

# 9 GREAT SERIALS



The year 1916 will be crowded with the very best reading in

## The YOUTH'S COMPANION

9 Great Serials 250 Short Stories

Rare Articles, Nature and Science, Exceptional Editorial Page, Family Page, Boys' Page, Girls' Page, Children's Page. All ages liberally provided for.

Twice as much as any magazine gives in a year.  
Fifty-two times a year—not twelve.

Send today to The Youth's Companion, Boston, Mass., for three current issues—free.

Sabbath Recorder } Both  
Youth's Companion } One  
Year for \$3.75

To take advantage of this special rate, all subscriptions must be sent to this office

SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

# The Sabbath Recorder

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

VOL. 80, NO. 13

PLAINFIELD, N. J., MARCH 27, 1916

WHOLE NO. 3,708

**Restless Ministers** Under the heading, "Pastors Who Want Calls," the *Watchman-Examiner* relates its experience in advertising for two churches wanting pastors. Both were struggling churches and could offer no large salary, but more than one hundred ministers applied for the positions. Had all the applicants been ministers without churches, there would have been nothing strange in their seeking positions; but when we are told that probably 75 per cent of them were men who already had pastorates, we can not avoid the feeling that there are all too many restless ministers looking for a chance to change. Something must be wrong, either with the ministers or with the churches, when such conditions prevail.

One thing is certain, a minister who is dissatisfied with his church and constantly looking for an opportunity to go elsewhere can do but little good where he is; and the chances are that, when his restlessness becomes known, churches wanting pastors will think him of little worth anywhere, and he will be compelled to face the danger of being sidetracked and forgotten. I am always sorry when I see a young minister watching for "better openings" and making frequent changes, and have more than once, when asked for advice, urged some brother to remain for longer service before accepting a call. The one who can settle down contentedly to toil in a small church, under the conviction that God has placed him there, and who can throw all his energies into his work just as though he were to stay there a lifetime,—he it is who will bring things to pass. Such a one can hardly fail to build up his people. The very fact that they see he is contented to remain among them will of itself bind them to him. It is a sad commentary on the ministry when 75 per cent of the pastors are anxiously watching for a change. It is an excellent commendation for a minister when it can be said of him, "He is happy where he is, his people love him, and he seems satisfied to remain."

**Are Churches to Blame?** It may be that the churches are at fault where there are so many restless pastors. Often the minister is placed in peculiarly embarrassing circumstances on account of the spirit and attitude of his people. If churches are unwilling to give their pastors adequate support, and leave them to pinch and worry along under a load of debt; if the members look askance at every new plan the pastor proposes; if their treatment is such as to make him feel that when he is old he will be cast off to look out for himself with no provision for old age; if the people of his church act as though their minister were the only one expected to live a self-sacrificing life; if they neglect the prayer meetings and forget to pray for the welfare of the church and for the success of its leader, then the most natural thing in the world is for him to become disheartened and restless.

Whenever a pastor sees that the attitude of his own church members toward him is certainly discounting his influence with those outside, so that he is handicapped in his efforts to bring them to Christ; whenever he finds his own church pews filled with preaching-proof people who can listen to the most soul-stirring sermons week after week without being moved to better living—who, like Felix, have for years waited for the convenient season that never comes—it can not be wondered at if he does feel that a change is desirable. Even the eloquence and consecrated fervor of Paul could not avail with a critical, preaching-proof people.

Really, if any one of you, my brother laymen, wishes to unsettle the pastor and crush him with discouragement, just keep up a fair show of morality in the eyes of men and then find fault with the pastor as often as your neighbors will listen to you. Sneering a little at the preacher and his preaching as you leave the church on Sabbaths, saying as you have opportunity that his sermons contain no spiritual food for you, ridiculing his manner, calling in question his doctrines—in short, doing or

saying anything that detracts from his influence over his people, all this will surely bring to naught his efforts, cripple him in his work, and tend to drive him from the church. No assailant from without the fold can do more harm to the cause than does the one within who thus destroys confidence in the shepherd of the flock.

#### Worthy Ministers Who Need Calls

After all that has been said about the over-restlessness of pastors who are constantly looking for other fields of work, a word should be added concerning ministers who really need calls. Some there are who, though already located, have for some reason failed to win the cooperation of their church members. These ministers could doubtless do excellent work elsewhere and should be called by churches needing pastors. Much more, however, do they need calls who have no pastorates and are anxiously looking for an open door. Such ministers deserve more consideration than is usually given them. We can not know what stress of circumstances, or perhaps ungenerous treatment, may have driven them to resign regardless of consequences.

Let it be remembered that no man is to be considered unworthy or incompetent simply because he is out of a pastorate. Those who have no churches are without doubt as able and consecrated as the average pastors who are happily settled. The misfortune of having been a misfit in a certain place may be no fault of the minister, and in no way proves that he would not be successful in some other field. Churches should be slow in eliminating from their lists of possible pastors the names of those who are not at the time in active service, especially if this be the only thing against them. The tendency to sidetrack and forget such ministers is all too great. In most cases any one of these would, if called by a united people loyal to the pastor, with faithful Aarons and Hurs to hold up his hands, do excellent work for the Master.

**Wonderful New Light** A lone Sabbath-keeper away in British Columbia writes of the joy that filled her soul when she accepted the Sabbath and began to obey God. She writes: "I have had a wonderful new light come into my life. It seems as though scales have been re-

moved from my eyes, and Jesus seems so near, I desire to follow him in any way I can. . . . I feel his peace and can understand his words, 'Ye must be born again.' . . . He has taught me to keep his holy Sabbath, which hitherto I had not kept."

We know this sister is happy in the new life as a keeper of God's Sabbath. This is the reward Jehovah confers upon those who yield to his will and obey his commands. It is the old, old story of blessedness and peace we have heard so many times from those who have embraced the Sabbath of the Lord.

**Lone Sabbath Keepers** "I love the dear old paper more and more as the years go by, especially since I became a lone Sabbath-keeper."

**And the Recorder** "I like the RECORDER very much. I read it next to the Bible. It comes as a welcome guest every week."

These two testimonials from lone Sabbath-keepers, one in Minnesota and one in North Dakota, remind us that an important part of the RECORDER's mission is to minister unto the great company of scattered ones, to whom it comes each week like a letter from home. We seldom take up the pen without thinking of the isolated ones who scarcely see a Seventh Day Baptist minister once in a lifetime, and yet whose hearts turn toward their childhood home when Sabbath comes, and who are hungry for words of cheer and inspiration. We pray that more and more, as the years go by, the RECORDER may be to them "the dear old paper" watched for "every week as a welcome guest." May its messages ever go forth in the spirit of the Master, and be like the bread of life unto hungry souls. We want the scattered ones to feel that they are not forgotten, and we pray that the RECORDER may help them to be strong in the faith and to be lights in the world.

Next to a personal visit from our Sabbath evangelist, the denominational paper should be an evangel of good tidings to our friends in the "far country."

**Tests of Education** According to the *Churchman*, a professor in Chicago University told his pupils that he should consider them educated in the best sense when they

could say yes to every one of the following questions:

Has your education given you sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

These are good questions for any one to study regardless of the matter of education. Many who never saw the halls of higher education could say yes to most of them. Sympathy with all good causes, public-spiritedness, kindness to the weak, the ability to make and keep friends, honesty, purity, kindness to animals, and faith to see beyond the stars and claim relationship with the Creator are all qualities of character found in the humbler walks of life. Thousands could say yes to such questions, and thousands exemplify these principles before entering college. The real thing is to guard against allowing the education of the schools to rob us of those excellent characteristics that belong to true human brotherhood and that make us devout toward God.

