The Victory Loan

Will soon be offered by the Government and we'll all be buying more bonds to "finish the job."

Well, why not "finish the job" on the

DENOMINATIONAL BUILDING

and send in those Liberty Loan Bonds

NOW

Over FOUR THOUSAND DOLLARS now in hand.

Let us make it FIVE THOUSAND before March 1.

F. J. HUBBARD, Treasurer,
Plainfield, N. J.

Vol. 86, No. 7
February 17, 1919

The Sabbath Recorder

IS God the Father of the soul? Is life really worth while? Is the grave a gate into a freer and more abundant life where lost things are found? St. Paul found in Christ the answer to those questions, and it was an Everlasting "Yes." Indeed, he found—"as, later, Browning learned—that the fact of Christ accepted by the reason, by the heart, answers "all questions in the world and out of it." What is the proof? It is the fact of Christ; the fact that out of the darkness of the universe, out of the tragedy of humanity, out of the waste and woe and woe of life such a Figure arises, such a Face shines, such a Voice speaks, such a Life was lived and still lives. There are many beautiful things in the world. There are sunsets that are sacramental, songs that set us dreaming, flowers that touch us with a wild, sad joy, and faces that are gospel books. But the one inestimable beauty of the world, the sublimit passion of humanity, is the vision of God in Christ! Once we see it, nothing is too good to be true, no ideal is too high, no hope too radiant! Eye is not seen, ear has not heard, neither has it entered into the heart of man to dream a dream too fair to be fulfilled. No wonder St. Paul lived victoriously; no wonder all his great arguments and in a song of praise.


CONTENTS

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held at Battle Creek, Mich.,
August 22-24, 1919
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxwell, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Recording Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Inc. 1880-1886)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Secretary—Henry N. Jordan, Battle Creek, Mich.
Treasurer—Ira B. Crandall, Western, L. (For 1 year); Also all living ex-presidents of Conference and the presidents of the Seventh Day Baptist Sunday School, American Tract Society, and the Seventh Day Baptist Education Society, for life.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—A. L. Davis, Burdick, Jamesville, Wis.
Secretary—W. H. Greenman, Milton, Junction, Wis.
Treasurer—L. D. Davis, North Livingstone, Wis.

BOARD OF FINANCE
President—Grant W. Davis, Milton, Wis.
Secretary—Alben B. West, Milton, Wis.
Custodian—Rev. Dr. W. S. Moxson, Milton Junction, Wis.

AMERICAN SABBATH TRACT SOCIETY
Board of Directors
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Assistant Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—J. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President Emeritus—W. M. Harborth, Ashaway, R. I.
President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Tixier, Alfred, N. Y.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Tixier, Alfred, N. Y.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. M. E. Moxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
Chairman—Rev. Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Miss Neliea E. West, Milton Junction, Wis.
Secretary—Miss Flora A. Tuttle, Milton, Wis.
Treasurer—Paul E. Tixier, Alfred, N. Y.
Secretary—Miss Flora A. Tuttle, Milton, Wis.

The Twenty-First Century Endowment Fund
Alfred, N. Y.

The Lester C. Randolph
For some reason the first copy for the
Memorial Fund setting forth the plan for a Memorial Fund in honor
of the late Lester C. Randolph for not reach us. Brother Daland has kindly furnished us with another explanation of the purpose and plan for this fund. It appears elsewhere in this paper, and should appeal to the heart of every loyal Seventh Day Baptist. If every one who has been helped by Brother Randolph's writings and whose heart has been stirred by his eloquent and forceful sermons will promptly do his part in raising this Memorial Fund, it will "go over the top" before the year is ended.

Secretary Shaw When we mentioned the illness of Secretary Edwin Shaw, he was still at his home in Plainfield, N. J. Since that time, however, it has seemed best for him to go to Battle Creek Sanitarium for treatment and rest. All we hope may be received much benefit from this change. It seems necessary for him to get up all work for a time, that his recovery may be the better assured.

There Is A Lad Here In an address upon the work of the Boy Scouts on the ninetieth anniversary of their organization, Pastor St. Edwards referred to the words of Andrew, Simon Peter's brother, when the hungry multitude needed bread and the Savior wanted to feed them. "There is a lad here, which hath five barley loaves and two small fishes," was the announcement when food was sought. But it was made in a way that revealed utter lack of confidence in the lad's ability to help matters with his small possessions. Nevertheless, when the boy yielded up his loaves and fishes for the Master's use, they became in Christ's hands more than enough to satisfy a great host of people. The lad's work was under-estimated by the disciples, but the Master knew how a boy could be used for the blessing of men and the glory of God.

Is There A Lad In Your Home? Many a home has been a source of blessing to the world because there was a lad there. It was so in the case of Jacob. His life was bound up in the lad Joseph, even when others failed to recognize the boy's worth. Had not this lad gone out from his father's home, there would have been no Joseph as the savior of his people when the famine came.

"There is a lad here," might have been said in Jesse's home at Bethlehem, when Samuel was seeking a future king for Israel and could not find one among the older boys. It might have been said in that obscure carpenter's home in Nazareth which in after years was to give to the world its Lord and Redeemer.

In a farmer's home in Wisconsin years ago was a lad who gave himself to Christ for service. At that time we were longing for more ministers to break to our people the Bread of Life and especially for one who should lead them in Sabbath Reform. How fortunate for our cause that the head in that home, Datus Lewis, father of Abra- ham Herbert Lewis, could say, "There is a lad here."

Out from other Seventh Day Baptist homes have gone men like the Hulls, the Baileys, the Crackends, the Greenes, the Randolphs and at some time, in each case, "There is a lad here."

Friend, how is it in your home today? When the churches are needing pastors, and the people are clamoring for the Bread of Life; when candidates for the ministry are all too few and our leaders, filled with concern for the future of the denomination, are seeking men for the ministry, can you not revive their hopes by saying, "There is a lad here?" Is there not one in your home that Christ could use? If so, can you not help him to consecrate himself to the Master who is able to multiply what the lad
can bring until it shall feed the multitudes and lead them to God.

Rev. Read Edgar D. Van Horn's At the quar-Address on Men for the Ministry terly meet- ing in Mil- ton, Wis., Rev. Edgar D. Van Horn gave the closing address. He was requested to sum up the main points brought out in the various sessions and our readers will find what he said full of interest, especially as regards the things that are keeping young men out of the ministry. The question of men for the ministry is becoming more and more serious every year. To ignore it would mean denominational suicide. What can you do to remedy the matter?

Lieutenant Colonel Richardson A photograph of Lieu-tenant Colonel Thomas H. Richardson, of the Mill Yard (London) Seventh Day Baptist Church, published in the Sabbath Observer, shows him in a "mess dress uniform as Captain of the Day." It was taken in July, 1891. The incident is one were made that Brotherhood Richardson joined the "Fighting 101st, VII. V. B., K. R. R., as a private, March 20, 1873. Since then, in the same regi- ment, he has been promoted as follows: Sub-Lieutenant, November 15, 1876; First Lieutenant, March 3, 1879; Captain, January 7, 1891; Honorary Major, December 30, 1891; long service medal, January 17, 1895; V. D., January 30, 1896; Major, Oc- tober 5, 1901; Honorary Lieutenant-Col- onel, November 30, 1901; retired with rank and right to wear his uniform, February 5, 1902. Twenty-nine years of service.

Which Do You Believe? John Barleycorn does hard. He hates to meet his doom, which is natural enough if he has any idea of just retribution for the deeds of his lifetime. Yes, he is dying hard, and does not seem to have sense enough to re- sort to whatever comfort there might be in a death-bed repentence. It is incredible indeed to think of one so hardened in sin that he persists in lying, even with his dy- ing breath. He now keeps talking about the "hy-
Far-reaching Influence

Of the Small Church

He makes a mistake to think it a misfortune to belong to a small church. Just a glance at the present-day workers in church and mission fields must remind one that most of them came from little churches. I recall the days when three boys attended my classes in Salem College, every one of whom came from feeble back-country churches. Much of the time these little bands of worshipers were unable to support pastors, and from a mere human standpoint their influence would have been regarded as very limited. Today those boys are successful pastors in three associations. God is blessing their work, and the far-reaching influences set on foot by two feeble churches are being felt throughout the denominations.

What is true of these three men is equally true of nearly all the ministers and missionaries in our work today. No boy need feel handicapped because God has placed him in an obscure country church. To such churches we are looking for candidates for the ministry.

MORE MEN FOR THE MINISTRY AND MORE MINISTRY FOR THE MEN

REV. EDGAR D. VAN HORN

Closing Address at the Quarterly Meeting, Milton, Wis., January 25, 1919

The importance of the subject which we have had under consideration during the sessions of this quarterly meeting can not be over emphasized. If the influence of that institution—the Christian church—which has preached the gospel of redemption is to continue in the future there must be many recruits into the ranks of the Christian ministry. Not only are we passing through a great crisis in national and international affairs, but we are passing through a crisis in matters of religion and religious life. There is a vital relation between the two. If the great world problems which we are now attacking are worked out right, they must be saturated with the leaven of Christianity. This situation constitutes one of the greatest opportunities the Christian church ever faced. And there is a call for Christian leaders who are prepared to undertake heroic tasks, men of insight and outlook, of courage and consecration.

Our own denomination has shown wisdom in bringing this question into prominence and laying plans for encouraging and recruiting the ranks of our ministry. We must remember this basic principle of life, that our religion, “our reforms, and all our service to humanity rest ultimately upon worshiping assemblies instructed in the truths of God.” If we allow our churches to dwindle and die out for lack of leadership, then this principle has no meaning. We must remember God has made life beautiful and helpful in the days past, will die out and we shall revert to a selfish and uncivilized life. If worshiping assemblies are not fostered and kept up under wise leadership, then organized charity and the humanitarianism of the past cease and die.

Our own denominations as well as others is becoming alarmed over this impending danger—and it is high time. There is an alarming falling off in candidates for the ministry. And with the passing of the older ministers the ranks are rapidly thinning. Many churches are left pastorless. Our own seminaries, in common with those of other denominations, is almost empty of students and we are compelled to ask the question, Why? Why is it that more of our young people graduating from college, and entering upon their life calling do not choose this profession for their life work? In fact it has been charged in other denominations, if not in our own—that the brightest and best do not enter the ministry. This may or may not be true of us as a people. But one thing is sure, there is a decided dearth of leaders and pastors for our churches.

