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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

# The Sabbath Recorder

## THE WORD OF GOD

Most wondrous book! bright candle of the Lord!  
Star of eternity! the only star  
By which the bark of man could navigate  
The sea of life, and gain the coast of bliss  
Securely; only star which rose on Time,  
And, on its dark and troubled billows, still,  
As generation, drifting swiftly by,  
Succeeded generation, threw a ray  
Of heaven's own light; and to the hills of God,  
The everlasting hills, pointed the sinner's eye.  
By prophets, seers, and priests, and sacred bards,  
Evangelists, apostles, men inspired,  
And by the Holy Ghost anointed, set  
Apart and consecrated to declare  
To earth the counsels of the Eternal One,  
This book — this holiest, this sublimest book —  
Was sent. Heaven's will Heaven's code of laws entire  
To man, this book contained; defined the bounds  
Of vice and virtue, and of life and death;  
And what was shadow, what was substance taught.  
Much it revealed; important all; the least  
Worth more than what else seemed of highest worth.

—Pollok's "Course of Time."

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# The Sabbath Recorder

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

VOL. 80, NO. II

PLAINFIELD, N. J., MARCH 13, 1916

WHOLE NO. 3,706

**Gracious Influences** Last Sabbath our pastor announced "Faith of Our Fathers" for one of the songs in morning worship. I never hear it without thinking of the day at Brookfield, after Dr. Macfarland's sermon, when the great congregation of Seventh Day Baptists sang it with so much spirit. The influence of this song at the time seemed wonderful to me, and it abides with me more than that of any other one thing in the Brookfield Conference.

Again, whenever the song entitled "Higher Ground" is sung, I am carried back to the evening conference prayer meeting in the church at Brookfield, when Brother T. L. M. Spencer asked the people to sing it. There was something in the spirit and power of the meeting as this song was sung that lifted us all nearer to God. It seemed as though every one there was praying, "Lord, plant my feet on higher ground."

I never hear the song, "Shall We Gather at the River?" without a soul-stirring vision of the old "bell room" at Alfred literally packed with students in after-meetings during the great revival in the early seventies. I can hear them now, singing that dear song until stubborn hearts were melted and sinners found a precious Savior.

The hymn, "Sweet Hour of Prayer," always recalls Dr. L. A. Platts in his prayer meetings at Nile, fifty years ago, and the one entitled "Loving Kindness" brings back the scenes in our old schoolhouse, in Genesee, packed with people led by Elder Henry P. Greene, more than sixty years ago. "Another six days' work is done," brings precious memories of mother in the twilight hour of the Sabbath, singing it as a lullaby to my little sister as she rocked her to sleep.

So it is with a hundred songs that have come into our lives in one way or another, to mold character and shape destiny. Who does not have precious uplifting memories of the songs of other days? How they bind our hearts to loved ones gone to their

reward! Many a poor man finds the Savior through the influences of his mother's songs, remembered long after she is dead; and many a Christian gains strength and courage by singing the songs his mother taught him in childhood. Probably as many are won by the power of gospel songs as by the power of gospel sermons. Sacred music takes us away from ourselves; beyond our ordinary thoughts and feelings, and lifts our souls a little nearer to heaven; and the influences of that uplift never entirely leave us.

**When Mother Reads a Story**

A little poem has come to hand entitled, "When Mother Reads a Story,"

in which the poet gives a word-picture of the effect upon children when the story is read, "just before we go to bed." How wide-awake the little ones are, how they gather around mother's chair, how they enter into the spirit of the story until their "eyes get big as plates," and tears come on account of the tragic things told, and then how they go off to bed in fear and trembling!

Can it be that mothers who are molding the characters of little ones God has given them are as careless as this poem represents in their choice of stories to be read to the children? Sensational and trashy reading is working ruin in thousands of homes. Surely we should be careful that nothing of this kind creeps into our fire-side reading, especially into the stories that mother reads to the little ones at evening time. Don't send the children to bed with frightful memories of the tales they have heard. Their hearts should be light and happy when mother says good-night and they are left alone to rest and sleep and dream.

**Some Words For the Boys**

What a blessing it would have been if all the old men of today could have learned well a few things pertaining to their welfare, in the days before they were twenty-one. Much of life's misery might have been avoided, and success



instead of failure might have been the outcome in many cases, had the wise counsels of parents, teachers, and pastors been accepted and acted upon in the days of their youth.

Why can not the boys of today see these things and choose so wisely that their future success will be well assured? Boys, what are you sowing in this your life's seedtime? Do you not know that the harvest is inevitable, and that whatsoever a boy sows that he must reap? Wheat brings forth wheat, weeds and thistles choke down good crops and spoil good ground, and "wild oats," sown, produce misery and unhappiness. Your health after you are thirty-five will depend largely on what you put into your stomach before you are twenty-one. Your future possessions will depend upon how well you learn to care for your money in the years before you are of age. The habits that determine character and standing in the eyes of men will most likely be formed and settled upon you while you are in your teens. If you are ever to know the joys of salvation in all its fulness, if Jesus the Christ is to become your friend and brother to inspire and lead in ways of truth and purity and goodness, if you are ever to know God as your Father and upholder, you should seek these richest of all blessings, and surest of all sources of strength, in the years of life's formative period. The sad shipwreck of many a life might have been avoided by careful attention early in the voyage to the principles laid down in the Chart, and by carefully heeding the words of the Pilot. The Bible and the Christ will never lead you to wreck and ruin.

**The Life Worth Living** Here is one who has high ideals. He keeps his soul unspotted by living a pure life and by loyalty to the teachings of Christ. He tries to be of service to his fellow-men wherever he has opportunity. To the doubting, fearing ones about him he speaks words of cheer and hope. When life's pathway is rough for some crippled, stumbling brother, he is ready to help and to strengthen rather than to reproach and dishearten. He sees the good in his fellows; he has an eye for the beautiful things of earth, an ear for nature's music; he has a smile for children in their play—even the little ones love his

coming. All his life he seeks to scatter blessings, avoids the things that dishearten others, and his influence is like sunshine upon the earth. Bravely he toils on through the years, in what he thinks to be a splendid world, and gives the impression that he thinks it is splendid to be living in it. When the end comes he has no money, but he has heavenly treasures, and every one can see the radiant glory on his face as he looks toward the opening gates of paradise.

Of such a one, the busy crowds that think only of gold and earthly treasures are apt to say, "Poor man, he could not get on in the world; his life was a failure."

Boys, what do you say? Is such a life a failure? What about the one who lives for money and worldly position to the neglect of the finer qualities of soul that make men helpful to others? Though he may gain millions of money, if he neglects the riches that alone can make good in the spirit land, he must enter the other world an eternal bankrupt. Have you read the old story of the rich poor man and the poor rich man?

**Worth of High Ideals Though Never Realized** True men always seek better things, hoping to realize their ideals. An ideal is more than a mere hope, or longing, or aspiration; it is a definite model existing in the mind, a real pattern, or goal to be aimed at. It is the mental embodiment of some human good free from imperfection, an idea or thought-form not yet made tangible or real in the world of things. Every man who is not a mere groveler has his ideals. To be lacking in ideals is to lead a purposeless, pointless life.

Ideals may be poor and low and selfish, mere dreams of ease and indolence, and even then they stimulate interest in existence. But such ideals can never lift life to a higher level. Character never rises above the ideal. We may do worse than we try to do, but never better. We may fall far short of our aims, but can never exceed them. Hence the value of high ideals, even though we know we shall come short of their full realization.

Did you ever find one who had wrought out his highest ideal to his complete satisfaction and was content to strive no more for higher attainments? If so, you found

one willing to cease growing and to settle down to mere existence. It is well that our highest ideals are always a little beyond our reach, for they beckon us on and give continued zest to life.

It has been said that the sweetest songs are those that have never been sung. They are the songs that existed only in the heart of the singer—ideals too grand for human words to express. Probably no artist has ever been able to place on canvas the full glories of the ideal picture existing in his mind, and no poet was ever able to put into language the glowing visions of his golden dreams. All these have come short of their high ideals; but did you ever think that our music is all the sweeter, our works of art are the more beautiful, and our poetry the more sublime, because the musician, the artist, and the poet had ideals higher than they were able to work out?

Eliminate from life the good things that never could have been ours but for the unattained ideals that led men to do their best, and we would be robbed of the very best things of earth. High ideals,—clear, positive, and comprehensive,—have always given untold powers to men, and enabled finite beings to exert an influence akin to that of the Divine.

**What to Do With an Ideal**

We have seen the value of high ideals when men have faithfully responded to their promptings. Everything depends upon how we treat them. An ideal simply dreamed over and admired,—a mere product of imagination,—can be of little practical worth. The poorest use one can make of his ideal is to allow it to become an object of dreamy, passive enjoyment. Too many do this and nothing more. Castles in the air are valuable only when they fortify men for practical work in a matter-of-fact world. He who looks forward to a shining crown should be all the more ready to enlist heart and hand in the commonplace duties that are designed to bring him toward it. It was because Michael Angelo set himself to working out the ideals given him from fragments of more ancient masters that the world was given his Moses, and David. The truest use for an ideal is to set one's self with steady purpose and consecrated heart to work it out and give it tangible form.

Peter and James and John, on the moun-

tain top with the glorified Christ, had an ideal when they wanted to build a tabernacle in the place where they had been given such a wonderful vision of the spirit-world. But the Master soon taught them a better use of that ideal. They must go down from the mountain top of heavenly vision to the lowlands of human suffering and make real among men their best conceptions of the heavenly kingdom.

**Ideals Should Grow With the Years**

Ideals are progressive. As the years go by, the visions of childhood fade and others take their place, or they enlarge and broaden until the ideals of manhood are very different from those of childhood. In a progressive world each age has its own ideals. They are creatures of thought, of heart-life, and while they lead us forward they, too, move on. We smile today when we think of some of the ideals cherished by us in years gone by, and remember how earnestly we strove for their attainment. Now, under the natural law of growth, we have passed beyond them, and in a little time, through increasing knowledge and the widening of our being, the ideals of today will be supplemented or superseded by still higher and nobler ones. Thus, ideals should grow with our growth and broaden with our broadening. Have our life-ideals shown a steady progression? If so, then we have progressed. If our present ideals take lower ground than did those of the past, then we have sunk to a lower plane ourselves. Thus one need only compare his present ideals with those of his past to know whether he is progressing or retrograding. If spiritual standards have given way to ideals of the lower life, he should find in this the greatest cause for concern.

**The Catholic Church And Federal Treasury** A bill has already passed the lower house in the United States Congress, and is now awaiting the action of the Senate, which carries with it a vote of money to Roman Catholic schools for the Sioux Indians. Some of the religious papers opposed to union of church and state characterize this bill as "the inevitable suction-pipe of the Roman Catholic Church," which is being again thrust into the United States Treasury.

It seems that up to twenty years ago



both Protestants and Catholics were aided by the government in the support of mission schools in Indian reservations. But the impropriety of thus aiding sectarian schools became so apparent that nearly all Protestant churches declined to accept such aid. The Catholics put up a special plea and five years were added to the time such aid should be granted. In 1896, Congress made this record: "It is hereby declared to be the settled policy of government to hereafter make no appropriation whatever for any sectarian school."

It is now claimed by those who ought to know, that, notwithstanding its "settled policy," Congress has appropriated money for Catholic schools from that day to this. The Indian bill carrying this appropriation is the one now making a disturbance. The plea is made that government is pledged by treaty to educate the Sioux children. Supposing it is so pledged, it does not follow that it is obliged to hire priests and nuns, or even bishops, or any church representatives whatever to do its school work. Appropriations to any church, Catholic or Protestant, would be entirely un-American. If this persistent political scheming on the part of the Church of Rome to get into the United States Treasury for school funds can not be stopped in any other way, it behooves this nation to amend its constitution before it is too late. It is a most baneful practice when any church pushes into politics to secure support for its peculiar institutions.

**Yes, "This Ought to Help"** In the liquor dealers' free clipping sheet this week, under the general heading, "The Funny Side of Prohibition," appears this item: "Sing Sing's inmates, temperate through necessity, have sent a petition to the Legislature indorsing Senator Wilson's state-wide prohibition bill." This item is under the subheading, "This ought to help." The covert sneer contained in this heartless item is characteristic of the liquor dealers. "Temperate through necessity" indeed! And probably ninety-five out of every hundred of the poor men incarcerated in Sing Sing were brought there, directly or indirectly, by the liquor men's open saloon. After their ruin has thus been accomplished, the men who brought it about pretend to see the "funny side of prohibition" in the fact that the prisoners

plead for state-wide prohibition, and sneeringly exclaim, "This ought to help!" So it should; but not the side of rum. If any voice of pleading should touch the hearts of lawmakers, it should be the voice that comes from those who have suffered most and who understand, from bitter experience, the blighting curse of the rum business.

There is no funny side to it—unless it be in the fact that the brewers and distillers are simple enough to think such an item can help their cause. Could all the people hear the voices of those incarcerated in prisons throughout the land, brought there by the curse of the liquor saloons, and could they hear another cry coming up from broken hearts in the desolate and ruined homes left by these men, pleading for the extermination of the saloon, these things, too, ought to help.

### From the States South of the Ohio River

#### FOURTH LETTER

On Monday, February 7, after viewing the Daytona Water Works Plant, over which Brother George Main is the efficient superintendent, I went by auto to De Land Landing, where I took the boat down the beautiful St. Johns River to Welaka to visit Dr. and Mrs. D. C. Main. The time till about midnight of the following day was occupied with visiting and sight-seeing. I think that I have never seen more beautiful oaks than the large ones with their drapery of moss in Welaka's park.

Tuesday forenoon Dr. Main gave me a fifteen-mile auto ride, visiting a camphor farm that has 1,800 acres of camphor trees, and Sisco, where some of our people have lived, and where some now own land. In the afternoon Dr. and Mrs. Main and I took a delightful ride of several miles in their motor boat out from the St. Johns and up the Ocklawaha River and Matchez Creek.

I hope that the desire of Dr. and Mrs. Main may soon be realized, and that they and their three boys and their girl may have the advantages of a Sabbath-keeping society.