#### Prohibition Measures In Congress

Prohibitionists both in and out of Congress are greatly pleased with the action of the Senate Committee in refusing to thresh over again the old material, already so well known by everybody, on the question of prohibition in the District of Columbia, and in placing the Sheppard bill on the calendar without recommendation. This will make it necessary for the Senate to take up the question, and nearly every member feels sure the bill will pass. The saloon forces are feeling sore enough

and accuse the prohibitionists of stealing a march on them and of settling the question before they could arrive and get in their work of delay. If the temperance people did outgeneral the liquor men in the committee, and the saloon men are willing to acknowledge it, this of itself is a hopeful sign.

It is evident that the prohibition question in Congress is rapidly outgrowing the mere local phase and assuming a national one. The view of Congress as a whole regarding the matter is very different from that held in days gone by. Constituents throughout the land are now taking such a hand as to leave no doubt in the minds of Congressmen as to just where they stand, and Senators and Representatives know that they will be called to account for the record they make on the prohibition question in Congress.

The status of the various measures now before Congress is as follows: the District of Columbia bill is already in the Senate; the Sheppard bill for a constitutional amendment resolution has been favorably reported by the subcommittee to the regular committee; and the Hobson bill is ready to be reported favorably.

#### Manager Worden Goes to Brookfield

**Business Manager** Lynn A. Worden, whose name for nearly five years has been familiar to SABBATH RECORDER readers as manager of our publishing house, leaves us at the end of this week. He has purchased the Brookfield Courier and takes charge of its publication the first of April. This will be going home for Mr. Worden, as he was a Brookfield boy and learned his printer's trade on the paper of which he now becomes the proprietor.

Before coming to Plainfield he was connected with Dr. Arnold C. Davis in publishing the West Winfield Star, after which he became publisher of the Tioga County Herald, in Newark Valley, N. Y. Since July, 1911, he has been a most congenial yokefellow with the editor of the SABBATH RECORDER. He is a man of few words, pleasant address, modest and unassuming in his ways, and these qualities have won for him many true friends in Plainfield, who are sorry to lose him. Under his management the business of the

publishing house has increased nearly one half within two or three years.

His family consists of his wife and four children, the eldest of whom, Dean M. Worden, is now in school at Alfred. We are sorry to lose this family from our church and Sabbath school. The best wishes of their friends in Plainfield go with them to their new home, and all wish Mr. Worden success in his business undertaking.

**Not Hampered by Facts** The Buffalo *Courier* publishes the following from a humorous philosopher who evidently knows something about the trials to which people are sometimes subjected:

Allus remember that th' less a feller knows th' more emphatic he is—that th' more he's wrong th' louder he talks—an' th' redder he gits th' less he's worth listenin' to. Nobuddy kin talk as fluently an' convincin'ly as th' feller that's not hampered by the facts an' information.

In this homely way our "philosopher" sets forth some truths well worth our study. Bluster and loud talk do not always prove a person to be in the right. Happy is the man who sees both sides with unbiased mind, and who can calmly and candidly give his views to the world. People can not be greatly influenced by those whose words show that they are "not hampered by facts."

### The Lamps of Christian Character

PROFESSOR ALBERT R. CRANDALL

The human body has been idealized as the temple of the soul. This temple is one in which character betokens a living personality.

Personality is not the sum of the physical or mechanical adaptations of the body, as may seem by restriction to physio-chemical research, but rather it is the sum of possibilities of the manifold unfoldings of manhood implanted in the individual. But whatever may be said of it by way of definition, it is true in the fullest sense that it responds to many ways of evolving intelligence and power; and that in this evolution and use of intelligence are inherent in kind the lights and the shadows of character.

In the mission of Christianity the disciples of Christ are called to be the light of the world. The essential elements of this light may be likened to the spectrum colors; as these, combined, give that whiteness which is typical of purity, so also the essential elements of Christian character, as a unity, may be understood to constitute the light of the world, as a reflex of the character that it is the mission of Christianity to exemplify in the kingdom of heaven on the earth.

Without a critical analysis, and with more clearness than would be possible if set forth by the modern philosopher, these components of Christian character, within the purpose and the hope of the evangel of peace and good will to men, may be subjects of thought under names such as reverence, obedience, faith, truth, charity, sacrifice, and diligence or endurance.

This is not following the commonly stated chief virtues—faith, hope, charity, prudence, temperance, chastity, and fortitude; or the seven gifts of the spirit—wisdom, counsel, understanding, fortitude, knowledge, godliness and godly fear; or the opposites of the so-called deadly sins—pride, covetousness, lust, anger, gluttony, envy, and sloth; but is better suited to the purpose of inquiry into the modern status of Christian character.

Evidently the time has not yet come when all professing Christians can be induced to cast off the shackles of custom and habit to merge into a full spiritual unity the light-giving virtues of Christianity; but it should not be forgotten that the cultivation of ideals of light-giving personality will make clearer the prophetic vision that leads the way to higher planes of exemplification.

Also while true ideals may not be possible of full attainment in the present stage of the evolution of Christian manhood, they should lead to clearer views of God's provision for human well-being; and their realization should become more intelligently the objectives of helpful desire.

#### THE LAMP OF REVERENCE

It hardly needs to be urged that reverence, in its larger sense, is a leading Christian virtue, without which the other virtues seem out of place, or in a measure unreal. Definitions of reverence are found

for the various planes of social life, on which deference, or respect, finds its special objects. For the higher Christian plane, it is, in degree, a more or less inspiring recognition of divine governance; a chastening sense of fealty and of privilege in a kingdom of rightness; and a corresponding respect for traits of such fealty inwrought in human character. On this plane it is needful, in our day, to remember that the central all-embracing thought is God the Creator and Ruler of the universe, and divine provision for human well-being.

It is said that this is not an age of reverence, and even that it is a time of irreverence. Probably we shall find that advancing intelligence has served to magnify the imperfections of our time; though it may be true that some of the Christian graces have not kept pace with the march of knowledge, and that reverence is one of the lagging virtues. But if there is in this a specially discouraging feature, it is that so little thought is given to causes and remedies. An age is not judged by the existence of evils or shortcomings which are its heritage, but by its apathy, or by the spirit of reform that it calls into service against them.

Inspiring ideals of Christian character will be found, if sought, in the Scriptures, urged in sermons and religious literature, and embodied in song service; and the thought of the true convert reaches out with a glow of purpose for ideals that bespeak the benevolent life, or spiritual inspirations: but the plane of social life is still far below the ideal; and the tendency is to fall to the standard of every-day life in our day, having a complacent feeling withal that it is at the summit of centuries of social uplift. But on a plane so far below the ideal, there must inevitably be a sense of unrest. That there is a lack of reverence in our day is a matter of common, more or less indiscriminate remark, in which the children, the young people, are chiefly found at fault. Is it altogether lamentable that freedom from the motive of fear, or the discipline of austerity, has given rise to an excess of exuberance in child life? Family relations are rightly democratic rather than autocratic; just as Christianity is a life rather than a dogmatism. Children are not slow to follow

example. The onus is on the parents to lead rather than to drive.

Are we not too likely to suppose that the conditions which are the causes of social unrest are sporadic rather than the results of the sum of the educational influences, which dominantly tends to determine for the community, as well as for the individual, the plane of exemplified religious life?

We are accustomed to eulogize our system of education and to glory in the light of the twentieth century, when in fact the best that can be said is, that the way in which education has been separated into more or less antagonistic secular and religious modes of training is not the fault of this generation. It is not a fault of today that the clashing of physical truth with dogmatic error has given a much vaunted vantage ground to irreverence in secular education. But can this generation consistently laud a system that has logically culminated in what has come to be known as German *Kultur*, in the forceful outcome of which there does not appear so much as a tint of the saving colors of the Sermon on the Mount? and shall we only dimly realize that, providentially, England, France, Italy and Russia, but little less swayed by materialism, are nevertheless fighting the battles of the Sermon on the Mount against the culmination of materialistic philosophy in the dictum that "Might makes Right"?

The mission of Christianity, in a comprehensive sense, is to so transform the paganism of the world as to render nations immune to the terrible scourge of war. No one whose ideals are entitled to lasting respect in either the religious or the secular world of thought would for a moment suppose that the situation, as it breaks on a troubled world in our day, discredits either the mission or the elements of power for good that the Christ life brings into human affairs.

