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The Sabbath Recorder
Babcock Building
Plainfield, New Jersey

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., October 19-24, 1919.

President—Rev. William L. Burdick, Alfred, N. Y.

First Vice-President—Dr. M. Maxson, Plainfield, N. J.

Second Vice-President—Rev. W. W. C. Whitford, Alfred, N. Y.

Recording Secretary—Mrs. A. L. Davis, Milton, Wis.

Treasurer—Mrs. A. L. Davis, Milton, Wis.

Trinity Association—Rev. W. L. Burdick, Duncan, N. J.


General Conference Committee (for 3 years):—Rev. W. L. Burdick, Duncan, N. J.; Dr. M. Maxson, Plainfield, N. J.; Rev. W. W. C. Whitford, Alfred, N. Y.; and Mrs. A. L. Davis, Milton, Wis.

The General Conference, while in session, will meet in the presence of the President of the Seventh Day Baptist Historical Society.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.;

First Vice-President—Rev. W. W. C. Whitford, Alfred, N. Y.;

Second Vice-President—Rev. W. L. Burdick, Duncan, N. J.;

Secretary—W. C. Hubbard, Plainfield, N. J.;

Treasurer—Mrs. A. L. Davis, Milton, Wis.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

INCORPORATED, 1912

President—Corliss F. Randolph, Newark, N. J.


Recording Secretary—Mrs. A. L. Davis, Milton, Wis.

Treasurer—W. H. Greenman, Milton, Wis.

For three years—Rev. W. W. C. Whitford, Alfred, N. Y.; Rev. W. L. Burdick, Duncan, N. J.; and Mrs. A. L. Davis, Milton, Wis.

The Board of Directors meet at the beginning of the year in the presence of the President of the General Conference.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—William L. Clarke, Ashaway, R. I.


Recording Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Treasurer—W. W. C. Whitford, Alfred, N. Y.


The Board of Directors meet on the first Monday of each month, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. L. Burdick, Duncan, N. J.

Corresponding Secretary—Rev. W. W. C. Whitford, Alfred, N. Y.

Recording Secretary—Rev. W. L. Burdick, Duncan, N. J.

Treasurer—Rev. Paul E. Tittsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August, and November of the year.

WOMAN'S EXECUTIVE BOARD OF THE GENOCIDE SOCIETY

President—Mrs. A. B. West, Milton Junction, Wis.

Recording Secretary—Miss Cora Clark, Milton, Wis.

Corresponding Secretary—Rev. W. L. Burdick, Duncan, N. J.

Treasurer—Mrs. A. L. Davis, Milton, Wis.

The Woman's Executive Board of the Genocide Society is kept in the hands of a woman, while the Genocide Society is kept in the hands of a man.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Frank J. Hubbard, Plainfield, N. J.

Secretary—Rev. W. L. Burdick, Duncan, N. J.

Treasurer—Mrs. A. L. Davis, Milton, Wis.

For the joint benevolence of each of the Baptist Seminaries and Milton College.

SEVENTH DAY BAPTIST EXTEND-MENT FUND

President—Alfred, N. Y.

Corresponding Secretary—Rev. W. W. C. Whitford, Alfred, N. Y.

Treasurer—Mrs. A. L. Davis, Milton, Wis.

For the joint benevolence of Milton College and Milton Seminary.

THE TWENTIETH CENTURY ENDOW.-MENT FUND

The 20th Century Endowment Fund is to be used for the benefit of the Baptist Education society.

The Sabbath Recorder

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

Vol. 86, No. 3

Plainfield, N. J., Jan. 20, 1919

WHOLE NO. 3,855

Scarcity of Ministers

In common with other peoples, Seventh Day Baptists are confronted with the vital problem growing out of the lack of ministers. The case is alarming. Every time a faithful minister dies, the question as to who can fill his place is forced upon us with an emphasis that can not be ignored. Loyalty hearts are filled with consternation as pulpits are made vacant and the people awaken to the fact that no one can be found to fill them without robbing other churches.

But little relief is to be found in looking for candidates for the ministry in our schools, or for prospective theological students in our homes.

Never was there a time when competent pastors were more needed. Something must be done if we are to go forward. Many hearts are seeking a remedy, and Conference has asked the Commission to help solve the problem.

Unprecedented Stress

In an article on ministers' salaries, in the Baptist Standard, Rev. E. T. Tomlinson refers to the condition of ministers among his people as "pathetic," "tragic and almost appalling." After a vivid description of conditions in the homes of poorly paid pastors, homes where financial embarrassment results in physical and mental poverty, homes where the pastor is obliged to work outside in order to supply his family with food and clothing, where low pay and slow pay keeps the pastor worried with debt, Mr. Tomlinson adds: "I am receiving letters from men who say they will be compelled to quit. They will enter other callings rather than see their families suffer for the ordinary necessities of life."

Mention is then made of the barriers that keep young men from the ministry, and the position is taken that the conditions described can be changed at once. Amazement is expressed that so many church people are apparently blind to the existing state of affairs.

Almost every word in the article referred to would apply with equal force to our own denomination. It is marvelous that our churches are so slow to see the need, and to accept and apply the remedy which in most cases lies within their reach.

Pastors as a rule are too modest to speak of their distress. There is no ministers' labor union to press their demands and so the people sleep on and do not seem to realize the seriousness of the situation. They seem blinded to the fact that the churches themselves are to blame for both the inefficiency of the ministry and scarcity of candidates. It is evident to the New Testament teaches, "Thou shalt not muzzle the ox when he treadeth out the corn,... even so did the Lord ordain that they that preach the gospel should live by the gospel." The church that persistently clings to its cheap reckoning of its pastor and his family can not hope to prosper; it must be under a curse, and smitten with spiritual decay.

Effect of the Financial Outlook

After all, it is Can Not Be Ignored. said regarding the need of spirituality and of consecration on the part of one who is looking toward the ministry, the fact still remains that the financial outlook will cause the most devout young man to hesitate; that the pressing needs of his pastor and his family can not hope to prosper; it must be under a curse, and smitten with spiritual decay.
when they know that the churches they serve will look for younger men as soon as their pastors begin to grow old!

Other Changes Have Come

We have just said that times are changing, making a different outlook for ministers, especially where they have to serve at the salary of years ago. A letter received from a farmer gives a forcible reminder of changes that have come to people outside the ministerial ranks. After mentioning a handsome gift for the boards, and expressing regrets over the slowness of our people in meeting their financial obligations for the Master's work, this good brother expresses the fear that the fast, high living of these years may cause us to forget our Christian calling.

As he looked on the broad fields of grain in the Great West the changed conditions came vividly to mind. A few years ago the prairies were broken up by oxen with hard toll. Men in the fields and women in the homes labored early and late to raise grain and to make clothing for the family and tithes were hard indeed. How is it now? The ox became too slow. Fast driving horses were needed. Good work horses drew the plow; but now all these are too slow for us. Traction engines turn many furrows at one sweep, automobiles we must have for road service, and on every hand we see comfortable homes and every sign of prosperity. Yes, great changes have come on farms and in the world of business.

There is no excuse for such a people to neglect the cause of Christ and allow his work to lag for want of financial aid. Lack of interest, rather than inability to support churches and missions, is the one thing that has brought us into discouraging straits as a people.

What is the Remedy? There are several excellent remedies for the scarcity of ministers, all of which lie within our reach. Some churches are waking up and increasing the salaries of their pastors. This is well so far as it goes, but it is only one step in the right direction. The Commission is taking hold of this matter in earnest, and if the people read carefully its recommendations in the Commission's column week by week much may be accomplished, even before the close of the Conference year. Conference scholarships, and Seminary fellowships will be helpful for theological students, and the five-year guarantee by Conference, as to salary, would brighten the prospects of young ministers during their first few years in the work. These all can be worked out to advantage by some of our people.

The most far-reaching plan, it seems to me, is the one suggested by the Commission which it did not have time to work out in full (see p. 6, Recapitulation of January 6, paragraphs in parenthesis).

It is the Single Premium Endowment Policy plan. A friend of our cause requested a well-known, experienced life insurance agent to work out for him a policy showing what could be done for a minister and his family through life by the payment of a certain premium for him at the age of twenty-one years: We give below the agent's reply:

I have been looking up the question of a single premium endowment policy to premiums at age 50.

At age 51 this policy with total disability clause would cost $432.33 a thousand. This would be a guarantee in event of death, $1,000.00 with accumulated dividends would be paid, and the $1,000.00 would be drawn as cash, which cash value on the present basis of death within $1,800.00 and $1,000.00, and would purchase an annuity of approximately $700.00 a year. This would also contain a disability clause which in the event of total or permanent disability would give the insured $100.00 a month for each thousand dollars, for life.

We put the above on a $5,000.00 basis. It would cost $2,241.15 to insure a young man 21 years of age. This, in the event of total disability, would give $200 a month and in the event of death, would pay $5,000.00 plus dividends to his family if death would occur before age 50. Thus, this plan could be used to purchase an annuity for the beneficiary based on her age. If the insured lived to be 60, the cash value would be in the neighborhood of $6,000.00 which would buy an annuity in the neighborhood of $500.00 a year.

If you wish to know how this matter can be worked out I can do no better than give a concrete case. I have a friend whose son is quite seriously thinking of studying for the ministry. His father feels our need of ministers, and realizing something of the obstacles connected with the matter, has chosen that profession and who hesitates owing to the probable inability of being able to provide for a family, says to his son, "If you decide to enter the ministry I shall be glad and will protect you with that policy."

This explains it all. A man or group of men who desire to see a bright and worthy young friend enter the ministry for a life work can, by such a policy, remove the greatest obstacle from his path and preserve the minister of a lifetime of worry.

I believe that many worthy young men can be found ready to consecrate themselves to the work of the ministry if they could be assured that their families would be provided for when their own working days are over. The small salaries which some churches would be obligated to pay would not hinder young men for whom provision has been made under the life policy plan. I can but feel that we have men or groups of men among us who would furnish such policies in case the right young men are available.