Much has been said as to the cause of this dearth. Some of it is far from the point. Some have said it is because our creeds have become obsolete; that the church clings to an old attitude towards truth while the colleges are more progressive and scientific in their attitude towards truth. It has been said that when they go out, why college students do not choose the ministry for the life work, that they do not care to or can not subscribe to creeds to which they can not give mental assent. Those who have made a careful study of this situation tell us that this is not the reason why so few enter the ministry, though it may have some influence. The fact is the average college student has not thought his way through the religious problems and has not decided upon his life work after any careful balancing of facts in matters of religion and church creeds. In fact we are told, and it is true, that those denominations which grant the greatest liberty in creeds and faith suffer just as great dearth of ministers. I think it is true, however, that the college man has shared the faith of young people in the teachings of their childhood oftentimes, without giving them the greater truths to which to anchor. Many are cut adrift and left on the sea of doubt with no pilot and, lacking the time or energy, or interest to think themselves through it. What a symptom of the day, when the college men are cut adrift and left on the sea of doubt with the compensation of the profession as highly as selves exalt their professions as highly as they should. I recall that when I was in the seminary some of the epithets applied to the theologians by some of the university students were anything but flattering. There was nothing personal in the attitude. It was a world-wide symptom in which the ministry is held by the average college man. It was the attitude of worldly men who are dominated by materialism.

Frederick Lynch says college men have become so dominated by material terms, so accustomed to think and feel under the spell of science, that they continue to look uninterested in directions in which the college course has shaken the faith. He is not sure that ministers themselves are so interested in the great truths of God, they continue to look uninterested in the church and the great cause of humanity.

I am quite sure the cause for this dearth of ministers must be sought in other directions. The fact is there are other avenues of Christian service open to young men and women of strong minds who are so interested in these directions that they are chosen instead of the Christian ministry. The Y. M. C. A. and Y. W. C. A., the Student Volunteer movement and other organizations are calling for large numbers of workers. They offer large fields of activity and service. The compensation is much better than that offered by the average church, the work does not demand the scholarship and creative genius that the ministry demands. The work is less strenuous and does not require the personal sacrifice required of the average minister.

But to my mind, another and more important cause is the fact that our church creeds. Many of our young people leave college with debts, and the choice of a profession is often dictated by necessity rather than by the desire to render the greatest service to humanity. The ministry is not paid properly. In most cases insufficient for the barest necessities of life, offers no prospect for the payment of a college debt hence is out of the question no matter how much one might desire to enter the profession. It is most gratifying to know our own denomination is taking steps to remove this obstacle from the pathway of those who feel the call of God to enter the ministry. May their effort be abundantly blessed and the remuneration for ministerial service be fixed at a figure which will admit of the honest payment of a debt and at the same time meet one’s running expenses as becomes a man.

But a third and more important determinant upon those who would like to enter the ministry is the low esteem in which it is held by so many people of the world. Indeed, if Christianity has no defense, or can not subscribe to the profession, then the college men have the greatest service to humanity. The church creeds. The reason for all this is. And there is a great dearth of ministers. May the church rise up and fulfill its mission as a nation, and its leaders rise up and fulfill their mission as men of the clergy. For this dearth of ministers we must look for their cause.
is true that we may find God anywhere it is likewise true, as Jesus taught us, that there come "added blessings, new energies, a very new life" with them, not a commanding vision" in corporate worship of God by Christian men.

We all know that when we come into the presence of a company of Christian men and women who have gathered in God's house to worship him it is easier to detach ourselves from those things which hold us in the courts, of God and recognize faith in the greatness of God and his ability to do for us. When we look about us and see large numbers with all their depth of need and with all their various aspirations to be supplied from the one great Source, somehow it is then that our faith is lifted up, and the great reality looms large, the horizon of our vision is pushed clear, and we, not only look into, but actually come into the presence of God and our own needs are met and satisfied in that infinite source of all good. And do you know, friends, we go to church not to hear about God, but to see him. Here in this atmosphere with which we are so familiar, it becomes much easier to discover God and relate ourselves to him in penitence and confession and communion, and we go away changed men.

If we have failed to appreciate the pulpit, the ministry of God's word, let us recall, what it is in the training of men's consciences. It is here that a man's conscience is quickened, it is made sensitive and responsive to the call of duty. It is here that the holy ways of the children of God are lifted up above the earth. Here in this atmosphere with which we are so familiar, it becomes much easier to discover God and relate ourselves to him in penitence and confession and communion, and we go away changed men.

If we have failed to appreciate the service of the pulpit and the open church, let us remind ourselves that it is here that we prove to our families and to the world, yes and to God, that there are things we prize more highly than stocks and bonds, silver and gold, when we can transfer some of our treasures to heaven and fix our hearts on heavenly things where moth and rust doth not corrupt and where thieves do not break through and steal. It is when we assemble here that we learn to think less of our earthly homes and prize more the Lord's house. It is when we can rise above the littleness, the deadening passion of lust and greed and of selfishness and get glimpses of the heavenly life and riches, and hear our Father say, "Seek ye first the kingdom of God and his righteousness and all these things shall be added."

My brother in the ministry, young men, the opportunities of the ministry can be estimated only in the light of what the church has meant to the world in its struggle upwards towards God. And the opportunities of the present time are multiplied a thousand fold. The world never needed religion more than it needs it today, and may I say, it was never more ready for the Christian message than today. Jesus said the Father has sent me "to preach good tidings to the poor, he hath sent me to proclaim release to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." As the Father sent Jesus into the world so we are sent. And what a ministry— with all the wealth of earth today to be had, the poor to be fed, the captives to be released, the blinded eyes to be opened both literally and figuratively, yes, now when the world is sick of its old life with all its hideous greed and brutishness, it stands ready for the gospel of love, light, freedom. Now is the time to usher in the Kingdom of God, with its peace, its hourds in righteousness, with its constructive program for the rebuilding of a ruined world: God is calling men as he called Moses to lead his people out of their bondage into the new and happier world, as he called Isaiah in deep humility and penitence to preach the gospel of holiness and national righteousness. You may not get the call just as Isaiah got it, but however he calls with you not answer, "Here am I, I send me."

I remember when I was just a boy, in the solitude of a woodland home I used to wander in the woods and dream of my future. I use to think even when a mere boy of the ministry and there was a longing, however vague, that God wanted me in the ministry. I believe God was calling me even then to consecrate my life to this work. It may be that there are impressions in your own heart, that God wants you to perform some special service for him. You are called to take the message of redemption to your town, its need, its sin; and you would like to do something to emancipate God's children bound in oppression. It may be the still small voice of God calling you; don't, I beg of you, let the allurements of material gain blind you to possibilities and opportunities of the Christian ministry or stifle the voice of God calling you to love and duty in his service. This leads me to my concluding thought upon the question of "remuneration," or as it was called here last night "compensation." I am willing to let the good people of our churches take care of that matter so far as the material aid is concerned. I never yet have seen one of our ministers as the psalmist said, "begging bread." On the other hand, if you could have seen the delicious food that the good women of our church brought into my kitchen recently when my family was so sick, you would not wonder at my good physical appearance. Or if you could have seen the three large sacks of flour set in at my back door you would not believe the minister's family was so near starvation after all. No, some of our ministers may have to don the overalls and go into the fields as I did last year, to make ends meet, but even here one finds compensations that are of no mean value. Even here God blesses a man's efforts. One is sure to gain in prestige and influence among the laboring classes, if they discover that their pastor is a man of the earth, not afraid to soil and callous his hands with honest toil. Their homes will be thrown open to him more heartily, their hearts respond more readily to his kindness, and a very force is given to his message that can not come in another way.

Yes, there is joy and blessing in the pastor's experience. Joy in helping others, in bringing a little light into their darkness, in a little joy into their sorrow, and what home does not have its sorrow and long for the comforts of God's especial messengers. There is compensation in carrying sympathy and strength into the trials and difficulties of needy homes, there is joy in throwing a little light on the pathway of those entering the dark shadows of the valley of death. There is joy and compensation in leading souls out of darkness into the marvellous light of God's love and truth. There is compensation, as Dr. Daland pointed out last night, just in working for the coming of God's Kingdom and witnessing such victories as we have experienced lately in great reforms.

I wonder if this is not what Jesus meant when he said, "I have meat to eat that ye know not of." "Life is more than food, and the body than the raiment." Jesus found so much joy in service, so much satisfaction in his ministry, that material things sank into their rightful place. Compensation to him was the joy of doing for others and leading them heavenward and into loving relation with God. If we could see our ministry as Jesus saw it, I am sure there would be less discouragement in the ministry, and there would be more young men entering it, there would be less carving at the trials and difficulties, but more praise for its joys and blessings.

Let us then, uniting, bury all our idle fruits in dust, And to future conflicts carry Mutual faith and common trust; Always he who most for youth in his brother Is most just,—If it be.
THE COMMISSION'S PAGE

THE COMMISSION

UNITY OF EFFORT

When the General Conference was organized in 1862, there were no denominational societies and none besides a Conference was contemplated at that time; but as the years passed the churches composing the Conference became desirous of carrying on missionary work and the Missionary Society was organized; of promoting our work through the printed page and the American Sabbath Tract Society was brought into existence; of advancing educational efficiency in the ministry. It does not all of the other and independent one of the other and independent of the General Conference, the mother of all.

One of our weaknesses, a lack of unity, grows out of this situation regarding our organization. With these several organizations independent of each other, the unity that exists is in spirit and not the result of an articulate denominational organization, for our organizations are not of that type. This is not the time to remodel our machinery, but the time for greater effort to bring about unity of spirit and co-operation.

The Commission of the Conference is the Executive Committee reduced in size and possessing all the prerogatives of the Executive Committee. In the past, it has attempted but little work outside the planning of those annual sessions of the General Conferences. An effort has been made to broaden its work. It is not proposed that the Commission duplicate the work or trespass on the field of any board, but that it should aid in bringing about a greater unity of spirit and effort and help our boards in doing the work for which they were organized.

With our present organization this is a delicate and not altogether easy task, but it is an end much to be desired—team work—unity of effort and purpose on the part of all denominational organizations—denominational solidarity.