It is evident that we can not look to our secular education for the cultivation of reverence for God as the Creator and the Ruler of the universe, based as it is largely on paganism in literature and the mechanistic dogma in science; and up to the present time, religious education has not found a vantage ground from which to illumine the common walks of intelligence with this fundamental basis of reverence, as also of

obedience and of other elements of Christian character.

Evidently there are still some things hid from the wise and the prudent, that would be revealed to the common people if our religious training should simply develop the elements of Christian character that are the light of the world.

Reverence in our day falls short of its true objective, largely from deference to human belief and practice as a traditional or historic basis for present guidance, rather than to that immediateness of relation to the Creator, or to the truth, which is primal in religious thought.

It is not a matter of wonder that, following the Dark Ages, the reverence of the Psalmist for God the Creator and for the majesty of divine Law did not find a responsive chord in a long period of ignorance and, at best, of well-meaning but erring human authority; but through all the supposed progress of theology, learned leaders in the Christian world suppose that they have ample theoretical reason for the removal of the memorial of the primal fact of creation from its appointed place and purpose, to give place to a human expediency,—a prevailing view that could not be fully understood if the basis of reverence had not become potently an attitude of deference to human precedent.

If our Scriptures had not been filtered through languages in which a conception of God and of his attributes had no vital place, no one would, considering the adaptability of the English tongue, suppose that we should, in our day, speak of the Creator and Ruler of the universe as a "which," or of spiritual being as a "ghost," or of reverent obedience as "fear," or that we should pray for the forgiveness of our debts as our debtors are (not) forgiven, or that our heavenly Father should not lead us into temptation. Apart from the trammels of tradition, it is readily seen that the language of relations which are the basis of all reverence should appeal with true native import to the common perception, and especially to the child mind. The truth of the matter is, that our learned translators very naturally preferred to read and pray in English, for which they had scant liking, as indeed they must in the classic languages, of which they were enamored, with explanatory mental footnotes, in order to graft the revelations of the

Christ Mission on the language of pagan thought, leaving the common people to whatever tendency to dull apprehension or irreverence inheres in such discordance with the thought language of every-day life.

The history of Christianity is lighted up with fidelity to beliefs, and by self-sacrificing devotion through the centuries, and in our day; but the tendency in many ways to find the objects of reverence in the human phases of that history is too obviously related to the lack of reverent ideals, on the community plane of life, to be deemed a matter of small importance.

There are many local and modern causes and evidences of irreverence, which are matters of deep concern in religious culture. In these, as in all, it must not be forgotten that in the maze of human standards, of acquired beliefs and inherited discordances, of emotional and intellectual egoisms, and of complacency of learning and of ignorance, only through that reverence which leads the way to the spirit of obedience, as to other light-giving elements of Christian character, can come that fidelity and that devotion by which is to come divine power to Christianize a warring world.

### The Financial Support of the Church

REV. EDWIN SHAW

"Every man shall give as he is able, according to the blessing of the Lord thy God." Deuteronomy 16: 17.

I heard this week of a well-to-do woman living in New York who said that her income had been so reduced by the hard times incident to the war, and the calls for help from all quarters had been so increased, that she felt obliged to economize, and she was going to give up her box at the opera and her pew at the church. This would seem to indicate that she considered her pew at the church, which meant her financial support of the church, as a luxury, or unnecessary expense for her personal pleasure and comfort.

There is another class of people who, while they do not regard the financial support of the church as a luxury, like the theater, fine clothes, expensive jewelry, ice cream soda, motion pictures, and so on, look upon the church as a sort of benevo-

lence, a charitable institution, like a hospital, a children's home, or a beggar at the back door. And if they chance to have any change on hand when the beggar appears, at the back door or in the form of a subscription paper, and if they happen to feel just like it, why, they make their contribution, and look upon it as a charity, a good deed well done, a hungry man fed, an hospital relieved, a church helped.

Now I believe that the financial support of the church (and by this I mean the local church and the work of the denomination of which the church is an organic part) should not be looked upon as a *luxury* or as a *benevolence*, but rather as one of the chief *necessities* of life. I believe we should consider the financial support of the church just as essential and just as necessary and just as obligatory as our rent and taxes and coal bills. We are under just as much obligation to support our church financially as we are to clothe and feed and shelter our families. The church, which represents our united and combined effort to serve the very highest and best and most important elements in our lives, does not deserve our help as an object of *charity*, but it deserves our support as an honest *obligation*.

Some people may not like thus to look upon the support of the church. They have the notion that such a view reduces our giving to a business proposition, and takes the spirituality and sentiment and sacrifice out of it. Such a feeling appears to me to arise from a misconception of life. We are coming to look upon life more and more as a single thing, one complete whole, and not separated into secular and sacred, not divided into business and religion. All life is sacred, and all business is religious; and unless we make our business religious and make our religion a business we are failing to get the right attitude of life.

I have chosen a Scripture text today which seems to me to teach that away back in the days of Moses this same conception of life prevailed. The outward forms and methods of promoting the welfare of the best in life were of course different in those days. The organized means of the community for caring for the heart and soul life of the people in those days were of course different. The priests and Levites conducted services of

sacrifices and worship and gave careful instruction to the people. Our outward forms may be different, but the purpose is exactly the same, namely, the good and welfare of what we call the spiritual life of the people, through worship of God, through instruction in things divine, through incentives to a life that is pure and right and holy and in harmony with God. The purpose of the temple and altar services was identical with the purpose of the church of today, to minister to the needs of man in those things which relate him to God.

Now there was a necessary financial, or material, support needed to conduct this work for the community, just as there is today. And our text tells us how this financial need was to be met. And I feel that the principle there employed is as good and wise for these days as it was for those times. "Every man shall give as he is able, according to the blessing of the Lord." In the financial support of the church "every man shall give." Believing that this applied to every member of the church and congregation, pastor as well as people, Mrs. Shaw and I make our regular monthly payments to the support of the church, to help pay the expenses of maintaining an institution the purpose of which is to minister to the best and highest things of life. This is aside from the various offerings and expenses and contributions that come in connection with the activities that are especially ours or are outside. We consider these monthly payments as debts, not as charity. And I believe that every one who makes this church a religious home should give something towards its financial support, something definite and regularly.

In the second place, this old principle of the text says, "as he is able, according to the blessing of the Lord." I am rather glad it does not make an assessment and tell exactly how much. In the support of our city and government this method seems necessary. We read a good deal about tithing, and giving a tenth, and many people find that method helpful. I have no argument either for or against that method. I am inclined to believe, however, that a good deal *more* than one tenth of what we spend should be spent in caring for the financial support of those agencies which serve the welfare of the highest and best

in life, in an unselfish and disinterested way. And I am persuaded that if we take towards the church this attitude of having a personal responsibility, and if we accept the principle that "every man shall give," I am persuaded that the principle of giving "according to the blessing of the Lord," will be a sure and sufficient guide as to the amount we give.

I had thought that I would today set forth in some considerable detail the financial situation of our own church, showing the sources of our income and the way our money is expended. But I feel that such a statement better come at our annual meeting the first Sunday in April. There should be a large attendance and we should all feel a real interest. Most of you know that the four-apartment house on Sixth Street has been wholly or partly unoccupied most of the past year, and has thus been an expense rather than a source of income. This together with the dropping out of several who had been regular contributors brings it to pass in connection with the recent hard times that we are likely to come up to the close of the year without means on hand to meet our usual expenses.

My purpose today then is to bring before you what seems to me to be the right attitude towards the financial support of the church. Every one of us should feel the personal responsibility to give something, whatever it may be; and before we decide how small or how large it shall be, let us in prayer consider how the Lord has blessed us, and in the light of that feeling, according to that blessing, as we are able, so let us give.