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST CHURCH, SALEM, W. VA., 1918

CHURCH OFFICERS

Moderator—Ernest O. Davis
Clerk—M. Wardner Davis
Treasurer—A. S. Childers
Trustees—F. J. Ehret, Chairman
Pastoral Committee—Jesse F. Randolph, M. Bergman
Finance Committee—J. Alexander Randolph, Lucian D. Lowther, Earl L. Ford
Chorister—Mrs. Wardner Davis
Assistant Chorister—Okey W. Davis
Organist—Miss Frankie Lowther

This year the above Van Horn
Others—Otto Randolph and Duane Ogden, Charles, Jennings, Randolph, Jean Lowther, Leon Masson, Plans Randolph

OUR HONOR ROLL

(Over seas service)

Captain Fred Swiger
Captain Edward Smith
Serg. Asher T. Childers
Serg. Hurley S. Warren
Serg. James Kelley
Private Carl Bee
Private William J. Childers
Private Elwyn A. Childers
Private John Huffman Davis

(Special service in America)

Lient. Ernest R. Sutton
Serg. E. D. Childers
Private Courtright V. Davis

(In Training Camp)

Serg. George Warren Davis

SERVING WITH MODERATION

Sgt. George Keneally
Private Hand Randolph
Private Coral Davis
Private Paul Britsey
Private Randall Britney
Private Brady Randolph (Officer's)

(S. A. T. C. and Student Reserve)

Paul Clark
Paul Crank
Russell Davis
Carroll Oglesby
Donovan Randolph

REPORT OF THE PASTOR

As the pastor makes his annual report he is conscious of failure to do all that might have been done to promote the work of the church and the interests of the Kingdom of Christ. He is grateful for a good degree of health in the membership of the church during the year. There have been but two deaths; Mrs. Elizabeth Davis, one of our oldest and most highly respected members, and Arthur Clarence Davis, our wheel-chair member. On our service flag of twenty-four stars no gold star appears. We feel a sense of loss in the deaths recorded on the SABBATH RECORDER's roster of soldiers from Seventh Day Baptist homes, and a sense that we have failed to the denomination in the death of one of its most honored pastors, Rev. L. C. Randolph.

The regular services and work of the church have been broken up for several reasons. Many lines of activity have been engaged in in response to the call of country and humanity. The pastor has rendered such service as he was able to do in Liberty Loan, United War Work, and similar war time activities, and as one of the city's Four Minute Men. The church held a special patriotic service February 9, at which time the Daughters of the American Revolution presented the church with an American flag, and the Ladies' Aid presented a service flag. The National March of Song was observed February 22 and 23.

Rev. Jesse E. Hutchins assisted in special meetings in March. Simultaneous cottage prayer meetings were held previous to the coming of Brother Hutchins. The spirit of the meetings and the singing, as well as the preaching of Brother Hutchins was helpful and inspiring. The pastor and Brother Hutchins called in most of the homes of the parish.
Beginning the middle of April, I spent seven weeks in New York City, doing research work in connection with the post-graduate course begun some years ago in the Southern Baptist Theological Seminary. During the time I preached on Sabbath days for the New York City Church, and enjoyed the fellowship of the loyal people there. I came back from my reading in Seventh Day Baptist history with a new appreciation of our place in the progress of Christianity. I wish again to record my appreciation of this opportunity for further study and to express my gratitude to the church for making it possible.

During the absence of the pastor the prayer meeting was cared for by members of the church, using copies of our evangelistic tracts as topic and lesson material. Leaders were appointed and provided with this material previous to my going away, a different leader for each week. I heard good words on my return regarding the helpfulness of the meetings. The Sabbath morning service was in charge of a special committee, and the pulpit was supplied without extra cost to the church.

The church held its annual Home-coming at the usual time, which includes the first Sabbath in October. On Thursday evening, organist, with the assistance of other young ladies of the church, gave an organ recital. Friday evening three of our young girls were baptized. There was a sermon, Holy Communion, and the reception of eight new members Sabbath afternoon. Sunday morning we held a patriotic service which was addressed by two of our Four Minute Men, and with special patriotic music. All ate a picnic dinner together at noon.

The Home-coming there were no services for four weeks on account of the quarantine.

Being of draft age the pastor registered September 12, and later filled out his questionnaire, but the latter was not passed upon by the board on account of the signing of the armistice. I may say here that I asked for exemption on the ground of being the pastor of a church, accepting the Government's provision for such exemption as a challenge to the church and its minister to ore—earnest patriotic and religious service.

The regular meetings of November 15 and 16, following the signing of the armistice, were given over to services of thanksgiving and rededication.

Services have been held with our people at Clarksburg and Buckeye. We are encouraged in the hope that when health conditions are more nearly normal a Sabbath school will be organized in Clarksburg. Buckeye maintains a live school which is to be an evergreen school this year by converting the whole school into a home department for four months this winter. Evangelistic services were begun at the last place November 20 which immediately developed very special interest in the stand taken by eight bright teen-age girls. The meetings were suddenly stopped to give the pastor time to have the "fly". They must be resumed again at a favorable date. I believe there should be organized out there a patrol of the Boy Scouts also.

During the year two of our missionaries have brought us unusually informing and inspiring messages: Dr. Grace I. Crandall and Miss Alice Mayo. The pastor feels a special interest in these representatives of ours on the mission field because both were consecrated to that service in the Milton Junction, Church during his pastorate there.

I attended the General Conference at Nortonville, Kan., and the association at Lost Creek as a representative of the church. I attended a meeting of the county Four Minute Men, and later a meeting of the Fourth Liberty Loan workers, at the Waldo Hotel, Clarksburg, as a guest of L. D. Lowther, and a conference of the Anti-Saloon League of America, at Columbus, Ohio, as a guest of George H. Trainer. These were helpful privileges. I also had the pleasure of accompanying a number of young people from the Bible schools of Salem to a Sunday school teen-age meeting at Clarksburg. Several of our young people were in the number.

The following statistics may have some value in a review of the work of the year:

<table>
<thead>
<tr>
<th>Service</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sermons</td>
<td>48</td>
</tr>
<tr>
<td>Addresses</td>
<td></td>
</tr>
<tr>
<td>Calls</td>
<td>11</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>65</td>
</tr>
<tr>
<td>Funerals</td>
<td>3</td>
</tr>
<tr>
<td>Assisted at funerals</td>
<td>2</td>
</tr>
<tr>
<td>Weddings</td>
<td>2</td>
</tr>
<tr>
<td>Baptized</td>
<td>4</td>
</tr>
</tbody>
</table>

There is still unrecorded wakeful nights and anxious days, when the work has weighed heavily, and the world-conditions and anxiety for young lives in jeopardy have depressed the spirit. Neither can this report record the social pleasures enjoyed, or words of encouragement on the part of many members of the church that have given their encouragement. We begin a new year with hope for the future. We look forward to the return of our boys, and to larger tasks and greater joys in the service of our blessed Master.

A. J. C. Bond.
Pastor.

REPORT OF THE SABBATH SCHOOL TO DECEMBER 21, 1918

The sessions of the Sabbath school have been interesting and well attended, all things considered. The absence of the young men in government service and the epidemic of influenza have reduced the average attendance from 124 of last year to 95 for this year. The largest attendance at any one time this year was 142, while the smallest was 60. From October 5 to November 9 no sessions were held on account of the re-organization in October, a new Baraca class composed of eleven young men was organized by promotions. The regular Baraca class was at that time completely enlisted in government service.

There are nine organized classes in the Sabbath school, all of them above the Primary department. The four adult classes are using Kent's Historical Bible. The T. E. L., and men's organized class complete the same this year. The Junior Baraca and Junior Philalethea use the "Apostolic Church History" by Morrill. The Junior boys and girls have the "Junior Bible" by Kent; and the Primary department is using the Westminster Department text for the beginners and primary. The Bible class uses the Helping Hand for their lessons, as do also the members of the Home department.

The average collection for the year is $14.70. The largest collection was $20.89, and the smallest $7.90. The Sabbath school purchases supplies for the Primary department, Cradle Roll, and Home department, and also Helping Hands as needed. It has also obligated itself to pay its apportionment in the denominational budget to the Sabbath School Board, $25.00 of which is already paid.

Owing to war conditions, Conference attendance was thought likely to be small this year, consequently the Sabbath school sent one of its members, Mr. Earl W. Davis, as a delegate to Conference, and paid his expenses which amounted to $80.39, $30.39 being paid from the treasury of the Sabbath school, and the rest contributed by individual members.

EARL L. FORD, Superintendent.
HALLIE VAN HORN, Secretary.

REPORT OF THE CHRISTIAN ENDEAVOR SOCIETY FOR 1918

The membership of our society has been decreased this year owing to the fact that eight of our active members have been called to the colors, namely, 2nd Lieut. Ernest E. S. Sutton, Bn. Sergt. Maj. Hurley S. Warren, William Birksy, William Childers, Sergt. Audra M. Kelley, Courtland V. Davis, Carroll Ogden, Brady F. Randolph.

One of our members, William Birksy, of Berea, was called to make the supreme sacrifice. William was a boy of high ideals and a noble character. Though we greatly miss him, we are proud of him who gave his life for such an honored cause.

The average attendance for the year has been about ten.

Although the business part of our Christian Endeavor society has fallen below the standard, we do feel that our prayer meetings have as a whole been most helpful. We have tried to keep the Home Fires burning.

Now that the world is at peace and our boys are coming back to us the outlook for the coming year is brighter than it has been for the past two years.

With plenty of work, and purposeful young people, we hope to make the coming year the best in the history of our Christian Endeavor society.

FRANKIE LOWTHER, President.
ALBERTA DAVIS, Secretary.
REPORT OF THE INTERMEDIATE SUPERINTENDENT FOR 1918

Lacking an itemized report, I wish to begin with a summary of the work given at the state convention held June 28-30 at Huntington, W. Va.

<table>
<thead>
<tr>
<th>Number of members</th>
<th>22</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of C. E. Experts</td>
<td>8</td>
</tr>
<tr>
<td>Number of Quiet Hour Comrades</td>
<td>3</td>
</tr>
<tr>
<td>Number of Tenth Legioners</td>
<td>3</td>
</tr>
<tr>
<td>Contributed to state work</td>
<td>$5.00</td>
</tr>
<tr>
<td>Pledges to state</td>
<td>$25.00</td>
</tr>
</tbody>
</table>

We sent two delegates to the state convention. The society was paying the expenses of one delegate. The society has set the goal of an "Excellent Society" with the United Society standards.

The work has followed the lessons in Christian Endeavor World, and such memory work as has been suggested by the Efficiency Chart. We are now working toward this goal.