Tuesday night at one o'clock I took the steamer up the St. Johns to Sanford. This gave me the chance the next morning to see

a part of the river that I did not see when I went to Welaka. I caught sight of an alligator in the water to our left, and of an Indian killing a water moccasin snake on the right bank of the river, when we were admiring the stately palmettos and other southern trees.

I wished to visit the rich celery fields about Sanford, but I could not take the time, and so hastened on to Orlando. Secretary Shaw had sent me the names of a few persons to call on in that city, and I hastened to find them. In crossing a street in the business section of the city I fortunately met Elder Leon D. Burdick who went with me to see most of those whom I was anxious to meet. Elder Burdick has a home at Orlando. He has taught school in Florida for some time, but is not teaching this year. At present he is preaching for the Alliance people, but they fully understand that he is a Sabbath-keeper.

Elder Burdick went with me to the home of Mr. Jay Campbell, where we were welcomed, and where I spent the night. Mr. Campbell is in deep sorrow over the death of his wife last fall. His daughter, Miss Myra, lives with him, and is a faithful Sabbath-keeper. The first afternoon I called on Walter Rogers who is one of the partners in a large garage, and on Lewis T. Clawson. Mr. Clawson was one of the constituent members of the Farina Church. He is now a member of the Westerly Church. For many years he has spent his winters in Florida and his summers at his hotel in New Hampshire.

Thursday forenoon Elder Burdick and I called at the Seventh Day Adventist Sanitarium, about three miles out of town, to see Miss Frances E. Bolton, who has been at the sanitarium for several months because of a sprained ankle. Miss Bolton is a member of our church at Battle Creek. For some years she was secretary to Mrs. White, but a few years ago left the Seventh Day Adventists. Our call was pleasant and helpful, closing with a precious prayer service.

After taking dinner with Elder and Mrs. Burdick and their two-year-old daughter, I was shown to the home of Brother L. H. Crisler, who for several years was the president of the Florida Seventh Day Adventist Conference. He is one of the several people at Orlando who have left that

denomination. We talked about some of the causes of people leaving the Seventh Day Adventists, and expressed our anxiety that such people may continue true to God and his holy Sabbath.

A ride of an hour in a genuine *Florida rain* on Thursday afternoon brought me to St. Cloud, the old soldiers' town about eight miles southeast of Kissimmee. You can imagine how pleased I was to see Mr. F. B. Robbins at the depot and to ride behind his ponies to the home where Mrs. Robbins welcomed me. It was indeed a privilege to meet these North Loup people who have been coming to St. Cloud for several winters. As they were pioneers in Minnesota when my parents were living there, we talked about the experiences of those early days as well as about the matters that greatly interest us at the present time. Friday morning Mr. and Mrs. Robbins took James Burdick—who lived at Friendship, N. Y., when I was pastor at Nile—and me about this old soldiers' town and to their little place where they have about a dozen different kinds of fruit trees started. The large number of old soldiers on the streets impressed me again with the truth that the soldiers of the Civil War can be with us here but a few more years.

Friday afternoon I stopped at Kissimmee to see Mrs. Livermore. I had thought when I left my Milton home that I should again have the privilege of meeting Elder Livermore, and he, too, had looked forward to my coming, but it was not permitted us to meet. The readers of the RECORDER have read of the last days of his earth-life. I am truly grateful to Mrs. Livermore for giving me the glimpses of his life in their Florida home, and permitting me to see the home in which he so happily spent the last months of his life. And these glimpses were the more appreciated by me because they were given me as a representative of the Seventh Day Baptist Denomination.

This has been one of the most strenuous weeks that I have had in my field work, but it has been rich in experiences, and I have had the privilege of seeing larger and better orange and grapefruit groves than I have before seen, and the scenery along river and lakes has been charming.

WILLARD D. BURDICK.

Hammond, La.,  
Feb. 28, 1916.



## SABBATH REFORM

### "Sabbath and Sunday"

This is the heading of an editorial in the *Watchman-Examiner*, a leading Baptist paper published in New York and Boston. Some of its readers "in the Southwest are disturbed by the accusation, brought by Sabbath-keeping Adventists, that Christians keeping Sunday do not obey the fourth commandment, and the editor sums up the case as follows:

1. It is impossible to prove that the Sabbath as observed by the Israelites of Moses' time was a chronological continuance of the seventh day on which God rested from the work of creation. The count was probably lost many times, if, indeed, there was any attempt to preserve it, of which there is no evidence. The fact that the fourth commandment was given through Moses indicates that a continuous use of the seventh day as a day of rest and worship was unknown or had been neglected among the Israelites. 2. The fourth commandment does not indicate any particular day of the week to be observed as a Sabbath or day of rest. It says: "Six days shalt thou labor and do all thy work, but the seventh day is a sabbath." Plainly any one who works six days and rests the seventh is keeping the fourth commandment, whether he rests on Sunday or any other day of the week. 3. When the Lord was with them on earth the disciples and the Lord himself observed the Jewish Sabbath. After the Lord's resurrection the disciples at once began to observe the first day of the week as a holy day of worship. All the special meetings of the early Christians were on "the first day of the week." There is evidence that, for a time at least, the Christians who were Jews continued to observe the seventh day of the week, as they did other Jewish customs. But the Gentile Christians never observed the seventh day as a day of rest even, and after a time the Jewish Christians neglected it, and soon ceased to observe it in any way. 4. For Christians the day of the Lord's resurrection, the first day of the week, became the one day in seven on which they obeyed the fourth commandment and ceased from labor, and to the observances enjoined by the commandment given through Moses they added the worship, service and inspiration appropriate to the memories of the rising from the dead of their Lord and Saviour. The whole so-called Christian world has by general agreement adopted this one day out of the seven days of the week as a day of rest.

The claim that to obey the fourth commandment one must observe the seventh day of the week in a calendar established by a heathen emperor is pure assumption. It goes beyond the word of Scripture. It assumed a chronological succession that can not be proved. It elevates a Jewish ritual observance above the devout celebration of the most important and central fact

in the Christian religion, the resurrection of our Lord. And, if the ideas of the Seventh Day Adventists could be universally adopted, it would obscure the glory of the living Lord, and turn Christianity back, as some destructive critics desire, into a mere development of Judaism.

Our Baptist friends lay special claims to loyalty to the Bible, and we can not avoid a feeling of surprise at some of the statements in this article. If the distinguishing doctrine of baptism that makes them a separate people were treated by the same rules of interpretation they apply to the Sabbath question, how long could they stand before the pedobaptists? The Bible is much stronger upon the Seventh-day Sabbath than upon the method of baptism.

The claim, in the first point above, that the day was lost before Moses' time, loses all its force from the fact that Christ recognized and kept the Sabbath of the Decalogue all his life, and to his dying day gave no hint of any change. After his death his disciples kept the Sabbath according to the commandment. Will the *Watchman-Examiner* claim that the day has been lost since the time of Christ?

In the second point, the writer claims that the fourth commandment indicates no particular day of the week, and that one who keeps the seventh after any six days of toil fulfils the commandment. Upon the question of the origin of the week and the order of the days, we let William B. Dana, author of "A Day for Rest and Worship," speak. In writing of the Sabbath command in Exodus, he says:

The commandment is read every Sabbath day in all our churches and is thereby given ethical prominence, as if it were the primary source of authority on the subject to which it relates. And yet a first look at the command makes it clear that it is not an original document at all. By its terms it does not claim to be; on the contrary it forbids that construction. The opening word "remember" is conclusive of an object to be remembered. . . . Note that the introductory words are, not "Thou shalt," but "Remember the Sabbath," etc. . . . It is a most positive form of expressing a desire that every reader should call to mind and be continually thoughtful of an institution already existing.

Thus the two revelations become in substance unified, with the earlier made the basis and authority for the promulgation of the latter. . . . It carries the history of the day back to the moment it was set in its weekly cycle; . . . it gives breadth and depth to God's meaning in instituting the day and suggests forcible reason for its continued and permanent observance.—*A Day for Rest and Worship, chaps. II and III.*

As to the specific cycle of time called the week, Mr. Dana writes:

Besides proving God to be the Almighty Creator, in and through them is established a wholly artificial division of time, called a week, closing with the contrivance of a weekly Sabbath—"made for man"—on which "God rested from all his work," and which he "blessed and hallowed."

In the light of these suggestions the assumption, we think, is irresistible that the framework in which was presented the account of the creation was a special device ingeniously designed and skilfully worked out as a vehicle for the establishment and perpetuity of these two remarkable institutions—the week and the Sabbath. They stand together. Take away either, the other falls.—*A Day for Rest and Worship, pp. 57-58.*

We have not space to present here the admirable argument by which Mr. Dana establishes the conclusion that the week, a purely artificial division of time, independent of nature's time measures, was created by Jehovah himself, a special device to establish and preserve the day for rest and worship.

In view of the facts established by the Bible, how can a Bible-loving people believe that the fourth commandment enjoins the keeping of no particular day? A human legislator would not make a law so indefinite as that, and for a divine lawgiver such a thing *could* not be.

In numbers three and four of the article under review, after admitting that Christ was a Sabbath-keeper all his life, and his disciples with him, the writer says that "after the Lord's resurrection the disciples at once began to observe the first day of the week," and that all their special meetings were held on that day.

Of these assumptions little need be said. Whoever reads his New Testament can easily see that the first day of the week is mentioned in only eight passages. Five of these are in the Gospels and refer to the same day, but none of them refers to a meeting for worship. Only one mention is made in the Acts of a religious meeting on Sunday, and in that there is no hint of its being regarded as a Sabbath. Eighty-four religious meetings on the Sabbath are mentioned and no one of the disciples says anything about so important a change—so complete a revolution—as a change from the seventh to the first day of the week would have been. The Book of Acts shows that the Apostle Paul, as well as the churches he established, kept the Sabbath.

After all, the writer in the *Watchman-Examiner* gives the only reason for Sunday-keeping in these words: "The whole so-called Christian world has by general agreement adopted this one day out of the seven days of the week as a day of rest." This is very different from placing it on Bible grounds. It is keeping a day, not because God has commanded it, but because men have agreed to keep it and to ignore the one given by Jehovah.

One more word is necessary here regarding the statement in the last paragraph about the "seventh day of the week in a calendar established by a heathen emperor." The fact that the Sabbath of the commandment is retained in its proper place in the week can in no way invalidate it as God's holy Sabbath; but the fact that "the venerable day of the sun"—pagan Sun's Day—was substituted for the Sabbath by a pagan emperor ought to forever invalidate Sunday, among Protestants, as a Christian Sabbath. Roman Catholics might be expected to observe Rome's day, for their church claims the right to change the Bible commandments, but Protestants should not follow the Roman church against the plain teaching of the Bible.

### The Quakers of England and the War

REV. CHARLES S. MACFARLAND

Ruskin once declared that humanity honored the soldier, "not because he goes forth to slay, but to be slain." The Quakers are, by virtue of the constitutional principles of their faith, prohibited from participating in war, although, as a matter of fact, I recently found some Quaker soldiers fighting in the English ranks.

Over against their conscientious objection to war arise instincts of patriotism, defence, and their consciences are thus between conflicting senses of duty.

The issue has been met by one group of Friends in England in a manner which illustrates Ruskin's words.

Philip J. Baker, twenty-five years of age (son of Hon. J. Allen Baker, M. P., president of the World Alliance for Promoting International Friendship through the Churches), an Oxford man, former president of the Oxford Union, and a world-famous athlete, not only at Oxford but also while a student at our own Haverford



College, with other virile young Friends proposed the Friends' Ambulance Unit to solve this conflict of conscience and duty, his chief helpers being his wife and his brothers, Allen R. Baker, Joseph S. Baker, and Bevan B. Baker, with the well-known writer, George M. Trevelyan, who became commandant, with Philip Baker as adjutant, and Mrs. Baker as head matron of the hospital section.

The work of the Friends' Unit has become one of the institutions of the European War. It has secured the confidence and commendation of the military authorities of three countries, both in the field and at home. And it has gained its unique position among voluntary units by none of the usual social or influential channels. It has been assisted by no decorative or sensational personalities. It has hardly been mentioned in the press. On the contrary, it has had to make its way against the inevitable military understanding of principles such as prevent a large and conspicuous collection of strong young men from enlisting; against the jealousies of more socially prominent, but less well organized, units; against the cold-shouldering and suspicion which must always surround the efforts of any non-military and philanthropic undertaking, strong enough to force its way into the atmosphere of fear, death and necessary disregard of individual suffering such as characterize a war zone, where civilization is dead, every motive is suspected, and men are but cunning to kill.

It has won its position by the courage, tact and patience of its officers in recognizing and seizing opportunities of service and in establishing cordial relationships with officials of all classes and of three races, and by the discipline, good will, self-abnegation, and unwearying work of its young men.

On their way to Dunkirk, to constitute the Belgian Unit, the first piece of work, crossing the Channel, was the manning of boats to save the crew of the torpedoed *Hermes* in October, 1914. At this time they numbered only 43 workers, but they attended, redressed and assisted 1,250 men the first five days and nights.

Their next point was Ypres, where they organized a second hospital, the method being to find and care for places of the greatest need and neglect, and within a

couple of months the staff grew to about 250 workers of all kinds for relief and restoration.

After the organization was established in what was left of Belgium and northern France, the leaders moved on to Italy and organized the Italian Unit. Many of them served entirely at their own expense as well as without pay.

The work is one of constant danger, driving cars over precipitous mountain roads by night, without lights; often running the gauntlet of shell-fire, sometimes with disaster, although thus far they have wonderfully escaped any serious losses.

In addition to the work of gathering up the wounded from the field, their care in the hospitals, the clothing, and housing of refugees, provision is also made for religious service and spiritual ministrations.

The staff at Dunkirk now consists of about 500 trained men and 40 women. There is a large fleet of motor ambulances and two ambulance trains. There are 7 hospitals. The newer Italian Unit is also assuming large proportions.

Our brethren, the Quakers of England, have thus entered the war, not to take a single human life, but to save, and have vindicated their self-sacrificing sense of patriotic duty without violating their consciences or their religious faith.

### To Tom Shirley

#### Uncle Oliver's Nephew (Prospective)

MY DEAR SHIRLEY:

I am not Uncle Oliver, but when he first began writing for the SABBATH RECORDER several years ago President William C. Whitford accused me of being the author of the articles, an accusation, though a mistake, of which I have always been rather proud. And so, while I trust that the real Uncle Oliver will in due time reply to your letter, I also am writing.