But some one says, "Is there then no higher motive in giving to support the work of the church than there is in paying the grocer, the butcher, the tailor, or the milkman? Are they on the same level?" Well, in so far as they are honest obligations, which it is a privilege and a joy to meet, they are on the same level, they are alike. Paying debts is an honorable action, of a very high order. But in two respects the support of the Church differs. In the first place, the support of the church ministers to the highest and best elements in our lives, it ministers to the needs and well-being, not of the body alone, but of the spirit, the soul, as well. And in the second place, most of our obligations for

food and clothing and shelter and bodily comfort are for ourselves only, and so in a measure are selfish, while our support of the church represents our united effort to minister unto the needs and well-being of the community, the world in which we live. Such is the mission and work of the church, and as its mission is of more moment than those things which pertain only to the material well-being of man, so our financial support of the church has a higher and nobler incentive, and in that sense is above the level of financial obligations for the "meat which perisheth."

I understand that our Finance Committee is arranging certain plans and ways of working, and let us cheerfully fall into line and make the work easy and joyous for all. There are many things to which we give our financial support, things which minister to the high and noble elements in our lives, things which we should support, things that are good and worthy of our benevolence. And it appears to me that the generous, joyous, willing support of our church should have a large place, a first place, among the privileges and obligations of our lives. "Every man shall give as he is able, according to the blessing of the Lord thy God."

The ark in Obed-edom's home blessed it with all good things. It was only the symbol. The source of the blessings was the same presence of the Lord which we may enjoy in our homes. Talmage said that "a well-regulated home is a millennium on a small scale." Spurgeon said that "when home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element." Dr. Cuyler reminds us that "every prudent owner of a dwelling insures his house and furniture against the danger of fire; but the household that dwells under the roof is of infinitely more value than the roof that covers them. It is the family that most needs insurance from the dangers of domestic life." And the only insurance from those dangers is the presence of God in the house such as Obed-edom had.—*The Christian Herald.*

The man who has begun to live more seriously within begins to live more simply without.—*Phillips Brooks.*

## MISSIONS

### Letter From Java

DEAR FRIENDS:

How often have I longed to be able to write to you, but oh, how the work keeps me busy all the time, till my head feels so tired, and sometimes like mad! I have just received the money from the Missionary Society, and about a month ago that from the Tract Society, and feel so thankful towards all my dear friends who so kindly think of me and my work. Our Father hears my fervent prayers when I ask him to bless you all abundantly. May he be very near to you all in this new year, and may it be a year of the greatest spiritual and earthly blessings you have ever experienced. As for me and my Javanese people, I pray that every day of this year we may live to please our Father, and to be more and more filled with his blessed Spirit.

As for earthly blessings, he gives us enough and to spare. I saw in my letter dated July 6, 1915, in the RECORDER, that I mentioned a very great trouble. It would take too much of my time, if I had to explain it all; but I can only say: the dark clouds were all driven away, and oh, how beautiful the sun of our Father's love and tender care breaking through! Bless his wonderful name!

In my next letter, dated August 9, I wrote about the girls scratched by a mad cat. They were away about one month, in the Institute "Pasteur." They came back safely, and till now they are keeping well. So the doctor declared them out of danger. Praise our dear Lord!

Yes, when I look back towards the past year, so full of difficulties, heavy burdens, troubles and sorrows of all kinds, I can only say: "O give thanks unto the Lord, for he is good; for his mercy endureth for ever."

I also thank you for sending me the RECORDER so regularly. I do enjoy its reading; also what is written about the Sabbath. Some time ago I received a copy of the American paper *Grace and Glory*. I will send it on to Brother Gardiner at the same time with this letter; and what is

said about the Sabbath in that paper I have marked with a cross. Perhaps some one would be so kind as to write an article against it in the RECORDER, and send that copy to the editor of *Grace and Glory*. O that our Lord would open the eyes of all his children to see the truth about his holy Sabbath, so that they, too, could receive the blessings that rest upon the keeping of his day.

I can not write much this time, as my head feels so very tired. But I have waited too long already, and you ought to know something about us here in faraway Java.

With hearty greetings,  
Yours in Jesus' love,  
M. JANSZ.

Pangoengsen, Tajoe p. o., Java,  
January 3, 1916.

### Mental Hygiene\*

GLENTWORTH M. WILLSON

*This Address, prepared by the instructor in the Department of Philosophy and Education, Alfred University, was delivered before the student body and faculty of that institution on March 8, 1916.*

I wish to take up the subject of mental hygiene from two points of view: the need for such a movement, and an outline of the causes and nature of common mental disorders.

There are in New York State at the present time about 36,000 insane persons confined in hospitals—a number equal to approximately one in every two hundred of the total population of the State. This takes no account of the numerous cases of insanity that are cared for at home, nor of the milder neuroses known as "nervousness" or "nervous prostration." The total number of insane individuals in institutions in the United States is in excess of the total number of students in universities and colleges in the same area. The cost of the care of these people which the country must pay amounts to between eighty and one hundred million dollars annually. New York State alone spends eight millions for the housing and care of its insane. Many an individual patient costs

\*For the material in this paper the writer is chiefly indebted to the various publications of the New York State and the National Committees on Mental Hygiene.

the State several thousands of dollars. Up to the present practically nothing has been done toward the prevention of this increasing tide of mental disease. Not only would money and time spent in this way pay a hundred fold in economy of expenditures, but the amount of human suffering thus alleviated would be enormous. There are few things more pitiful than to see a man or woman in the prime of life gradually losing his judgment, his memory, his very personality. The suffering of the patient himself, though great, is hardly a drop in the bucket when compared with the helpless anguish of his family and friends as they see him slowly slipping away from them. An early recognition of the symptoms of mental stress and prompt preventive and curative measures would be very desirable both from an economic and from a humanitarian standpoint. The large proportion of terminal and incurable cases in the state hospitals clog them and prevent their giving the attention that should be given to the *early* and *curable* cases. The fact that only 27 per cent of all cases admitted are discharged cured is proof that the hospitals don't get them early enough. Comparatively few mental diseases are incurable if taken at their very earliest stages when they are a mere queerness or over-nervousness.

The success of a campaign for mental hygiene depends upon the proper education of a public in the early manifestations of mental derangements and their treatment. This necessity for popular education holds for all reform movements, but it is peculiarly applicable here where the very basic principles of treatment depend upon the active co-operation of the patient. It is a case of giving the people the knowledge that specialists already possess and inspiring them with a will to act upon it. Men must realize that "our remedies oft in ourselves do lie, which we ascribe to heaven." In the first place, the popular conception of insanity as a visitation from above, falling like a stroke of lightning and hitting whom it may, must be dispelled. We must get rid of the mystery and hopelessness that attach to the words "insanity" and "insane." Only recently has the idea of an insane hospital arisen, a place where suffering is assuaged, not aggravated; where the affliction of the patient is thought of as a disease, not a demon. Not until peo-

ple pull down from over the door of their imagined "insane asylum" the horrible fiat, "Leave hope behind, all ye who enter here," will these institutions obtain the popular co-operation which the fulfilment of their higher mission demands.

#### MENTAL MECHANISMS

The main body of facts with which the public should be familiar may be considered under the head of mental mechanisms, that is, an answer to the questions, What are the functions of the normal nervous system? and What are the signs and symptoms of a growing disturbance of these functions? A part of what I shall say, if trite, will, I trust, possess the virtue of undoubted truth; as for other statements, some will strike you as questionable, statements of which the scope of this paper will not admit an adequate proof. If you can not accept these as they are offered, I hope that the discussion will open up a sufficiently wide point of view to prevent your discarding the whole because you must reject the part. I want to leave with you a conviction that mental hygiene of the child and adult stands on a par with physical hygiene and that there are definite constructive steps which may be taken to conserve mental as well as physical health.