A PARTIAL PROGRAM

When the Commission in December had its first meeting and had gone thoroughly over the situation, it saw at once that something must be done to increase the number and efficiency of the denomination's ministers; for in 25 years the number had been reduced about 40 per cent, while no small number of those now in the ministry were forced to work at other things to make the two ends meet; some are teaching, some farming and some pursuing other occupations a part of the time, thus reducing their efficiency in the ministry. It does not all depend upon the ministry by any means; the laity must do its part; but the building up of any denomination and the advancing of Christ's Kingdom on earth, hangs upon the strength, consecration and efficiency of the Christian ministry as well as upon the strength, consecration and efficiency of the laity. The strength of the ministerial fabric is dependent upon the ministry; churches can not be efficiently maintained or new ones established without ministers; missions can not be carried on without ministers and denominational schools are also dependent upon the ministry of the denomination. Denominational schools are dependent upon the churches for patronage and support, and if the churches are small in size and number and weak, the support which the schools receive must be of a like nature. If our denomination had 1,000 churches instead of less than 100 from which to look for patronage and financial support it would be a different proposition for them. Therefore the ministerial supply and efficiency is of utmost importance. Realizing this and desiring to help every branch of the denomination's work the Commission laid plans already published in these columns, to increase the number of ministers and their support.

Three things are necessary: First, young men must be found for the ministry. Twenty-five and thirty years ago people were wondering what they were going to do with all the men then in training—seven or eight in Alfred, five or six in Chicago and two or three elsewhere caused them to wonder if places would be found for all; but today only two or three are in training. Now the churches must lay this to heart and young men, called of God, must be found and encouraged to prepare themselves for this work.

Second, the denomination will need to give more aid to those preparing themselves for the ministry. The churches are asking, and the work demands, four years in high school, four years in college and three years in the seminary, and it is no more than justice that the denomination should help worthy young people preparing themselves for this work. Denominations and churches ought to be just if nothing else. In most cases it is impossible for young people to prepare themselves without help. Third, we must provide better support for those already in the ministry. The cost of living is about three times what it was twenty-five years ago. The National Industrial Bureau, after careful investigation reports that the cost of living has increased 65 per cent or 70 per cent since the war. The cost of living of ministers and missionaries has not increased in like proportion and in some cases there has been no increase to mention. This situation is making it impossible for many men in the ministry to live; impossible to live without running in debt with no prospect of ever getting out of debt. The entire denomination and the churches ought to be united in making it impossible for young men, called of God, to be found. If places would be found for all; but today only two or three are in training. Now the churches must lay this to heart and young men, called of God, must be found and encouraged to prepare themselves for this work.

Second, the denomination will need to give more aid to those preparing themselves for the ministry. The churches are asking, and the work demands, four years in high school, four years in college and three years in the seminary, and it is no more than justice that the denomination should help worthy young people preparing themselves for this work. Denominations and churches ought to be just if nothing else. In most cases it is impossible for young people to prepare themselves without help. Third, we must provide better support for those already in the ministry. The cost of living is about three times what it was twenty-five years ago. The National Industrial Bureau, after careful investigation reports that the cost of living has increased 65 per cent or 70 per cent since the war. The cost of living of ministers and missionaries has not increased in like proportion and in some cases there has been no increase to mention. This situation is making it impossible for many men in the ministry to live; impossible to live without running in debt with no prospect of ever getting out of debt. The entire denomination and the churches ought to be united in making it impossible for young men, called of God, to be found. If places would be found for all; but today only two or three are in training. Now the churches must lay this to heart and young men, called of God, must be found and encouraged to prepare themselves for this work.

THE SABBATH RECORDER

SEMIANNUAL MEETING OF THE MICHIGAN SEVENTH DAY BAPTIST CHURCHES

The first Semiannual Meeting of the Seventh Day Baptist Churches of Michigan was held with the Battle Creek Church, January 24-26, 1910.

The meeting Friday evening was in charge of the Young People's Board, with Rev. H. N. Jordan presiding. The subject was "The Christian Challenge to Service." Rev. Wm. L. Burdick, president of the General Conference, gave an interesting talk. A live testimony meeting follow ed, in which many took part.

Sabbath morning Rev. James H. Hurley preached at the regular Sanitarium service. His subject was, "The Truth Shall Make You Free." At 3.30 p.m. on Sabbath Day a special ordination service was carried on before two deacons, Mrs. Martha Wardner and Mrs. B. W. Kinney, and two deacons, D. M. Bottoms and L. E. Babcock, were ordained. Rev. Wm. L. Burdick preached the ordination sermon from the subject, "The Biography of a Christian." The charge to the deacons and deaconesses was given by Rev. J. T. Davis; the charge to the church, by Rev. L. J. Branch. Rev. C. Threlkeld offered the dedicatory prayer, after which the senior deacon, Mr. F. B. Hunt, welcomed the new deacons and deaconesses to their duties. At the close of this service the congregations of the Battle Creek Church and the Battle Creek Sanitarium held a meeting under the same subject. Mrs. Julia Branch, of White Cloud, was baptized by her pastor, Dr. J. C. Branch.

The meeting Sabbath night was at the parsonage and combined social and instructive features. After a short song service, two lively discussions of about one half hour were conducted. The first, "Why should we and how can we reach the goal (set by the Young People's Board) for the Quiet Hour Movement?" was led by Mr. Adelbert Branch, of White Cloud. The second, "How do we keep up the interest in and enthusiasm for the C.E. meetings?" was given by Mr. D. T. Jordan. Each discussion was eagerly participated in, and as no one was allowed more than two minutes and many took less time, about forty people took part. The remainder of the evening was given up to singing and a good social time.

Sunday afternoon a Worker's confer-
This not only shows you the kind of person a deacon should be, the kind of character a deacon should have, but the kind of work a deacon can do. (And since I am persuaded by one of the deaconesses to put in writing as nearly as I can what I said, let me add here by way of emphasis, that while the office of deacon is honorable, it is not honorary, but an office of service.)

Your work is the work of the church, the care of the church, the smoothing out of difficult problems, to aid and advise the pastor when desired. I beg you not to treat your pastor as your humble servant has been treated—viz., when asking for counsel and advice, to be dismissed with "O you know what is best to do." If your pastor is the man he should be, when he asks advice and counsel it will be because he feels that he needs it, and it will be your duty as deacons to give what aid you can.

I want to impress on your minds the solemnity of the vows you are taking. The world today does not take its religious obligations seriously. Understand I speak in general, not in a personal way. I think I speak advisedly when I say one of our best Seventh Day Baptist pastors at one time opposed the Y. P. S. C. E. pledge (as I understood) on the ground that our young people would not keep it, and thus they would grow in their promises lightly, becoming unreliable.

I wish I might impress this thought upon the minds and hearts of our young people. While it is a sad commentary on the so-called Christianity of today, the fact remains that Christian obligation is treated very lightly. The world reads the lives of professed Christians far more than it reads the Word of God. This being true, how important that our lives be in harmony with the Christ. Let me say to you that while doubtless your lives have been read in the past, they will be read in the future as never before.

When you go from this service, you will go as you have never gone from a service before. You will sustain a new relation to the world, to your church, to your pastor and to the Christ whose teachings the world demands that you shall follow; and may God's blessing rest upon you is my earnest prayer.

January 25, 1919.
These texts, on the Lord's day, in the first century of the Christian era, it is the Sabbath in this century. The example of Christ is conclusive concerning the Sabbath. In his life we have the only perfect example of obedience the world has ever had. The law of God was in the Saviour's heart. He kept his Father's commandments. John 15:10.

"He that saith he abideth in him ought also to walk, even as he walked" (1 John 2:6).

"I have given you an example, that ye should as I have done to you" (John 13:15).

"Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

Looking unto Jesus, the author and finisher of our faith, that for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

CHRIST OUR EXAMPLE

These Scriptures hold before us the great truth that Christ left us an example, that we should do as he did, that we should follow in his steps and walk as he walked. We believe this applies to Sabbath-keeping as well as to everything else he said and did when on earth.

We inquire, What was the example of Christ in reference to Sabbath-keeping?

"He came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4:16).

"When the Sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this, which is given unto him, that even such mighty works are wrought by his hands? (Mark 6:2).

"They were filled with madness: and straightway on the Sabbath day he entered into the synagogue, and taught" (Mark 1:21).

"It came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man, whose right hand was withered" (Luke 6:6).

"He was teaching in one of the synagogues on the Sabbath. And, behold, there was a man which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift himself up" (Luke 13:10, 11).

These texts, and others that might be cited, prove that it was the custom of Jesus to keep the Sabbath. On the seventh-day Sabbath, we find him wending his way to the place of worship. He never kept Sunday, and nowhere has he left a Sabbath" (Heb. 12:2). "He that seeth me seeth the Father" (John 6:46). "He is the image of the invisible God" (Col. 1:15). "Jesus keepeth the Sabbath" (Isa. 56:2). "Surely the Lord God will keep it with a cloud, and cover it with his presence" (Isa. 59:21). "Thou keepest it for all the days of eternity" (Ps. 90:2).

"He that saith he abideth in him ought also to walk, even as he walked" (1 John 2:6).

"I have given you an example, that ye should as I have done to you" (John 13:15).

"Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

Looking unto Jesus, the author and finisher of our faith, that for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

"He came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4:16).

"When the Sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this, which is given unto him, that even such mighty works are wrought by his hands? (Mark 6:2).

"They were filled with madness: and straightway on the Sabbath day he entered into the synagogue, and taught" (Mark 1:21).
A STUDY OF MAN—THE OFFICE OF THE HUMAN BODY

GEORGE C. TENNEY

As to this phase of the subject there is a wide field of opinions. To very many people their bodies are simply a medium for obtaining various kinds of gratifications. The principal use that some people make of their bodies is as a receptacle for all sorts of tempting foods and drinks. The gratification of their sense of taste is the "chief end of man" as far as they are concerned. Others use their bodies for purposes of securing the lower forms of sensual gratification, some love to use their bodies as forms upon which to display evidences of their wealth and vanity. Some find their highest ambition in so cultivating their physical powers as to enable them to use those powers for brute force in breasting and maltreating their competitors. Others are content to drift about in their bodies aimlessly from place to place, on the outlook for anything that will amuse or entertain them. There are those, too, who have a better, a higher conception of the proper office of their bodily powers. They realize that God has claims upon them, and upon every faculty and power of body and mind. They accordingly develop their abilities to a high point of efficiency for some useful employment. It may be in a careful training of muscles, of the senses, and of the intuitive and mechanical or technical work; it may be a training of the mental powers for a profession. All this is praiseworthy even when the object is more or less selfish, and it becomes a part of true nobility when the object is altruistic.