In the first place, I am very glad to have you say, "I *must be honest*," for everything depends upon that, being absolutely honest. No young man can raise such questions as you suggest in your letter, and do it honestly, and then run away leaving them unsettled, and ever be really honest with himself. I have known of men who have faced such questions, only to be appalled, fearing where truth might lead, and

without thinking them all the way through, have turned back to what you call "the old-time faith," to be forever tormented with doubts and misgivings. To be *down-right honest* you must face truth and be willing to follow no matter where it leads. I would have more respect for you, and more confidence in you as an *honest* skeptic and an *honest* searcher for truth, than I would have for you as a truant who dare not face issues that meet you, even though you belonged to some Seventh Day Baptist church.

In the second place, my dear Shirley, don't criticize the people whom you are thinking of joining. We have enough of that sort now. I read between the lines of your letter little indirect "digs" at some of our beliefs and policies. Your talk about the Conference at Milton was just fine; keep in that sort of spirit and you will be doubly welcome.

In the third place, did you ever read the book called "The Religion of a Mature Mind" by George A. Coe? Your letter impresses me as being written by a man who would be helped by a careful and sympathetic reading of that book, and if you are not where you can get hold of it, I shall be glad to loan you my copy by mail for a few weeks, if you will write to my address as below, for I do not know your address. I am sincerely yours,

EDWIN SHAW.

### Letter From Little Genesee, N. Y.

DEAR BROTHER GARDINER:

Your request to write something for the RECORDER has not been forgotten but neglected.

You say Little Genesee was your boyhood home. Therefore you are familiar with its past as well as its present. Judging from what others tell me, much of her former glory must have faded. If that is true, we better forget it and work for the kind that will not fade. That, I believe, is what a lot of the people here want to do.

We have had no so-called revival, but there are encouraging signs. Questionable amusements have received no special treatment, but recently one came to me and said, "I have quit 'cards' for all time." I did talk one day on "The Cigarette Peril." Immediately after this a fellow told me that he had quit tobacco several weeks be-

fore. A week later a young married man told me that he had not touched tobacco for a week and that he was through with it, though it had been tightening its grip on him for thirteen years. These things were not designated as being a part of the Forward Movement campaign, but I am convinced that reforms along these lines are fundamental. Too many indulgences are clipping our wings (I don't mean angels) and taking our vitality. By the way, our Christian Endeavor meeting Sabbath night was evidence that our society is awake on the temperance issue.

If I should tell you of all the thoughtful things the church and community have done for us since we came, they would disapprove. But we do appreciate their kindnesses. It is a pleasure to know this people and have a part in the work that is done for this community in Christ's name.

Fraternally,

E. F. LOOFBORO.

March 1, 1916.

### Salem College Notes

The twenty-second of February, Washington's birthday, the children of the Training School entertained the students and faculty with a very original and interesting program at chapel. Many of the parents were also present and enjoyed the work of the little folks.

Miss West, the normal training supervisor, attended the Supervisors Educational Assembly held in Detroit, Mich., last week. The children of the Training School and the Normal Seniors were especially glad to welcome her home.

Rev. Mr. Hickman with his workers, Evangelist Kenton H. Bird and Professor Gasset, conducted the chapel exercises last Monday morning. We are always glad to welcome visitors to our chapel exercises, and this call was very much appreciated by students and faculty.

Wednesday morning Mrs. Shepardson Jr., who is lecturing at the First Baptist church, in her original way gave us an interesting talk on the subject of Education and Travel.

Tuesday morning the Freshman class occupied the chapel hours. Their program was highly original. The poem by Miss Pearl Ford deserves especial mention.—

*The Express.*



# MISSIONS

## Just to Please Jesus

Paying a visit to sorrow's abode,  
 Helping a burdened one o'er a rough road;  
 This the sweet thought making duty delight,  
 Turning the shadows of gloom into light—  
 Just to please Jesus.

Staying at home with the children perchance,  
 Watching the sick one's oft wandering glance,  
 Sweeping and dusting and tidying home;  
 Deeds not recorded 'neath Fame's painted dome—  
 Just to please Jesus.

Swinging the hammer if duty demands,  
 Plying the needle with quick, willing hands,  
 Using the pencil, the pick, or the pen,  
 Serving my Lord, and my own fellow-men—  
 Just to please Jesus.

Giving a smile or taking a hand,  
 Leading lost feet to the fair Better Land;  
 Doing and thinking and hearing and seeing,  
 Eating and drinking and waking and being—  
 Just to please Jesus.

—Unidentified.

## China Wants Women Doctors and Nurses

When we remember that of the 400,000,000 people of China one-half are women and girls, just as liable to sickness of all kinds as their sisters anywhere, and that it is practically impossible according to Chinese custom for most of them to receive proper medical attention from male physicians, it seems that the plea for women doctors for China need be made but once for any person to feel the force of the argument. But some one says that times are changing, that Chinese women are being emancipated and it is no longer impossible for them to go to male doctors. True, China is moving; but old customs are changing slowly. It must not be supposed that because women may go about freely in some places, or because a woman can publish a newspaper in Peking, that all women are free from all old customs. Those customs of centuries, many of them quite justifiable under the circumstances which there exist, are not going to be changed in a day. Unnumbered millions of Chinese women still need medical attention, and will never get it unless it is given by some woman doctor, native or foreign.—*Woman's Missionary Advocate.*

## Why Should We Study Missions

1. It gives breadth to the mental and spiritual horizon.
2. It establishes and enriches faith.
3. It is an aid to self-denial and a single purpose—the evangelization of the world in this generation.
4. Missionary biography is rich in inspiring examples.
5. Missionary achievement attests the presence and power of God in the work of the Church.—*Malcolm Spencer, M. A.*

"Use me, O God, in thy great harvest field  
 Which stretcheth far and wide like a wide sea.  
 The gatherers are so few, I fear the precious yield  
 Will suffer loss. Oh, find a place for me;  
 A place where best the strength I have will tell.  
 It may be one the other toilers shun;  
 Be it a wide or narrow place, 'tis well,  
 So that the work it holds be only done."

## Monthly Statement

February 1, 1916, to March 1, 1916

S. H. DAVIS,	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
Dr.	
Balance on hand February 1, 1916	\$1,210 59
Ella C. Brown	10 00
G. M. Cottrell, L. S. K., Debt Fund	12 50
Mrs. Carrie E. Greene, L. S. K., Debt Fund	1 00
E. D. Richmond, L. S. K., Debt Fund	2 50
Member of Lincklaen Church, Hungarian Mission	5 00
Angeline Abbey:	
General Fund	2 00
Ministerial Relief Fund	2 00
Mr. and Mrs. W. H. Rood	2 50
M. G. Marsh, L. S. K.	2 00
Churches:	
Milton	64 43
Syracuse	1 00
Plainfield	20 82
West Edmeston	19 35
Chicago	10 00
Los Angeles	19 00
Welton	8 35
Carlton	5 00
First Hopkinton, Life Member—Robert Coon and wife	50 00
First Hopkinton, Life Member—Charles Pierce and wife	50 00
First Hopkinton	10 25
First Alfred	57 04
Coudersport S. S.	5 00
Riverside S. S., Prim. Dept., acct. of H. E. Davis' salary	1 00
Interest on check acct., Jan.	1 41
Plainfield Y. P. S. C. E.	5 00
Young People's Board, Dr. Palmborg's salary	25 00
	<hr/>
	\$1,602 74
Cr.	
E. B. Saunders, Jan. sal., clerk hire and trav. exp.	\$ 120 36
J. J. Kovats, Jan. sal.	20 00
D. B. Coon, sal. and trav. exp.	96 94
W. D. Tickner, sal. Jan. 1—Apr. 1	25 00
T. L. M. Spencer, February salary	50 00
Angeline Abbey, February salary	16 00
J. G. Burdick, February salary	29 16
Julius Nelson, acct. salary and trav. exp., Jan.	58 40
Mrs. W. H. Rogers, acct. Mrs. D. H. Davis, mission dwelling	500 00
Joseph A. Hubbard, acct. Angeline Abbey for Ministerial Relief Fund	2 00
Industrial Trust Co., acct. H. E. Davis' exp. acct.	61 45

Washington Trust Co., Interest and stamps on note	25 48
Treasurer's expenses	20 00
	<hr/>
Balance on hand March 1, 1916	\$1,018 79
	583 95
	<hr/>
	\$1,602 74
Bills payable in March, about	\$1,500 00
Notes outstanding March 1, 1916	4,000 00
	<hr/>
	S. H. DAVIS,
E. & O. E.	Treasurer.

## Prohibition Gleanings

Pittsburgh, March 3.—One hundred and one indictments against one hundred brewing companies located in Pennsylvania and against the United States Brewers' Association, of New York, were unexpectedly returned late today by the Federal grand jury, which has been investigating the alleged political activity of brewers. The indictments, which are the first returned since the investigation opened, charge the brewing companies and the association with conspiracy in the alleged unlawful expenditure of money in elections at which votes for Federal officials were cast.—*New York Tribune.*

Oregon became legally "dry" on New Year's Day. On January 8 the *Portland Oregonian*, under a five-inch head on its first page, summarized the changed conditions thus: "Prohibition cuts court work down. After first day drop is sudden. Municipal session is short. Cases of drunkenness only one or two daily. Allied crimes are fewer," etc. The arrests for drunkenness for the week, as compared with the first week in December, were eighty-five to two hundred and eighty-five, New Year's Eve revelry accounting for forty of the eighty-five. The police court mill, which used to grind from nine a. m. to sundown, now gets no grist from the gin-mill, and the middle of the forenoon finds the dock clear and the idle judge pacing the court room waiting for something to turn up. It was the opinion of one police judge that "the liquor traffic was an economic waste. The profits the traffic brought in," he said, "were but a drop in the bucket, compared with the cost of handling it." Public Safety Commissioner Coffin had a light week too. There were practically no motor-vehicle accidents, and arrests for reckless driving in Portland dropped from thirteen in the first week in December to one in the first week of January. But the police are hopeful of hav-

ing more to do "when boot-legging becomes organized," that is, when out-of-state liquor men set up their conspiracy to outwit the law which expresses the will of the people of Oregon.—*Christian Advocate.*

According to computations just completed by Prohibitionists, 1,030,128 of the 9,687,744 inhabitants of New York State reside in territory where the sale of liquor is now prohibited or will be beginning October 1, 1916. To put the situation in another form: There are 932 towns or townships in the State where the voters under the excise law have a right to vote every two years on the question whether they will prohibit or maintain the traffic. On election day last November 421 of these towns were "dry." At that election 86 additional towns went from the "wet" column to the "dry," and 7 decided the other way. This made a net gain of prohibition towns of 79, which, added to the 421 already "dry," makes an even 500 towns in which no liquor will be sold after October 1. This is the greatest gain for the anti-saloon forces ever made at one election in the State. More than one-half the towns have voted to banish traffic in liquor, but the remaining 432 towns have a larger population by about 300,000. That is due to the fact that the more populous territory, near the large cities, continues to resist the prohibition wave.

Liquor people have not been slow to point out that while prohibition looks big on the map, measured by territory affected, only the sparsely settled districts are deciding in favor of it; that less than one ninth of the population of the State resides in the anti-liquor territory. The reply to this is that such a state of affairs is due largely to the fact that the voters in the cities are not permitted to express themselves at the polls on the question. More than 7,000,000 of the 9,687,744 inhabitants live in the 54 cities of the State. Roughly speaking, from 175,000 to 200,000 voters are allowed to say whether liquor shall be sold in their territory or not, while 1,425,000 are prohibited from so expressing themselves. In addition to the 500 towns where the sale of liquor is prohibited in all four places, in about 100 towns it was prohibited in one or more forms. In 28 towns, with a population of 101,021, the sale of liquor is confined to hotels. In 30 towns, with a popu-



lation of 42,611, its sale is confined to hotels. In 28 towns, with a population of 74,115, it may be sold only in drug stores, while in 12 towns, with a population of 37,609, saloons, drug stores and hotels are allowed to sell it, the only prohibition being as to wholesale stores. All of these towns where the sale is partially prohibited have a population of 255,356. It is argued that in this territory the disposition of the voters is to prohibit the traffic in any form, and that it soon will be added to the no-license towns.—*Christian Work*.

Men differ widely in their views as to the regulation of the liquor traffic, but even those who would tolerate it are practically unanimous in the opinion that there should be no fellowship between the churches and the saloon. An innate sense of decency, even in the most sodden, instinctively revolts at the idea that a Christian minister could say one good word in defense of the liquor interests. What a sorry spectacle, therefore, Rev. William A. Wasson, formerly rector of the Episcopal church at Riverhead, Long Island, presented, as he stood up at the dinner of the American Wine Growers' Association and declared that he could not favor prohibition and be true to his creed. Said Mr. Wasson:

"If I believed in the doctrine of prohibition I should withdraw from the ministry of the Episcopal Church without delay. I should consider it dishonorable to remain in the church and at the same time repudiate the church's teachings. If the prohibition creed is true, if alcoholic liquor is really a poison and a curse, then I say in all seriousness that the catechism of the Episcopal Church and of the Church of England, in teaching that wine is a food and a blessing, is teaching a damnable creed. Should the prohibitionists gain the ascendancy in this country they will not stop with their present program. They will raise the new war cry: 'We demand a dry church! Rum must be abolished from the altar. Down with sanctified booze!' And if any religious body should protest against this attack on religious freedom, the answer will come quickly and with cruel logic: 'You church people helped us to abolish the curse of rum outside the church. Why should you complain now if we carry the reform a step farther and abolish the curse within the church?' That the prohibitionists would go to this extreme

can not be doubted by any one who has witnessed the spirit of hatred, bigotry and intolerance that has always and everywhere characterized their propaganda."

We feel quite sure that the men who listened to this strange doctrine were nudging one another, and laughing in their sleeve at its impropriety and utter lack of manliness and Christian dignity.—*Watchman-Examiner*.

### Bad Reading

C. H. WETHERBE

It is exceedingly important that the young people of our land should be prevented, so far as possible, from reading bad books and papers. It is impossible for any human being to estimate the amount of harm that has been done, and is being done, by this vicious and destructive practice.