#### ADJUSTMENT TO ENVIRONMENT

The most instructive point of view from which to consider life in general is that it is a process of adjustment to environment. By adjustment I mean either the adaptation of the individual to a situation as it arises or the reaction against a situation which results in changing it to a different situation to which the individual *can* adapt himself. For example: A snail may find himself being irritated by an external agent; he withdraws into his shell, that is, reacts in a way to bring satisfaction to himself, adjusts to his environment. A dog that is accustomed to sleep in the haymow finds himself locked out of the barn on this particular night. He pulls and scratches at every likely opening until he at last gains an entrance. He has found satisfaction by attacking the situation and changing it. A child who wants a piece of cookie dough to bake in the oven and is refused, resorts to clay and makes a dough of her own which she can bake. This is adjustment—the finding of satis-

faction in a given environment by substituting for a desired but unattainable object another thing that can be made to satisfy her. The same child might have decided that she didn't care much about the dough after all and turned her attention to something else—that would have been adjustment as well. The immigrant, who finds himself queer and attracting attention because of his peculiar manners speedily adopts the manners of his associates, escapes the unpleasant attention by removing its cause, finds satisfaction. The young man who sees himself exceedingly selfish and "dog in the manger" like assures himself that the law of the universe is "every man for himself" and "the survival of the fittest." His peculiarity is not then going to worry him. He is satisfied. It is all a process of seeking personal satisfaction out of life—satisfaction of needs both instinctive and acquired. We have very numerous needs, social as well as individual, and we try to satisfy them. Right here is where the emotional life of a man comes in. We are happy or miserable, feel pleasure or pain, according as our needs are being satisfied or thwarted. If one is successful in securing an adjustment to his environment, he is contented; if not, he is discontented. Other emotions are allied to these: If a man is angry he is in a state of active rebellion against the environment; he may simply continue to nurse his anger or he may take active steps to change the situation so that he can adjust to it. When the rooster stands on the carcass of his adversary and crows he feels himself completely adjusted. This is active adjustment.

#### SUBCONSCIOUSNESS

The second important principle of mental life which I wish to mention is that of the *unconscious mind*. Nothing that happens to us is ever entirely forgotten; we may be wholly unable to voluntarily recall it, but it is there and is still exerting its influence on our actions and thoughts. We do not think of the lower forms of animals as conscious—yet they have a mind; they are capable of adaptation to environment, of learning by experience to a limited degree. We do not ascribe self-consciousness in any continuous sense to the human infant during his first few months of life, yet he is a veritable bundle of impulses seeking satisfaction and adjustment; the

difference is that his impulses are simple and innate while ours are innate but complex and derived. We are blinded to the existence of this subconscious in ourselves because we have for so long attempted to explain all our acts on a conscious basis. What controls and coordinates life processes during sleep when consciousness is certainly lacking? What are dreams but the continued striving for satisfaction of impulses which are denied during waking hours? (If I had time this point might well be elaborated here.) What controls the actions of the sleep-walker and the hypnotic subject? What carries over the influences of hypnotic suggestion into waking life? It is the unconscious mind, which is always with us and which never forgets. Our conscious mental life is but foam on the surface of the deep pool of the unconscious. Every thought, desire, impulse, or ambition of the conscious life becomes an imperishable part of this larger personality. Sometimes we get a striking example of this: witness the tremendous lucidity of the moments which we believe are to be our last ones. Strong emotion has unlocked the treasure house of the past and, according to definite and ordered processes, the associations come flooding in upon us. Thinking is the process of admitting to the present only those portions of the past which are useful to the present situation. But the rest is there pressing behind and ever influential. We think with our conscious mentality and flatter ourselves that we are ruled by cold logic; but we desire, will, and act with our whole experience, our inherited instincts and our denied or gratified impulses.

#### MENTAL HABITS

The third and last principle which is of value to us in this connection is that of mental habits, and here I shall aim to bring out the importance of the period of infancy in the formation of healthy habits of reaction. While the infant is still an aggregation of blindly striving impulses, before it has attained self-consciousness, it comes, through its sense organs, into contact with the home environment. It reacts as it sees and hears others react, not in the fundamental processes of subsistence perhaps, but in the more indefinite emotional and impulsive atmosphere of the home. We do not

realize the extent of the good influence of a happy, optimistic, and harmonious home life on the mental habits of the infant; or, on the other hand, the evil effect of a discouraged, nagging, and hopeless attitude evinced by parents and others. This effect is all unconscious on the part of the infant, but establishes mental habits which may be the making or the marring of its life. It is largely from the early months and years that the temperament of the child springs and it is this temperament that determines the moods and attitudes of the future. Example is the ruling force here, not precept. The child does as we do, not as we say. Parents "live in their children" in no truer way than this. The child who has formed the right mental habits grows into the adult who is not daunted by a difficult situation but who can look at it dispassionately and attack it vigorously, the man who can live in peace with his fellow-men and with himself.

#### MENTAL DERANGEMENT

Just as we have viewed the normally functioning mentality as an agent for adjusting to environment in habitual ways, conscious or unconscious—so we must consider the deranged mind as one which has failed to adjust to some particular situation, or one which habitually fails to adjust to *any* difficult situation. And here, too, the failure to adjust may be either conscious or unconscious. We may develop a fixed idea which monopolizes the conscious life because we have consciously at some time failed to adjust to a certain situation represented by this idea, like the man who sees some discrepancy in his religious beliefs and fails either to harmonize the conflicting doctrines or to realize that the disharmonies are, after all, between unimportant details, and so broods over this discrepancy until he becomes unable to think of anything else. He suffers from a fixed idea which is so over-active that it drains away to itself all the mental energy which should go to other more normal mental processes. Or, on the unconscious side, we may suffer from a chronic irritability and nervousness due to the irritation of a mental "thorn in the flesh," as it were, which is the unconscious evidence of some repressed instinctive impulse, some maladjustment that has never been in the field of consciousness.

For example, a child who has a normally active curiosity fails to get a satisfying answer to certain problems of human reproduction that occur to him. He don't "forget it," as we are apt to infer from his silence on the subject, but continues to puzzle over it. This is the very excitement needed to stimulate into covert activity the latent sex instinct. He doesn't know it—no one recognizes it. But this unrecognized but over-active impulse becomes an irritant which may later develop into neurotic symptoms seemingly quite remote from the real cause. Nor need we limit ourselves to the sex instinct for examples of the same activity of unconscious impulses. The thing to be emphasized is that these causative factors in the insanities and other nervous disorders (*neuroses*) show symptoms that may be observed and treated long before they have developed into real mental diseases, before they have become so firmly fixed as habits that it is impossible to eradicate them. These mechanisms are not thoroughly understood as yet and it behooves no man to be dogmatic on the subject; but I desire to mention some of the early symptoms of wrong mental habits, symptoms that are not dangerous in themselves but indicate the need of sane advice and direction. To begin with, let it be understood that the mere presence of a symptom by no means presages the onset of insanity or even a neurosis, for such is the inherent elasticity of the mental life that recoil and recovery may take place spontaneously at any time before the breaking point is reached, and this breaking point is ordinarily much farther removed than one would think. Furthermore, insanity develops on a basis of both *heredity* and wrong mental habits due to the environment. By *eugenics* we aim to control the first and by *euthenics* the latter; and the control of this latter, the environment, is usually sufficient to avert the evil effects of the former. The environment of a child springing from a nervously weak (*heuropathic*) family is apt to be peculiarly hard to control, however, especially in the child's early and impressionable years, because of the nervous condition of the parents.

#### WRONG MENTAL HABITS—DEPENDENCE

The first habit that I wish to mention is one that children commonly show in their

early years but which should be outgrown rapidly. This is the habit of dependence—the habit of asking help in the simplest tasks and of constantly expecting sympathy for the slightest injury. This produces the boy or girl who is later spoken of as tied to the home nest, the boy or girl who is unable to acquire an active interest in personal and independent accomplishment. When the necessity arises for getting into the swim of life's duties, such an individual finds himself feeling that he wants his mother or father there to help, he feels incapable alone. He is also apt to be unable to transfer his affections to individuals outside the family. This abnormal attachment of the child to the father or mother (usually the parent of the opposite sex) so absorbs the individual's power of loving that normal marriage relations are impossible. Many a nervous breakdown at adolescence or upon the contemplation of marriage is due to this habitual turning back of the interests and longings toward the protected life of the home. A certain amount of physical and mental hardening is one of the best results of a normal social life among children.

