or knowledge of the value of the Sabbath in their life; but the law was all right and was a member of her home church and an average good girl.

How fresh you look, and the picture of health. Health is better than beauty, though you have that. The third desirable thing is said to be a contented heart, and that perhaps may come later on. For the fourth you have 'the pleasures of youth among friends.' That has been a constant longing for you while here at Salem, has it not?" 

"Yes, Mrs. Barber, I have had the grandest times and the nicest company since I entered college. It will be a day for weeping when I have to leave that." Hazel continued.

"Well, don't cross that bridge before you reach it. Most troubles are creatures of morbid imagination, many real ones we bring upon ourselves, and those God permits are for our discipline and good. There are troubles that are not evils. Every blindness like Milton's may have enabled us to see more beautiful things, and deafness like Beethoven's cause us to hear harmonies at heaven's gates. If you are mourning about 'I am not seeking trouble just now, but somehow ever since you said you had something important to say to me later, I have been thinking of evil. What have I done or said that caused you to make this appointment?"

"Don't be under the idea that what I say is prompted by my love for you and for your future happiness and usefulness. You have often confided in me, and I trust you have found me a real friend." 

"You have been a precious friend, Mrs. Bar-

ber, and though you are so much younger than my mother, I am ashamed to say that I have never taken her into my confidence more than you. God has good as she is, and in this, she is, has never had heart to talk with me on any subjects of importance. Life at home has not been well. Everything has come off as a matter of course. My parents have indulged me in everything they could afford and we have had no serious troubles. That is one thing to say that sooner or later some unavoidable difficulty comes to each one. We do not know what to expect. We ought to prepare for all good and all evil. What do you think of that?"

"It is the authority you have the confidence to say to me, I have never been a precious friend, Hazel. How do you know that I have never been a precious friend, Hazel?

"It is the authority you have the confidence to say to me, I have never been a precious friend, Hazel. How do you know that I have never been a precious friend, Hazel?"

"But it is the authority you have the confidence to say to me, I have never been a precious friend, Hazel. How do you know that I have never been a precious friend, Hazel?"

"Well, that is not what I meant. I was trying to do my best in singing as a part of the service, and as I just now look at it, the devil whispered to me, "I will make you try and I will praise for it in church." "You said nothing to me about it."

"Yes, yes, I meant that. You are trying to do your best in singing as a part of the service, and as I just now look at it, the devil whispered to me, "I will make you try and I will praise for it in church." "You said nothing to me about it."

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right up to him plainly and forcibly and if he will not submit to God's truth, no matter what he does, he will be a traitor to his God and you are in danger now of apostasy and ruin.

"Why, Mrs. Barber, do you put it that way? Is not that a little hard on the people who in everything else seem to be God's children?" asked Hazel anxiously.

"That is just the way I put it and there is no other logical and scriptural conclusion. I am not judging them as to what does the Scripture teach? If they can know and refuse to know, when they are asked to search what the man they know as Jesus does not excuse the violator in the eyes of the judge and jury. How about the higher law of God? If you believe the Bible, then why do you say no doubt God makes a distinction between the ignorant and those who know. I think he does. But the times of this ignorance God winked at, but now commands all men everywhere to repent, or something to that effect. Ignorance leads to error; to identity; to alienation from God; to sinful lusts; and is no excuse for sin, so says the Bible. Take these passages and read them at your leisure: Matthew 22: 20; Isaiah 44: 19; Acts 17: 30-33; Ephesians 4: 15; 1 Thessalonians 4: 1. 1 Peter 1: 14; Leviticus 4: 2; Luke 12: 48. Here is where thousands err and go astray, and here is where Seventh Day Baptists become apostates. Hazel, it is the duty of Sabbath-keepers to speak to each other like this when a brother or sister is in danger. The truth does not make him feel good, but feeling is not especially necessary when a soul is in danger. Don must come to God in the strength of his conscience. Hazel, he must marry him or he will be your 'spiritual ruin if you marry him. You take your choice. You will have to choose between him and God probably, and if you choose him in preference, that is idolatry and to that degree he will be destined for Hell.

Hazel put her hands to her face and wept bitterly, but said, "Oh, I can't give him up now, it would be too hard on me."

"Yes, many have gone too far in error. That does not change the fact before us and the eternal choice. Have you any idea, though, of the way to please God? I have been talking with that subject in mind."