Youth is an impressionable period in all lives. It is a very critical period. Hence it is that parents and teachers have a great responsibility in the matter of guarding the young ones in their care against the reading of evil literature.

Such reading has often led the subjects of it into criminal courses. Very recently, a burglary was committed in a city, a dozen miles from my home. The burglars are two lads, each nineteen years of age. While in the midst of their robbing, a policeman came upon them and arrested them. While leading them away, one of them fatally shot the officer. He died at the end of a week. The boys escaped for a short time, and then were captured. It was found that, though the boys were from good families, they had, for years, been reading dime novels. Whether the parents knew of this habit, it does not appear; but it is said that the boys had rooms in a nearby building, where they secretly kept many novels of this kind, whose contents they had stored in mind, and one result was the commission of many robberies, and finally murder.

Perhaps it would not be just to the parents to charge them with fault in this matter. Their teachers may not be blameworthy. But it does appear that, if the boys had been properly trained, they would have pursued a better course. If possible, see that your children are kept from reading bad books.

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

"It isn't the world-praised wonders that are best  
in our Father's sight,  
Nor the wreaths of fading laurels that garnish  
Fame's dizzy height;  
But the pitying love and kindness, the work of  
the warm caress,  
The beautiful hope and patience and self-for-  
getfulness.  
The trifle in secret given, the prayer in the  
quiet night,  
And the little unnoticed nothings are good in  
our Father's sight."

### Talk on Java\*

PETER VAN DEN DAELE

I feel it a great privilege to have an opportunity to express myself upon this important subject. It will be a message of hope and good cheer. I will endeavor to show that the mission in Java, for which you would arouse more interest and feeling, is an indirect result of your noble efforts in years gone by; efforts which have been crowned with such results as only the endless ages can reveal.

Many years ago, Rev. Nathan Wardner went to England for evangelization and extension of the Sabbath truth. One of the tracts concerning the Sabbath, sent by him, and which had been sent to scores of ministers all over Europe, came also under the observation of Rev. Gerard Velthuysen, at that time Baptist minister in Haarlem. After reading the third tract he decided to become a Sabbath-keeper. This was a very hard question to settle, because it involved absolute ostracism. Then followed his resignation as minister of the Baptist church, which he had organized. But estrangement of his best friends, and breaking off of all his relations of Christian labor could not swerve him from the right path.

When others also had been led to accept the Sabbath truth, a Seventh Day Baptist church was organized, of which Rev. Mr. Velthuysen became the founder and minis-

\*This address was given at the "Woman's Hour" of the recent quarterly meeting of the southern Wisconsin and Chicago churches, and was much enjoyed by those in attendance. It might be read in "a program meeting" with good effect.

ter. When the church had become larger, Brother Velthuysen decided to devote all his time to the pastoral duties, which became nation wide. As from Jerusalem in olden time, great movements of religious efforts were begun in his home. He was an advocate of the public school with the Bible. He organized two national temperance unions of which he became the acknowledged leader. From his home also proceeded the social purity movement which was destined to become such a mighty branch in the kingdom of religious efforts. But what I would like to emphasize most carefully is, the willing and hearty support which was received from the Milton Junction Church, so needed to continue the work of the infant church.

It is also through your sacrifices that it became possible to continue the Sabbath Reform movement; that Pastor Velthuysen could become editor and publisher of *De Boodschapper* (The Messenger), a paper devoted to the religious interest and cause for which he stood; and that he could organize the Seventh Day Baptist church in Rotterdam, Holland. It is therefore with great pleasure and gratefulness of heart that I gladly offer thanks for your constant prayers, continued interest, and willing support raised from many a widow's mite. As has been stated, the purity movement had been started by Brother Velthuysen Jr., and John Van der Steur. And when this faithful and successful work was heard of in Amsterdam, they were invited to begin their endeavors along this line in the capital also. They gladly accepted, devoting all their time to this noble undertaking. Their efforts brought them in contact with the soldiers of the Dutch East India colonies, who were especially exposed to detrimental influences. As a development of these experiences he went to Harderwyk, a recruiting station of soldiers for the East Indies, and began a splendid work there.

Studying the causes and observing connections which were revealed to him about conditions in Java, he heard the Macedonian call and went over to Batavia, in Java, to help them. Batavia is the capital of Java and the main station for Dutch organizations among which is the barracks. He took up reform work with great enthusiasm, working among the soldiers there, whose morals are usually on the lowest level. The work led him on in such



a way as to institute a home for destitute children. It was while doing these things that he became acquainted with Miss Jansz, a daughter of a missionary in the interior. Miss Jansz, moved through Christ's love, had been doing similar work among the natives there, in her vicinity, especially when a flood had caused a season of misery and starvation among the Javan people. Her acquaintance with Brother John Van der Steur led Miss Jansz to become a Sabbath-keeper, although her parents were exceedingly against it.

Now Java is the queen of the eastern archipelago, as a valuable colonial possession of the Netherlands. It is situated five degrees north of the equator. The island has a population of about twenty million people, mostly natives, Chinese and Arabs. The thermometer registers quite high, but the sea breezes sweeping across the island alleviate the warmth somewhat, so that the climate is, generally speaking, healthy and pleasant. The island is hilly and cut in many parts by deep gorges and rushing streams. The mountains (mostly volcanoes, as it is within a volcanic belt), rise to a height of from 4,000 to 10,000 feet and are clothed to their summits with luxuriant foliage. But while one may enjoy the pleasant scenes, be wrought up by their beauty, and be amazed by the splendor of it all, he might be shocked by the approach of a native, "the crown and glory of God's creation!" But why?

The air is filled with the fragrance of flowers, and the birds clothed with the finest feathers, and the hills resound with their joyous songs, and insects reflecting the beautiful sunlight dance with myriad-colored wings. But he who has been set a ruler of these, lifts meager hands and moans monotonous lamentations. Why should this be? Is it because he is of an inferior race? Are not all made of one blood? Nay, verily, it is because these people have been denied their birthright. They have no rights nor possessions of land, which are the media through which all our human wants and desires can be satisfied. They can hope only to make enough to maintain a bare existence, and the first drought or flood, or any disaster that may come, leaves them helpless and destitute. Is this because they are a lazy and degraded race? Has not the human race been able, when given free scope, to

level mountains and to drain the sea? Are not the pyramids of Egypt, the hanging gardens of Babylon, and in later times the Panama Canal, standing monuments of human possibilities and mastery of obstacles?

When Germanic tribes first viewed the wastes of what is now Holland, they found land mostly below sea-level, inundated by sea, lake, and river; not even a place to live upon. But having actual possession of the land they made it a veritable Garden of Eden and the center of learning of the whole world;—in open contrast with the thrifty Irish, who were kept on the starvation point by the absentee Irish landlords living in England. Give a man one hundred acres and tell him that he can get but two hundred dollars a year to live on, and the necessary stimulation to industry and improvement is taken away. Cutting this sum still lower, the descendants will be barely able to exist. They can no more obtain books or literature, or give time to any development; and slowly begin to be wrapped up in superstition from which there seems to be no resurrection.

Many of us undoubtedly have read Ben Hur, in which the Hindoo Melchior, becoming an outcast, wished to reach the pariah, but in vain, for, though fallen, they still could believe but in Brahma. No, they can not understand. How can they? Only the love of God's grace can percolate through the hard crust of superstition in which they are bound; and only the return of their inheritance can give them social uplift. But on the other hand, as long as they are kept in their present condition, where the products of their farms may be burned with impunity in order to keep up the price of the products, so long will they remain seemingly on the level of the brute. Oh, let us do as Christ taught! Do the one thing and leave not the other undone. We must bring them the gospel, but we must also restore to them their birthright. Then stimulation to real industry will be given, then the pulse will throb with renewed energy, the mind will be filled with creative desires, the fetters of superstition and bondage will be broken, then they will yearn for higher things, and the plains and valleys will be built with habitations which will rival those of the Old World.

Moreover, the study of the Bible and the understanding of God's truths will tend to reflect a broader and deeper meaning of

the Scriptures, and to us will return, with sweeter taste, spiritual bread cast upon the waters. Therefore let us continue the work which has been so nobly begun, and help Miss Jansz to open the eyes of the blind, and break the chain of the captive. To this end I make an appeal. She herself has explained the needs. As it has been an indirect result of your faithfulness, make it a direct object for your support today.

I do not want to neglect to speak of another mission in Java, namely, that of Brother and Sister Graafstal. When Brother John Van der Steur had opened his home for abandoned children, the number to be taken care of greatly increased. To aid him, his sister, Marie, came from Holland and was connected with the work for many years. I regret to say that, thinking he could do more good for humanity, Mr. Van der Steur left the Sabbath, thereby losing an opportunity given to few men situated as he was to raise the standard of the Sabbath truth. Miss Marie Van der Steur, after having been married in Holland to an officer of the colonial army, returned to Java, and opened a home for such children as can not be well taken care of because they might be infected with contagious diseases, or were mentally deficient. They are doing a splendid work now, and they, also, deserve our highest sympathy and hearty support.

Miss Cornelia Slagter, once a nurse in a Holland institution for mental diseases, answered the call of Miss Jansz and went to her mission. At present she is filling her place as a nurse in an asylum in Batavia. There she met Miss Alt, who became a convert to the Sabbath through the efforts of Miss Slagter, and who is a very faithful endeavorer for her Master. Miss Alt also went to aid Miss Jansz in her mission, but ill health compelled her to go to Mr. and Mrs. Graafstal. They are very glad to have such a faithful helper in their difficult undertaking.

This may give you a slight idea of the history and work of the Javan missions. Miss Jansz has now a church of Seventh Day Baptist Janavese believers, but the powers of superstition and worldly impulse, and the deteriorating example of the Europeans make it hard for them to understand what it really means to be a church member, and

so they often depart from the right course. But as one soul is worth more than all the world, according to Christ's teachings, great things have been wrought. Miss Jansz is now eagerly looking for a man who will follow up the work which has been started and continued with great pains and sacrifice.

The Dutch Government does not recognize a woman missionary taking possession of, or giving name to, a mission field. It is this feature of the situation in Java which needs our special attention and prayer. If some man is not sent there, the mission will eventually be broken up, or will come under the control of those into whose hands we would rather not have it fall. Therefore, let us pray the Lord of the harvest that he may send out laborers, who, as of old, through faith dared all things, suffered all things, that they might make life for these, and for those who may come after, happier, fuller, and nobler.

*Milton, Wis.*

## Worker's Exchange

New Market, N. J.

It was some time ago that the Press Committee woke up to the fact that it was expected of them to prepare an article for the Worker's Exchange. However they have been "dozing" for a while, as human nature is wont to do.

### MEETINGS

Our society though small in membership is large in faithfulness. And Father Time has witnessed a number of serious illnesses among our few during the past months. The regular business sessions are held once a month, each third Tuesday afternoon at 4 o'clock, usually in the session room of the church, occasionally, in the coldest weather, at the home of the president. Twelve regular meetings have been held the past year, and six special meetings. The average attendance has been eight. Upon the afternoon of the business meeting, in the odd months, suppers are served in the dining room of the church. The price has been 15 cents for those families who help to furnish and 25 cents to others.

### MISSIONARY PROGRAMS

In the even months, previous to the business session, a so-called Missionary Program has been conducted by a special com-



mittee for this purpose. The Missionary programs have each been of particular interest to all. The following are some of the subjects considered: The True Missionary Spirit, The Federation of Woman's Boards, Denominational Schools and Their Needs, The Sabbath, Our Own Sabbath-keeping Ancestors.

#### SOCIALS

Also in these even months, upon the evening following the Sabbath of the same week in which the business session is held, the society gives a dime social in charge of a Social Committee. Light refreshments are served.

Our socials have been well attended by young and old and visiting friends. Some entertainment to occupy a good share of the evening has been prepared. At a fall social an imaginary steam-car journey to a summer resort was carried out; at others, a dialogue entitled, "The Real Thing," and tableaux pertaining to the life of Washington, "The Deestrick Skule," a "musical" evening, consisting of all sorts and varieties of music and guessing games about music, a monologue with tableaux—His Old Sweethearts—were rendered. Our July social each year is a picnic, and this year all met at the church to ride to a destination known only to the committee.

#### WORK

A committee of three directresses has charge of the sewing and any cleaning or repairing or purchasing that relates to our work and the church. New carpet for the choir loft, carpet tape edging, a runner for the front part of the church, and a large rug for the rostrum were purchased in the spring. A quilt has been quilted and a comfort tied. Some afternoons were spent with carpet rags, which were later woven into rugs and sold. A gas plate and numerous other sundries for the church kitchen have been secured. The front hall and stairs of the parsonage have been newly carpeted. A splendid electric vacuum cleaner has been purchased for the use of the church and is to be rented out. At Christmas seasons, shoes and rubbers were purchased for some needy Italian children at New Era, coal provided for an elderly lady left without home and relatives, who is cared for in one of our homes, also remembrances sent to shut-ins. Two photographs, one of Elder Livermore

and another sent to the Ladies' Aid Society by Mrs. Livermore since his death, are to be framed and hung in the session room.

#### OTHER FINANCES

The committee financing the church addition found after all bills were paid that there remained \$57.99, which sum has been placed in the bank as a fund for future church improvement. Other objects to which our little society has contributed what amounts seemed wise have been: Children's Home in Trenton, \$5.00; Ministerial Relief Fund, \$5.00; outfit for Rev. and Mrs. H. E. Davis, \$5.00; part of church organist's salary, \$7.50; Miss Burdick's salary, \$10.00; Woman's Board expenses, \$3.00.

PRESS COMMITTEE.

### The Great Test, or the Struggles and Triumph of Lorna Selover

REV. HERMAN D. CLARKE

(Continued)

#### CHAPTER VII

The next morning Lorna came down evidently much depressed in spirits and her mother thought she had been weeping.

"Did you not rest well, my daughter?" asked her mother.

"Fairly well, mother, but I could not get last evening's meeting out of my mind," replied Lorna.