#### SOLITARY OCCUPATION

Closely connected then with this first habit is the tendency to solitary occupation. We hear so often of the child, who doesn't play much with other children, who spends his whole time in day-dreaming and imaginings. This imaginative activity may be chiefly concerned with one topic, as the child whose curious questions in the sex sphere have been left unanswered and who broods constantly on the subject. This results in poor concentration, in school and elsewhere, for the controlling idea continually intrudes itself. Such a child loses the give and take of fights, friendships and common interests, and becomes self-centered and secretive, until the subjective world of fancy becomes for him the *only* real world. The remedy for this is to preserve the active interest of the child in external affairs—don't let him sit hours in the schoolroom with nothing to do but build air castles—don't let him take refuge from a disagreeable task in this same imagining. Give him something to do and see that he does it. A reasonable amount of imagining is normal and necessary, and valuable to the world; but when it comes to take the place of action in a

difficult situation, to constitute a way of escape from unpleasant reality, and this tendency becomes fixed, we speak of it as a *flight into fantasy*, a delusional state, in which the imagined things acquire a reality of their own and the patient hears voices and sees visions. This is a common symptom of many nervous diseases.

#### LACK OF SELF-CONFIDENCE

Another habit of pernicious influence is lack of self-confidence. This may be evidenced by continual vacillation between several courses of action or possible beliefs—constant hesitation until the efficacy of either course is past and all the mental energy is exhausted leaving nothing for the actual execution of the task. The other symptom of this lack of self-confidence is the habit of self-depreciation. "Many of us need to cultivate a habit of adding 50 per cent to our natural estimate of what we mean to our associates." The origin of this tendency is usually in childhood and comes from being constantly treated as incapable and inferior. Children should be treated as equals just as far as possible—they should be praised whenever there is a legitimate opportunity and offered all possible encouragement to attempt tasks that they can successfully accomplish. The feeling of success is what they lack and ordinary competition with adults seldom avails to give it to them. Here is where healthy association with other children of equal ability is valuable. Lack of self-confidence can come from a habit of constant introspection too—the sort of introspection that constantly observes one's own mental habits and reactions for the purpose of comparing them with those of one's associates—one's *own* suffering in the comparison. Introspection to find out what goes on, to understand our mind, is valuable and instructive; but introspection for the purpose of comparison leads to an over-emphasis of whatever peculiarities and defects we may have and is pernicious. Such an attitude of personal inefficiency makes it harder to face the music of life and enter into competitive activities with a healthy enthusiasm. The best remedy for this morbid introspection and self-depreciation is an active interest in others which leads one to forget himself. Did you ever attempt to explain a principle or process to another, either privately or in public, and be stopped

in the middle with an idea of the possibility of your forgetting your conclusion, getting mixed up, and not making it clear? Your mind has turned inward and you have lost the thread of your argument. If so, you were interested more in yourself than in the idea to be conveyed or in the individual to be helped. A sermon might be inserted here on the value of altruism or objective interests as an antidote for self-consciousness.

#### EMOTIONAL OUTBREAKS

Especially frequent with children are habits that have to do with an unnatural emotional life. Emotional outbreaks are a disintegrating force in the nervous system, especially if the emotion is an unpleasant one. The action of the nerve units (*neurons*) in making connections at the *synapse*, or point of contact between them, is hindered by distasteful emotion, the body processes are stopped, poisons are left in the body, and brain nutrition is hindered. Witness the well-known tendency of disagreeable ideas to lapse into oblivion, carrying with them the energy represented by the unpleasant emotional tone. These ideas are merely cut off from the conscious stream, they become subconscious and there they remain to fester. A refused desire or failure of adaptation is the commonest source of these subconscious ideas or *complexes* as they are called. A girl who is very much attached to her brother wants to see him before he goes off to the wars. She misses a train and fails. She feels very badly but assures herself that it is done now, settled, and unalterable. She presently forgets the unpleasantness of the occurrence in the rush of other interests, but the complex has been formed and years later it may be the active element in a delusional system in which the girl is possessed of the power of instantaneous arrival at any desired point. The originally denied desire has finally secured gratification. This delusion would not, of course, develop from such a simple complex alone, unless it were brooded over a great deal, or unless the patient already possessed bad mental habits and few external interests. Investigation has time and time again revealed the presence of these irritating complexes at the root of mental disorders. Now a strong emotional outbreak both tends to split off the idea in question and to supply it with

a fund of emotional energy—the two requisites for a complex. These outbreaks occur as a result of example and as a consequence of the child's finding out that the demonstration will bring the desired result, that people and things will be brought to time. The remedy is to teach self-control and this is best accomplished by ignoring the outbreak and showing at a time of calmness that the person who gives way to his emotions is an object of disdain for others. Fears, fear of being alone, fear of the dark, fear of lightning, etc., are another emotional source of complexes. Over-excitement from religious emotion is a bad thing for children. I was talking with a person the other day who said that he distinctly remembered, during a series of revival meetings to which he was taken, of lying awake for hours at night in a state of terror lest he be one of the damned, and of having all his waking hours pervaded by the same haunting fear. Example breeds fear. There is no reason why these fears should trouble the child if he finds that they do not trouble others. Worry is a great drain on the supply of nervous energy and leaves the individual exhausted and a prey to the pernicious influences of whatever complexes may be waiting to assert themselves. On the other hand, the higher emotions, hope, joy, love, altruism, pity, religious feeling, etc., are constructive, sanifying, and a balancing factor in our lives. But these are only useful if they are acted upon; passive emotion only, impulses for good that are never acted upon, result in an inability for warm feeling followed by action. If you are moved by a concert, sermon, story or play, then act. Without action you are simply day-dreaming. A volume might be written on the subject of normal and abnormal emotional life; but suffice it to say that if you can teach the child self-control, answer his legitimate questions so they won't remain to pester him, prevent his acquiring foolish fears, and teach him to act on his good impulses and enthusiasms, he will be safe from emotional obsessions.

#### REPRESSION—STUBBORNNESS

The habit of repression, resistance, stubbornness, of refusing to do a thing simply because it is the logical thing to do or because some one wants him to do it is not usually found in any extreme form in chil-

dren and is commonly limited to the more active early stages of some mental diseases. When found, it usually goes back for its causes to other wrong mental habits,—to the habit of passive emotions and of self-depreciation or self-accusation. In such a case it would be an attempt to compensate for a feeling of personal inconsequence by asserting one's own will on every conceivable occasion. This principle of compensating reactions, by the way, is a much used one in the explanation of the symptoms of mental diseases. The individual who makes most noise over the fall of a neighbor from the accepted standard of morals is usually the one who would prove weakest if he himself were subjected to an equal temptation. An inner, unconscious weakness prompts him to the outward display.

In general, the insanity (*psychosis*) is the refuge of the patient from a world in which he can not live. He weaves and interprets the material of the past in ways that serve to satisfy the impulses that life has denied, weaving them not by dreams and day-dreams as does the normal man, who can banish them at will, but in delusional states which possess him and hold him at their mercy.

#### AN EXAMPLE

I have selected an example of the early symptoms of insanity from the writings of Dr. Hoch, a prominent New York psychiatrist. The patient is a "young woman of 22 who had always shown certain peculiarities which I will not go into here. She grew up in poor circumstances and not in a healthy environment so far as the modification of these traits was concerned. She became somewhat less sociable and inclined to brood at the age of 17. About seven months before she came under treatment she became engaged, partly under the influence of the idea that she should, partly because she is said to have taken a fancy to the man. As soon as this had happened, a change came over her; she developed indefinite fears which later became more crystallized into the idea that her fiancé might come after her with a knife. She was morose, cried without being able to say why. Now the one thing which should not have been done with this girl was to urge her to marry. . . . When such clear early manifestations arise of the type and under the circumstances seen in this case,

they are an indication that the individual is precisely *not* able to make the adaptation in this direction. . . . The poor parents did not know that, and, thinking they were acting for the best, insisted on the marriage. Consequently she *was* married with the result that she at once broke down with a hopeless form of insanity."