We have an average attendance of about 14 members. The success of our junior work depends largely on the cooperation of parents, in helping the children do the required work, and being present at the meetings.

We invite all parents to come and visit the society, and to bring the children who have not become regular attendants, and help us lead these children of the King into the fulness of a Christian life, through active Christian services.

Respectfully submitted,

MRS. LOU ODEN, Superintendent.

REPORT OF THE LADIES' AID SOCIETY

The Ladies' Aid society can report a pleasant and profitable year's work. Since the end of the last year, the society has held 11 regular and 2 special meetings.

The society laid aside their regular work during the months of July and August, and devoted their efforts to the work of the Red Cross. All matters which could not be left for routine attention were placed in charge of committees.

During the year 3 members have been added to the society, and 4 have changed locations, thus maintaining a membership of 60. The present membership is 60.

On account of the general conditions and principles of conservation caused by the war, gatherings have not been largely practiced. On some occasions, meetings were entertained for special reasons. One was at the home of Mrs. S. Bond on her departure for her new home in Alfred, N. Y., and again at the home of Mrs. Berkley Davis in honor of Miss Anna West, our returned missionary from China.

For two years the society has not followed the plan of suppers and similar means as a method of making money, but has experimented on that of direct giving, with very satisfactory results.

During the year the society has made its last payment—$75.00—to its Salem College Scholarship.

Through the courtesy of Mrs. J. E. Trainer to the Ladies' Aid society, the society received the church with its service flag, which now has twenty-four stars.

The finances of the society are in good condition. Aside from meeting the pledge of $75.00 to the Woman's Board and making the final payment of $75.00 to the Salem College Scholarship, the society has given $20.00 to the Footh School, and $50.00 for a Fourth Liberty Loan to be returned to the benefit of the Denominational Building.

The society has formed a reading circle for the study of missions, to which all ladies wishing to avail themselves of its benefits are most welcome.

At present the influenza is causing much irregularity in the meetings and their attendance.

MRS. M. WARDNER DAVIS,
President.

MRS. C. B. CLARK,
Secretary.

CLERK'S REPORT FOR 1918

In a review of the minutes of the church for the period 1918, we have found many of the items of interest will naturally come in other reports, but we will mention the following, some of which may be omitted by others.

Early in the year a special committee, which had been appointed to canvass for new Recorder subscriptions, reported 26 additions to the number then taking the Recorder.

The pastor was by request of the Tract Board granted a leave of absence to represent them (the Tract Board) at a meeting to be held at Milton, Wis., in the early part of the year; also the pastor was granted a leave of absence to continue his studies in New York City for a period of six to eight weeks during the early summer.

Evangelistic meetings were arranged for, and held March 15 to 30, with Rev. Jesse Hutchins assisting the pastor.

The annual denominational budget for last year was met in full.

Mr. L. D. Lowther was appointed a member of the Finance Committee to take the place of Professor S. B. Bond who moved to Alfred in June.

The pastor's salary was increased by $200.00 making it now $1,200.00 for the year.

The church was closed because of a quarantine against influenza from October 6 to November 9.

There have been added to the church during the year 9; there have been 2 deaths and 6 letters granted, making a net gain of one member for the year.

There were (including today's session) seven business meetings held during the year, and action was taken at different times on the reception of new members and other matters of importance at the regular Sabbath morning services.

MRS. M. WARDNER DAVIS,
Church Clerk.

December 22, 1918.

CHORISTER'S REPORT FOR 1918

The choir has been handicapped in various ways this year, so that the work of this organization has not been what we hoped to make it.

From the beginning of the year our boys have been going one by one into the service, thus leaving us with no young men. However, some of the older men came to our assistance and several anthems have been given.

Then there came the epidemic of influenza, which greatly reduced our efficiency to do things, and at times the work seemed rather discouraging; but realizing the abnormal conditions, and the necessity to meet and proceeded to make the best of it.

With few exceptions, the music for the Sabbath morning service, aside from the anthems, has been furnished by the male quartet, men's chorus, children's chorus and an occasional solo.

The conditions mentioned above have made the choir rehearsals uninteresting and not very well attended, but as we look forward into the new year we think we see...
Owing to an unusual amount of sickness in the community our every-member canvas was not made during the month of October, as was recommended in our report of October 6. However the canvas was made on December 1-2, the result of which shows the following to date:

<table>
<thead>
<tr>
<th>Subscriptions</th>
<th>Amount per Week</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 subscribed less than</td>
<td>$.50 per week</td>
</tr>
<tr>
<td>21 subscribed</td>
<td>$.20 per week</td>
</tr>
<tr>
<td>41 subscribed</td>
<td>$.10 per week</td>
</tr>
<tr>
<td>51 subscribed</td>
<td>$.05 per week</td>
</tr>
<tr>
<td>61 subscribed</td>
<td>$.00 per week</td>
</tr>
<tr>
<td>71 subscribed</td>
<td>$.00 per week</td>
</tr>
</tbody>
</table>

The total subscription received is $1,900.00, with two committees to report, and possibly a few non-resident members. Respectfully submitted, J. Alexander Randolph, Lucian D. Lothier, Earl L. Ford, Finance Committee. December 22, 1918.

WELCOME AND SUPPORT THE HISTORICAL SOCIETY
REV. WM. L. BURDICK

We have a historical society, the youngest child in our family of denominational societies. I have sometimes feared that this child was not well welcome in the family. One of the things that has caused me to feel this is the feeble support and lack of attention that the child has received.

The needs of the society have been set forth by others. I want to mention, in a few sentences, my chief reason for welcoming this child and giving it support. I suppose my fondness for history in general has had something to do with it, but that is not my chief reason.

The study of history has great value as a part of a liberal education. President William R. Harper wrote, "A man is no student who does not study history"; but granting the full force of this statement, this is not my first reason for giving this child a hearty welcome and a reasonable support. My chief reason is the help that the society and its work will be to us as a denomination, if supported, in making us better Christians and Seventh Day Baptists, in building up our churches and establishing new ones, and in advancing evangelism and missions.

Seventh Day Baptists have a long and worthy history, which the Historical Society is gathering and putting in tangible form our history reaching back two hundred fifty years in this country and three hundred years in Europe. Putting this history into the hands of the people to read, will help to give us a solid and collective sense of history and solidarity as a denomination. No one can read attentively the history of our fathers without being inspired thereby.

One of the chief reasons why the Bible has been given us is that we may get help for the present from the past, get help for the present time from God's dealings with men in the past. In history we see the successes of the past and their causes, the failures of the past and their causes. This is particularly true with the Bible, and next to the study of the Bible in helping us to perform our mission, it is the study of our history. It is the purpose of the Society to foster this study as well as to gather and preserve precious and valuable documents pertaining to our history while they may be had.

Welcome and support the Historical Society!
THE COMMISSION'S PAGE

READ, PONDER, GET BUSY

"Awake, awake, put on thy strength" In the interests of the plan to encourage our ministers the following letter, addressed to the clerks, is being sent to all our churches.

Milton Junction, Wis., January, 1919.

MY DEAR MR. .

I am writing you in behalf of the Commission of the Executive Committee of the Seventh Day Baptist General Conference, to enlist your help and the help of your church in launching one part of the New Movement among Seventh Day Baptists.

The movement requires strong able leaders. Our pastors are our denominational leaders. One by one, however, God is calling them "over there"; one by one they are entering other fields of service; while some are sitting and part time to the gospel ministry. It behooves us then to make the very best use of our present ministry.

Such service requires the united support of every member of all our churches. We must work together as our leaders direct. We must follow the leaders. We must encourage them whenever they need encouragement.

We learn again and again that effective service in our denomination must pay not less than $1,000.00 per year. Will your church for the year 1919 be one of the number which can meet these obligations? If you are now paying less than $750.00 the Commission offers to help you. It guarantees to duplicate any increase you may make, dollar for dollar, up to 10 per cent of the present salary. Will you make the effort?

Kindly bring this whole matter at once to the attention of your Finance Committee and of the church, and let us make a strong drive for a better moral and a better financial support of our denominational leaders.

By such concerted action the Commission hopes that our plan may be put out in a Forward Movement to Christ, and that able and consecrated young men, seeing the need and opportunity for service among our people, will place themselves in training to fill the vacancies among our leaders and take us on to victory.

May the Lord be with you all the days that you have taken this advanced step.

Yours very sincerely,

A. B. Wttrr.

On behalf of the Commission of the Executive Committee.

THE COST OF LIVING

The following is taken from the Literary Digest of September 14, 1918:

The cost of living for the family of the average wage-earner in the United States during the period from the outbreak of the war in July, 1914, up to the middle of June, 1918, showed an increase of 59 to 55 per cent. The increase for the different items was as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Increase per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
<td>69%</td>
</tr>
<tr>
<td>Rent</td>
<td>15%</td>
</tr>
<tr>
<td>Clothing</td>
<td>27%</td>
</tr>
<tr>
<td>Fuel and light</td>
<td>45%</td>
</tr>
<tr>
<td>Sundries</td>
<td>50%</td>
</tr>
</tbody>
</table>

Investigations made in the city of Buffalo for the years 1912 to 1917 brought out the following figures as taken from the Journal of Home Economics of February, 1918:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost 1912</th>
<th>Cost 1917</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shelter</td>
<td>16.10</td>
<td>21.00</td>
<td>29.75%</td>
</tr>
<tr>
<td>Clothing</td>
<td>6.25</td>
<td>11.25</td>
<td>78.57%</td>
</tr>
<tr>
<td>Clothing and Cloth</td>
<td>11.35</td>
<td>22.50</td>
<td>96.87%</td>
</tr>
<tr>
<td>Food</td>
<td>33.95</td>
<td>44.75</td>
<td>31.53%</td>
</tr>
<tr>
<td>Meat and poultry</td>
<td>3.00</td>
<td>3.25</td>
<td>8.33%</td>
</tr>
<tr>
<td>Eggs</td>
<td>1.75</td>
<td>4.00</td>
<td>131.25%</td>
</tr>
<tr>
<td>Canned vegetables</td>
<td>2.50</td>
<td>5.25</td>
<td>108.33%</td>
</tr>
<tr>
<td>Fresh vegetables</td>
<td>1.75</td>
<td>2.75</td>
<td>55.56%</td>
</tr>
<tr>
<td>Meat and poultry</td>
<td>0.50</td>
<td>0.75</td>
<td>50.00%</td>
</tr>
<tr>
<td>Canned vegetables</td>
<td>0.75</td>
<td>1.50</td>
<td>100.00%</td>
</tr>
<tr>
<td>Fresh vegetables</td>
<td>0.50</td>
<td>1.75</td>
<td>250.00%</td>
</tr>
<tr>
<td>Skill and Office</td>
<td>9.25</td>
<td>13.00</td>
<td>44.92%</td>
</tr>
</tbody>
</table>

MODERN AGRICULTURE FOR THE LORD'S VINEYARD

An American District, Rapidly Going to Seed, In Invaded Arizona With Common Sense and Duty, Who Accomplishes Astounding Results

The appointment of Dr. B. J. Wright as Superintendent of the Hill-and-Valley District caused grave apprehensions. Dr. Wright was already under indictment for originality, and Hill-and-Valley District was not hospitable to new ideas.