The very highest consideration in life is not that of selfish advantage. It is rather to be found in the degree of usefulness, in bearing the burdens of others and in helping the world to better planes of living. The greatest man or woman in any community is the one who is doing most for his fellows. God claims our bodies for his service. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." One version has it, "for a reasonable service." Service in relation to God is not different from service amongst men. It means work, self-denial, active duty. We have recently seen many thousands of men laying down their business, breaking off their social relations, leaving home and loved ones at the call of the country, for service. That service meant months of careful and laborious training, it meant the surrender of their independence, and most humble submission to the dictates of other men perhaps no better or more intelligent than themselves. It meant many things that under ordinary conditions would not be submitted to for a moment. But this great sacrifice of service was willingly made because the country, duty and the world demanded it. The world needed help and this most humiliating surrender of what we call manhood in ordinary life became a joy, an honor, and even the utmost sacrifice was not considered too great for such a cause. Under the circumstances man felt that he was not his own, he belonged to the great cause of human rights and liberty.

But another debt rests upon us. This is not a temporary call to arms, it is an eternal debt of love and gratitude. Its aim is peaceful and beneficent, the call is not to destroy men's lives but to save them. The sacrifice calls for all we have but the service is not austere and bloody. But its requirements are for unselfish service for Christ's sake. A few passages of Scripture may be introduced here to show what are the claims upon us, and what is the highest and noblest function of our bodily powers.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6: 19, 20). Again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which ye are." (1 Cor. 3: 16, 17). And God is saying, "Ye are the liwng God as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. 6: 16).

The service to which we are called is that of ministry to the suffering world. The only service we can render to God is that which we are willing to render to "even the least" of his brethren. Lowell represents the Lord as saying:

Who gives himself with his alms feeds three, Himself, his hungry neighbor and me.

The study of the human body in physiology, anatomy, histology and embryology is a work of thrilling interest, rich in discovery. The intelligence displayed, not only in the construction and adaptation of the body and its parts, but the intelligence evidenced when the organs perform its work and lives its own life is astonishing.

The object of this article is, not to discuss the microscopic construction of the body, but to bring out some Biblical statements concerning the subject named in the heading of this article—the composition and function of the human individual. Man is a complex being, composed of three elements named in the Scripture as "spirit, soul and body" (I Thess. 5: 23). Each of these elements find constant expression in active physical and intellectual life. If a definition of these terms be called for, it will have to be acknowledged that no technical specific definition can be given to the first two of these terms, that will apply in every instance of their use in the Bible. They are used interchangeably and more or less promiscuously, and yet there are features of the human being that are designated by these terms. For the definitions of the body, mind and soul will not fit each instance of their use. It is apparent that the three elements that compose the human being are: (1) the corporeal frame and system, (2) the animate principle which we call life, the vital element which imparts activity to body and mind, and (3) the spiritual and moral faculties which constitute character and individuality, which form the object of our regard and the essential feature of the individual, designed of God to be the controlling element in our bodily and intellectual lives. These we believe constitute the objects alluded to by the enumeration of "spirit, soul and body" or, in the order we have defined them, the body, spirit and soul. Life emanates from one source only, and that is the great Creator of all things. This life principle breathed into our nostrils by our Father and Creator, belongs to him, and at death returns to him who gave it.

It is difficult to define what we call the "soul." The term is used in the Bible a thousand times, and while it is used rather too indiscriminately to permit a definition that will apply to all instances of its use, it may be defined along the lines in which the term is usually understood, and often is used in the Bible, as being the association of our higher intellectual, moral and spiritual faculties which constitutes the real individual, and is the identifying principle in the individual. It is designed of God to be the ruling and controlling element in human life, the dominating power that directs our thoughts and activities. It is the responsible feature of the individual which God looks for satisfactory results.

It is more to our purpose to speak lightly of these elements of human life and give more time to the consideration of the body and its care and control. In the theological or scriptural sense of the term the "Body" includes more than the mere material machine, it includes the corporeal frame and systems and the accompanying intelligence. Intellectually, man is two-fold. He is possessed of two intelligent departements, entirely distinct from each other, and each seeking to obtain the ascendancy and the control of the body. We call the latter the "intelligence" or natural instincts, or "propensities." We are created with this intelligence and possess it in common with all animals. Every feature of this animal intelligence is natural and essential to the preservation of the natural life. Amongst these instincts are hunger, thirst, warmth, self-defense, self-respect, procreation, etc.
ment, these propensities are associated with the body, usually under the terms "flesh," "body," "carnal mind." The impulses of this intelligence are supremely selfish. They are actuated by the demands of the body for gratification. Under proper restrictions and control they are normal and should be encouraged and cultivated. But without that control those propensities assume control of the life, and the individual becomes a slave to them. Every form of sin is the perversion of a natural instinct that is uncontrolled.

Dwelling in every human being is also another intelligence as a special endowment of God. This is a divine endowment of those faculties and qualities of mind that are capable of appreciating and understanding divine principles and truth. It is through these principles and faculties that the soul manifests itself and develops. It is a spiritual nature, it does not originate in the body, it is unselfish, benevolent, kind and true. It would assume control over the body while it is controlled and direct them to the glory of God and to the good of the body. This principle or intelligence is denominated the "spirit" and is thus spoken of very many times in the Scriptures. Especially are the first verses of the eighth chapter of Romans devoted to a discussion of these two intelligences and their relative tendencies. Please read and study them with care. They are indicated very clearly in Gal. 5: 17: "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other: so that ye can not do the things ye would." That which hinders development in the divine life is this division of forces in our own lives. Sometimes the spirit prevails and we make good resolutions, and then the flesh comes to the front and our resolutions are broken. Never shall we make progress in the divine life until we have subdued the flesh in our lives and lusts. If we would become Godlike we must have Godlike principles in control of our lives. Says the great apostle: "I keep under my body and bring it into subjection: lest by any means, when I have preached to others, I myself should be a cast-away." This is just as true of preachers as of any one else.

WHY RENTED PEWS WILL NOT DO

The doom of rented pews everywhere should be marked by the repudiation of the system in Trinity Episcopal parish in New York City and adopted for proud and conservative old Trinity ought to be out of the question in any other church. The pew rent scheme for supporting a church is not inherently vicious; no railing accusation need be brought against the fathers who devised it. But the outward beauty it has attached to the plan certain implications which are now inseparable from it, and church boards ought frankly to recognize that these implications damn it hopelessly.

The main trouble appears to center in the fact that pew renters very early began to take their renting far too literally. They forgot they were merely contributing to church maintenance by a conveniently nominal method and assumed instead that they had actually obtained a property right in the sittings assigned them. This induced the scandalous attitude of resenting trespass on private property. If a stranger happened to invade the pew whose holder arrived later. Worse still was the custom of setting different values on different sittings in the church—so that the wealth of the occupant could be pretty accurately estimated by the prominence or obscurity of the place where he sat in the assembled congregation. Such an arrangement is a spiritual nature, it is unselfish, benevolent, kind and true, and would assume control over the body, it is un'selfish, benevolent, kind and true, and would assume control over the body.

It was heard in the snowy heights of the Andes. "How is it?" asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Where are so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

Is it the cry from the four winds? Shall we answer it? Read Proverbs 24: 11, 12,—Selected.

THE VALUE OF EDUCATION

AS SEEN THROUGH THE EYES OF MA KAW, A BURMESE GIRL

Ma Kaw's mind is just bursting with excitement and anxiety. She is going to Normal School! Her little bundle of clothes and precious keepsakes is all ready, but can she ever ger over those ten hundred miles?

Her mother and grandmother could neither of them tell whether a letter was upside down or not, and they think no one in all the world could possibly be more educated than Ma Kay who has finished the seventh grade. Then, too, none of them has ever seen a railway train or a steamboat, and though even the old grandmother could tramp miles over the mountains, that one thousand miles could not be traversed on foot.

In Ma Kaw's country on the border between Burma and China, when a woman goes from village to village she finds a companion to travel with her, but riding on a train costs money, and so Ma Kaw must go alone. How her heart beats at the thought, and how she wonders what the train will be like! But all she considers when her friends of new things that have come into her life in the mission school, she makes up her mind that living or dying she will accomplish this new and terrifying adventure.

Her teacher has told her just what to do almost every moment of that long journey, and so on a Monday morning she starts for the nearest Normal School, that she may return some day and be a teacher in her own old mission school.

Leaving her mountain home, she walks twenty miles into the town, followed by half her family, who 'never expect to see her again. She has a small trunk, a box, a few "chicken" and a bamboo mat about two by four feet, in which her blanket and pillow are rolled up. She must spend the time from seven in the morning until five in the evening on the river steamer, and must have her mat to sit on. As soon as she gets on the steamer she makes up her mind that she must never set foot in any other church. The pew rent scheme is all ready, and the teacher has told her that she may not use any other church. The pew rent scheme is all ready, and the teacher has told her that she may not use this train is going from village to village, she finds a companion to travel with her, but riding on a train costs money, and so Ma Kaw must go alone. How her heart beats at the thought, and how she wonders what the train will be like! But all she considers when her friends of new things that have come into her life in the mission school, she makes up her mind that living or dying she will accomplish this new and terrifying adventure.

Her teacher has told her just what to do almost every moment of that long journey, and so on a Monday morning she starts for the nearest Normal School, that she may return some day and be a teacher in her own old mission school.

Leaving her mountain home, she walks twenty miles into the town, followed by half her family, who 'never expect to see her again. She has a small trunk, a box, a few "chicken" and a bamboo mat about two by four feet, in which her blanket and pillow are rolled up. She must spend the time from seven in the morning until five in the evening on the river steamer, and must have her mat to sit on. As soon as she gets on the steamer she makes up her mind that she must never set foot in any other church. The pew rent scheme is all ready, and the teacher has told her that she may not use any other church. The pew rent scheme is all ready, and the teacher has told her that she may not use any other church. The pew rent scheme is all ready, and the teacher has told her that she may not use any other church.

At five o'clock she leaves the steamer and goes up the sandy bank of the old Irrawaddy river. She has heard so much about the river before she was married. She gets a coolie to carry her trunk, and then taking her bed and food box she follows the crowd. The train is full, but she finds a seat in a coach marked in several languages "women only." It is decorated also with the picture of a Burmese woman to show the stranger that she may not use any other church. The pew rent scheme is all ready, and the teacher has told her that she may not use any other church.

For the sake of the teachers she has just left she determines to let no one bit of fear creep into her heart. All night she sits in her seat, and gets a few little naps. The next morning at six o'clock she must
get on another iron horse. She wonders if there will be many, and how she will know which one to take, and whether the women's coach will be easy to find.

All night people have been getting on and off. Many interesting, even exciting things have been going on. And now there is a long train ready and headed for Mandalay, in the midst of a hubbub of coolies, fruit sellers, and so forth. Even rice and curry and ice cream can be had, and while every one seems to be eating something, there is a constant pushing and crowding to get a good seat. This time Ma Kaw gets a seat by a window, and is delighted to observe the strange people and novel sights.