"It would kill me, Mrs. Barber. I could not live without you."

"We don't have to live in the sense you use the word. It is better to die, a martyr, than live on you would see the matter in the light of precious truth and be happy in God's love and care. One man, a whole village, a whole nation can be permitted to destroy a woman's life and happiness. God does not plan it that way. A true woman can love more than one to be the one and only. If not in harmony with God. See Mrs. Saxe. She loved a man and the day before the wedding was set when he told her he loved her. She had none of her kind of religion as he termed it, that God was, as he thought, and at once she gave up him and never regretted it, though it cost her at the time days of anguish and tears and heartaches. But today she is happy with her loyal family and blessed as she never would have been with the man she loved. I will not allow Hazel to keep very near the great heart of God and to obey him at any and all costs. Think over it, and in all cases, if you feel very sorry, I know you feel, but it is for your best good. Good night. I love you, girl. Don't stay away from this study."

Hazel went back to her room heartbroken. Never had she thought of this before. Would she rebel to God's will? Probably not. The foundation was not there.

On their way back to their room that evening, Kon and Don fell into conversation over Hazel.

"I say, Don, you ought to settle your religious beliefs before you marry that girl, and settle them quick."

"Well, what is wrong, chum? The Sabbath, I expected you'd get at that. I guess it will get settled all right later.

"Have you talked it over together frankly and agreed to abide by, the Bible and not your par­ental teachings of today, or something to that effect?"

"No."

"Possibly Hazel may not care so much about it, but you as her suitor have no right to drag her from a life of God and the world for the matter of a day on which to worship? It does not seem the matter of importance. It is a little doubtful about the proper conception of the word. It is the world's, not God's. No life is so successful that does not take into consideration and obey his laws. Don't call me a 'legalist' but you know that is al­ready. The Bible says, 'You shall have that forth very plain. As a rule, real success has nothing to do with money or fame, for those things are incidentals or rewards. God rewards you with money or fame, give him the praise and be very humble, but the aver­age successful man does not take into consideration. That man is the one that is successful in life if she does well her work. Look at Jerry Reynolds out here in the country. That man is making a success. He is making money, and he barely gets a living. He does well all he does and gives the world an appearance of milk and of best quality, and his potatoes are prime. He makes a living for himself. But if Hazel turns to walk with me, then the family will be all right."

"No family can be all right when in error and when the mother knows she has com­promised with wrong doings. Compromises are most dangerous all around. As to your father, God says to you the same as to one of the disciples, 'What is that to thee? follow thou me.' When in eternity your father, God was in error he would rejoice to know that his son did better than he and embraced a funda­mental truth, and be the one who will have progress on his father in every way, with his better advantages and accumulated light," said Don.

"Shucks, Kon! You are too serious over this, admit that as far as I have looked into this Sabbath question, the Bible does make as much as thought and at once she gave up him and never regretted it, though it cost her at the time days of anguish and tears and heartaches. But today she is happy with her loyal family and blessed as she never would have been with the man she loved. I will not allow Hazel to keep very near the great heart of God and to obey him at any and all costs. Think over it, and in all cases, if you feel very sorry, I know you feel, but it is for your best good. Good night. I love you, girl. Don't stay away from this study."

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THE GIFT OF LOVE

"Tell me a story, mother," and Mildred nestled down in her mother's lap for her usual good night talk. Mother smiled down at the eager little face, and said: "What shall I tell you tonight—about giants, or fairies?"

"No, mother; real live boys or girls and Christmas, for I can hardly wait for Santa to come," said the dearest of children.

"Well, dear, I think I will tell you a story I love more than any other Christmas story, except the one about the Christ Child, is there none other as dear as that, is there, my daughter," and the eyes grew soft and tender as the little girl whispered, "No, mother.

"In a city far away stood a very large stone church. The walls were covered with vines, and it was so beautiful that people came from far and near to see it. As you came up its massive stone steps, and stood looking in at the door, you could scarcely see the magnificent organ, it was so far away. But I am not going to take time to tell about all the wonderful windows, and other beauties, for I want you to look up at the belfrey which seems to touch the sky. It contains the most wonderful chimes in the world, but, and here is a strange thing, no one living had ever heard them, but one old, old man. He said when his mother was a little girl, she had heard them ring. They rang only when the most precious gift in the world had been given to the Christ Child. No, dear one, I can't tell why no one ever gave that gift now; perhaps because they loved money and the pleasures of the gay city more than they loved the dear Christ."