The first things the new superintendent did was to take pencil and paper and go around asking "fool" questions which many people regarded as none of his business. He called a "violence in a survey."

After many trips into the six hilly counties over which his district sprawled, where he found the country sparsely settled and the people poor, he assembled information for some surprising maps and charts. These showed that the population is composed almost entirely of native whites with no illegitimacy; that the region contains some of the best timber in the State, the best fruit land in several States, and plenty of fine grazing country. One man, by adopting modern methods, is raising over seventy bushels of corn to the acre although the average product of the twenty-three men.

He showed more illiteracy, tuberculosis, illegitimacy and kindred evils than any other section of the State.

HILL-AND-VALLEY DISTRICT was the apathetic. It did not believe in "programs." Dr. Wright showed them a map with a dozen stars on it. "Let's select these places as demonstration points," he suggested, "and show people how to build up vital churches related to the entire life of a rural community."

"It can't be done," they answered, shaking their heads emphatically, "and for the simple reason that you can't find twelve preachers to take those twelve churches and do the work that you propose. What is more, if you do find them, the churches can't afford to pay the salary that sort of preacher will expect."

Some of Dr. Wright's experiences in searching for men seemed to justify that conclusion. Upon sending out a call for rural ministry volunteers for a church which had lost its pastor, he received several applications. One came from a young man in a certain well-known college and looked promising. The superintendent wrote to the president of the college asking for full particulars about the young man and received an enthusiastic reply. The applicant was of good character, a fair student, and earnest. Then the president added a sentence which throws a flood of light into the whole question of the rural ministry. "I think he will be a good man for you because he has an insatiable appetite to serve."

Dr. Wright reread the letter, laughed, and concluded that Hicksville was not in need of a tame preacher who would stand without hitching and eat out of anybody's hand.
EVENTUALLY Dr. Wright found young men with the needed qualifications eager to come to Hill-and-Valley District. However, they could be assured not merely a living salary but adequate and sympathetic co-operation. The experience of this superintendent shows that the problem of leadership in the rural community is not without a solution. The main trouble is that the rural ministry has not been regarded as a profession in itself. It has been just a beginning place for a young preacher or a haven of rest for an old one. No minister is to be severely blamed because he does not willingly remain in a $350.00 charge, nor are his wife and three children greatly lacking in consecration because they are unhappy in a parsonage which is nothing more than a shack.

The question of salaries for the demonstration points finally yielded to treatment. The Board of Home Missions and Church Extension agreed to help on condition that many not read. They are isolated intellectually as well as geographically. He tries to interest them in good literature, history, geography, biography and fiction.

In the next few years we shall hear a great deal about the rural program of the Board of Home Missions and Church Extension. People will be talking, "What is a rural program?" And this week I am happy to report that the program is already available in Hill-and-Valley District.

A rural program for churches is merely an adaptation of a modern agricultural method to church work. When corn has been raised on a certain piece of land for so many years that it can no longer produce more than twenty-three bushels. In this case, the time has come to try a rotation of crops. Likewise, when a church has become accustomed to crowding its entire program of seed-time, cultivation and harvest into three weeks' revival in February, and is so impoverished that it can pay only $350.00 on a promised $450.00 salary for its preacher, then it is time for a rotation of methods. This is precisely what a rural program proposes to do. It re-creates in the rural community a community spirit of Christian brotherhood such as used to express itself in the singing school, the spelling bees and the husking parties which have vanished. But this is the rightful place of leadership in the community.

RULL Scott Dunkin, in Christian Advocate.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J. Contributing Editor

We are all very glad to see in the letter from Missionary Crofoot which is published below that Dr. Palmborg was improving, and that there is hope of her recovery. In the same letter was a card with Chinese writing on one side, and on the other side the following in English. We join with the friends in China in congratulations and best wishes for Mrs. Davis, and wish that we, too, might have been present at the reception.

The Alumni Association of Grace High School, The Seventh Day Baptist Church, and Grace School for Girls cordially invite you to be present at the celebration of the Seventy-Sixth Birthday of Mrs. C. H. Davis to be held in the church, Pont St. Catherine, Thursday, December 12, 1918, at 2 p.m.

LETTER FROM SHANGHAI

My Dear Mr. Shaw:

Last week I wrote to you about Dr. Palmborg's operation and this week I am glad to be able to report that she is doing very well and in fact getting along finely. Though there was a day or two when we were pretty anxious about her, for her life really hung by a thread. Of course we are very thankful for the favorable turn after the critical time.

This was my week, according to schedule, to write to the SABBATH Recorder, and as this has been an exceptional week for its fulness of other things I have not got it done. Nor have I done my semiannual reports for the School account and Incidental account due December 1st; but I hope to get them off soon.

I have had painters in the house all the week trying to get it in better shape for the return of my Wife. Though she is not arriving so soon as I had hoped I still expect to see her within six weeks. As I have had no servant I have had to watch the men myself to some extent when I should have liked to be away. Monday night after the weekly prayer meeting of the Shanghai missionaries of all denominations (or nearly all) I went with two others to the Chinese Y. M. C. A. where we ate supper at their café for the sake of being together to talk over a new plan for the phonetic writing of Chinese. Tuesday night was the monthly meeting of the Shanghai Missionary Association and at the social hour I spent most of the time taking in the Shanghai Moral Welfare Committee of which I am treasurer.

On Wednesday a friend of mine came to Shanghai from Hunchow, and that evening I went to a "movie" with him, dismissing that I might do it, a class of three ladies who come to me weekly for help in Chinese. I felt a little guilty to send them away for such a purpose, but I do not go to a show very often—three or four times a year I suppose. Thursday afternoon I gave a talk to the Shanghai W. C. T. U. on the war and drink in the United States of America, and again last evening at eight-thirty I went to a meeting of the Moral Welfare Committee. We have been meeting fortnightly for six months and shall continue for a long time I suppose. We have a fight on with the Municipal Council.

This morning at eleven o'clock I attended a more formal meeting on the subject of phonetic writing. This week I have missed any classes in school this exceptional week (I do not mean that it is exceptional for me not to skip classes, but that I do not meet classes so many outside things). I am beginning to think that it may be time to remember William Newtob Clarke's advice to his cousin, Miss Buck, "Remember that a missionary's business is to mishi.""
that Dr. Palmborg is doing so well.

With best regards,

Yours faithfully,

J. W. Crofoot.

West Gate, Shanghai, China 
December 6, 1919.

FROM A STUDENT'S NOTEBOOK

Missionary Crofoot enclosed in his letter the following taken from an exercise book of one of the boys in his classes in Grace High School, the name of our mission school. If the writing of original sentences to illustrate causal and concessive clauses can produce results, as indicated by this exercise, it might be well to give it a trial in our own high schools. The boy is Chinese writing sentences in English.

SENTENCES CONTAINING CONCESSIVE CLAUSES

1. Since Kaiser had, and perhaps has, a deep faith in militarism, the war in Europe began.

2. Since President Wilson would maintain righteousness and humanity on the earth, the United States entered into the "World's War."

3. Japan took part in the war as it thought it a good opportunity of snatching Tsingtao.

4. France had share in the war because she would revenge her long anger with Germany.

5. Britain fought against the German Empire as she didn't like the latter that short her mastery in the world.

6. Belgium lost her land because she refused to let the German troops have the passage through her territory which would interrupt her neutrality, which was held sacred by her.

7. Russia rose against the Central Pow-ers as she hoped to carry out the Pan-Slavism which is an opposition to the Pan-Germanism.

8. Since we have noticed what is mentioned above, we can see that almost every country in the war has some private and selfish end, while only those of Belgium and America can be said to be right and just.

9. Mr. Crofoot has introduced to us a hygiene method in connection because he couldn't bear to see us "kiss each other."

The above not only illustrate the knowledge of grammar of one boy, but they also illustrate the attitude most common among Chinese about the European war. No. 10 relates to my efforts to get the boys to use a different pair of chopsticks in taking food from the common bowl, instead of using the ones they put into their mouths.

J. W. C.

SENTENCES CONTAINING CAUSAL CLAUSES

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J. W. C.

SATURDAY AND SUNDAY

The following paragraphs are taken from a little book called "The Sabbath Question," by J. J. Taylor, pages 15-17. The author has introduced "the Sabbath Day" in Revelation 1:10 is applied to the first day of the week in that place is open to question. Too many years intervene between the time the book of Revelation was written and the time when the first day of the week is elsewhere found by that name, that the writer of Revelation meant Sunday.

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A far more portable interpretation is that "Lord's Day" as here used means in the Day of the Lord.

"In current usage these two days have two secular names. The seventh is called Saturday, and the first is called Sunday. In no case are these names used interchangeably. The seventh day is never called Sunday, nor is the first called Saturday."

"The origin of these names is easy to trace. On the seventh day of the week our Saxon ancestors observed a heathen divinity called Saterne, Latin Saturnus, the grim and grizzled god of time, who mowed down his children with a long scythe. By the law of association the day naturally took the name of the divinity to whom it was especially assigned, and was called Saturday's day, or Saturday. Likewise the first day of the week was devoted to the worship of the sun, as the most prominent and potent object in nature; so in course of time the day was called Sunday."

"As men came into a better knowledge of the truth, they learned that God is the only true object of worship. They ceased to reverence the sun, moon, and various names of fabulous divinities; but they kept the names of the days, after they ceased to give them a religious significance. In current usage Saturday and Sunday are simple names for the days to which they belong."