Just before our friend reaches Mandalay, there is another change—and this time cross the old Irrawaddy on a ferry to take the Rangoon train. She finds the ferry boat so crowded that she has to hunt days at the wharf for a spot on board. People are everywhere with their baggage and waiting upon them. In this there is a constant pushing and crowding to take the Rangoon train. She finds the

annual meeting of the society held July 25 at the home of Mrs. Herbert Coon. The officers elected were as follows: President, Mrs. Coon; vice president, Mrs. Andrews; recording and corresponding secretary, Mrs. Lillian Wheeler; treasurer, Mrs. Ayers; chorister, Mrs. Wheeler; members Executive Committee, Mrs. Wing, Mrs. Burdick.

September 8, a party of about twenty spent the day in the hills in honor of the birthday of one of the society members, a college girl about to return to her studies at Milton. The day was perfect in every way and one long to be remembered. Those who had the privilege of "hiking into the hills" with congenial friends the enjoyment of the day can be plainly imagined. To those taking the climb that day it will ever be a pleasure to remember that Pastor and Mrs. Wing's daughter, Loretta Wing, was one of the party. Loretta always loves the mountains and never tired of climbing up into the fresh open spaces. She was especially happy on this occasion, the life of the whole party and to the writer as well as to others it is a joy to remember her as she was that day. She has passed on since then, leaving many aching hearts; but her memory is fresh and will live for years to come.

No meetings of the society were held during October and December, on account of the epidemic of influenza. Because of this it was thought best to omit both the annual Christmas exercises and the annual dinner of our society's Day. Loretta's Day has passed through some dark days since the beginning of the epidemic. The first wave passed our people by, there being only two or three cases and these not especially serious; but the second wave brought two of our members, Mrs. Edna Van Horn and Mrs. Lombard, Mrs. Van Horn's husband Roy died of the same disease just before she did. Four little children, the eldest not quite six years of age, were thus left orphans. It is hard to understand why this happy home should be broken up in this way. Eight members of the Davis families were afflicted with the "flu", some quite seriously. Mr. and Mrs. Roy Davis, Jaunita and baby Dorothy, Mrs. Alice Davis and Elwyn, Mrs. Grace Davis and Albert. There were several cases in Ray Clarke's family, but aside from these, and the two mentioned above, the church has been free from the dread disease.

Although the activities of the society during the past year have been rather less than usual, we do not feel that the time has been lost.

L. R. W.

IN MEMORIAM

The members of the Wogan's Missionary Society of the Seventh Day Baptist Church of Boulder, Colorado, wish to put on record their sense of loss and sorrow caused by the death of their sister, Loretta Wing, who died on September 8 of a heart attack.

She was greatly missed in the church and society as she was always willing to help, especially with the music. She was a great lover of music and her clear, beautiful voice and sweet songs will not soon fade from our memory.

She had many lovable qualities among which was her deep interest in children and helpless young animals. She seemed to understand young life better than most people, and children were always her devoted friends and admirers. She had adorned herself to the little feet of her family, and our hearts are sore indeed that we shall see her no more in this life.

Our prayerful sympathy goes out to the bereaved young husband, the father and mother and to the brother in France for whom Loretta had the tenderest affection.
LEAD US NOT INTO TEMPTATION

A good friend in Kansas sends the following story for the Recorder:

A young man in a Wisconsin town gave his heart to God and was converted through and through. He was very bright, and before his conversion was very wild. There was a young lady in that town he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied, "I don't believe he ever will, and after hearing what he said, I don't think he will play cards any more." "I'll bet you can't," said the young lady. "I'll bet you can't," said her friend, and they made some kind of a bet together, the two girls, both members of the church, though they had no interest in religion. "Now, I'll tell you," said the first, "I'll give him two weeks, then will report to you." A few days after the meeting closed he came down to spend the evening with the girl. He put his coat on the rack in the hall and stepped into the parlor. She invited him to a chair. By and by she said, "Well, let's have a little game of cards tonight." "No thanks," he replied, "I am not going to play any more." "You are not?" What do you mean?" "I mean just that— that I am not. "Well, I know that you are not going to play with bad men, or gamble any more, but you will play with me. This was his reply: "I played my first game in a parlor with a girl, and my last with a gambler in a gambling den. Before I knew it I was gambling with all I could get. I don't propose to start again where I did the first time." A brave, kind, polite answer. He had turned out a miserable gambler, and he did not propose to be caught a second time that way. They played on a few minutes together, and then she said: "Oh, phew! I am not going to let you be so particular. What will we do if we don't play cards?" Continuing she said: "There is such a thing as being fanatical. I am glad you have changed, but I don't want you to be fanatical. And right here alone, just you and me, I'll play a little game with me? I'll never tell." She pulled out a little drawer and from it took a pack of beautiful enameled, gilt-edged cards, and as she held them out to him she gave them that quick snap, music to the player's ear. "Come on! any game you say, your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth as they flashed out from behind coraline lips, she smiled at him again so temptingly. He thought the world of that girl. He stooled for an instant, looking into her face hesitatingly, then he reached out and took the cards from her hands and—tossed them over into a corner of the room. He turned and said: "I have a lesson to prepare tonight for tomorrow's recitation; I guess I had better go home and get it. Good evening." And he bowed and walked out of the room.

Young man, are you made of this sort?—The Young People's Paper.

BEAUTIFUL TRIBUTE TO HIS FALLEN PAL

Sergeant Howard Shoemaker writes of Private Raymond Tomlinson, who was wounded in action on October 12.

The following letter was received by Lewis Tomlinson on Christmas Day. It was written on "Dad's Day" by Sergeant Howard Shoemaker, who was a comrade of Private Raymond Tomlinson who was killed in action October 12.

DEAR MR. TOMLINSON:

Today is Dad's Day among the boys of the A. E. F.

Every boy who is living is writing a Christmas letter to his dad. If it happens that his comrade has fallen he is writing an additional letter to his comrade's dad.

While lying wounded in the hospital word came to me from another comrade of old Company K of Bridgeport that your son fell while advancing bravely against the enemy. It was at Verdun. After traveling night and day with little sleep, exposed to all kinds of weather the boys went over the top in the face of a terrific machine gun fire which mowed our boys down as a mowing machine falls the hay, beside facing the big shells of the artillery and from the aeroplanes. It was in the midst of this hell that a large shell struck your boy and severed his body. This, dear father, is the story of an eye witness who saw your boy fall.

I realize that eyes are deceiving in battle and I only hope and pray that he was deceived. If he heard these are these words of mine to carry consolation to parents bereaved of such a beloved son. A strong, pure, true and noble character was he. As a little fellow I knew very little about him, although I saw him often running around the village of Shiloh, but at Camp McClellan and over here I lived very close to him up until the day he was wounded.

I shall ever cherish the memories of those days which I spent in close association with him. His life among us radiated with sunshine and good cheer and he loved and was loved by all the fellows. He had a splendidly brave voice and as one of the battalion quartet he helped to cheer the boys both at the front and behind the lines.

He was an obedient soldier and a true friend and I am told that he met his fate calmly and bravely.

The life that he led among us gave credit to his parents. You, most of all, dear friends, will miss him; no other can fill the vacant chair or the lonely spot in your hearts. You would not have the void filled if you could. The sacred thought of him who lived such a strong and noble life and was loved by his comrades will ever be cherished as a sweet and abiding memory.

Your son's affectionate pal,

Sgt. Howard Shoemaker,
Co. F, 114th Infantry.

Raymond Tomlinson left Bridgeton, N. J., with Company K, going to Sea Girt and then to Camp McClellan, Anniston, Alabama.—Dollar Weekly News.

The Massachusetts Society for the Prevention of Cruelty to Animals is testing in the courts a charge against a railroad for cruel transportation of cattle. We shall soon know whether the Government, now operating the railroads, can violate the laws of the State with greater impunity than a privately controlled corporation.—Our Dumb Animals.

"A chameleon may vary its color with circumstance, but not its character."
TRAINING LITTLE CHILDREN


ARTICLE XXVII

Don't Let the Little Every-day Wrong-doings in the Home Go Unheeded—Will Constantly Ponder the Effects of Her Child's Actions Upon Himself and Others

MISS HARRIET FRANCES CARPENTER

It was suggested to a charming mother that the companionship of other children would help to prevent selfishness in her only son. "Oh," she said, "I won't allow him to become selfish, that I will prevent above everything—else!" A few days later this boy was asked to give up the front seat in the automobile to a little cousin who was visiting him. With a look of sullen determination he refused. Tears filled the eyes of the other little fellow, who stood waiting in the road, but when the mother started the car, as if to leave him, he jumped in, glad to take the back seat rather than have no ride at all. This was good training for him, but what of the first boy, sitting in selfish enjoyment of the prized place? Some kind hearted mother surely hinted to her question what she had done.

"I must see that he takes the back seat sometimes," she said under her breath, with a serious look. But the time to give him power over himself was then. She had let the opportunity pass, and with each postponement selfish surrender would become more difficult.

"I want my child to love me," protested a father, refusing to check wrong-doing in his son. And later, when the test of love came the child failed because of a weak, selfish will.

A mother, feeling the necessity of teaching her child to take care of his toys, was very severe when she found that a playmate had broken some of them. "You should not have allowed him to play with your toys!" she said reprovingly, not realizing that she was missing a splendid opportunity to encourage the love that forgives freely, and could have emphasized care of toys at some other time.

Could such an attitude be adhered to without marring a child’s character? If it had been the other child’s mother who had acted in such a manner would she not have been considered unkind? And if a great many mothers were like that would it be well for the social whole?

These and many other questions a mother must ponder. Some things children do should not be forbidden altogether, as unproductive of good; other activities she will doubtless allow because of their value as steps in growth even though they annoy her. Yet she should not permit them simply because the child likes to do them. "Because little boys like to act like monkeys is no reason that they should act like monkeys; monkeys are only beasts; they are boys," remarked Kingsley.

The wise mother carefully eliminates the coarse and debasing in pictures, choosing to set before her child ideals commensurate with the serious matter of living. An unwise mother gave her children a book illustrated with grotesque caricatures of a little colored boy. She also told them the story which was offensive to good taste.

"They like it," was her comment. "I wouldn't be without it for anything! Whenever they misbehave I can always control them with this book."

"I control my children with pictures of chivalry," said another mother. "They like them better than anything else; and no matter how restless they may be they soon become manageable, ‘trying to be knights.’"