"It was almost Christmas, and all over the great city rich and poor were talking of the gifts they would bring to the church. Hearts grew heavier as they thought about the gifts they would bring to the church."

"The church was bright with flowers and music. All the beauty of the city was there. The king passed up to the altar bearing his gift upon a golden plate, and people listened and said, 'Surely the bells will ring now.' But they did not ring. The queen came next, and said, 'One could have a more beautiful gift, but the bells were silent. And so one by one all the gifts were laid on the altar, and, disappointed, the people began to leave the church, when, 'ark! the bells began to ring. It sounded like the angels' voices on that first glad Christmas morn. The people stopped and turned to look, thinking it must be indeed a gift from heaven, but to their surprise they saw no giver or gift. But if you and I had been there, little daughter, we would have seen little brother kneeling close to the altar with uplifted face full of rapture crying to the Christ Child's mercy that after he had given his all—A gift of Love."

Mildred gave a long sigh of content as her mother finished. Then she said in a low voice: "O mother, I wish I knew all about how the Christ Child helped them; do you suppose Pedro ever imagined it was their gift that made the bells ring? I do want to know so many things."

"Well, my daughter, some day we shall try and visit Pedro and little brother again, but tonight we will leave them and only carry with us the message of the bells."

-Adapted by Mrs. S. W. Ormsby, from "Why the Chimes Rang," by Raymond Macdonald Alden.

A PROCLAMATION

For more than three years American philanthropy has been a large factor in keeping alive Armenian, Syrian, Greek and other exiles and refugees of Western Asia.

On two former occasions I have appealed to the American people in behalf of these homeless sufferers, whom the vicissitudes of war and massacre had brought to the extreme need.

The response has been most generous, but now the period of rehabilitation is at hand. Vastly larger sums will be required to restore these once prosperous, but now impoverished, refugees to their former homes than were required merely to sustain life in their desert exile.

It is estimated that about 4,000,000 Armenian, Syrian, Greek and other war sufferers in the Near East will require outside help to sustain them through the winter. Many of them are now hundreds of miles from their homeland. The vast majority of them are helpless women and children, including 400,000 orphans.

The American Committee for Relief in the Near East is appealing for a minimum of $30,000,000 be subscribed January 12-19, 1919, with which to meet the most urgent needs of these people.

I, therefore, again call upon the people of the United States to make even more generous contributions than they have made heretofore to sustain through the winter months those, who, through no fault of their own, have been left in a starving, shelterless condition, and to help re-establish these ancient and sorely oppressed people in their former homes on a self-sustaining basis.

(Signed) Woodrow Wilson.

The White House,
November 29, 1918.

ENDORSEMENTS FROM PUBLIC MEN

You can be sure that the money, whatever is given, will be properly administered for a people that need it sorely.

William Howard Taft.

Endorsements from public men:

In spite of the rupture of relations between United States and Turkey the relief work was fortunately carried on most effectively through reliable agents among the Armenians, Greeks, and Syrians. Thousands of lives have been and are still being saved by the efforts of the American Committee for Armenian and Syrian Relief.

Henry Morgenthau.

Out of the horror and nightmare through which these people have passed comes the gratifying word that we can be of assistance, that our efforts will prove availing, and that we can share with them the bounty which we, as Americans, have enjoyed for years. The work done by this committee has been most unselfish and effective under conditions of great personal sacrifice. May America respond to their appeals.

Charles E. Hughes.
FOR THEIR SAKE
REV. ABVA J. C. BOND

Text: And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. John 17: 19.

The richest, fullest life our earth has ever known was that of Jesus. This is true when we study it from any viewpoint of him who lived the life. In spite of the hardships which he was called upon to undergo, and the sorrow through which he had to pass, the overcoming life of Jesus, lived in the consciousness of his Father’s approval, was deeply joyous. True his sensitive flesh suffered the pain of the cruel nail wounds, but he who could forget his own hunger in bringing salvation to the heart of one woman, could triumph over pain in the consciousness of a world’s salvation as was written out on the cross. True the disappointment that he felt on account of his rejection by his own grieved his sensitive and loving spirit, but his whose love encompassed the race could find surpassing joy in the fellowship of one repentant sinner. We who have tasted the joy of self-sacrifice interminably rendered can faintly imagine the holy satisfaction of a life constantly lived on that high level. The life of Jesus was satisfying.