"As sacred days of the Bible, the seventh day was first also have sacred names. These also are fixed and inviolate, and are never exchanged for the other."

"The sacred name for the seventh day is Sabbath. This fact is too clear to require argument. The truth is stated in Leviticus terms: 'The seventh day is the Sabbath of the Lord thy God.' This utterance is repeated in Exodus 16:26; 23:12; 31:15; 35:2; Leviticus 23:3; and Deuteronomy 5:14. On this point the plain teaching of the word has been admitted in all ages. Ex-cept to certain special sabbaths appointed in Levitical law, and these invariably govened by the month rather than the week, the Bible in all its utterances never, no, not once, applies the name Sabbath to any other day."

"The sacred name of the first day of the week is Lord's Day. Between it and the Sabbath the distinction is made very clear: 'In the end of the Sabbath, as it began to dawn toward the first day of the week.' A similar distinction appears in Mark 16:1-2; also in Luke 23:35 and 24:1. In early Christian history the first day was sometimes called Bread Day, referring to the record in Acts 20:7; but it was not claimed as a Scriptural name for the day, and later it fell into disuse. Like any other proper name, Lord's Day has a specific application, and is not used of any day except the first."
woman's work

Mrs. George E. Crosley, Milton, Wis.

Contributing Editor

Our Saturday Night

"Whatever the weather may be," says he,
It's place, if ye will, an' I'll say me—
Supposing today was the winter day,
Wad the weather be changing because ye cried,
Or the snow be grass were ye crucified?
The best is to make yer own summer," says he,
"Whatever the weather may be," says he—
"Whatever the weather may be!

"Whatever the weather may be," says he—
"Whatever the weather may be.
It's the songs ye sing, an' ye smile ye wear,
That's a main the sun shine everywhere;
An' the world of gloom is a world of glee,
Wid the bird in the bush, an' the bud in the tree,
An' the fruit on the stem of the bough," says he,
"Whatever the weather may be,
"Whatever the weather may be!

"Whatever the weather may be," says he—
"Whatever the weather may be,
Ye can bring the Spring, wid its green an' gold,
An' the grass in the grove where the snow lies cold.
An' ye'll warm her back, wid a smiling face,
As ye sit at yer heart, like an owdl fireplace,
An' coast the roses o' yer soul," says he—
"Whatever the weather may be,
"Whatever the weather may be!

Not a great deal has been written for the public press concerning the war work of the Young Woman's Christian Association. The daily papers make frequent allusions to the Red Cross, the Salvation Army and the Y. M. C. A., but not much is said about the Y. W. C. A. When we stop to think of it we know that this organization has been busy with many branches of war work, but we do not hear much of the actual work attempted, nor of what has been accomplished. One important line of work taken up has been the attempt to safeguard the lives of the many young women who had been taken from their accustomed environment and placed in work with which they were entirely unaccustomed and in surroundings which might prove harmful to them.

Undertaking all these lines of war work, in addition to the regular work of the organization, has proved a gigantic task, but the workers have gone about it with enthusiasm and have had a good degree of success. The following paragraphs from the Publicity Department of the War Work Council of the Y. W. C. A. give a little inside information of the work of that branch.

This is an age of specialization. The Y. W. C. A. is the only organization that specializes in this work, regardless of race, country or color. It is extending a charm string all around the belt of Old Mother Earth, every button on the string being represented by a girl, and girls standing side by side, with the same hope, interests and ambition, from every civilized country on the map, and some that we might, perhaps, think are not civilized.

The foreign department of the Y. W. C. A. needs forty-nine secretaries who will be sent to China, Japan, South America and India during the year 1919.

A speaker had told eloquently of what the women had done in France, England and America in winning the war. Then she passed on to what they are doing now in the work of reconstruction, paying a eloquent tribute to the nurses who served side by side with the men, regardless of difficulties and danger, and who are remaining at their posts. She sat down. Then the preacher prayed, and in his prayer he asked God's blessing on all the men who had served at the front, and were still serving. He did not mention the women! The Y. W. C. A. secretary who had made the speech was dazed. Doesn't the world know this was also a woman's war?

Nine women, representing nine nationalities, sat down to a tea together in an International Institute recently. These institutes conducted by the Young Women's Christian Association, are bringing all the women of different tongues together and uniting them in a common language, in common interests.

Thousands of our returning boys will spend many weeks, perhaps months, in camp before they are returned to their homes. It will interest the mothers and fathers to learn that these boys have had the first pangs of home-sickness alleviated by

the sight of the hostess in the Hostess House who was the last to whom they waved good-by when they marched away, and who was still on the job to welcome them when they returned. "Felt tough to think I couldn't go on home," said one boy, "but this place comes so near to it, I'm not kicking. Looks just like it did when we went away, and you don't look a day older." The hostess laughed; she was receiving many of such compliments, and she knew what they meant. So much had been crowded into the boys' lives since they left that they fully expected everyone one they met to return to look years and years older.

In ten months of 1918 the Ballard School of the Young Women's Christian Association in New York gave 1,856 business courses; 1,155 volunteers passed through its volunteer cleaning house; it enrolled 9,650 in war work; served 202,792 in its cafeteria; there were 20,093 registrations in its employment department, and 10,120 in physical education.

Paul Bradley Canfield

Driver, Paul Bradley Canfield, the only son of Mr. and Mrs. John J. Canfield, was born in Scio, N. Y., August 3, 1894. He died in the service of his country "somewhere in France," November 4, 1918.

He commenced his education in the Wirt School, only a few steps from his father's farm. Later he attended the Friendship High School, driving a horse to and from school, a distance of six miles. During these days he helped his father on the farm and in pumping an oil lease.

As a youth he became interested in machinery and wanted to make something go. His first work away from home was at the Haley and Givin Garage in Bolivar, N. Y. After taking a course in storage-battery work at the Presto Light Storage Battery Works in Buffalo, N. Y., he was employed by the Riter Garage in Wellsville, N. Y.

Here he was very successful in repair and storage battery work, and was recommended by his employer as a first-class workman in his line. Here his position was held open for him if he wished to accept it upon his return from military service.

Paul was a member of the First Seventh Day Baptist Church of Friendship, N. Y., at Nile. He was baptized and received into the fellowship of the church with twenty-two others by Rev. A. J. Bond, June 27, 1908. Paul was a quiet young man. He did not talk much about what he thought in regard to the great realities of life, but his Bible was his constant companion and its worn condition showed where his thoughts had been before he went across. No profane word was known to pass his lips. From the time he was old enough to vote he always voted the straight Prohibition ticket.

He was not naturally inclined toward war and strife. He would not have chosen the soldier's life for a profession, but when his country called him he was ready to do his part. When others were claiming exemption for farm work, he said no; he could not do so, it was as fitting that he should go as for others. Doubtless he could have found exemption and safety on his father's large farm at a time when help was so scarce, but he saw his duty elsewhere.

On September 27, 1917, he left Belmont, N. Y., for Camp Dix, N. J., where he was in training for eight months. During that time he was home on furlough twice. About May 30, 1918, he crossed the waters and was "somewhere in France." His parents
never received the usual card announcing the safe arrival of the boys "over there." In later letters they learned he had sent a telegram from New York but they never received the message. His letters were always cheerful. One would never know from his letters that he was off on more than a camping trip for pleasure. "His parents' never heard of any of the horrors of war from him. He always put the bright side forward in his letters, as will be seen in the following extract: "I think I will have to say good night and lie down to rest on the nice soft ground underneath my blankets. It gets rather hard in spots sometimes but I sleep fine." Another time he speaks of his bed of four nice blankets, his overcoat and a rubber blanket.

It was characteristic of him to be thoughtful of his parents. His carefulness to spare them the sorrow that might come from his relating the hardships and dangers he was enduring is only one example of his thoughtfulness.

His chauffeur's license which he had worn for two years got for him a position as driver in the Headquarters Company of the 307th Field Artillery. His work was carrying officers to and from the battle field. It was on one of these trips that he was killed by the concussion of a large bursting shell which demolished his car. He was a good driver upon whom he served. The following letter to his parents explains itself.

Somewhere in France, November 7, 1918

Mrs. J. J. Canfield,
Friendship, N. Y.

Dear Mrs. Canfield:

As chaplain of the organization of which your son was a member, I am writing to you these few words hoping that they may be of some help and comfort in this your hour of sorrow.

The officers and men of the entire regiment join me in this expression of deepest sympathy, and though we fully realize that in his own home there is a place that never can be filled, yet we too shall miss him.

Paul had gotten out of his car and was standing near a bridge which had been destroyed by a mine, when the shell exploded near him and it is believed that death came as the result of the concussion, as there was no wound of any sort other. We laid him away in the little French cemetery and the thoughts of his comrades were turned toward those at home who knew and loved him.

It must however be a source of comfort to his loved ones to know that in giving his all he has made the sacrifice in the noblest cause which it has ever been the privilege of man to defend. Again assuring you of my deepest sympathy and earnest prayers, I am

Sincerely yours,
John H. Buckhanan,
Chaplain 307 F. A.

Paul was fortunate in having near him several boys of his own community and neighboring towns with whom he was acquainted, among them William J. Burdick, another Niles boy, whose home farm nearly joins that of Paul's. Both boys were baptized and joined the church at the same time. They were together enough so that when one wrote to his parents they could usually send word regarding the other. Some of his friends were present at his burial. William, who was unable to be there, visited his grave soon after.

Since the more severe part of the censoring has been lifted, it is learned that his regiment first saw action on the St. Mihiel front, and later on the Argonne front. The exact place of his death has not been learned on account of censorship, but it is supposed to be near Verdun.

There is a sad coincidence in connection with his Christmas box. His mother was late in packing it as a result of the necessary preliminaries to sending it. Peace drew near and there were hopes that the boys would soon be coming home. So his mother suggested to the Red Cross workers helping her that in case Paul was not there the box should go to some other boy.

We are glad that the boys will be brought home for final burial, so his parents desired memorial services to be held at that time, when the other boys will also be at home. Besides his parents, Paul is survived by three sisters, Ruth, Elizabeth and Gertrude, and many friends who sympathize deeply with the bereaved family.

John F. Randolph.

Nile, N. Y., January 6, 1919.

The night is mother of the day,
The winter of the spring,
And ever upon the little earth 
The greenest mosses cling.
Behind the cloud the starlight licks
Through showers of tears that flow;
For God, who loveth all his works,
Has left his hope with all.