It has been pointed out by Froebel in his Mother Play Book that children grow along lines that are made attractive to them. The first mother was wise enough to know that idle play and ridicule; the second self-control and thoughtfulness for others. The first had failed to rise, as did the second, to spiritual motherhood; for the device of the moment satisfied her, simply because it was an easy form of entertainment. What we imitate we learn to like is an axiom in the kindergarten. This is why Froebel’s suggestion of mother-plays is so valuable and why kindergartners study so seriously the play of children and also why play-ground leaders are being introduced into our best schools.

Please pass this article on to a friend and thus help Uncle Sam reach all the mothers of the country.

"The American Red Cross has provided 250,000 articles of clothing for returning Italian prisoners."
LITTLE PARAGRAPHS

John fifteen, from which the topic lesson is taken, is Christ's "king" chapter. Read it in full in connection with the topic lesson, and think of the depth and beauty of its spiritual significance.

Much is said and written about consecration. Obedience is consecration energized. Without discipline life lacks stability. Obedience to God's will disciplines and puts purpose and fiber into life.

Why do children disobey parents? Why do we disobey God? What results from disobedience?

RANDOLPH MEMORIAL ENDOWMENT FUND

The "Milton Forward Movement", an organization of students at Milton College, has pledged its support to a plan of raising a substantial fund as a memorial to the late Dr. Randolph. This fund when raised will be added to the permanent endowment of Milton College, the income of which may perhaps be applied to some specified object in memory of the faithful friend whose labors were generously bestowed upon the task of increasing the endowment of Milton College.

A recent woman graduate of the college made the suggestion to the Forward Movement that the most appropriate memorial to Dr. Randolph and the most worthy monument in his honor would be an endowment fund bearing his name. This alumna of the college promised one hundred dollars toward the proposed fund.

The trustees of the college and the Milton Forward Movement have appointed committees to co-operate in carrying out this plan. It is thought that multitudes of Dr. Randolph's friends, and many of the churches and communities that have felt the inspiration of his life will be glad to contribute to this worthy end. Certainly the college and all its friends will be happy to honor Dr. Randolph in this way.

The committee consists of President William C. Daland, Dr. George W. Post and Dr. L. M. Babcock. That of the Forward Movement consists of Miss Pearl R. Gaarder, Miss Isaphene O. Allen and Mr. James J. Stillman. It is hoped that wide publicity may be given to this proposed memorial and that every one who desires to honor the memory of this noble man may resolve to give some substantial amount of money toward the proposed fund. The amount set for the fund is fifty thousand dollars, to be subscribed in one thousand shares of fifty dollars each. It is hoped that every old, young, rich or poor, who wishes to honor the memory of Pastor Randolph and to help finish the work to which he gave so many of his efforts may be willing to subscribe for one or more shares of the fund or else for a portion of a share in conjunction with other donors. Whether or not the income of this fund will be applied to a specific object or left as a part of the general endowment funds is not yet decided.

In all probability the trustees will soon initiate other plans for the continuance of Dr. Randolph's work, left incomplete at his death. But this proposed fund will be a distinct one, in Dr. Randolph's memory, to be called the "Randolph Memorial Endowment Fund."--PREP. W. C. DALAND.

TRACT SOCIETY RECEIPTS FOR JANUARY, 1919

<table>
<thead>
<tr>
<th>Contributions</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. A. P. Hamilton, Yonkers, N. Y.</td>
<td>$ 10</td>
</tr>
<tr>
<td>G. J. Wells, Westminster, N. Y.</td>
<td>$ 10</td>
</tr>
<tr>
<td>Mr. and Mrs. J. L. Hull, Little Gen.</td>
<td>$ 20</td>
</tr>
<tr>
<td>Dr. and Mrs. George E. Coon, Milton, Mass.</td>
<td>$ 20</td>
</tr>
<tr>
<td>Mrs. Mary C. White, Sioux City, Iowa</td>
<td>$ 10</td>
</tr>
<tr>
<td>E. S. Saunders, Jacksonville, Tenn.</td>
<td>$ 10</td>
</tr>
<tr>
<td>Morton R. and Ruth E. Swinney, N. Y.</td>
<td>$ 10</td>
</tr>
<tr>
<td>Mrs. R. Glidden Knezev, Hopkins, N. Y.</td>
<td>$ 10</td>
</tr>
<tr>
<td>S. J. Clark, Milton, Wis. Denominational Building</td>
<td>$ 25</td>
</tr>
<tr>
<td>Loyd bond, Idaho, Okla.</td>
<td>$ 50</td>
</tr>
<tr>
<td>Mr. L. A. Eaton, East Brookfield, Mass., for Maine dwelling</td>
<td>$ 50</td>
</tr>
<tr>
<td>Mr. and Mrs. W. R. Smith, East Brookfield, Mass., for Marie Jones</td>
<td>$ 50</td>
</tr>
<tr>
<td>H. R. Loofburt, Washington, Iowa, Denominational Building</td>
<td>$ 100</td>
</tr>
<tr>
<td>E. K. Babcock, Rockford, Ill., Denominational Building</td>
<td>$ 100</td>
</tr>
<tr>
<td>Jesse F. Randolph, Salt Lake, Utah</td>
<td>$ 50</td>
</tr>
<tr>
<td>Rev. G. M. Cotrell, Toppeka, Kan.</td>
<td>$ 50</td>
</tr>
<tr>
<td>L. C. Jones, Davis, Casper, Wyoming</td>
<td>$ 50</td>
</tr>
<tr>
<td>Mrs. G. H. Threlkeld, family, L. B. H. Magee, Tenn.</td>
<td>$ 50</td>
</tr>
<tr>
<td>Eliz. T. Brown, family, and wife, Battle Creek, Mich.</td>
<td>$ 50</td>
</tr>
<tr>
<td>Mrs. H. M. Bush, Appomattox, Va.</td>
<td>$ 50</td>
</tr>
<tr>
<td>Mrs. Walton H. Isaac, Washington, D. C., Denominational Building</td>
<td>$ 100</td>
</tr>
<tr>
<td>W. H. Tassel, Their love (Miss Margaret), family, L. E.</td>
<td></td>
</tr>
<tr>
<td>Mrs. DeBruyn, N. Y. Church</td>
<td>$ 10</td>
</tr>
<tr>
<td>Mrs. H. M. Bush, Appomattox, Va.</td>
<td>$ 50</td>
</tr>
<tr>
<td>Miss Pearl R. Gaarder, Miss Isaphene O. Allen and Mr. James J. Stillman</td>
<td>$ 50</td>
</tr>
</tbody>
</table>

A FINAL CALL TO BIBLE SCHOOLS REGARDING ARMSING MEN AND ARMENIAN RELIEF

The schools of our churches have been co-operating with the American Committee for Armenian and Syrian Relief in the effort to raise $2,000,000.00 from the Bible schools of North America to help the starving orphans in Bible lands. The money is now coming in to headquarters in New York in a steady stream, but it will take the full help of every school to reach the quota that has been set.

Many of our schools have already given generously but thousands have as yet had no part in this work. Every school that has not yet taken an offering should do so at once, for the sake of the meaning of it to the children themselves as well as what it will bring in financial returns to the committee and bread and clothing to the starving children across the ocean.

Every school should make sure that offerings that have been made or may be taken, are sent promptly to the Bible School Department of the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, New York City, New York, because money orders being made payable to C. H. Dodge, treasurer.

While folks are starving money for their aid should not be left idle.

RECREATION AS A RESTORATIVE

A very important part of the after-war activities of the Red Cross, so far as the military relief branch is concerned, embraces the care of the former fighting men who are recovering from wounds and illness contracted in the country's service. In the United States this work is constantly looming larger, with the increasing influx of casualties from overseas, and the filling of the home reconstruction hospitals. Probably the chief function of those suffering physically and mentally on account of sacrifice made in the great cause is a function of the Government, and no effort is being spared to carry through the work to the limit of scientific possibility. There is a psychological side to the matter, and it is reported that it has been proved that one of the main aids in the restoration of the seriously injured to places of usefulness and happiness in the world, lies in the furnishing of healthful recreation for the men while still in the hospitals.

The Red Cross has facilities for extending especially valuable aid in the recreation field, and by a happy arrangement of co-operation just completed it will supplement the work of the Medical Department of the Army in the general reconstruction program. The service in prospect promises to be replete with thrilling interest for those engaged in it, and for the public as well.—Red Cross Bulletin.

"If thou art blest, then let the sunshine of thy gladness rest On the dark edges of each cloud that lies Black in thy brother's skies: If thou art sad, Still be thou, in thy brother's gladness, glad."
Children's Page

The Sermon for Children: The Parrot and the Dog

I was in Florence, Wisconsin, the other day and saw a parrot twenty-seven years old post to the lady of the house, especially when sugar was offered. After the bird had been eating of the lump of sugar, promised for talking, she dropped the rest of the piece of sugar on the floor. I thought it was the correct thing to do to pick up the sugar, and did so. The parrot at once seized the lump and dropped it outside the cage so that again it was on the floor, and I at once picked it up.

To my surprise the bird dropped it once more to the floor and wondering what this conduct meant I told a young lady of the home about this strange way of doing things, and was informed that really wanted the dog to have the rest. Sometimes the dog is on hand waiting for the kind bird to share the sugar. Never does she disappoint "Nightshade." That is the dog's name. He is a beautiful black dog.

I thought of two lessons one might learn from the bird. First was that the parrot was wise enough to know when she had eaten enough. Some young folks want sweets all the time, and are made ill. Others want other things to eat or drink, and do not need the things they want. How I wish you would all learn that there is often a very sensible difference between wants and needs. At times they may be the same but often they are very far apart. Let your parents guide you as to what you eat and the quantity you eat.

The second lesson for me was the unselfishness of the parrot. That bird dropped the sweet sugar. She did not store it away, but gave it away and enjoyed seeing the dog eating it. How unlike the world spirit. Some children will not share anything, but eat everything themselves. In the big city of London a poor boy picked up part of an apple and was eating it when along came another boy who was very hungry. The lad with the piece of apple knowing his little friend was hungry passed over the fruit and the boy was taking a small bite when the larger boy spoke up and said, "Bite bigger, Billy." The conduct of the parrot made me think of that generous-hearted London lad.

If we avoid eating too much we are good to ourselves; if we share what we have we are good to others. Remember the parrot and the dog—Rev. John H. Davis, in Christian Work.

Crystal Falls, Mich.