Certainly no life can be compared to that of the Master in the richness and the fulness of its blessing to others. Perhaps no set of men ever followed a leader more faithfully than the disciples of Jesus followed their Master. Certainly men never followed another from whom flowed such sweetly in fellowship as in the power to dominate the passing present by a buoyant and eternal hope. And that trickling stream which at its beginning made glad the Galilean gorges has filled the earth bringing everywhere life, life more abundant,—the abounding life.

What was the secret of this life of Jesus, so rich and full? He sanctified himself. Thus he sanctifies himself. The word here translated “sanctify” might be translated “consecrate.” Not that these words are exact synonyms, but they are complementary, and both are necessary to give the full meaning of the original Greek text. The consecration is as it were a circle when looked at from one viewpoint is convex, and from another it is concave. It would not be an arc without both a convex and a concave side, and it could not have one without the other. They are “consecration” and “sanctification” necessary and concomitant parts of a perfect and rounded spiritual life.

Sanctification may be thought of as a cleansing of the life, and making it fit; while consecration is as it were the purified life to the Christian task. In the Salem Church, protected by a glass covering, there sits in sight of the worshipers the communion cups of our fathers. They have been made sacred to us because they were used by them in the quarterly service of Holy Communion. I can not think they were ever used for that purpose without first having been cleansed and perhaps polished by some deacon’s good wife, or other member of the church. They help to illustrate, but faintly indeed, what I mean by sanctification and consecration. Our lives are purged and purified, and set apart: sanctified. Then they are committed, devoted, consecrated. And these are not two separate and distinct processes. They support each other, each secures the other, they are related as the two surfaces of a cymbal.

We are shy today of the word “sanctify.” Saint is taboo in modern Christian thought and usage. Perhaps this is not due to a lack of reverence, but to a more discriminating judgment as to what constitutes saintliness, and a consequent lack of appreciation of those who have made freest use of the term. Our conceptions are extra Biblical, and not Pauline. There are two classes of saints with whom we are familiar: technical saints, and self-styled saints. One is the product of the Middle Ages, and is seen in some of our pictures, the other is a present-day flesh-and-blood reality. The first is pictured with bloodless face and upturned eyes, usually accompanied by an an seals good, no doubt, but good for what? The second is composed of the serious and conscientious, usually lacking the chief of all the graces of the former class, that of humility.

We need to go back to the New Testament, to Paul and to Jesus, and fill up with a fresh content of meaning this good word, and make it not only usable but stimulating and helpful.

Jesus sanctified himself. And his sanctification was not the result of a single act. It was the result of a life of devotion. He sanctified himself throughout the consecrated life, and by that consecration was sanctified. We reach our best by devoting ourselves to others.

“For their sakes I sanctify myself.” “For their sakes.” No question has provoked more discussion than the question of the relationship of the theology on the question of how the righteousness of Jesus can be appropriated to the salvation of the sinner. The question has been so handled by the church as to lead many to believe that righteousness can be put on like a coat, and even borrowed from a neighbor. What else do we understand from the sale of indulgences, and prayer to saints, and all the handy but complicated trappings of a proxy religion? The sanctification, and the deeds derived from it, are not per se, but the source, or the ground of the righteousness of Jesus as it was lived on earth. Nothing is doing more to emancipate the souls of men from superstition and error and to bring fulness of life, than a renewed interest in the study of the life of the Master, and a reverent purpose to penetrate the inner motives of his conduct. It is opening up afresh the springs of salvation to a dying world, and is making fruitful the work of the Holy Spirit in developing human life.

In like manner, although in a restricted sense, the lives of the saints may avail for our own sanctification. I know I am a better man because of Francis of Assissi, and because of John and S. D. Davies, O. U. Whifield, and A. P. Ashurst. Because they sanctified themselves for the sake of others some small good has been brought out in my own life which otherwise would have remained untouched. The Life and Letters of Lucy Clarke Carpenter now running in the Sabbath Recorder is making available life stuff which will be worked into other lives.