#### OTHER CAUSES OF MENTAL DERANGEMENT

Insanity caused by chronic alcoholism, syphilis, and by the poisonous effects of certain diseases such as typhoid fever, etc., can only be mentioned. About 40 per cent of the male admissions to state hospitals are from these causes. These conditions are, of course, definitely preventable though they constitute no small problem for society.

#### AN ANTIDOTE

We have all heard of the unfortunate old gentleman who spent all his time reading the family doctor book and had all the symptoms of every disease he read about. In fact we all have a tendency to do the same thing. Especially is this true in the case of mental peculiarities. I have risked mentioning so many mental symptoms, then, because I felt that I had an antidote at hand to offer you; this antidote is objective interests—*get enthusiastic over something outside yourself—interest yourself in people and things.* If your nerves bother you, get busy at something active; physical exercise is the best immediate relief and objective interests prevent the thing from coming back to torment you. You won't be bothered anyway if you are working at the thing you like to do. Here is where mental hygiene touches on vocational guidance work. The traditional square peg in a round hole certainly has difficulty in adjusting himself to his environment. But if the peg be round, then the adjustment is ready-made.

#### THE VALUE OF STRONG CONVICTIONS

I ought not to leave this subject without mentioning the steadying effect of strong convictions in the field of religion and philosophy. G. Stanley Hall says "philosophy may be so taught and studied as to produce a morbid neurosis of indifference, cynicism, and selfishness." It makes, after all, less difference *what* you believe than that you shall believe *something* with all your heart. The opposite of belief is not misbelief, it is doubt; and



doubt may become a mania. Put feeling into your religion—work out your philosophy of life and stick to it, stick to it at least until you find something that will take its place and satisfy you better. Don't leave an hiatus in this region of your personality. When the situation arises that tries your mental balance and reserve, then a firm belief in a controlling power that "worketh all things well" in the world as a whole, and a clear concept of your own place in the plan, will prove to be an ever-present possible means of adjustment and satisfaction. If the situation don't suit you and you seem unable to adjust to it or alter it, you can believe it is for the best and accept it—you *have* adjusted. A lack of firm convictions of some sort breeds loose morals not only because the individual *wills wrongly* but because his mental balance is undermined and he can not *will* at all. We can speak of a "healthy doubt" along religious lines only so long as it is accompanied by an assurance that the order of the universe and our duty in any concrete situation is not to be altered, whichever way we may conclude.

#### REMEDIAL EFFORTS

In conclusion, I might speak at length of the various organizations that are springing up all over the land for the more efficient prevention of insanity and for the better care of the insane; of the state and national committees for mental hygiene; of the fourteen New York State hospitals for the insane; of the recent agitation for establishing out-clinics in connection with each of these to provide for early diagnosis and treatment and for the proper after care of discharged patients; of the duty of physicians, schools and colleges in disseminating information along this line, and of the definite steps that should be taken to secure the examination and proper treatment of a person who seems to have found his environment too strong for him to handle and too irritating to be accepted. Time will not permit.

To become a part of this great movement there are six things that you can do—three for yourself and three for society:

For yourself you can:

1. Refrain from those acts and habits which are liable to result in mental disorder.
2. Establish healthy and active external interests, get enthusiastic.

3. Believe something with all your heart, even if you have to change it tomorrow.

For society you can:

1. Help to make the facts you possess on this subject generally known.
2. Speak and think of insanity as a disease and not a crime.
3. Lend your voice and influence to all projects which make for a better or an earlier care for those suffering from mental diseases.

### Religious Life in Our College

In the word college I include all departments of the University. Last Sunday was a great day for Alfred in the possible outcome for the religious life of the college, as represented by the three or four Christian Associations. Rev. Mr. Micou, one of the national Y. M. C. A. secretaries, was here, and preached in the morning at the church, and in the afternoon at the Gothic; spoke to a group of Y. M. C. A. men at 3 o'clock; and addressed an audience of university and townspeople in the evening at Kenyon Memorial Hall. It is deeply to be regretted that more students, teachers, and interested citizens, did not hear him. One is not likely to hear, often, a more plain and practical program of efficiency than he placed before us. We talk, and rightly, of our need of an athletic or of a social spirit; let us also talk of and work for a college religious spirit. A new sense of our responsibility and opportunity; more of believing prayer and of earnest effort; consecrated and enthusiastic leadership; and a closer union of our religious forces, are among the essentials. And I trust it will not be thought lacking in loyalty to the church to say that I have long believed that students from other churches should throw themselves into the religious life of the college rather than of the church. They may with great spiritual profit attend the appointments of the church; but it is my strong conviction that the various departments of church activities should be officered and led by resident members. If I correctly understand the situation, the opposite course has wrought harm to both the church and the college.

—Arthur E. Main, in *Alfred Sun*.

## WOMAN'S WORK

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

### The Four-Leaf Clover

"One leaf is for hope and one is for faith,  
And one is for love, you know;  
And God put another one in for luck—  
If you search you will find where they grow.  
"But you must have hope and you must have  
faith,  
You must love and be strong, and so—  
If you work, if you wait, you will find the place  
Where the four-leaf clovers grow."

### Portals of the Past

Some years ago a blasting fire swept over a great city. It ate its demon way, without fear or pity or respect, through narrow bypaths and up broad avenues; its ravages spread through park and boulevard, through business section and fashionable district, through very foreign quarters and very American streets. It spared neither mansion nor hovel, tenement or office building, bank or library or church.

Like a flock of frightened birds hurrying south before the fury of the winter, the people of the city fled before the wrath of the fire, taking nothing but their nearest and dearest possessions with them. It was only after long hours, many long hours, that the most venturesome dared to creep back to their shattered homes.

Through one section of the city the fire had swept everything away. Folk, gazing at the crumpled framework of their homes, knew that they had not builded of the best material, the safest brick, the most indestructible plaster. But one man, coming sadly back, found the beautiful marble doorway of his house standing triumphantly among the ruins.

The city was San Francisco. When it was rebuilt, the doorway was taken up from its bed of ashes and carried reverently to Golden Gate Park. It stands on the wooded shore of a tiny lake; and its columns, reflected in the clear water, make it look like an ancient Greek temple. Some artist has named it "Portals of the Past."

While I was in school I had two friends. They went to classes together, did their

homework together, exchanged confidences together. They were rather young, too young to worry about anything but the unfinished arithmetic lesson and the long composition at the end of each week.

They grew older, still together. And as they grew older, different interests came into their lives. They began to glance shyly at the boys in chapel; they began to go to basket-ball games; they began to polish their finger nails and do their hair up. And then the change came.

Gradually, oh, very gradually, they drifted apart. Soon they no longer walked home from school together or studied together. Young boys, embarrassed, conscious of their hands and feet but proud of their first long trousers, escorted them to their little parties.

One of the girls went in for the rather infantile society very strenuously. She gave up working hard over her lessons; she failed regularly in her recitations; she had a "date" every evening, and the homework went begging. The other girl, when her friend began to desert her, settled down again to her lessons. She studied more seriously, recited more correctly, and improved her faults in a more painstaking manner.

"Why," I asked her one day, "don't you go out as much as Anne does? I know you are invited just as often as she. Why don't you?"

The girl looked at me soberly as she spoke, and her words held a wisdom beyond her years. "You see," she told me, "I'll have all my life to go out and meet people, to dance and laugh and sing. I'll be invited to other parties and to meet other men and to see other plays. But I'll never be going to school again, and the school work I'm doing now will be the foundation for the rest of my life to be built on."