The Figure Five in Nature

If all your sums were made up of "5s," you could have one hundred per cent in arithmetic every day, couldn't you? Five, ten, fifteen, twenty is as easy to count as a game is to play; and the first counting the baby does is on his fingers and toes.

Did you know that almost every animal once had five fingers and toes, even the horse? Yes, they did, but as they were not really necessary for tree-climbing, or grasping food, or holding their young, or for any practical uses, the divisions gradually disappeared until they became a "one-toe" animal. The cow has two toes, now, and your dog—have you noticed how many toes he has? Look carefully, for there is an extra one tucked away in back that you must count!

If you could see a chicken just as it comes out of the shell, you would find five distinct marks on each wing, as if once there had been sharp claws there, and the hens and ducks, long, long ago, had five separate toes. "The elastic web that connects them now, grew to meet the needs of water life among the "webfooted" class.

Just as it is easy and natural for us to count time, money and other reckonings by fives, so it seems as if Nature preferred that number in the beginning of things, and you will find it very interesting to see how often the number is repeated among the flower families. Here is a small list of some five-petal blossoms: wild rose, wild geranium, strawberry, violet, swamp honeysuckle, nasturtium, forget-me-not, milkweed. These are only a few.

See how long you can make before snow-fall—Maude Burbank Harding, in Our Dumb Animals.

Valor is still value.—Carlyle.

Salem College Notes

With an indefinite outlook of war and the most of our boys gone to meet its demands, the opening of Salem College in the fall of 1918 was accompanied with very depressing conditions.

The semester has closed however, leaving a sense of satisfaction and of much accomplishment. The student body has grown to meet the opening of another year. An air of earnestness is very manifest and a good spirit of comradeship and sympathy prevails in all departments.

Not in work was seriously interrupted by Spanish Influenza but the time lost will be made up by cutting out all vacations and holidays.

One member of our faculty was called to the colors, Mr. J. Ruskin Hall of the College English department, who is still in France. His place was filled by Miss Abigail Rowley of Denison College. Other new members are Miss Nelle Saunders of Columbia University, who is at the head of the Domestic Science department, Mr. Charles Bumer of Denison College, in charge of college sciences and Mr. Orla Davis, an alumnus of Salem, in charge of academic sciences and director of athletics.

Miss Anna West who spent the semester with her mother and sister in Salem kindly served as librarian and conducted a class in Ancient History.

At present Doctor Clark is in Charleston in the interests of the private colleges of this country. His travel is now pending in the legislature. Many issues are at stake with the passage or rejection of this bill and it is being watched with much anxiety.

Professor Karikchoff was called to his home on February 6 by the sudden death of his father. As well as by his loss was a crushing blow to Professor Karikchoff, the burdens falling upon the remaining members of the faculty are increased as he was having general oversight during Doctor Clark's absence.

Our present attendance is 105, which does not include special students or those in the Music department only.

Our service flag numbers 149 stars of which 9 are gold. Our faculty is earnest, devoted and philanthropic, working solely for the good they can do.

We consider the outlook far from discouraging and when the friends of the college—we know she has many—fully realize the great work she is trying to do, grasp the educational view-point and place her in a financial position free from embarrassment, the outlook will be most encouraging.

The question of standardization is now one of the financial requirements. From a collegiate standpoint Salem College is one that is necessary.

Our Christian Associations are alive and earnest and full of healthy college spirit. The Y. M. C. A. was much handicapped at the opening of the year by having so few mature young men in the ranks, but they organized and worked and are ready to receive the help which the returned boys will surely give.

The Y. W. C. A. is making itself felt in every helpful way. They are well organized and giving close attention to real association principles. They have recently fitted up a room which is to serve as a rest room, but more particularly as association headquarters and for their social functions.

Golden Stairs

Mary E. Andrews

The clouds tonight & sunset Were like a golden stair Which seemed to reach to heaven, The way looked wondrous fair. To climb the golden stair With brightness all about, The way seemed glad and joyous, Without a fear or doubt. But we must climb to heaven By steps both sure and safe, The steps of prayer, love, duty, Obedience, service, faith. Though oft the steps seem narrow, And steep, and hard to climb, God's love and care and radiance Are round us all the time.

Nothing so endangers the fineness of the human heart as the possession of power over others; nothing so corrodes it as the callous or cruel exercise of that power, and the more helpless the creature over whom power is cruelly exercised, the more the human heart is corroded—Our Dumb Animals.
ADRIAN E. WITTER
As was announced in the Sun last week, Adrian Witter died after a brief illness at the home of Doctors Elwood and Clara Burdick in Waverly, the 18th inst. Adrian E. Witter, son of H. Emmett and Eola Allen Witter, was born in Alfred, October 1, 1897, and thus was only in the twenty-second year of his age. He grew up in Alfred, attending the public school and Alfred Academy.

Soon after the United States entered the war raging in Europe, on June 26, 1917, he enlisted in the United States Regular Army and was sent to Fort Slocum. After only ten days at Fort Slocum, he was transferred to Camp Robinson, Sparta, Wis., where he went into training in Battery E, 17th Field Artillery. He saw some rough experiences in breaking in wild horses. He was fond of horses and skilled in handling them, but his fondness for horses drove him from the handling of them to the loading of the guns, for he could not endure them subject to army treatment.

On the 6th of December, 1917, he with his battery left Sparta for France and landed at Brest fifteen days later. He, like many a brave soldier in the front line in France, had many trying experiences. March 27th, he was gassed while fighting with the American army somewhere between the Somme and Verdun. His injuries were serious and in the next three months he was transferred from one hospital to another until he had been in five, one of which, together with the town in which it was located, was shelled by the Germans during his stay there; till the town was nearly destroyed, the patients being removed to dugouts during the three hours' shelling. During his hospital experiences he suffered an attack of pneumonia and was very near death's door, for several days. On the first day of June he was put aboard a transport and started for the homeland; but upon arriving here his condition was such that the War Department was not willing to discharge him and he was sent to the United States General Hospital at Otisville, N. Y., for treatment, and here he remained till he was sufficiently recovered to justify his discharge, which took place November 21, 1918.

He was baptized by Pastor L. C. Randolph, March 25, 1910, and joined the First Seventh Day Baptist Church of Alfred. He made the supreme sacrifice for his country and humanity, for had it not been for the injuries received in battle, he would be living today.

Besides his parents he is survived by three brothers, Charles, of New Market, N. J., Allen, with the aviation forces at Kelly Field, Texas, and Raymond, of Alfred, and five sisters, Mrs. Laura Witter, of Westerly, R. I., Mrs. Ethel Wilcox, of Alfred, Dr. Clara Burdick, of Waverly, Miss Etta Witter, of California, and Frances, of Alfred.

Funeral services, largely attended and conducted by Pastor William L. Burdick, assisted by Professor William C. Whitford, were held in the church Thursday afternoon, the 23d inst. A male quartet sang two beautiful selections and the members of the S. A. T. C. and other discharged soldiers attended the service in a body, and as the service gave the usual military funeral. Intermittent took place in Alfred Rural Cemetery.

"The Christian life is less an attainment than a process of becoming.

W. L. B.
Smith.—In Fort Salonga, Long Island, Mrs. Mary Langworthy, Smith, in the thirty-fifth year of her age.

Mary Elizabeth Langworthy, the daughter of William and Jennie Langworthy, was born in Alfred, N. Y., and was the granddaughter of the late Deacon Benjamin F. Langworthy. She was educated at Alfred and was a very successful teacher for nine years, the last five of which were spent at Kings Park, Long Island, where she made many friends.

February 10, 1914, she married to Alvin C. Smith, of Fort Salonga, Long Island. She and her husband, a teamster, worked, not only in the church and community, but also in Red Cross and war work and were esteemed as good citizens of the best type. Mr. Smith died of influenza December 13, 1918, four days later and only a few hours after the funeral of Mr. Smith, Mrs. Smith died of the same disease. Besides her father, mother, brothers and sisters she is survived by a four-year-old daughter and a step-daughter. Her life was always one of service. At home, she was a good daughter, sister, wife and mother, and although her life was cut off at any early age, it had not been lived in vain, because it was full of helpful deeds.

LAMPREY.—Louis Howard Lamprey was born in Pawcatuck, town of Stonington, June 7, 1882, and died in Westerly January 28, 1919.

He was the son of George S. and Jennie Lamprey, born in Bennington, Vt., Westerly. He was educated in the public schools of Westerly and has always been a resident of the town. In June, 1899, he was united in marriage to Miss Eleanor Kroner, of Westerly.

Howard was a member of the Fourth Company, F. S., and was very active in that organization. He had for years been a member of the Pawcatuck Seventh Day Baptist Church. His illness was brief, meningitis following a very severe attack of influenza.

He leaves besides his wife, who was very ill at the time of his death, his father, who was also too sick to go to the burial, the mother, and one brother, Sergt. H. Wayfield Lamprey, but a few days returned from overseas.

The service was privately conducted by his pastor, Rev. Clayton A. Burdick. The Fourth Company escorted the body to the cemetery and fired the salute over the grave.

DUNHAM.—J. A. C.

J. A. C. Dunham, of Plainfield, N. J., November 22, 1827. She was educated at the late Deacon Mrs. Smith's school, and was a very successful teacher for nine years, the last five of which were spent at Kings Park, Long Island, where she made many friends.

February 10, 1914, she married to Alvin C. Smith, of Fort Salonga, Long Island. She and her husband, a teamster, worked, not only in the church and community, but also in Red Cross and war work and were esteemed as good citizens of the best type. Mr. Smith died of influenza December 13, 1918, four days later and only a few hours after the funeral of Mr. Smith, Mrs. Smith died of the same disease. Besides her father, mother, brothers and sisters she is survived by a four-year-old daughter and a step-daughter. Her life was always one of service. At home, she was a good daughter, sister, wife and mother, and although her life was cut off at any early age, it had not been lived in vain, because it was full of helpful deeds.

THE JOY OF FORGIVENESS

One of the finest instances of forgiveness I ever heard of occurred in England during the intolerant days of the seventeenth century. In the midst of a religious discussion one of the disputants angrily struck his crucifix on the face, mockingly exclaiming, "Take that for Jesus Christ's sake!" The injured man quietly replied, "Friend, I do take it for Jesus Christ's sake." That was all. With his Lord's precept and example, was it not enough?

An aged Christian recently died who, before his death, personally saw or wrote all living persons whom he felt that he had wronged during his long career, requesting their forgiveness. He even asked to be absolved because of long-forgotten unfair treatment of a college mate sixty years before. He had been a proud man, but craved full acquittal with men and God before he died. Did not these acts of humility prepare him for entrance into the eternal service of his forgiving King?