I have heard expressions of regret that Peter Veldhuysen gave up his life in Africa. I am not familiar with all the circumstances of his going. I have understood that he asked us not to consider his life lost, or that it was a mistake for him to go, if he should die in Africa. I have often thought of what we gain of God’s treatment of this division of our subject. There is a true sense in which we sanctify ourselves for the sake of others. “And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.” That sanctification is the cause of the effect. And no argument is needed to convince a saint of Paul’s type, ancient or modern, as to what the effect of the life of Jesus has been upon his followers. Jesus sanctified himself, and his consecrated life has inspired the highest ideals and imitated the noblest deeds conceived in human hearts or wrought out in human conduct. The righteousness of Christ is not imputed unto him who possesses the proper formula of faith. The same Christ who accepts Christ as the inspiration and the guiding power of his life. It is the truth of Christ that the Holy Spirit makes use of to sanctify the life of the Christian today. Perhaps there is no greater need on the part of the church than the study of the life of Jesus as it was lived on earth. Nothing is doing more to emancipate the souls of men from superstition and error and to bring fulness of life, than a renewed interest in the study of the life of the Master, and a reverent purpose to penetrate the inner motives of his conduct. It is opening up afresh the springs of salvation to a dying world, and is making fruitful the work of the Holy Spirit in developing human life.

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thousand years," it will help to sanctify the life of every one who is familiar with the circumstances of his brave death.

The mother sanctifies herself for the sake of her baharista, her self-denial to her baby. She sanctifies herself that the child may be sanctified, and the consecrated devotion of the mother will be the biggest factor in sanctifying the life of the child. Life is caught and not taught. Parents must be what they want their children become. Again we make reverent application of the words of Jesus, "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." A timely text. Not that it is needed more now than at any other time, but it unfolds a little easier before our minds because of the experiences of these trying times. “What can we do for the boys?” is the question echoed in many hearts. All eyes are turned toward the training camps or the battle front, and all hearts anxiously yearn to render some service to the boys who are sacrificing so much for country and humanity. What can we do for them? We are in sympathy with every effort put forth to keep our young men brave and to increase their happiness, and we will do our share. Shall we not reinforce the social fabric? We can help them, but we want to sanctify ourselves. We can help them so much are doing what they would have their children do. Shall we not by plain living and high thinking lead our children in the paths of purity and to lives of holy security? “For their sakes I sanctify myself.”

Our boys in the Army and Navy can not keep the Sabbath as they did when at home and in peace times. What can we do here? We seek to sanctify ourselves in order that we may meet their devotion with a better answer, with a more consecrated service. We will not slacken any effort in behalf of the boys in khaki, or sever a single communication between the home and the cantonment or battle field; but we will sanctify ourselves in order that our service shall be a holy service, and the streams of influence that go out from us shall be soul-sustaining.

The most conspicuous example of the nation's cleaning up for the sake of the boys is found in the measures taken for war-time prohibition. There is no more virtue in prohibition in war time than in peace times. But when our young men were called out from their little communities, and set in groups containing thousands, the eyes of the nation were open to the importance of safeguarding and strengthening their manhood, and any tendency was made more evident as we faced a strong tangible foe. Let us hope, now that our eyes are open, that after the war, for their sakes and for the sake of the boys not old enough to wear the country's uniform and for the sake of the unborn generations, this curse shall be swept from the poison of rum. Before us, smoke-screened by this war, is a new, unknown world. All men are peering into the future to see if possible what portends. Its issues can be met only by sober men.

The saddest chapter in the history of this war is the one which describes the camp of the prodigal. Noble men and pure women have moral guidance and spiritual help, and are peering into the future. The mother sanctifies herself for their sakes. Many are under Our boys in the strange surroundings. The weekly service is made more

THE SABBATH RECORDER

**THE SABBATH RECORDER**

**HOME NEWS**

**BROOKFIELD, N. Y.**—It has been some time since this name appeared in this column. The work of the church has been very irregular during the last few months. We were closed four Sabbaths on account of the influenza. The first Sabbath after service was held and we were pleased to have Rev. George B. Shaw with us. He preached on Sabbath evening at the regular prayer meeting. On Sabbath morning he gave an exceptionally strong Sabbath sermon. On Wednesday night the Men’s Club held a social to which the church society was invited. At this gathering after a short program Mr. Shaw gave a short address on the work of the denomination and the need of ministers.

A few more Sabbath services were held and the influenza struck us for sure. Inside of ten days there were over one hundred cases in the community. Scarcely a family escaped, leaving very few well to care for the sick. Two local doctors and a state doctor and six trained nurses were kept busy. Five of six in the pastor’s family were on the sick list at the same time. And yet we feel that we were favored as there had been but two deaths resulting from pneumonia following the influenza.