--Whittier.

Our Goal and Budget

Trusting in the Lord Jesus Christ for strength and with a full realization of our responsibility for Christian service we pledge ourselves to the following activities as the least we can do for Christ and the Church.

1. Reconstruction of self to the home church work.
2. Wider interest in and more active support of mission work at home and abroad.
3. Every society doing individual work to win individuals to Christ.
4. Extension of the organization of societies so that there shall be at least one society, Junior, Intermediate or Senior, in every church in the denomination.
5. At least ten per cent increase in membership of each society.
6. At least twenty-five per cent increase in quiet Hour Comradeship.

The young people's budget for this year is $1,700.00, divided as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Dr. Palmer's salary</td>
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</tr>
<tr>
<td>Boys' Building Fund</td>
<td>$100.00</td>
</tr>
<tr>
<td>Missionary Fund</td>
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<td>Tract Society</td>
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<tr>
<td>Young Women's Fund</td>
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<tr>
<td>Emergency Fund</td>
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PROGRAM FOR CHRISTIAN ENDEAVOR WEEK

The Young People's Board is sending out this call for sober reflection and intensive, thoughtful action on the part of the young people pior to and during Christian Endeavor Week. The board, realizing the magnificent opportunity it has to appeal to the responsive spirits of our societies, has outlined a tentative program for the societies and for the young people of churches where there are no societies. It has prepared a workable program with the hope that each society will not follow the program slavishly but, understanding your own local conditions, will adapt the suggestions so as to get the most possible out of the effort. Pray, work, plan that the deepest, most stimulating and permanent impressions and decisions shall come from the special meetings. The program has been adapted from the one sent out by the United Society.

Sabbath eve, January 31. "Church Loyalty Day." We suggest a union meeting composed of all endeavors and adults. One big prayer service, Pastor and president of Christian Endeavor in joint leadership, Motto, "Onward, Upward, Forward for Christ." Live topics; church services; financial activities (such as Sabbath school prayer meeting; schoolhouse meetings; cottage meetings; community work, etc.); loyalty to pastor; missions.

Sabbath morning, February 1. "SABBATH RECORDER Day." Sermon by pastor on "Place and Value of the SABBATH RECORDER in Our Home Life and Denominational Work." The spirit of this service to be in harmony with the plan of a committee of the Tract Society who ask the Young People's Board to cooperate with them in stimulating deeper interest in the Recorders and increasing number of subscribers.


Wednesday, February 5. "War Service and Good Fellowship Day." Patriotic meeting. Stirring songs, letters read from absent soldiers. Boys of the boys who have returned. In midst of service call for five minutes when you remember the boys who died in the cause; prayers will be made in families, for our nation, for the success of Peace Conference. Reconciliations of selves to noble objects that stand, Close service with refreshments and good fellowship.

Sabbath eve, February 7. "Denominational Rally." Get some live, running, four-minute speakers to handle, one each, the following subjects: "Recruits for the Ministry"; "Mission Fields"; "Pastorless Churches and Day Baptist Principles"; "Joining Hands." Have a lively conference.

Sabbath morn, February 8. "Decision Day." Sermon by pastor. Call for volunteers to take a definite stand for Christ.

Sabbath afternoon, February 8. Union meeting of Juniors, Seniors and Intermediates. Use regular topic. A good time for graduation exercises. Keep to the fore decision for the things of the Kingdom.

May God help you to make this an occasion of great spiritual fervor and impetus. Begin now to plan your meetings.

Faithfully yours,
Henry N. Jordan,
President.
THE BEST THINGS IN CHRISTIAN ENDEAVOR

Christian Endeavor Topic for Sabbath Day, February 12, 1912

TEACHINGS
Sunday—Definite duties (1 Cor. 12:4-11)
Monday—Opportunities to serve (1 Tim. 6:12-21)
Tuesday—Wide fellowship (Eph. 3:14-21)
Wednesday—Christian training (1 Tim. 4:8-16)
Thursday—A high ideal (Heb. 12:1)
Sabbath Day—Topic, The best things in

YOUR THOUGHT
For what does Christian Endeavor stand to you?
For what does the Christian Endeavor pledge stand? How many members of the society can tell? Call the roll.
How can we put more meaning into Christian Endeavor?

MINUTES OF MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the College Building. The meeting was called to order by the President, Rev. H. N. Jordan. Prayer was offered by Dr. B. F. Johanson.

The following members were present: Rev. H. N. Jordan, Dr. B. F. Johanson, Dr. R. E. Lewis, Mr. C. H. Siedhoff, Mr. E. H. Clark, Miss Ethlyn Davis, and Mrs. Ruby Babcock.

The Corresponding Secretary reported a letter sent to all the societies. This letter contained the goal adopted by the Young People's Board for the year 1918-1919 and the year's budget.

Voted that the Corresponding Secretary be empowered to have sufficient copies of this letter mimeographed and sent to the societies of the denomination.

The Stationary Committee reported the purchase of postage and stationery to the amount of $22.16.

It was voted that the Board grant the committee the above sum and that the Secretary be instructed to draw an order on the treasury for the bill.

On motion it was voted that the Board adopt the goal presented by the Goal Committee.

The President read the budget as drawn up by the Conference.

It was voted that a committee be appointed with power to reapportion the items of the budget. Those appointed were: Dr. W. B. Lewis, Mr. C. H. Siedhoff and Rev. H. N. Jordan.

MINUTES OF MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the Seventh Day Baptist parsonage. The meeting was called to order by the President, Rev. H. N. Jordan. Mr. C. H. Siedhoff offered prayer.

The Corresponding Secretary reported letters from Miss Gladys Coon, Mrs. W. D. Burdick, Miss Verna Foster, Rev. G. H. F. Randolph, Miss Juna Dorward and Mr. J. G. Burdick.

Voted that we favor the observance of Christian Endeavor Week and that a committee of three be appointed with power to plan and organize this work, that the President of the Board be one member of the committee, Dr. W. B. Lewis as chairman, and Miss Ethlyn M. Davis were the other members appointed.

On motion it was voted that the Young People's Board favor making Raymond Day a part of Christian Endeavor Week.

It was voted that Mrs. W. D. Burdick be requested to continue as editor of the Junior Column of the Sabbath Visitor.

Voted that an order be drawn on the treasury for $75.00 for the Pouke School.

Voted that a committee of three be appointed by the Young People's Board to co-operate with the local Christian Endeavor society in the formation of a program for the Christian Endeavor session of the Seminannual Meeting of the Seventh Day Baptist Churches of Michigan, which is to be held in Battle Creek the latter part of January. Those appointed were: Mr. C. H. Siedhoff, Mrs. Emile Babcock, and Dr. B. F. Johanson.

Adjourned to meet at the call of the President.

Members of the Board present were: Rev. H. N. Jordan, Dr. W. B. Lewis, Dr. B. F. Johanson, Mr. E. H. Clarke, Mr. C. H. Siedhoff, Mr. D. M. Bottoms, Mrs. Ruby Babcock, Miss Ethlyn M. Davis.

EITHLYN M. DAVIS,
Secretary.
friends thought they were throwing away their lives by choosing; as they did, the farm instead of some remunerative profession and one that would bring into use, as they said, all Kon's fine talents and acquire him a name as a leader in society. To be sure, they agreed that farm work is most honorable and that "the farmer feeds the world," and that all men need a four-years' course in college to fit him for raising oats and breeding stock. But Kon and Susie thought that the farmers soon saw that there was a great difference between the average farmer and this college-bred man who was bringing to the community new spiritual faculties all at work for the uplift of the farming community and the success of the work. Some farmers, with grain and stock were of a better quality and "two blades of grass grew where before but one was seen." A farmer recently that Kon Wells, the progressive man, was no average job. His addresses in states were most interesting. His experiments were considered by state authorities as most excellent, and he became an authority in many matters pertaining to stock raising and grain growing and general improvement of farm homes.

In a few years the members of the community in which Kon lived were going with every other in having fine graded roads, pretty lawns, clean barns and stables, all rubbish burned, or if of value, put back in a orderly way, sewerage more modern, fenceraces more well built and repaired. At a country meeting, a farmers' choir meeting monthly with occasional special meetings, family reunions and community picnics, where men and women were of the community. I stayed there for about a month, and knew that Kon Wells was their model and inspiration, and that, not only did they not call them together, but they sometimes asked me to meet them on a Sunday. I. go and do business. By the way, asked Mr. Wells, you have observed on your travels any very strict Sunday-keeping?" I replied, "I am not a truth seeker. No, no. Sunday now is only a holiday and for picnic and family excursions and family parties and automobiling, and yet I remember the days when our forefathers and mothers do business when it has to be done in order to drive a bargain," he replied.

That night Kon Winch on the matter? I have a little booklet I would be pleased to give you, and when you have a convenient moment, you may want to look at it. I am going to the farm today as there is no service, it being the time for an associational gathering elsewhere and I could not leave just at this time to attend.

"It is very kind of you and I'll accept. Guess you are a true religious man I was at Clavylle last Sunday and approached a man on business when he called me a heathen and not a Christian. I tried to fit him to be a Christian. I went around and watched and saw him go to the back door of a store and get some groceries. The next day I went back and got groceries purchased on Sunday tasted good!" I expect they did all the same," said Mr. Wells.

"This is a fine chicken, Mr. Wells. I thought Jews did not cook on their Sabbath, or do you not follow the law with regard to me?" I replied.

"I prescribe that you do not know us as a people and so confound us with Jews. We did not cook this chicken in our church and could say little of good about them; for they judged them by a few who were not representative men.

"I never judge a denomination by a few of its worst elements nor a political party by the unbecoming acts in it. We can form our beliefs by sound reasoning and by the principles involved. And in religion, the Bible, with me, is an infallible guide. I want men to come to my way of thinking, and I consider that right, whether you call it proselytizing or not; but I will not stand it, not to be unknown to the world that they cannot see it by the process of sound reasoning and from a 'Thus saith the Lord,' as I think, do I then, do I respect and recognize good and good neighbors. This is a land of religious freedom and civil rights," said Kon one day in conversation with his neighbors about introducing a new road grader, and who was surprised to find Kon unwilling to talk business on the Sabbath, the Sibthas had done so recently. But how do you get along with men about you?" asked the agent. "Don't you have a clash of religious opinions?" I then asked. You are on the town board, I see, and when men like myself come along can't you talk business in the interests of your neighbors and the community?"