Probably many professors of the gospel find it more difficult to acquit those who have insulted or abused them than to forgive. Their lives are often regulated by the light of the law. They do not wish to compromise with evil. Their religion promotes a sense of justice, and they almost involuntarily feel that their motives or decisions are correct. They may thus, without meaning wrong, ignore the viewpoint of another and unintentionally assume an aloof attitude. This may be easily succeeded by inferiority or treachery, by the keen thrust, the sharp correspondence, the bitter word. Seed is sown that yields bad fruit. Let those who love the Prince of Peace watch and pray lest they be led into this very real temptation.

In the heat of the moment we sometimes magnify our passions and utter words that afterwards we would give very much to recall. Our unruly tongues have gotten the best of us. Our weakness, which at the time we thought to be strength, has been exposed. Ourimitation in the sight of men may be as nothing in comparison with self-condemnation. Self-justification has no place in the repentant heart. How can we get right with those whom we have wounded or with God?

There is a sovereign remedy. I think this and I know that there is quiet with Jesus understand the cure. It is not altogether found in efforts to forget the past. It is discovered in getting into touch with Christ—in going to the place of secret prayer. Those who thus seek absolution at its Source will be prepared to forgive others. When we pray for our enemies we forgive them. We comprehend why our Lord by such emphasis upon forgiveness: "If we forgive men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not others their trespasses, neither will your Father forgive your trespasses."

Let us never forget the magnificent possibilities and terms of remission at the fountain-head of Eternal Love! It is God's grace to forgive us. Often the real aggressor in a controversy will ungraciously meet our advances, but we are clear. That should be enough. When we exercise such test to discipulate how often canterankerous spirits are overcome by the spirit of reconciliation and love. They, too, forgive.

One of the dearest Christian experiences is a sense of the forgiving mercies of God. How happy is the reconciled heart! What soul-peace reigns! What new determination is created to serve God more loyally! If God thus pardons us for Jesus' sake, shall we not for his sake forgive others? We can carry to those who have humiliated us the same happiness that we have so freely received of God. Across the ferment of contention of the ages have come by the spirit of reconciliation and love. They, too, forgive.

"They are slaves who dare not own The truth they see and make it known. They are slaves who dare not be In the right with two or three."

"The Sabbath Recorder"
THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by The American Sabbath Union, Plainfield, N. J.

FRANK J. HUBBARD, Treasurer.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic, or may be paid by the missionary.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokeflocke Rooms, 25 M. D. Street, Monday, Thursday, and Saturday at 4 p.m., and Wednesday, Friday evening at homes of members. A cordial invitation is extended to all visitors.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South, each Sunday at 10:30 a.m. and 3 p.m.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services at 10 a.m. and 6:30 p.m., Monday, Thursday, and Saturday.

The Church in Los Angeles, Cal., holds regular services in its house of worship near the corner of West 422 Street and Monte Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome, Rev. Geo. W. Mills, Pastor, 264 W. 42 Street.

Riverside, California, Seventh Day Baptist Society holds regular Sabbath services at 10 a.m., Church services at 10 o'clock Sabbath morning, following by Sabbath school. Junior and Senior Christian Endeavor, evening before the Sabbath, 7.30. Young people encouraged to attend.

Milwaukee, Wisconsin, Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Baptist Temple, 5434 Michigan Avenue, Sunday school, 10 o'clock. Preaching the Sabbath School at 10 o'clock. Following the Sabbath School, 2 o'clock. Community dinner at 1 o'clock.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services each Sabbath in the Baptist church, Sabbath School at 10 o'clock. Preaching the Sabbath School at 10 o'clock. Following the Sabbath School, 2 o'clock. Community dinner at 1 o'clock.

The Seventh Day Baptist Church of Plainfield, N. J., holds regular preaching services each Sabbath in the Baptist Tabernacle, 117 W. Main Street, Plainfield, N. J.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 10 a.m., and a Massachusetts Conference meeting each Friday evening at 7:30. Visitors are welcome.

Sabbath Day Services planning to spend the winter in Florida who desire to attend the Sabbath School services held during the winter season at the several homes of members. Write to Young people are cordially invited to attend these services.

SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Hurlburt, Business Manager
Entered as second-class matter at Plainfield, N. J., under the Act of March 3, 1879.

Terms of Subscription
Per year ............................................. $2.00
For copy ............................................. .06

All subscriptions will be discontinued one year after date if payment is made unless expressly renewed.

Advertising rates furnished on request.

The Young Women's Christian Association is making commendable efforts to solve the housing problem in Washington, by providing homes for hundreds of girls in Gov- ernment employ. It has a large house in the city proper, two in the suburbs, and is building a hotel near the station that will viding homes for hundreds of girls in govern- ment has stopped work on the homes it was building for women, and the Young Women's Christian Association is putting up such an effective protest that this work may be resumed.—War Work Council.

RECRU T WANT ADVERTISEMENTS

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

MAGAZINE SUBSCRIPTIONS.—Ask the Sabbath Recorder for its magazine clubbing list. Send in your order as early as possible, and you will save money. The Sabbath Recorder is published in Plainfield, N. J. Its subscription Price is 60 cents per annum.

WANTED—By the Recorder Press, an opportunity to figure on your next Job binding. Booklets, Advertising Literature, Catalogues, Letter Heads, Envelopes, etc., "Better let the Recorder print it," the Sabbath Recorder, Plainfield, N. J.

STRAWBERRY PLANTS.—Dunlap, Gibson, Dr. Butternut, 100 of each, Everbearing Red Raspberry, $1.00 each. All prepaid. Quotations on large orders.

WANTED—Young man of good habits, to learn bakers trade. Good chance for right man. Address, 249 West Main Street, Battle Creek, Mich.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the Bible School lesson. Conducted by the Sabbath School Board of the Seventh Day Baptist Convention.

Priced at 25 cents a year, 75 cents a year.

Address communications to The American Sabbath School, Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspicies of the Sabbath School Board, by the American Sabbath School Society, at 1114 First National Bank Building, Phone Central 360, Plainfield, N. J.

Terms of Subscription
Single copies, per year ..................................... 60 cents
Ten or more copies, per year, at .......................... 50 cents

Direct orders must be addressed to The Sabbath Visitor, Plainfield, N. J.

ALFRED UNIVERSITY

Buildings and equipment, $40,000,000. Endowments over $2,000,000. Requirements for College Gradu ate's Professional Certificate, transferable to other States.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Art, French, Spanish, etc., the largest ever offered. Fifteen New York State Scholarship students now in residence.

Expenses moderate.

Fifty Free scholarships for worthy applicants.

Catalogue and information sent on application.

BOOTh COLWELL DAVIS, President

ALFRED, N. Y.

Milton College

A college of liberal training for young men and women, with a special emphasis on Bible and Church Training. It is affiliated with the American Baptist Home Mission Society, and holds regular degrees, Christian Endeavor, and mission conventions. The College is located on a beautiful campus, with a fine library and library, lecture and living rooms. Expenses are moderate.

Salem offers three courses of study—College, College, and Preparatory. Preparatory courses include courses in Art, Music, Expression and Commercial training. The College is located in a fine residential setting, with the most proficient in the teaching profession. Moderate fees are charged. The College is located in the most rural and healthful setting.

Milton College in Wehrheim, Wis., is a college of liberal training for young men and women, with a special emphasis on Bible and Church Training. It is affiliated with the American Baptist Home Mission Society, and holds regular degrees, Christian Endeavor, and mission conventions. The College is located on a beautiful campus, with a fine library and library, lecture and living rooms. Expenses are moderate.

COME TO SALEM!

Came out in the quiet hills of West Virginia, far from the hum and bustle of the big city, to the little college of those who with a thorough Christian college education, "Come to Salem."

Salem's FACULTY is composed of earnest, hard working men, who have earned their teaching and creative work, and who are ready and willing to help those who have been chosen from the land of the United States, Canada, and the United Kingdom, to be leaders in the church and society. The faculty of the college is composed of eight men, including the President, the Dean of the College, and the other members of the faculty. The faculty includes men of all denominations, and is composed of the most outstanding men in the country. Each faculty member is well known, and is recognized as a leader in the church and society. The faculty is well known, and is recognized as a leader in the church and society. The faculty is well known, and is recognized as a leader in the church and society.

Salem's COLLEGE buildings are thoroughly modern, and are designed to meet the needs of the student. The College is located in a fine residential setting, with the most proficient in the teaching profession. Moderate fees are charged. The College is located in the most rural and healthful setting.

Salem's STUDENTS are composed of earnest, hard working men, who have earned their teaching and creative work, and who are ready and willing to help those who have been chosen from the land of the United States, Canada, and the United Kingdom, to be leaders in the church and society. The students of the college are composed of the most outstanding men in the country. Each student is well known, and is recognized as a leader in the church and society. The students are well known, and are recognized as leaders in the church and society. The students are well known, and are recognized as leaders in the church and society.

Salem's BELIEVES in animals conducted on a camp and foster the spirit of true sportsmanship.

COMING TO THE FALL MEETINGS AT SALEM, 1908.


Plaintiff, N. J.

WILLIAM MAXSON STILLMAN

COUNSELLOR-AT-LAW

Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY

Catalogue sent upon request.

FREE CIRCULATING LIBRARY

Catalogue sent upon request.

ADDRESS, ALFRED THEOLOGICAL SEMINARY.

BIBLE STUDIES ON THE SABBATH QUESTION FOR FIFTY YEARS.

Address, Alfred Theological Seminary.

Chicago, III.

BENJAMIN F. LANGWORTHY

ATTORNEY AND COUNSELLOR-AT-LAW

1140 First National Bank Building, Phone Central 360.

BOOKLETS AND TRACTS


The Sabbath and the Day of Rest—A neat little booklet with cover, twenty-four pages, containing all the information needed, in condensed form. Price, 25 cents per doz.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with complete instructions on baptism. Price, 10 cents each book.

Rev. Arthur E. Main, D. Ll.


SABBATH TRACTS—Sample copies of tracts of various phases of the Sabbath question will be sent on request, at ten cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey.
The Victory Loan

Will soon be offered by the Government and we'll all be buying more bonds to "finish the job".

Well, why not "finish the job" on the DENOMINATIONAL BUILDING and send in those Liberty Loan Bonds

NOW

Over FOUR THOUSAND DOLLARS now in hand. Let us make it FIVE THOUSAND before March 1.

F. J. HUBBARD, Treasurer,
Plainfield, N. J.