Just then the doorbell rang and a messenger boy delivered a note for Miss Lorna. She took it to her room in haste and read as follows:

"DEAR MISS SELOVER: I am sure that last evening's discussion has increased your distress and especially your mother's, if I observed well. I am not at all satisfied with the way Doctors Dudley and Mead treated the question at issue. They seemed to be afraid of it, and the manner and quiet spirit of Dr. Williams and his well-chosen words as a conversationalist put us all at his pleasure and at a disadvantage. I believe I can handle that question better than either one of our side did, with the aid of books that they possessed. I wish you and your mother and father would let us look up this matter ourselves alone with no doctors of divinity to quibble about it. If you permit, set a date and let me know.

"I am sincerely,

"ELLINGTON."

That evening Lorna consulted her parents about it, and in view of the way he presented it, and especially in view of Lorna's present agitation over it, it seemed to them that he was just the man to have a study of the question and with no troublesome Baptist present. Something *must* now be done, as the matter had gone so far and they evidently were at such a disadvantage. Mr. Ellington was informed that he could come at his convenience, as any evening was now suitable. Lorna spent much time in earnest prayer for guidance and light and a submission to the will of God.

In a few evenings Mr. Ellington appeared, loaded with lexicons and concordances and notes on the Gospels and Epistles.

"Good evening, Miss Selover. I am not a traveling book agent, fear not; these are the lifetime studies and conclusions of our greatest scholars on greatest themes, even to the settlement of the question of eating pork!"

"I do not need any light on the question of swine; I detest the stuff anyway, though I have had no conscientious scruples. It has always seemed to me that it is abominable and heathenish to kill and take the life of God's living creatures to eat when he has given us thousands of kinds of vegetables, fruits and grains, and a multitude of ways to prepare them," answered Lorna.

"How completely we agree. Great minds run in the same channel! I have long believed that many of the diseases of these days are traceable to excessive meat-eating. Plutarch said: 'You ask me for what reason Pythagoras abstained from eating the flesh of brutes? For my part, I am astonished to think what appetite first induced man to taste of a dead carcass, or what motives could suggest the notion of nourishing himself with the putrefying flesh of dead animals,' said Mr. Ellington.

Mr. Selover and wife were soon with them in the library, and Mr. Ellington spread out before them a large number of volumes.

"These," he said, "I have gathered today from the libraries of three pastors, with the promise to digest them all, and to return in good health to give them the 'conclusion of the whole matter.'"

"The conclusion of the whole matter is

to fear God and keep his commandments," quoted Lorna.

"Yes, that is what Dr. Williams would say and with evident meaning on his part. I felt a little agitated once when I heard of a child in New York State who had heard one of the Seventh Day Baptists' greatest men preach, and when it was asked if he could be obtained to preach for them, the child said, 'He preaches the law.' 'And do not our ministers preach the law?' asked her mother. 'Yes,' answered the child, 'but he means something when he preaches it!' But here we are. What is the question at issue?"

"The question at issue is, Have I been baptized in a Scriptural manner and as Jesus was?" said Lorna.

"Why, certainly, my daughter, there is no doubt about that. We learned that baptism is the application of water as a religious rite. What more is necessary?" asked her father.

"The application of water as a religious rite is all right, but in what manner must be the application? All the evidence from our lexicons and notes from *our own* and other writers was in favor of immersion and not sprinkling. Now if Barnes and other most eminent authors and scholars in the study of Greek and Hebrew admit that, and some of them insist that it is nothing else—and even our own great Wesley refused once to baptize a person unless he could do it by dipping, asserting that Romans 6: 4 'alludes to the ancient manner, immersion,' and Martin Luther, the great reformer, declared complete immersion was the meaning of the word and 'the significance of the ordinance'—if these men whom the Methodist and Presbyterian world look to for authority in these matters admit this, what is the use of quibbling as so many of our preachers do when the question comes up? If that is the Scriptural and the only meaning of the word and ordinance, why is it not as easy to conform to that practice as to go contrary to God's Word?" said Lorna.

"Don't you think, my daughter," said Mrs. Selover, "that our scholarly pastor and thousands like him are honest in our practices?"

"I have not disputed their honesty, though if I were Barnes or Wesley and said baptism was immersion and that was the meaning of it, I'd not be honest myself



to practice otherwise," replied Lorna. "Besides, honesty in a belief does not make it right. There is something above a man's honesty that makes right and wrong. Is not a heathen mother honest and sincere when she gives her baby to a crocodile as a sacrifice? Is it right? Why can't men decide matters by the Bible alone, and not from a man's scholarship and his honesty? Every faith on earth has honest men. Are all right?"

"My view of some of these things is this," said Mr. Ellington. "The church of my father and mother and my grandparents should be respected by me and I would feel that I dishonored my parents if I went contrary to their teachings."

"Why, Mr. Ellington, that implicates my mother. She was raised a Presbyterian and now she is a Methodist. Suppose an Adventist or a Seventh Day Baptist should unite with, and conform to the practices of, our church, do you think he would do right, or dishonor his parents?" asked Lorna.

"He would see new light and embrace it," said Mr. Selover.

"That is just the question, seeing new light; or I would rather not say 'new' light, all light and truth is as old as God himself. A new view of the old truth, I would say. That is what I think we may possibly find tonight if we are honest in the investigation."

"Well, Miss Selover," remarked Mr. Ellington, "shall we judge ourselves to be competent to arrive at the truth without the aid of our pastors who study these things all the time? Our Presbyterian and your Methodist pastors and leaders are good men and true and they practice sprinkling."

"But they disagree, Mr. Ellington," replied Lorna. "Dr. Williams showed himself better acquainted with the Scriptures than either Dr. Mead or Dr. Dudley. Now when doctors disagree, who shall decide? 'There is one Lord, one faith, one baptism.' 'To the law and the testimony; if they speak not according to this word, it is because there is no light in them.' The Word of God, then, is the only infallible guide. I can not now trust any human being to settle these matters except men who were 'moved by the Holy Spirit' as they spake. The Bible from this day on is my guide, and Jesus says, 'If ye love me,

keep my commandments.' His commandments must be plain enough."

"Now you are getting into more trouble. That is exactly what Dr. Williams will say, and then he will point you to the fourth commandment which says, 'The seventh day is the sabbath.' Now we know that the first day is the Lord's Day or Christian Sabbath. That has been settled also by our great divines in their study of the Bible," said Mr. Ellington.

"That is a matter that has just come to my mind and that, too, must be settled by the Word and not human assertion," said Lorna. "But what are these books here for if we are to go on at this rate by ourselves?"

"Oh, yes. You wanted some Greek on the question of baptism," remarked Mr. Ellington.

"I have here a copy of Coleman, a friend of the eminent historian, Neander. Oh, yes, here it is, page 372. 'The term baptism is derived from *bapto*, from which term is formed *baptizo*, with its derivatives *baptismos* and *baptisma*—baptism. The primary signification of the original is to dip, to plunge, immerse. The obvious import of the noun is immersion.' Well, that does not help us out," said Mr. Ellington.

"I see you have Philip Schaff, one of our great American theologians. He is not a Baptist. See what he says," remarked Mr. Selover.

"I turn here to page 568 in his 'History of the Apostolic Church.' Oh, I guess I better not read it," said Mr. Ellington. "It is all 'lumber'!"

"Certainly read it, no matter what it is. We want the views now of all these men," replied Lorna.

"Well, he says: 'Immersion and not sprinkling was unquestionably the original form of baptism. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, and *baptismos*—used to designate the rite. Again by the analogy of the baptism of John . . . *eis ton Jordanan* (into the Jordan) . . . *burial and resurrection*, Romans 6: 4; Colossians 2: 12, and finally by the usage of ecclesiastical antiquity, which was *always* immersion . . . in the Græco-Russian Church, pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

"There! you see sprinkling was baptism for the sick; and if so, it is for the well," said Lorna's mother.

"That is said of the Russian Church, possibly of the Catholic Church, but not of the early apostolic church. That simply tells what was the practice of certain churches long after the apostles. It proves nothing; but the admission of all these that the word is primarily and only immersion or dipping proves the apostolic mode, and that was how Jesus was baptized, and that ought to be sufficient. Why go to practices late on in a corrupted church half pagan?" asked Lorna. "All the writers of the New Testament were Baptists, and all the church for about three hundred years, according to history, I see. I am astonished. I have little use for theories and assumptions these days. How far we seem to have drifted from apostolic Christianity. How came all this about, I wonder?"

"What about 'The Early Fathers'? I have some of them here," said Mr. Ellington.

"As for me I don't want any of them to settle this question for me. Even our own authorities, when not having a theological axe to grind, say that 'The Early Fathers' 'blow hot and cold.' Put them up on the shelf," remarked Lorna.

"Here is Dr. Whitby, an eminent divine of the Church of England. We are probably to hear him say something not very encouraging. I'm getting used to this stuff now. Wish I had let these books stay on the moldy shelves of your Plattville divines. Here is Whitby: 'Immersion was observed religiously by all Christians for *thirteen centuries*, and was approved by the Church of England. And the change of it to sprinkling was made without any allowance from the *Author* of the institution or any license from the Council of the Church," read Mr. Ellington.

"Does he say that? Thirteen centuries! I am astonished," said Lorna. "Mother, how can we controvert all this testimony by our own pedobaptists?"

"But, daughter, our church does admit mostly that immersion is baptism but that it may be administered in different ways. That is the thing that you should know and be satisfied," said her mother.

"But they do not in most cases admit

that sprinkling was ever practiced until centuries after Christ, and they admit that immersion is the real significance of the word and ordinance. Therefore their practice of sprinkling has no Scriptural authority. It is all assumed and the ordinance perverted. Truly I have *not* been baptized," spoke out Lorna with emotion.

"I have some more I have been glancing at, but they also speak the same thing. Better stop this reading from '*great scholars*'; it doesn't make any difference anyway. Do you think God is so very particular about the application of water?" said Mr. Ellington.

"In the case of Naaman he was," said Lorna. "In the case of Saul, the king, he was very particular. And he was very particular when he saw Jews picking up sticks on their Sabbath, and he was for forty years in the time that he gave manna and the time he withheld it. I am of the opinion that God is a very particular God. He is very particular whether we look to Jesus or Buddha; to him or Baal. It is safe to be particular when God speaks his will."

"Who gave the first law for sprinkling, then, if it is now so universally practiced by eminent divines?" asked Mr. Selover.

"Perhaps I can find that, too, in the rubbish I have lugged here tonight. Yes, I have it from Sir David Brewster in the Edinburgh Encyclopædia he edited: 'Pope Stephen II, driven from Rome by King of Lombards, 753 A. D., fled to Pepin. There the monks consulted him whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen said it would . . . sprinkling was admitted *only in cases of necessity*. It was not till the year 1311 that the Legislature in Council at Ravenna declared immersion or sprinkling to be indifferent. In Scotland sprinkling was never practiced until after the Reformation. . . . From Scotland it made its way into England but was not authorized by the established church.'"

"Why, that brings us to the time of John Calvin, the founder of our church, and he substituted sprinkling for immersion? I am dumbfounded! I don't understand how such a thing could be by such men. I lose faith in them," said Lorna.

"Why, Lorna, how can you speak thus of such godly men? 'Lose faith in them!'



"You'll lose all your faith soon at this rate," said her mother. "I wish that ignorant Baptist had kept away from Plattville. How came he to be here?"

"He is a dear college chum of the Presbyterian pastor, mother, and it seems that Dr. Mead does not regard him as very ignorant," said Lorna. "He did not appear ignorant the other evening. I admired his spirit and manner and so did Mr. Ellington. He may be in error and yet be a gentleman."

"That makes a man all the more dangerous in the propagation of error, in that he presents it in a smooth, polite way," said Mr. Selover.

"I don't mean to be hard on our own people, and I love them, and hope to find something yet that sustains our position; but neither you nor Dr. Mead nor Dr. Dudley have been able from the Scriptures to disprove Dr. Williams' statements, and our own publications prove thus far his statements. How can we gainsay that? Let us not be found fighting against God if we find that we have been ourselves in error. That was the great sin of the Jews or rather the leaders of the Jews when they could not withstand the words of Jesus, Stephen, and others," said Lorna.

"I do not see why you are so disturbed over these things, Lorna, when all these years your father and I have not been, nor is Pastor Dudley, and certainly such men will go to heaven if any one will. It seems entirely unessential which way baptism is administered as long as we accept it in faith and believe on the Lord Jesus Christ. I hope you will dismiss the subject and settle down to a useful life, and not throw yourself away by such whims," said her mother with much agitation.

"Mother, you do not look at the matter as I do. Many thousands of Christians do not worry nor get disturbed over any religious questions, taking things just as they have received them without the least investigation. In that way one can remain anything under the sun and be perfectly contented. If Dr. Williams is in error, how glad we ought to be to enlighten him, as error always leads a people to sin in other forms; and while ignorance may be winked at by the Lord in such as have little opportunity to receive light, he certainly will not countenance stubborn ignorance when the light and truth have been

brought to one and it is deliberately refused. The Jews who resisted Jesus might plead the same argument, but Jesus did not hold them sinless after he had told them the way and given them the truth. As to going to heaven, that is for God to settle, but he warns us against refusing his word of truth and against breaking his commandments. I *must* seek to know and do just *what* he says and *as he says to do it*," replied Lorna.

"Well, dismiss the matter tonight. We will consult no more lexicons and have no more meetings for such discussions," said Mr. Selover. "The sooner we get settled down to our usual work the better. Lorna, give us your latest song. Mr. Ellington needs it as well as the rest of us. It is a lively one."

There was little of song in Lorna just then, but she always tried to please her father and so for a half-hour they tried to forget the theology that had upset her mind so greatly, and melody flowed freely.

"Milton invokes music as a luxury," said Mr. Ellington, "and Cowper as an element of happiness. It takes Spencer to make it a temptation as he speaks of Phaedria:

'And she, more sweet than any bird on bough,  
Would oftentimes amongst them bear a part,  
And strive to passe (as she could well enough)  
Their native Musicke by her skillful art.'

"I like it as aiding our religion, as Shelley puts it," said Lorna.

'As from the power of sacred lays  
The spheres began to move,  
And sung the great Creator's praise  
To all the blessed above,  
So when the last and dreadful hour  
This crumbling pageant shall devour,  
The trumpet shall be heard on high,  
The dead shall live, the living die,  
And music shall untune the sky.'