"My neighbors know my position, and when I am elected to the office they know that I'll not do business on the Sabbath. There is plenty of time for us all on other days. If you come to me on my Sunday I'll not talk them together, but if they of their own free will, as they sometimes, ask me to meet them on a Sunday, I go and do business. By the way, asked Mr. Wells, you have observed on your travels any very strict Sunday-keeping?"

"That's so, Kon, I had not thought of that. I hear that a gift of $100,000 has been made for Ponce de Leon's town, and that I am to be a teacher of art there when she grows up."

"And Walter must be his president some day," replied Kon."

**The End**

**Lieutenant George Thornage Honored**

Friends of Miss Helen Shaw, formerly of Ashaway, will be interested to know that General Pershing, in the name of the President, recently gave the distinguished service cross for extraordinary heroism was First Lieut. George Thornage, 6th Infantry, Exeland, Wisconsin, whose engagement to Miss Shaw has been announced—Western (R. 1) Sun.
THE SERMON FOR CHILDREN

"My Father worketh hitherto, and I work." Once upon a time, according to the fable, an Ox and an Ass lived together in the same stable and worked for the same master. It so happened one day that it was time to go to the field, that the Ox lazily stretched himself and yawned and took another mouthful of hay and stretched and yawned, and said, "Guess I won't go to work today, Jack. You tell the Boss I'm not feeling well." So the Ass patiently went off alone and at night came wearily home and found the Ox lazily and contentedly chewing his cud.

"How did you get on today without me?" inquired the Ox.

"Pretty hard pulling all alone," said the Ass.

"What did the Boss say?" asked the Ox. "Nothing," replied the Ass and they both fell to eating.

The next day when it was time to go forth to the fields the Ox stretched himself and yawned as before, and thought how well his excuse had worked yesterday. Tossing his head and flicking his tail, he said to the Ass, "Jack, tell the Boss I'll not be on the job today, either, I'm not feeling well."

So the Ass went off alone and returned in the evening dusty, tired and dejected, for he was doing double duty.

"What did the Boss say today?" asked the Ox. "Nothing," muttered the Ass, but as he was rolling in the dust to refresh himself, he continued, "On the way home, though, Master stopped and had a long talk with the Butcher."

One of the hardest things we have to learn in life, young folks, is the dignity of working and the meanness of shirking. The saddest hour of a young man's life is when he thinks he has discovered some way of getting something for nothing. Those who have tried it invariably meet later on—with the Butcher.

I rejoice with you, young people, in those inspiring words of Jesus, "My Father worketh hitherto, and I work." He spoke these words when he was about thirty years of age, but do you know he made that discovery when he was twelve years of age? "Wist ye not that I must be about my Father's business." Shame on the boy who is ashamed of his father's business! But shame on the father whose business is such that his boy must needs be ashamed! Shame on the boy who is ashamed to work, but thrice shame on the home where he learned to despise honest toil! What a fine thing it would be for all of us here, boys and girls, to learn that God has some work for us in this world that nobody but we can do. How are we preparing for it?

In the home are you putting your work off on little brother or sister? In the school are you getting your own lessons, or is some one else doing your problems, writing your compositions, making your translations? In the church are you one of those who will stay for the sermon if Willie will? In other words, are you a shirker, a cud-chewer or a worker?

I know of no message we need more, and none that will put iron in our blood and "pep" in our life better than this reminder of our Savior to work, "My Father worketh hitherto, and I work."—Rev. C. H. Spaulding, in Christian Work.

The world is not the same world to all people. We have seen a brick wall lifted up, and on the north side, in late May, snow, ice chilled soil, and dead roots, dormant seeds. But just on the other side, where the soft southern beams fell, lo! the succulent vegetables, the peach blossoms, and the young fruit. You can take the cold, cheerless side of life, if you wish, closing your intellect to God, closing your affections to the sweet overtures of love, refusing your will, hardening your heart, blinding your eyes, stupefying your life. Or you can open the windows toward God, and lift up your eyes toward the skies, ripen like the corn-shocks and become the very tree and garden of God. Whosoever will may come, for the overture is for all. Believe in yourself and in the infinite possibilities of one who is made in God's image and carries eternity in the heart—Newell Dwight Hills.
JESUS, THE SOURCE OF SPIRITUAL BLESSING

REV. ERLO E. SUTTON

Yearly Meeting, Plainfield, N. J., November 30, 1916

Text: I am the vine, ye are the branches. John 15: 5.

Scripture Lesson: John 15.

"Arise, let us go hence," are the last words of the previous chapter, spoken by our Lord at the close of the supper with his disciples. And now as they rise from the table he seems like a friend who cannot tear himself away and has many more last words after he has bidden us good-by. He has to all appearances said all he meant to say but while they are putting on their sandals and girding themselves to face the chill night air he continues his conversation with them. Although he has given the signal for breaking up the feast and has said to them, "Henceforth I will not talk much with you," when he sees their reluctance to leave and the alarmed and bewildered expression on their faces, he can not but continue his efforts to banish their fears and give them courage to face the coming separation. All he has said about his spiritual presence, the Holy Spirit whom he would send, has fallen short and they can not as yet understand it. The prospect of losing him is too dreadful. They feel that if he leaves them their work is done, their hopes blighted.

As Jesus rises, and as they cluster around him, and as he recognizes once more how much he is to them, he gives to them an allegory which may help them to understand better the connection they have with him, and how it is to be maintained. Recognizing their fears, their difficulties and dependence on him as they hang upon him for the last time, what can be more natural than that he should meet their dependence and remove their fears of a real separation by saying, "I am the vine, ye are the branches." This is the last word of the supper; then he wishes to set vividly before them the importance of the work he is leaving them, and to stimulate them to carry on what he has begun, than to say, "I am the vine, ye are the branches; abide in me, and I in you." Jesus saw the dependence of his disciples up on him; he saw a new meaning in the old and familiar idea that Israel was the vine planted by God. He saw that in himself and his disciples all that had been suggested by this figure was in reality accomplished. God's intention in creating man was fulfilled. That which amply satisfied God was now in actual existence in the person and attractiveness of Christ. Taking the figure of the vine, Christ fixed it in the minds of his disciples as the fitting symbol of his connection with them.

The first idea which our Lord wished to present by the figure of the vine is, that he and his disciples together form one whole, neither being complete without the other. The vine can bear no fruit without branches; neither can the branches live apart from the vine. Stem and branches together constitute one fruit-bearing tree.

The root of all true fruit must be in God himself. Isolated, independent life in each individual man may be conceivable in thought, but revelation and experience concur in teaching us that it is never found. There is but one real source of good. And if there be any good in us, it must have come and must continue to come from that source. In being united to God through Christ consists, according to the revelation of the New Testament, the true life of man.

If we leave out of our lives most that is wrong in them, and think of what is un-reproved by our conscience, we see in the first place that a large part of all that we do is in a sense mechanical, and has no conscious principle of purpose. If this part of man's life is on the whole good; and such as becomes a man, it would be absurd to say that this is not a blessing to himself and them with whom he comes in contact. But there is another part of life which is not mechanical, for he does not live only for himself. As he does not himself in his own personality make the bed of the sick poor, but "does it only through the intervention of human charity, so can Christ speak no audible word in the ear of the sinner, nor do the actual work required for the help and advancement of men. He leaves this to his followers, his part being to give them the needed wisdom and strength for the task.

This is the last word of encouragement and of quickening our Lord leaves with these men and with us; I leave you to do as I have done. If you will live with the greatest of the great, take upon you the task ever given to men. I have given my life in loving service and now am about to make the great sacrifice to free the world, yet it is through men like you that the whole results of Incarnation are to be found, and it is on you the burden is laid of applying to this world the work I have done. You are to live for me, but on the other hand I am to live for you. I do not really leave you, but ye abide in me, and I in you." It is through you that I will spend all the divine energy that ye have witnessed in me.

The second thought is that this unity of the vine is formed by the unity of life. It is not brought about by some magical adjustment but by organic relationship. "As the branch can not bear fruit of itself, but must abide in the vine, so neither can ye except ye abide in me." There are many things that can not be called a whole, for example a bag of bullets. A single bullet is more serviceable in some respects than a bagful and the one you take out of the bag retains all the properties it had while in the bag; because there is no common life in the bullets, making all the parts one whole. But take your body for example, which is a true unity or whole. vine results follow from separation. Your eye is useless taken from its place in the body. You may lend your friend your money and he may make good use of it, but you can not lend him your arms or ears. Apart from yourself, any member of your body is useless, because there is one common life forming one organic whole.

This is true in the relation of Christ and his followers. He and they together form one whole, because one common life unites them. Why is it that the branch can not bear fruit unless it abide in the vine? Because it is a vital unity that makes the vine and branch one. We are one with Christ when we adopt his plan as the real plan of our life, when we are filled with the same love for men and have the same purpose, to bless them.

We must consent ourselves to be branches. We must not stand isolated or try to grow from a private root of our own. We must, like him, be unselfish. The successful life is the unselfish life. A branch cut from the tree is a symbol of the selfish man. He has no part in real world work; no part in the enjoyment of joys of life, but is stranded and dying in cold isolation. We must learn that the true life can only be lived when we realize that we are parts of a great whole, that we are here not to work for the private, selfish good of ourselves but for the good of humanity.
The third idea presented to us in this connection is fruit-bearing. Christ would have us think of God as cultivating men with the same watchful interest that the vinedresser shows in tending his vineyard, expecting fruit in due season. God has prepared for us in this life a soil to produce the fruit he knows will yield; he has made it possible for each one to serve a good purpose and he gladly does his part. None of us spend days of hard labor and nights of anxious thought on that which will not help us, and neither does God. He did not make the world suffer with all its riches as a mere plaything for man. He made it and placed man on it that he might bring forth fruit. The wisdom and love of God has been expended during the slow-moving ages to bring forth praise to his name. The lives and acts of good men are the returns for all past outlay, the satisfying fruit.