One of these was our society, a father who leaves three small boys with their mother, and an older son in France. We are in hopes after another Sabbath to continue the services without further interruption.

**SUCH A WARRIOR CAN NOT DIE**

In memory of Pastor L. C. Randolph

When first you heard the sad report your heart cried out, "It can not be; Our Pastor dead!"

As time went on, it proved too true. The body lay there, prone and still; You must believe against your will. Oh, what a mighty man went down When he was slain; so strong of heart and soul We stood with the Beloved pastor, friend so kind.

How often did he share your load, Your problems hard he helped to solve, And on your lonely, toilsome road, Inspired, you went with new resolve.

Oh, such a warrior, strong and brave, His torch was lighted from on high. And set on fire a thousand souls. Oh, such a soldier can not die! Your heart's first impulse was the true. A thousand souls send back to cry; His deeds and thoughts all live anew.

"He lives, he lives! He can not die!"

**ANGELINE PRESTICE ABBEY**

**SABBATH SCHOOL LESSON II—Jan. 11, 1919**

**Moses Called to Greatness**

Jan. 5—Exod. 3: 1-6. Double Call. "And the Lord said, ‘I have looked upon the affliction of My people.’"


Jan. 7—Exod. 3: 11-22. "And I will be good to them that love Me, and keep My commandments, and will harden their hearts toward them that hate Me, and disobey My commandments."

Jan. 8—Exod. 3: 23-29. "And the Lord said, ‘I have seen the affliction of My people.’"


(For Lesson Notes see Helping Hand)

"God never wills what is bad; so when we do his will we are not only safe, we are doing what is good for us and for all the people we meet."

"Conscience is like a detective. It gathers evidence for and against a certain act. It even goes farther and pronounces judgment and enforces the decision."
TRAINING LITTLE CHILDREN

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

ARTICLE XXI

Helpful Plays Can Be Carried on While Mother is Working

OF TEN mothers say to me, “Don’t all the things you do with your children take most of your time?” By no means, I am a mother of three, and do all my own work, except washing and ironing, and I have to do sewing without end. A busy mother will make suggestions which can be carried out while she is busy at her household tasks. Stories may be told. For instance, baking will suggest the story of “The Gingerbread Man.” This can be found in “Best Stories to Tell Children,” by Sara Cone Bryant. Paring an apple or a squash makes the opportunity to tell the children about their cradle in the winter when they go to sleep, and so on. Make a whole story of it. A few days ago I told my three-year-old baby this story and sang to her:

I know of a baby so small and so good
Who sleeps in a cradle as good babies shou’d.
Sleep, baby, sleep,
I know of a mother so kind and so warm,
Who covers this baby from all cold and harm.
Sleep, baby, sleep.

Several days later we had another squash to prepare, and immediately she said, “Mother, sing about the baby.” Later, on request, she told her older brother and sister the story of the seed babies.

It is well worth remembering that this is the season of holiday celebrations. Have the children prepare little gifts for a birthday. Perhaps it may be only to draw a picture. On Valentine’s Day we always make valentines. Use scrap pictures and paste them on colored cardboard. Or use paper dolls, cutting out the center and pasting on a piece of cardboard, with an appropriate picture underneath. This makes a pretty little valentine of paper lace. Cut out hearts of red cardboard or paper and string them together in graduated sizes, on red ribbon or twine.

At Christmas time even the two-year-old can make something. A simple matchholder may be made as follows: Cut from cardboard a circle about four inches in diameter. Cut a slit one-third of the diameter at each end. Fold the lower half upwards, turning the cut edges in and pasting them to the upper semi-circle to form the holder.

To make a matchscratcher cut a piece of sandpaper any desired shape and paste on cardboard. A Christmas picture or bell may be pasted at the top of the cardboard. Penny calendars can be used by the children in endless ways.

Mats for the dining table are also easily made. Cut a six-inch circle of cardboard with a circular hole in the center, and wind with raffia. Picture frames can be made in the same way, cutting the cardboard any shape desired. There are endless things children can make with water colors or crayons and cardboard, using colored paper and the Penny pictures. Penny pictures illustrating all sorts of interesting subjects can be bought for one cent each. A catalog will be sent upon request to the Penny Picture Co., Malden, Mass.