When life gets prosaic and mercenary we need music all the more. It is a joy for all and is within the reach of all in some way. The rich have no copyright on it. It is the greatest comfort of the poor."

"Do you return to college the last of this week, Mr. Ellington?" asked Mr. Selover.

"I am all packed and ready to start for home first and expect to be poring over the senior course in a few days," replied Mr. Ellington. "This vacation has been the greatest one in all my school life. I wish I might prolong it, but that can not

be. I am very grateful to you all for contributing so much to my happiness and profit. I hope I may see you again in the future."

"We wish you great success, Mr. Ellington. If you are in Plattville again, call on us and we will discuss politics next time or the weather. That does not worry the conscience," said Mr. Selover.

"Politics ought to worry some of our politicians more than it does. The weather never worries me. I am thankful for any weather," replied Mr. Ellington.

Lorna retired to her room and again was in agonizing prayer for help and guidance and peace, the peace of complete obedience. How long would doubt rest on her mind?

### Problems\*

1. The man who does not have any is dead; and maybe he has some.

2. They are a miscellaneous lot; poverty, riches, debt, luxury, too much time, not enough, work, play, love, hate, other people, self, sickness, fear, family troubles, disobedient sons and daughters, *sin*.

3. But all problems call for struggle; and struggle is better than stagnation.

4. It is better to live by the side of a river that may become a freshet than by the side of a pool that is mostly scum.

5. Moreover a problem worked out for one's self is growth; worked out for another it is heart satisfaction.

6. When God created man he wrapped him up in problems. There was no other way to create him.

7. It is no humiliation to fail to work out a problem. It is a humiliation to let the problem crow over us.

8. There is no human problem too great for solution, given these three factors: time, prayer, and divine help.

9. Because the solution goes over into the next world ought not to worry us. It is the final result that counts.

10. The greatest problem of all is learning how to love God and fellow-man supremely. O all ye sons and daughters of men burdened with many troubles, if ye will learn this, it will solve all the rest.

The above ten statements should give us all courage; for they have the ring of truth.

\*Taken from today's bulletin at Rev. Charles M. Sheldon's church, Topeka, Kan.

Look at No. 2, and mark beneath the word or words that represent *your* problems. Then look at No. 8, and note that "time," "prayer," and "divine aid" are sufficient for every problem. "Time" has always been regarded as a healer—and certainly, with prayer and God, here is a trinity of agents that are irresistible. The lesson then is that we should *never give up*; wait, pray, and believe and trust the good God who assures us his grace is sufficient for us, and every problem may be solved, every trouble overcome, every conflict prove a triumph. Good words, my brother; so hold on! hold out! After the night cometh the morning!

G. M. COTTRELL.

March 5, 1916.

The Swedish Nightingale, Jenny Lind, won great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame and the applause of thousands, but she was content to live in privacy.

Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset. They talked and the conversation drew near to the inevitable question, "O Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?"

"When, every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset), what else could I do?"—*Christian Advocate*.

The chief function of the church is to point men to Christ. Only a sane, constructive and Scriptural evangelism can save the church. This is the drive-wheel of all the churches in the land. If passion and compassion have gone out, then our churches become nothing more than ethical culture clubs. A church may be only an organized corpse, and its orthodoxy a sickly, grinning skeleton. One thousand and one nondescript movements can not take the place of the church, which is the supreme agency in the world.—*Rev. George W. Truett*.



## YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.  
Contributing Editor

### Great Home Missionaries

REV. WALTER D. GREENE

*Christian Endeavor Topic for Sabbath Day,  
March 25, 1916*

#### Daily Readings

Sunday—The man that said, "No." (Jonah 1: 1-17)  
Monday—A shepherd-missionary (Amos 7: 14-17)  
Tuesday—Philip (Acts 8: 26-40)  
Wednesday—Peter (Acts 10: 9-20; 44-48)  
Thursday—A nameless woman (John 4: 27-42)  
Friday—Timothy (1 Timothy 1: 1-20)  
Sabbath Day—Great home missionaries (Luke 10: 1-20)

#### MEDITATIONS ON THE WORD

Every home missionary is sent to prepare the way for the Christ. What an honor and responsibility! (vs. 1).

The demand for laborers is always more than the supply. "The harvest is plentiful, but the laborers are few." The home missionary has more work to be done than he can accomplish. This should urge him on to renewed efforts (vs. 2).

The call is urgent, there should be no delay, no encumbering condition should be allowed (vs. 4).

The home missionary needs to minister to the physical as well as the spiritual. He is the teacher of better living and by so doing he brings in the kingdom of God (vs. 9).

When the message has been faithfully proclaimed, the responsibility rests upon those who have heard, and they are to be judged by the light they have had (vss. 10-16).

Great results will come when the missionary goes in His name. The forces of evil will give way before his consecrated efforts (vss. 17-20).

#### THE HOME MISSIONARY MOVEMENT

Soon after the Revolution the home missionary movement began, which has been such a blessing to our country. It may be regarded as the lineal descendant of its colonial progenitor, and the deep indebtedness of our country to its unfaltering zeal and its untiring labor is now a part of our

religious history. The names of its promoters and servants, especially such men as Manasseh Cutler, who is forever identified with the history of the great Northwest Territory, and also Marcus Whitman, whose later services in the Northwest were of such conspicuous value, are, with many others, high on the roll of public benefactors.

Manasseh Cutler was the able agent of the Ohio Company to whose personal influence and advocacy more than any other man was due the insertion in the famous Ordinance of 1787 of those noble clauses concerning religion, education, and the prohibition of slavery, afterward incorporated in the constitution of the State of Ohio. Cutler is thus an example of the way in which Providence often uses the man of God, who, in many almost unnoted instances, is also the missionary, as the servant of the state, for the establishment of political and social principles of far-reaching import.—Dennis, in *"The Call of Modern Missions."*

We must not forget our own Seventh Day Baptist missionaries who helped in a less conspicuous way, perhaps, to make our American civilization what it is. Amos R. Wells, Walter B. Gillette, Samuel D. Davis, Oscar Babcock, Samuel R. Wheeler, with many others, might be mentioned. A large amount of home mission work has been done by general missionaries, missionary pastors, evangelists and student quartets. Would it not be well to look up the home missionary work of our people as it is now being carried on? The latest report of the Missionary Society and letters from home missionaries in the current numbers of the SABBATH RECORDERS should be consulted. The history of our home mission work may be found in *Seventh Day Baptists in Europe and America.*

Is there any limit to the extent and variety of ministrations which may be comprehended within the scope of home missions? We now number over one million people. We are told our country can easily provide a comfortable home for two hundred and fifty millions. Looked at from the standpoint of human strength and ability, it presents almost a heart-breaking aspect; so much of sin, so much of suffering, greed, selfishness, oppression, all apparently increasing at a tremendous rate. Can humanity ever overtake the

need, and begin to diminish it? No, and humanity does not expect to. But God can, and his servants see in all this struggling, suffering, sinning mass of their fellows a great company of those to whom they minister in his name and by his power with the certainty that in due time the problem will be solved.

### Are Young People's Meetings Worth While

G. A. WHITFORD

*Paper read at the Triennial Meeting of the First and Second Brookfield, and West Edmeston Churches, held in January, at Leonardsville, N. Y.*

There are at present a large number of so-called young people's meetings, such as young people's prayer meetings and Christian Endeavor meetings, being held in the different churches of the country. Are these young people's meetings worth while? It is not the purpose of this paper to answer the question, but to convey to you a few points that should be considered.

As we know, young people's meetings are very closely related to the church, and to a great extent their condition is determined by the influence or the lack of influence of the older church members. Some of the older church members should influence the young people so that they can carry on their work in the proper way in order to reap the most benefit. The older people with experience can do this.

Many churches have no young people's meeting and many others have a meeting that bears the name which has come down from traditional times, but its only claim to the title seems to be that few young people attend and none take part in it, while its only excuse for living is that it has not energy enough to die.

Billy Sunday describes a Christian Endeavor meeting of this class in the following manner:

"Drop into a young people's meeting. The leader will say in a weak, effeminate, apologetic, minor sort of way that there was a splendid topic this evening, but he had not had time for preparation. It is superfluous for him to say that; you could have told that. He goes along and tells how happy he is to have you here to take part this evening, making this meeting in-

teresting. Some one gets up and reads a poem from the *Christian Endeavor World* and then they sing No. 38. They get up and sing,—

'O to be nothing, nothing,  
Only to lie at his feet!'

"Then a long pause and some one says, 'Let us sing No. 52.' So they get up and some one starts,—

'Throw out the life line.'

"They haven't got strength enough to put out a clothesline. Another long pause and then you hear, 'Have all taken part who feel free to do so? We have a few minutes left. So let us sing No. 23.' Then another long pause. 'I hear the organ prelude; it is time for us to close now. Let us all repeat together, The Lord watch between me and thee when we are absent one from another.'"

The reason for such a meeting as this, expressed by Mr. Sunday, is that "there is too much machinery." There should be more of the Holy Spirit, then the machinery would not show itself so plainly.

Such a meeting as that pictured by Mr. Sunday is not worth while, but there are many that are being held every week that are not much better. The time spent at such a meeting is practically wasted, when it might have been spent in some better way.

There is no place in the church for the old young people's meeting or the young old people's meeting—that is, a meeting which is given out every week with the pulpit notices as a young people's meeting and which is carried on by the same faithful five or six who have carried it on for the last fifteen years. These few may be the strongest in the church, but if they can not bring the younger and less gifted Christians into sympathy with it and to participation in it, the society had better die and give place to that kind of a young people's meeting which can justify its existence.

There is also no place for a young people's meeting composed wholly of children or very young people. This has been tried but without success.

Evidently there is not a place in any church for some species of young people's meetings. They are simply cumberers of the ground. They only fill up an evening which might better be devoted to some



other purpose or left unfilled, and use up the energies which might be turned into some other and more effective channel. But for a young people's meeting, we believe there is a place in every church, and a place which no other agency can possibly fill. That church will be throwing aside one great source of power, which neglects or despises this method of Christian training. It would be as poor a policy for the church to shut this door as for the state to close its schools of technical training. You can not make a chemist without the training of the laboratory. You can not make a machinist without the training of the machine shop. How can you expect to raise up an active Christian worker without the preparatory training place where Christian work is done? It is not enough that the machinist should have studied about the locomotive from books; he must be actually in the shop where it is made and operated before he is fitted to run it. We expect our Christian boys and girls one of these days to be Christian men and women, and we expect them to assume the duties of Christian men and women. Can they do this if they know only about these duties in a theoretic way, and not at all by practice and experience?

Now in order that the greatest good may come from these meetings, it is necessary that these young people have some one to encourage them. They need the help and experience of those who have been a little longer in the Christian life. They need the practice and example set before them of men and women at work for the same Savior whom they have just begun to serve. In this meeting the earnest Christian young men and women of the church can accomplish more for the cause of Christ than in almost any other direction, by encouraging them in their endeavors; by setting the right example for them of constancy and faithfulness to their vows. Almost any one is young enough for these meetings who will place himself in sympathy with the children and speak so that the younger may understand.

One successful worker among young people has said in print that those who should *not* attend the young people's meetings are:

(1) All who do not care to work for Christ.

(2) All who are not willing to help the young people.

(3) All who can not work with others.

(4) All who can not talk briefly.

(5) All who are born critics and who are nothing if not critical.

(6) All who will not attend constantly.

(7) All who are not willing to make any sacrifice for Christ.

Now let us ask ourselves in what class our young people's meetings are found. Can they justify their existence or are they cumberers of the ground? I am sure that you will agree with me that they should be nothing short of efficient. If not, why?

### Christian Endeavor Week at Salem

February twelfth, in connection with Christian Endeavor Week, the regular Sabbath morning service was in charge of the Christian Endeavor Executive Committee. The corresponding secretary, Paul Brissey, explained the Efficiency chart. The superintendent of the Peace Union, Paul Clark, gave a talk on the Peace Union. Ogareta Ford read a paper on the Tenth Legion. Ernest Sutton read a paper on the Quiet Hour.

The play, "The Passing of the Third Floor Back," was a success.

C. E. PRESS COMMITTEE.

In many of the prohibition States newsdealers can not sell a paper or magazine containing a liquor advertisement. They are compelled either to cut out the advertisement or cover it with lampblack—all of which helps to agitate and to educate. "Look at this," said a newsdealer in Portland, Ore., exhibiting the censored copy of a popular weekly. Gaping holes yawned from nearly every page of the advertising section where the scissors had eliminated liquor advertisements in compliance with the new law. Several publishing firms are planning to issue a separate edition of their periodicals for use in dry States.—*Watchman-Examiner*.

The sense of the presence of God is not something which we can acquire for ourselves, if some one will only show the trick of it. It is a gift which God bestows upon those who seek him in the right spirit.—*Philip Loyd*.

## CHILDREN'S PAGE

### Popping the Corn

This is the way we drop the corn,  
Drop the corn to pop the corn:  
Shower the tiny lumps of gold,  
All that our heaping hands can hold;  
Listen awhile, and blithe and bold—  
Hip, hop! Pop corn!

This is the way we shake the corn,  
Shake the corn to wake the corn:  
Rattle the pan and then behold!  
What are the tiny lumps of gold?  
Pretty wee white lambs in the fold!  
Tip-top! pop corn!

—*The Lutheran*.

### Kituk's Promise

You may have heard of Kituk before. If you have, you know he is a little Eskimo boy who lives at Cape Prince of Wales, on Behring Straits in Alaska.

One autumn day Kituk's father said to him: "Kituk, you have been a good boy. I am going to give you three 'camoogans' and a sled for you to hitch them to." You can all guess what camoogans were—dogs, of course.

Kituk was very proud of his three little brown camoogans. His father had made harnesses for them out of short-haired seal-skin. Hitched to the little sled, made of tough willow wood bound together with rawhide string, they could go swiftly over the ice and snow.

One winter's day, when Kituk had become quite expert in driving, he said to his father:

"I want to take my sled and go to see Cousin Ok-ba-ok." Now Ok-ba-ok lived up at Sit-ne Zok, fifteen miles away. Kituk's father shook his head.

"Ah-ne-ca! I don't know," he said. "Pretty far for a small boy to go."