Christ was planted in this world as a new moral stem, and when he came good fruit became a certainty. He was not sent into the world to display of divine magic or to carry the human race to some planet where there was no sin. He came to produce the fruit of human obedience and righteousness. He came to train men in a path of goodness, so that in a world filled with temptations and diversions, we may be able to do a more perfect service for our fellow men. That is the true function of life. We are here to continue to be the same and nothing but Christ can satisfy. Why should men want to change what has already been found to meet the end it was designed to reach in satisfying the intellectual, moral and spiritual wants of man? Men search into their necessities and make a catalog of their spiritual wants and they will find that they are all satisfied in Jesus Christ. What the world needs today, what the Church needs today, is not the individual needs today or a new vision of the Vine and their relation to him.

Mr. Tom Wing, M.P., speaking at Sheffield, England, said that since drink restrictions had been in force, there had been a decrease in drunkenness of 75 per cent, and the number of deaths due to alcohol had decreased by 50 per cent. Thousands of lives had been saved by these restrictions. He appealed to the men of Sheffield to join in the great crusade in favor of prohibition.—National Advocate.

Every good act is charity. Putting a wanderer in the right way is charity. Re-moving stones and thorns from the road, is charity. Smiling in your brother's face is charity.—Mohomet.
DEATHS

BRANCH.—Mary Isabelle Hastings was born in Hartford township, Van Buren Co., Mich., May 20, 1865, and died at the Hackley Hos- pital in Muskegon, Mich., December 19, 1918, after a serious attack and complications of trouble which would not yield to the efforts of her physicians, aged 53 years, 6 months, and 22 days.

On April 24, 1881, she was married to Adelbert Branch, who was born and reared in the same town mentioned above. To this union four children were born,—Ray, Clifford, Nettie, and Myrtle.

In the spring of 1884 the family moved to White Cloud, Mich., north of the village where they had been faithfully till they had made out of their rough uncultivated soil a beautiful home. Some years later they sold it and bought in the village a home where they have since lived.

They were members of the Seventh Day Baptist church and early in life took pleasure in all reform work, giving as they were able to support the cause. Mrs. Branch, being a faithful worker in the W. C. T. U., did much with others to keep the organization alive during the hard struggle to bring about present conditions in our county and State. She was a faithful mother and a good and a good neighbor, and will be much missed in her dear community, and her loss in the home is irreparable.

Funeral services were held for her at her late home, Sunday, December 22, 1918, at 2 p.m., Rev. J. Hurley, Seventh Day Baptist state missionary, and died at the Hackley Hospital in Muskegon, Mich., Sabbath evening, December 26, 1918, after an illness of three weeks, first caused by influenza, and developing into pneumonia of such a character that it would not yield to the treatment of the most successful physicians. She was 20 years, 9 months, and 23 days old. 

As she was most favorably known, remained on the hospital during all the time she was there and during the last days of her life and caring her as good as possible. She was a lover of music and was developing a talent for it.

May 4, 1905, she was married to Clifford Branch. To this union one son was born. Early in life both husband and wife became Christians and lived in their home, uniting with the Seventh Day Baptist church. They were both workers in the church and the Young People's Endeavor meetings. They spent many pleasant hours in their beautiful little home which they had built, with their music and songs, to make their life and their lives a blessing to each other, until separated but a short time from death. Those who knew her loved her best.

She leaves to mourn her death a husband who feels that the home will not be the same, and a son, who is serving in the navy, and many other more distant relatives.

B.A.R.—Tressie Fondella Bee, eldest daughter of Philip Shepherd and Asenath Davis-Davis, was born in Ashtabula, Ohio, September 1, 1893, and departed this life December 9, 1918.

On December 21, 1917, she was united in marriage to James Hubert Lancaster, and went to their home in the far West—Bridgescule, Colo. She was very happy in her own new home until her brother in law, who had been followed by pneumonia, caused her death.

Tressie was a young woman of amiable character, whose childhood home was one of love and affection. She leaves her husband, father and mother, four sisters, one brother—a soldier—and a host of friends. The remains were shipped to White Cloud, Michigan, and taken to Prospect Hill Cemetery, where services were conducted by her pastor, Rev. L. J. Branch, and the body was laid to rest with the family of whose union she recently died.

CROFOOT.—Rev. Alonzo G. Crofoot, of Marboro, N. J., died in Bridgeport Hospital, Bridgeport, N. J., after an operation, January 7, 1919. Extended obituary will appear later.

Wea.—Penelope Jane Webb, daughter of Ab- solom and Solina S. W. Davis-Davis, was born August 27, 1848, and departed this life December 13, 1918.

On October 4, 1865, she was united in marriage to Nathaniel Jordan, who preceded her to the gloriol world, January 27, 1911.

Webb was one of a large family of brothers and sisters, nine of whom have gone from this world before her as follows,—George Washington, Zechiariah, James, Worthington, Charlotte, Donneman, Anderson G., Elivra Davis-Elizian and Zilijah. Those who remain to mourn their loss are, Mrs. Julia Walker, of Smithsburg, Theodore, of Salem, Sylvan, of Columbia Mines, Lee, of Simpson, and Elkanah, of Morgantown, W. Va.

In her last illness she was lovingly and tenderly cared for in the home of her brother Theodore. Everything possible was done for her comfort.

In 1881, she gave her heart and life to Christ and united with the Seventh Day Baptist church, and, while not living in reach of her church, she maintained faith in her Savior and her church. She was, we believe, a Christian. The last few years of her life, although not a member of the Greenbrier Seventh Day Baptist Church, she was one of its loyal supporters, because her brother Theodore was a member and a member of the congregation in that little church. It was because of her interest there that we took her worn-out body to the church on Sunday, December 13, 1918, at 3:30 a.m. and conducted the last Christian rites of the church. It was her wish that we laid her remains to rest until her Savior shall come again.

"O dear ones there! Whose voices, hushed, have left our pathway lonely. We come long, your blessed home to share! We take the guiding hand, we trust it only— Seeing, by faith, beyond this clouded air, Those "Mansions" fair!"

RESOLUTIONS OF RESPECT

WHEREAS, Death has come into our society and removed our sister, Clara Hughes, from our midst; be it

Resolved, That in her death we sustain a great loss. We shall miss her smiling face, her sweet voice in songs of praise.

Resolved, That the following resolutions be placed upon our secretary's book of the Benevolent Society, and that a copy be sent to the Sabbath Recorder for publication in behalf of the Ladies Benevolent Society of the Seventh Day Baptist Church at Jackson Center, Ohio.

Mrs. Perre Davis, Mrs. Mary W. Fontenot, Mrs. Lou Davis.

The work of the preacher is not exhausted in the office of teacher. His great aim in the presentation of ideas is to affect the heart. His chief purpose is to make character after the type of Jesus Christ. The success of his endeavor is essential to the life of civilized man. And only men great in character can render this supremely desirable and supremely difficult service; only they can fashion the hearts of men after the pattern of Jesus Christ.—George A. Gordon, D. D.

A speaker at a missionary conference said that the object of that gathering was to work down the "missionary spirit." He explained that usually the missionary spirit first struck the head, after a while got as far as the mouth, then the heart, conscience, and will, and by and by the pocket, and last of all the legs and feet.—The King's Business.
**THE SABBATH RECORDER**

**SPECIAL NOTICES**

Contributions to the work of Miss Marie Janes in China is now being solicited by the American Baptist Tract Society.

Frank J. Hamaker, Treasurer, Plainfield, N. J.

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

The First Seventh Day Baptist Church of St. Louis, Mo., holds regular Sabbath services in the new building of Zion Temple, N. W. cor. 16th and Drury Lane.

The First Seventh Day Baptist Church of Jamaica, holds regular Sabbath services in the new building at 112-114 Zucceri St., between E 160th and E 161st Sts.

The Seventh Day Baptist Church of New York, N. Y., holds regular Sabbath services in the Memorial Baptist Church, 248 W. 80th St., between 80th and 81st Sts.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in the A. J. Brown Memorial Church, 1125-1129 S. Clark St., between 11th and 12th Sts.

The Seventh Day Baptist Church of New York City, holds regular Sabbath services in the New York University Baptist Church, 293 W. 41st St., between 1st and 2nd Avs.

The Seventh Day Baptist Church of Los Angeles, holds regular Sabbath services in the new building at 212-214 N. hyperion Ave., between N hyperion and N San Fernando Rds.

The Seventh Day Baptist Church of Riverside, Calif., holds regular Sabbath services in the new building at 7779 Arlington Ave., between 24th and 25th Rds.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular Sabbath services in the new building at 1000 E. Michigan, between 8th and 9th Sts.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular Sabbath services in the new building at 204 W. Main St., between 2nd and 3rd Sts.

The Seventh Day Baptist Church of London, holds regular Sabbath services at 3 p.m., at Moravian Hall, Cannons Lane, Tottenham. A morning service at 10 a.m. is held, except in July and August.

The Mill Yard Seventh Day Baptist Church of London, holds regular Sabbath services at 3 p.m., at Moravian Hall, Cannons Lane, Tottenham. A morning service at 10 a.m. is held, except in July and August.

The Seventh Day Baptist Church of Bengal, Calcutta, India, holds regular Sabbath services in the new building at 33 Park St., between 3rd and 4th Sts.

**THE SABBATH RECORDER**

**THEODORE L. GARDINER, D. D. EDITOR**

**LUCUS P. BURCH, BUSINESS MANAGER**

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**Things worth longing for and working for are the things that last. The things which a day destroys—which are over at nightfall and dissolved in uneasy memories—can not be counted or prized possessions that a reasonable life should be shaped to pursue.—N. R. Best.**

**Such help that we can give each other in this world is a debt to each other; and the man who perceives a superiority or capacity in a subordinate, and neither confesses, nor assists is it, not merely the withholder of kindness, but the committer of injury.—Rutkin.**

**Human spirits are to be drawn together and held together only by the living bond of having something in which they really do agree.—D. Greenwell.**

**RECORER WANT ADVERTISEMENTS**

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

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Plainfield, New Jersey

AND the work of righteousness shall be peace;
and the effect of righteousness quietness and assurance forever.
My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places. Isa. 32: 17, 18.

Blessed are the peacemakers: for they shall be called the children of God. Matt. 5: 9.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9: 6.

O that thou hadst harkened unto my commandments! then had thy peace been as a river, and thy righteousness as a wave of the sea. Isa. 48: 16.

If ye walk in my statutes, and keep my commandments, and do them; ... I will give you peace in the land, and ye shall lie down, and none shall make you afraid. Lev. 26: 3-6.

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