Children never tire of making chains for decorating purposes out of colored paper. Take a strip of paper about four inches long and half an inch wide and make a ring by pasting one end over the other; slip another strip through this ring, and paste ends together, and so on. Our children make paper chains for one another as birthday presents. They always bring delight.

White and colored chains can also be used as Christmas tree adornments and give the added pleasure of letting the child feel he has helped make the tree beautiful.

Let me urge fathers as well as mothers to enter into the life and play of their children. For only when the father lends his aid in the process of child training can there be perfect unity. By working together mother and father can lead the children to understand the life about them. They can teach them to know and to love nature. They can direct the emotions, develop the intellect and strengthen the will.

Let our Sunday-schools be strong to serve the children in the land where Jesus was born. Be generous for His sake.

The Sunday Schools of America are saying to the 400,000 children in Bible Lands who are perishing with hunger:

“We Will Not Let You Starve!”

How Many Children Will You Save From Starvation?

Let our Sunday-schools be 100% strong to serve the children in the land where Jesus was born. Be generous for His sake.

MARRIAGES

ELLs-PAlMITER.—At the Seventh Day Baptist parsonage at Alfred Station, N. Y., December 15, 1918, by Pastor Wm. M. Simpson, Mr. Cleon Milton Ellis and Miss Nina Eola Palmer.

DEATHS

STILLMAN.—John L. Stillman was born in the town of Brookfield, N. Y., February 15, 1872, and died at his late home on Beaver Hill, December 10, 1918. He was the son of John T. Stillman and Ann Janette Denison. He was a great-grandson of Rev. Eli S. Bailey, who was at one time pastor of the Brookfield Seventh Day Baptist Church. On January 6, 1897, John Stillman and Minnie Gould were united in marriage. To this union were born four sons,—Lynn, Bernard, Francis and Ronald. The three youngest remain at home with their mother. The oldest heard the call of his country and enlisted early in the war and was finally sent to France, as a member of F Battery, 76 Field Artillery, and was in the great drive of the American forces which put the Germans to rout. Besides the immediate family Mr. Stillman leaves three sisters,—Mrs. Robert Hughes, Mrs. Nellie Bacon, and Mrs. Hattie Holmes.

Mr. Stillman has lived in Brookfield all his life and was well known as an honorable, up­right citizen, highly respected by all who knew him. For number of years he was employed in the Courier office where he became very eff­ec­tive. On account of poor health he was forced to leave this position for work that would take him into the open. Along with his three sons he became a victim of the influenza which was fiercely raging in this midst. This later developed into pneumonia, which he was not able to overcome.

Funeral services were conducted at the late home, Friday, December 13, by Pastor J. E. Hutchins, only the immediate families of Mr. and Mrs. Stillman being in attendance. Burial was made in the Brookfield Cemetery. J. R. B.
COMING TO SALEM!
Nestled away in the quiet hills of West Virginia, far from the hustle and bustle of modern life, Salem College in Whitesville, W.Va., says to all young people who wish a thorough Christian education in a college atmosphere, 'Come!' Salem's FACULTY is composed of earnest, hard working men, who have entered their learning and culture from the leading universities of the country, including Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Mil- ford.

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CHRISTMAS SEASON

F. J. HUBBARD, Treas., Plainfield, N. J.

THE nations must form themselves into a league, a family, a
society, wherein all are pledged to settle all questions arising
between them by amicable and peaceful methods, and all
are pledged unconditionally to permit no criminal or unchristian acts
to break the peace of the world.

We must insist that all nations, weak and strong, enjoy all
privilege and opportunity to live their own lives and achieve their
own destiny, unhampered by tyrannical kings or nations, that
democracy have everywhere a chance to realize itself, that all
nations have voice in the ordering of the world's affairs.

We have a right to insist that the relationships of nations in
the future be lifted up on to that same high Christian plane where
all gentlemen live, and that the same standards of right and
wrong be applied to nations that are applied to individuals, and
that nations order their lives by the same ethical principles as
those which obtain among individuals.

The Church must also insist that in all the various problems
of reconstruction that lie outside of the scope of the Peace Confer-
ence the two great fundamental truths of the gospel receive
recognition at every step; one, the worth of every man as a child
of God; the other, the fact that men are brothers and meant for
brotherhood and cooperation. There can be no Christian civil-
ization, no happy society, no lasting peace except they are based
on these things.