"But, father, I drive well now," Kituk answered.

"May storm," his father hesitated.

"Who fears a storm?" Kituk asked stoutly, drawing his deerskin hood over his ears.

"Well, then, go," said his father, "and when you return bring some walrus meat from your uncle's cache. But before you go promise me this, that if you get into a storm you will not try to guide your dogs."

Kituk promised because he trusted his father. But he wondered much why his father should ask for such a strange promise. Did not his dogs know "gee," "haw," "whoa" and "mush"? And could he not see where he should go? But Kituk was to see what his father meant.

The trip to Sit-ne Zok was a pleasant one. All the way the sun shone. All the way the icy trail was like glass. All the way Kituk rode on his sled and shouted to his little team: "Go on, Tdariuk! Go on, Suimuk! Kullemuck (hurry up), Copseta!" These were the names of his dogs.

His cousin Ok-ba-ok was very much surprised to see him. He thought that was a fine little dog team. And many a jolly time the two boys had racing over the ice after the swift little dogs, hauling in fish caught through the ice by the women and going up the beach after driftwood for the fire.

When the time came for Kituk to return home his uncle loaded his sled with good, rich walrus meat. His aunt gave him a little leather "pook" sack filled with the heart of a polar bear preserved in seal oil. With all these good things on his sled and with the good will of his friends, Kituk started happily on his homeward journey.

But before he had gone far the wind began to rise. It grew colder. Kituk drew his hood tightly over his ears. Little sharp points of snow were driven against his face. He tried to hurry his dogs on, but, loaded as their sled was, they were not able to trot along very fast.

Kituk had traveled so for seven miles when he came to a place where the trail left the beach and crossed a narrow point of the sea. This was the entrance to Lopp Lagoon. Kituk had not noticed this when he came up. The trail had been well beaten and smooth then. Now the storm, having increased, had blown away all marks of the trail and sifted it over with fine snow. The little dogs were running along, noses close to the ice. When they came to this place they struck boldly out onto the icebound ocean. Seeing that they were about to leave the beach Kituk stopped them and, dragging them toward the beach, compelled them to go that way.

There was a blizzard blowing now. Kituk had every now and then to rub his face to keep it from freezing. The little dogs seemed sulky and almost refused to



travel. Kituk pelted them with chunks of snow. But soon Kituk found himself wallowing in deep, crusty snow. And in a moment the little dogs stopped. They refused to go further. Looking ahead of them the boy saw an overflow, a place where a warm fresh-water spring had broken through and overflowed the ice. Had he walked into that he must surely have frozen to death. What should he do? He was freezing. The way was blocked before him. Suddenly with shame he remembered his promise to his father. "Promise not to try to guide your dogs in a storm," his father had said.

Quickly turning his dogs about he started them off the backward trail. They went quite willingly now. When they came to the place where they had before wanted to strike out over the sea they trotted boldly forth and Kituk followed. I hardly need to tell you that these wise little animals could follow a trail by scent where any human being would be lost.

Almost before he realized it Kituk was behind the protecting shelter of Cape Prince of Wales mountain, and was soon warming by his own fire.

That night, as he told his father about his experience, his father, smiling, said:

"Surely sometimes small dogs know more than small boys. This will be a lesson to you never to forget a promise." And it was.—*The Congregationalist*.

### It Can't be Done

A certain schoolma'am is in the habit of giving her pupils a certain word and asking them to form a sentence in which the word occurs. The other day she gave the class the word "notwithstanding."

There was a pause, and then a bright-faced youngster held up his hand.

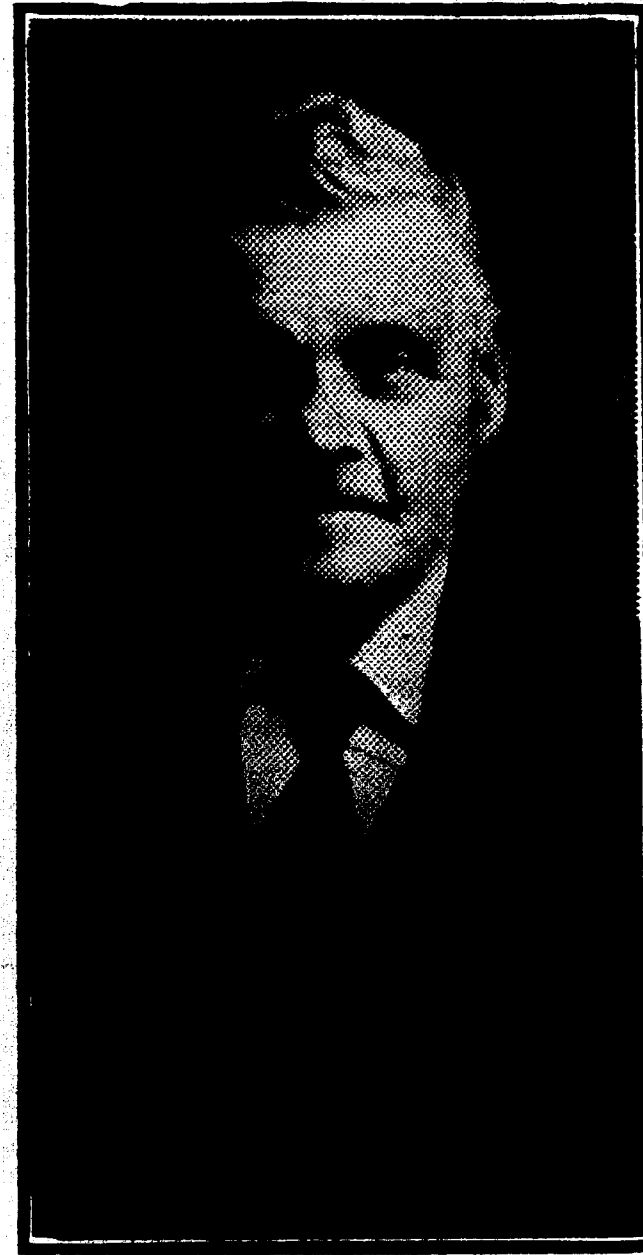
"Well, what is your sentence, Tommy?" asked the teacher.

"Father wore his trousers out, but notwithstanding."—*Twentieth Century Farmer*.

"Patriotism is good. The Stars and Stripes are the highest earthly emblem, but the universe groans for the unfurling of the banner of the Prince of Peace."

### Ninety-two Years of Life

George Henry Spicer, ninety-two years old, celebrated his birthday yesterday, February 29, at his home in Ashaway, the advent of leap year once again giving Mr. Spicer a really truly natal day. It's pretty hard on a person, isn't it, born on February 29, to willingly accept an old February 28 or a frisky March 1 as a true substitute for that day; so of course when the calen-



GEORGE HENRY SPICER  
*Ninety-two Years Old and Has Had But  
Twenty-two Birthdays*

dar makers do give an opportunity, one just has to celebrate.

It was the happiest kind of a birthday, with plenty of best wishes and greetings from friends, big and little, old and young. Scores of cards with congratulatory messages and gifts began to arrive in the early morning, and throughout the day the coming of baskets and bouquets of flowers, blossoming plants and huge pots of daffodils gave an added touch of cheer. Birthday cakes were also much in evidence.

Mr. Spicer, hale and hearty for one of his years, is the son of Joseph and Content Spicer and was born in Hopkinton City, February 29, 1824, the second child in a family of nine boys and two girls. Two brothers only are now living, J. Denison Spicer, of Plainfield, N. J., and Dr. Albert H. Spicer, of Westerly, the latter being present at the gathering yesterday. Dr. Spicer was also remembered with a birthday cake, his seventy-second anniversary being nine days ago.

In 1845 Mr. Spicer married Harriet Davis, of Tomaquag Valley. To them were born three children,—a son who died in infancy, a daughter, Elizabeth, who makes her home with her father, and Adelaide, who married Fred C. Crowell, of Norwich. Mrs. Crowell died in September, 1914, leaving besides her husband a son, Frederic Spicer-Crowell. Mr. Spicer has another grandson, Walter E. Champlin, and a great-grandson, Douglass Champlin, of Boston.

Many remember with pleasure the celebration of Mr. and Mrs. Spicer's golden wedding in 1895, that anniversary being again brought to mind yesterday by the reading of a poem by William L. Clarke, of Ashaway, written by his late wife in honor of the event some twenty-one years ago. Another poem, read by its author, Mrs. Will Burdick, was especially pleasing and appropriate, it being in the nature of a greeting. It was as follows:

Dear Mr. Spicer, we have come  
To help you celebrate;  
'Tis said you're ninety-two years old,  
There must be some mistake.

For some have said, of birthdays  
You've had only twenty-two;  
That surely is a problem  
Which we will solve with you.

So let us try to solve it,  
Perhaps we'll find out more,  
If we only knew the year and month  
The stork left you at the door.

It was eighteen hundred twenty-four,  
You first cast in your lot,  
In this good old town of Hopkinton,  
Where you are such a Dot.

We're told the month was February,  
But that is nothing queer,  
Some other people birthdays have  
In this month so cold and drear.

Ah! we have solved the problem,  
If the old adage we remember,

Thirty days has September,  
April, June and November,  
All the others thirty-one,  
Except the second month alone,  
Which has but twenty-eight in fine,  
'Till leap year gives it twenty-nine.

So now, dear friend, that's why we're here,  
To bring you best of greetings,  
And every heart here must confess  
'Tis the happiest of meetings.

There's not a friend within this room,  
But what can truly name  
Some deed of kindness to him done:  
That has been your highest aim.

And if with health and happiness  
You're blessed for eight years more,  
We'll have a grand centennial  
In nineteen twenty-four.

The visits from a host of friends during the day had been arranged as a surprise for Mr. Spicer, a number of his Norwich acquaintances making the luncheon and early afternoon hours pass pleasantly, while his Ashaway, Hopkinton and Westerly friends were present in the evening to offer their felicitations to "Uncle George" or "George Henry," as he is affectionately called. Over one hundred registered their names in the book which will be kept in memory of the event.

Singing of old-time songs, reminiscences and refreshments made the time pass joyfully until 10 o'clock, when some one suggested that "Good Night, Ladies," might be in order. Then the host, although one of the oldest "leap year babies" in New England, showed his twenty-two-year-old spirit by saying: "What! Some are going? Why, I feel like staying up all night!"

Surely the twenty-ninth was one of Mr. Spicer's golden days.—*Westerly Sun*.

There is but one rule of conduct for a man—to do the right thing. The cost may be dear in money, in friends, in influence, in labor, in a prolonged and painful sacrifice; but the cost not to do right is far more dear: you pay in the integrity of your manhood, in honor, in truth, in character. You forfeit your soul's content, and for a timely gain you barter the infinities.—*Lucius H. Bugbee*.

The constant struggle against circumstances, facts and material things arouses the energies of the soul.—*Charbonnel*.



## SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.  
Contributing Editor

### Gleanings From Survey Reports

In our great desire to find noteworthy features of our Sabbath school work, we have dived into the barrel of statistics this week. We are anxious to get every school reported on this page. Give us something to say about you—what you have done—or what you plan to do—or what you will try to do. Every superintendent can at least have a workers' meeting and ask the question, How can we co-operate in the Forward Movement? There is some way in which you can improve your school and make its work more efficient. Save your busy editor the task of writing you a personal letter. Just consider *this* personal. Keep the reports coming. The Sabbath School Board is very much in earnest in pushing the work. Talk back.

ADAMS CENTER, N. Y.

The Sabbath school has had a giving Christmas for two years, each class contributing to some object, such as the poor and sick of the village, county orphan asylum, etc.

A Teachers' Training class is just beginning. Baraca and Philathea classes have been organized. One special day each month is observed. The greatest need is, graded lessons, which we hope to introduce soon.

LEONARDSVILLE, N. Y.

White Christmas observed, mostly for local needs in families of the church. One organized class for men. Greatest need is more enthusiasm and personal effort.

RIVERSIDE, CAL.

Gave \$43.50 for denominational Sabbath school work last year. Sent three delegates to last state convention. All the adult members of the church are enrolled in Sabbath school. Ninety-five per cent of the members enrolled have signed the total abstinence and anti-cigarette pledges.

ALBION, WIS.

There has been an increase in membership and in interest the past year. Twelve members of the Sabbath school have been

taken into the church. There are forty-seven enrolled in the Home Department. Fifty-six have signed the total abstinence pledge.

MILTON, WIS.

Twenty-five members added to the Sabbath school since Conference. Total enrolment (including thirty-two on Cradle Roll and fifty-four in Home Department), 353. Monthly Workers' Meeting well attended and valuable. Two hundred and sixteen have signed temperance pledge and 150 the anti-cigarette pledge. There are seven organized classes.

NORTONVILLE, KAN.

Two are taking the Teachers' Training course. Contributed to missionary and benevolent work last year, \$55.65. Five were taken into the church from the Sabbath school. The pastor has a class of young people with which he meets in devotional and mission study.

DAYTONA, FLA.

With a total enrolment of twenty-four, the average attendance is nineteen, and the benevolent offerings last year were \$35.

ALFRED STATION, N. Y.

Sixty-one Cradle Rollers. Total enrolment, 243. Increase in attendance, though not in membership.

BERLIN, N. Y.

Nine additions to the church from the Sabbath school. Those in sorrow, sickness and need are remembered.

DERUYTER, N. Y.

Four members added to the Sabbath school. Special exercises are held once a month.

FARINA, ILL.

Twenty taken into the church from the Sabbath school last year. Two organized Bible classes. Small increase in enrolment. Benevolent offerings, \$61.74.

NEW MARKET, N. J.

Five delegates were sent to the last county convention. Four organized classes. Two members added to the school the past year. Special exercises held.

### Lesson XIII.—March 25, 1916

RELIGION AND MORALS NEED THE SABBATH.—  
Leviticus 19

Golden Text.—"Ye shall keep my sabbaths, and reverence my sanctuary; I am Jehovah." Verse 30.

### DAILY READINGS

Mar. 19—1 Pet. 1: 13-25. Holiness  
Mar. 20—Matt. 22: 23-39. Great Commandments  
Mar. 21—Col. 3: 5-17. Kindness  
Mar. 22—Jas. 2: 1-13. No Respect of Persons  
Mar. 23—Jas. 2: 14-26. Faith and Works  
Mar. 24—Matt. 25: 31-46. Inasmuch  
Mar. 25—Rom. 11: 33—12: 21. Spiritual Service

(For Lesson Notes, see *Helping Hand*.)

### A Beautiful Thought

If we could have anticipated our coming into this world no dream of horror could ever have seemed so dreadful.

If we could have stood and said: "I am going into that strange world the most helpless thing in it. Of course, I shall know nobody, and, of course, no one will know me. I shall not be able to understand their language and I shall not have the sense to know my own wants, much less to tell them to any one else. I shall be so little that, of course, no one will care for me; I shall be in everybody's way and quite unable to get out of it." Oh, the agony of it, that cruel loneliness! The angels surely shuddered the first time they saw a baby, and wondered that God dared make anything so awful in its helplessness.

No terror that ever came into a man's mind in thought of going out of this world would have compared with that terror of coming into it.

And lo! we came—and a mother's love bent over us. Oh, the marvelous and perfect ministry! Little—and yet because little, so unutterably dear. Weak—yes, omnipotently weak. Waited upon day and night with a service unwearied, a service that found its heaven in its ministry. The power that made a mother is the power that I can trust for ever and ever. A mother is the "Fear not" of nature to our hearts.

Now may we think of our gracious God speaking to us: "Come, let us reason together, my child. There was a time when thou wert all want, and in that time didst thou lack anything? Was not every want anticipated and perfectly supplied? And the love that fashioned the mother for thee at the beginning of thy life is the love that still holds thee dear, caring as surely and sacredly for the wants of manhood and of old age as for the wants of the little child." —Mark Guy Pearse, in "Christ's Cure for Care."

### Midweek Meeting Innovation

An innovation plan for a midweek meeting in a New York church is that inaugurated recently at the Central Church, Disciples of Christ, 142 West Eighty-first Street. Dr. Finis S. Idleman, the minister, has adopted the plan which proved successful for three years in his former church of three thousand members, in Des Moines, Ia. The program provides for bunching the week's church engagements into one night and combines a devotional period, a conference session and a social gathering. It is called the "triangle meeting," combining as it does the three different angles of church work. The devotional period begins at 7.45 p. m. and is distinctively a meeting of song and prayer. The pastor suggests the various branches of religious activities, general and personal, as the objects for intercession for the meeting and a number of members are then asked to pray for these special topics. A good pianist and chorister insure the right kind of songs. No long speeches are allowed, and even the short speeches seem out of place as the spirit of prayer becomes so prominent.

The conference period begins at the close of the devotional period, and the meeting breaks up into different groups representing all the organized activities of the church work. In one corner the young people talk over the Christian Endeavor plans. In another the publicity committee reviews its work of the week, and plans its campaign for the future. Similarly in different rooms or parts of the church one can find conferences of trustees, deacons, missionary societies, etc. Persons present not related to any of the conferences are asked to join in any one for which they have a preference. The social period begins at nine o'clock. Conferences are over and tea is served by one of the societies, and a half hour of fellowship and acquaintance-making closes the evening. The "triangle meeting" has increased the attendance at the midweek meeting nearly three-fold, and the project will doubtless be watched with interest by other churches. —*Christian Work*.

"I resolved that, like the sun, so long as my day lasted, I would look on the bright side of everything."



## HOME NEWS

**NORTH LOUP, NEB.**—The members of the Ladies' societies of the Seventh Day Baptist church and many other ladies of the church met at the church basement Wednesday to greet Mrs. Shaw, the occasion being her birthday. They took well-filled lunch baskets and enjoyed a splendid dinner by themselves while the men folks did their own cooking. An enjoyable program was a part of the day's festivities. Mrs. Shaw was presented with a number of gifts as a token of the high esteem in which she is held by the donors and others.

**WESTERLY, R. I.**—The members of the Mothers' Club and teachers' department of the Pawcatuck Seventh Day Baptist Church entertained their husbands in the church vestry last evening in a very pleasing manner. A fine supper was served at 6.30 o'clock, the young ladies of the church waiting on table.

Following the supper there was an entertainment, consisting of the following program: piano solo, Miss Ruth Burdick; vocal solo, Miss Emma Langworthy; reading, Miss Betsy Kenyon; piano solo, Miss Ruth Burdick; violin duet, Dutee Hall and Charles Downie, Miss Phoebe Hall accompanist; remarks by Rev. Clayton A. Burdick and Mrs. A. H. Langworthy, president of the Mothers' Club.—*Westerly Sun.*

**WELTON, IA.**—At our regular quarterly business meeting, held last Sunday, it was voted that I act as church correspondent for the home department of the SABBATH RECORDER. So we may hear more in the future than we have in the past, from Welton. I will start out by saying that a very large per cent of our membership are loyal to the church appointments.

Our Friday-night prayer meetings are being held this winter from home to home. Last Friday night's meeting was held at the home of the writer, and was attended by a large number of whole-hearted, every-day, willing, anxious Christians.

Pastor James Hurley has been called and has accepted the call of our church, to next September. He feels the need of higher schooling for their grandchildren than we have here. We all quite agree with them

in their ambition for their grandchildren's schooling, but we are surely glad to have them with us that long. He, with the help of the church orchestra, is holding Sunday-night meetings, which are very interesting, and seemingly much appreciated by the First-day people, who asked that such meetings be held for their benefit, as they have no church appointments of their own. We hope and trust much good may be accomplished by these meetings.

There is much we would like to write about but do not wish to be burdensome; so we will say we are wide-awake to the Forward Movement plan, although our ambitions may run a little ahead of our demonstrations. We are as anxious and willing as others, but as we are few in numbers and not very close together, we find it difficult to accomplish what we would like to.

L. A. VAN HORN.

March 3, 1916.

### Gypsy Smith Won by a Song

Ira D. Sankey is not usually classed as an evangelist, but rather as an assistant to Mr. Moody with his singing. Yet in very truth Mr. Sankey was as much of an evangelist as any who have been heard for a century, and his songs and singing will dwell in the hearts of myriads while life lasts. Comparisons are odious, but it is an open question whether more fallow ground was broken up by Moody's wonderful preaching or by Sankey's marvelous singing. "The Ninety and Nine" goes ringing all around the world. When Moody and Sankey were holding one of their great meetings on an English common Mr. Sankey sang,

"When the mists have rolled away."

As he closed he felt some one tugging at his coat. Looking down he saw a tangled, tawny little tinker who said, "Sing that again, mister, please." "I will, my boy, and may God bless you and make you a great preacher," said Mr. Sankey.

Whoever today meets Gypsy Smith sees that tawny little tinker boy.

The fundamental mission of the church is not to bestow alms but capacity, not to offer temporary comforts but a sound, permanent spiritual health.—*Dr. Jowett.*

## MARRIAGES

**MORRISON-RANDOLPH.**—Married at the home of the bride's parents, Mr. and Mrs. Charles A. F. Randolph, at Salem, W. Va. Mr. Aubrey Carl Morrison, and Miss Cretah Octa F. Randolph, January 19, 1916, by President C. B. Clark of Salem College.

**LAMPHERE-FOSTER.**—Mr. Leo W. Lamphere and Miss Juanita E. Foster were married at the home of the bride's parents, at Little Genesee, N. Y., by Rev. E. F. Loofboro, December 12, 1915.

## DEATHS

**WATSON.**—Mrs. Mary (Stillman) Watson was born in Almond, Allegany Co., N. Y., in 1833, and died in Edgerton, Wis., January 29, 1916.

She was the daughter of Ephraim and Deborah (Vincent) Stillman. In her early girlhood her parents moved to Wisconsin, settling in the vicinity of Edgerton, where she spent the remainder of her life. On July 4, 1881, she was united in marriage with Mr. William H. Watson, who departed this life about sixteen years ago.

While a believer in, and in a measure, an observer of the Sabbath, it is not known that she ever joined any church. She had relatives in various parts of our denomination.

Funeral services were held in Edgerton, conducted by the pastor of the M. E. church.

G. W. B.

**ANNAS.**—George F. Annas was born in DeRuyter, N. Y., sixty-nine years ago, and died of cancer, at Geneva, N. Y., February 10, 1916.

He was educated in DeRuyter Institute and graduated from Ames Business College, Syracuse, and was fitted to become a thorough accountant and bookkeeper. Very early in life he became interested in literature and cultivated this tendency by careful reading throughout his long life. He was also interested in current writing and would pass for a man that we call "well read." At twenty-two years of age he was married to Miss Alice E. Crandall, of Cuyler, N. Y., and this began a life of domestic felicity that increased in its joys as the years advanced; for he was a devoted husband and she was a helpmeet and valuable assistant in his studious career.

He succeeded his father in the hardware business, associated for a time with his brother-in-law, George W. Blodgett, and for a long term of years was one of DeRuyter's leading business men, serving the town as supervisor and as clerk for several terms.

For twenty-three years he occupied the position of head bookkeeper in the Phillips & Clark Stove Works in Geneva, N. Y., where on account of his sterling character, cheerful disposition, and

unflinching courage he became recognized as a man of influence in the community. He loved his home and his devotion to his family led him to give his children a liberal education, that they might be prepared for usefulness in life.

While yet a young man, Mr. Annas was baptized at DeRuyter, and in Geneva he became a regular attendant and supporter of the First Baptist church.

Besides Mrs. Annas, still in the Geneva home, two children survive him: Professor A. Neil Annas, of the Northern Illinois State Normal School, and Miss H. Bertha Annas, a teacher in the Free Academy at Corning, N. Y. He is also survived by one brother, Attorney William J. Annas, of Chenango Forks, N. Y., and one sister, Mrs. Cornelia Lewis, of DeRuyter.

When Mr. Annas first became aware of the serious nature of his malady he prayed for grace to endure it, and this prayer was answered in a marked degree, for he went about his daily task with his accustomed vigor. From that time until his release, he seemed to be always relying upon the unseen Power and bearing his sickness with patience and Christian fortitude, until he was obliged to give up his work. For many months he was confined to his room and then to his bed, until on the morning of February 10, he was called to meet his God, triumphing in the Christian faith and willing to go. One thing he prayed to God to keep him from, and that was intense pain, and that prayer was signally answered; for while his body wasted away and the disease advanced relentlessly, he did not suffer intense pain at all, and at the end he seemed to "Fall asleep in Jesus," like a little child in the tender Father's care.

On the morning of February 12, the closing services of his earthly career were conducted by his pastor, Rev. Milton F. Nagus, who had been with him through his months of sickness, and observed with joy the triumphs of his faith. His casket was then taken to DeRuyter for interment, and funeral services were pronounced by the Rev. L. A. Wing, pastor of the Seventh Day Baptist church, at the home of his sister, and he was "gathered unto his fathers" in the place of his nativity.

**RANDOLPH.**—James F. Randolph was born in 1850, at Salem, W. Va., and died in the same city, January 17, 1916.

For many years Mr. Randolph had been a member of the Salem Seventh Day Baptist Church. In 1870 he married Miss Emily J. Sutton, and to this union nine children were born. Three sons and one daughter survive him: Thomas A. F. and Atwell E., of Salem; John F., of Parkersburg, W. Va.; and Mrs. Minnie L. Doyle, of Clarksburg, W. Va. His first wife having died Mr. Randolph was married in 1902 to Mrs. Elizabeth Richmond, who with their two daughters survive him. He was a brother of the Rev. G. H. Fitz Randolph, of Fouke, Ark.

On account of the illness of Pastor Bond, the funeral service was conducted by Rev. E. J. Woolfer at the home, and by Rev. Wilburt Davis at the grave. Burial was in the Greenbrier Cemetery.

A. J. C. K.



## SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons spending the Sabbath in Long Beach are invited to attend church services at the home of Mrs. Frank Muncy, 837 Linden Ave. Sermon at 10 o'clock; Sabbath school at 11 o'clock; Y. P. S. C. E. and Junior C. E. at the home of G. E. Osborn, 2077 American Ave., at 4 o'clock.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

"Many failures arise from looking through the wrong end of the telescope. The wise person will take the small end when he gazes at the future. Money is not the biggest thing in the world, nor is fame or power or beauty. Neither is one's own happiness. Each has its uses; but each belongs far below obedience to a conscience that is controlled by Christ—one thing that in itself is worth while."

## The Sabbath Recorder

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L. A. Worden, Business Manager

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Licorice, which is largely used in this country for a variety of purposes, comes chiefly from the marshy swamps of Turkey and Russia. Here it grows wild, forming a plant about two feet high and having roots that extend about the same distance in the soil. It is also cultivated artificially in the same countries, although there is so much of it growing wild that the artificial culture is hardly necessary. It grows in poor territory, where almost nothing else can be cultivated, and furnishes a source of considerable income to the people in these regions. The greatest difficulty in the marketing is to get it to the seashore, where it can get into the regular channels of commerce. It is commonly carried by camels and the larger ports from which it is exported are Antioch, Bagdad and Damascus. The licorice extract is removed from the root and a pulp is left which is sometimes pressed into hard masses, which serve as boards for fine cabinet work.—*Christian Advocate.*

The church sometimes seems to be contented to abrogate its ministry of regeneration and to settle down to the secondary ministry of reform. Her real work, her appointed work, her permanent and abiding work, is to see to the rebirth of the race, the endowment of men with new power for the mastery of old circumstances, and the gift of new hope and vision, of new motive and constraint.—*Dr. Jowett.*

"Depend upon it," urged David Livingstone, "a kind word or deed is never lost."



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# The Sabbath Recorder

Life is too brief  
Between the budding and the falling leaf,  
Between the seedtime and the golden sheaf,  
For hate and spite.  
We have no time for malice and for greed;  
Therefore, with love make beautiful the deed;  
Fast speeds the night.

Life is too swift  
Between the blossom and the white snow's drift,  
Between the silence and the lark's uplift,  
For bitter words.  
In kindness and in gentleness our speech  
Must carry messages of hope, and reach  
The sweetest chords.

Life is too great  
Between the infant's and the man's estate,  
Between the clashing of earth's strife and fate,  
For petty things.  
Lo! we shall yet who creep with cumbered feet,  
Walk glorious over heaven's golden street,  
Or soar on wings!

—Margaret E. Sangster.

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