I moved far away, soon after that little conversation, and to a certain extent lost track of my two friends. Of course there were occasional letters; but they were impersonal. I did not see the girls together until a year ago. It was at a reception that I met them. The little girl who had been fond of parties was pouring tea at one table, my studious friend was serving chocolate at another.

The difference in the two young women was startling. As they talked easily to

the small groups that clustered around their respective places, it was especially noticeable. For the butterfly girl talked gossip, little—rather mean—gossip; and the other girl had a mind well stocked with current events and new ideas on vital subjects. As I drank my chocolate and ate my tiny cakes I noticed that the group surrounding the butterfly girl was gradually drifting over to the table where the other girl was serving. Absolutely without affectation she chatted, and at the magnetism of her voice I too drifted over in her direction. I stayed for a long time near her table, and when I went away my mind was full of many thoughts.

I once lived in a town where houses were built almost by the wholesale. When any one ordered a house it seemed to spring up over night. When the houses were finished they were pretty and artistic and apparently well built. The decorations were tasteful, and the woodwork was fine, and the lighting fixtures were all that they should be. Folk usually move in the springtime.

During the summer the houses were charming as they peeped from the midst of sunny little flower gardens. During the autumn they were cozy and cheery and homelike, with merry little log fires and half-drawn curtains. But finally the winter came. The winter *always* comes! And there was snow and hail and rain; there was wind and sleet and ice; there was a time of thawing and another time of freezing. The houses were not very comfortable, or homelike, or cozy, during the winter. They were only bleakly artistic. The wind sifted through cracks and the water from melted snow made great blotches on the pretty decorations. Bits of plaster and fragments of stucco slipped off and left scars; flimsy partitions groaned and trembled. Occasionally a ceiling fell. You see, the framework had been fragile, and the plastering had been hurried, and the workmen had been careless.

Character building is not unlike house building. It's rather a mistake to go at it listlessly, and hurriedly and—lightly. For character building is much more important than house building. A house is only something with four walls and a roof for your body to live in. A character is a

wonderful luminous home for your soul and your mind and your heart to live in.—*Margaret E. Sangster Jr., in Christian Herald.*

### Worker's Exchange

Battle Creek, Mich.

The Ladies' Aid Society of the Battle Creek Seventh Day Baptist Church numbering twenty-nine members united in a purpose to do all within their power to further denominational work and to aid the needy around them. From its organization, soon after the church was started, the society has been accustomed to holding bimonthly meetings, devoting the time to whatever the committee on work provided for us to do. Frequently we combined work with an interesting program, taking up the study of some missionary or sociological subject.

With the hope that it might prove an added incentive to do more for our cause, we recently divided our members into four groups, or "circles," as we call them. Each circle has its own leader, treasurer, secretary, and work committee. It is empowered to meet as often as is deemed desirable for the success of whatever undertaking it has under way.

At the meeting of the general society, which now occurs monthly, each circle reports its activities and the results thereof. The circles, by turn, provide the program for the general meeting. The following excerpts from reports presented since Thanksgiving will give an idea of what is undertaken:

On November 24, Circle No. 1 held a Thanksgiving social with an attendance of about one hundred. An original Thanksgiving story was read by Elder G. C. Tenney, which was illustrated with blackboard drawing by his artist son.

Pastor Kelly, who had just returned from a trip to Sweden, gave a most interesting account of his experiences.

A large collection of both old and new garments and canned fruit were brought in, for distribution by the city visiting nurse to the poor of the community. A thank-offering was also taken for the Woman's Board.

On December 7, this circle joined with Circle No. 4, holding a sale of small Jap-

anese articles by which each circle realized \$9 profit.

Early in January, in response to an appeal by a colored Sabbath-keeper in the South, the circle collected and sent to her a barrel of clothing. In addition to this the circle reports 209 second-hand garments, a considerable quantity of vegetables, fruit and flowers and some money distributed among the poor. Seventeen dollars cash has been raised for the society's treasury.

Circle No. 2 supplied the programs for three meetings of the society. By selling on commission a certain washing compound, the members netted \$14.98 for the society's treasury. Many articles of clothing and fruit, jelly and flowers have been distributed among the needy. The sick have been visited, and magazines and other literature distributed. One family of six small children, whose widowed mother had been unable to provide for their needs, were fitted out with new outing flannel night garments, the material and making being donated by the circle.

Under the auspices of Circle No. 3 a day of prayer for foreign missions was observed, at which time the following program was given:

Praise Service, conducted by Mrs. E. H. Clark  
Devotionals  
Address, War Times—Mrs. J. B. McNaughton,  
a returned missionary from Turkey  
Native Churches in All Lands—Mrs. E. E. Kellogg  
Woman's Work—Mrs. G. C. Tenney  
A Thankful Hour—Mrs. D. B. Coon  
Vocal Solo—Miss Bessie Stillman  
Young Woman's Hour—Miss Daisy Furrow

An earnest prayer service followed, by which all hearts were drawn nearer to their sisters in heathen lands and their manifold needs.

Circle No. 4 devoted several meetings to the repairing of second-hand garments, which, in addition to new articles supplied by its members, found a place among the poor. One dollar was earned by tying a quilt, which, with the circle's profits from the Japanese goods sale, brought \$11.50 into the society's treasury.

PRESS COMMITTEE.

"You are no more a Christian because you belong to the church than you would be a horse if you lived in a stable."—*Bruce Evans.*

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER IX

Kingsbury was more than a village and yet not a city. It was a beautiful town, mostly Methodist on account of the college which drew many families there to educate their children. The pastor, Rev. Mr. Simms, was a talented man and most popular with the people and very gifted in speech. He had a kindly manner and was very fond of young people. He also was something of a musician and played the flute finely. He had as soon as possible met Miss Selover and did his best, on first acquaintance, to make a good impression on her, taking a deep interest in her studies and music. There was a vacancy in one Sunday-school class, the teacher moving away, and at once he secured Lorna as teacher of a fine class of younger girls. She was also invited into the church choir and asked to join the orchestra, mostly composed of college students who were Methodists. Rev. Mr. Simms occasionally met with the orchestra and played his flute and was full of cheerful, pleasing, winning ways.

There were two other churches but small ones in town, a Baptist and a Unitarian. The Seventh Day Adventists had had a tent there the year before and had gained a few converts who met at private houses. They were considered unimportant and would soon die out, the resident clergy said, if no attention were paid to them and no discussions held.

Lorna had delivered the message from Dr. Williams to Professor Barton and as a result they had become acquainted and often met each other and stopped for a moment's conversation. Professor Barton was the teacher of Greek in the college, a comparatively young man and very frank in telling the truth about translations, no matter what religion was using the language as a prop, rightly or as a pretense. As soon as Lorna learned this, she asked him if she might have an interview with him about a question involving Greek translations and it was granted.

On the occasion she told Professor Barton what had been said on the question

of baptism by the Presbyterian, Methodist and Baptist clergymen at Plattville and asked him if he could throw any light on the question.

"Truthfully, Miss Selover, I must say, though I am a Methodist teacher here, that my long study of the Greek Testament and other books in Greek has shown me that you will get no help from *that* source. Every Greek scholar of note who has written a lexicon or notes gives, when not trying to grind a theological axe, baptism as immersion or dipping. There is no getting around that. I know that there have been many attempts to twist words, especially prepositions, to sustain sprinkling; but, summed up, the attempt is a complete failure. I do not attempt to sustain it by original Greek. I have a liberal view and that is that it will make but little difference as far as salvation is concerned," said the Professor.

"Well, I see no use in my discussing the matter with you, and I thank you for your frankness, which now leaves me almost fully convinced that sprinkling is not baptism and that the attempts of my pastor and your pastor to talk to me about the Greek sustaining their practice are mere quibbling and false reasoning to sustain an unscriptural practice. I am surprised and grieved that divines will resort to such false reasoning and at least display such ignorance of the Greek they profess to use for their purposes. The Bible wording and the command of our Lord is all now that I want, and whether salvation is involved or not is not the matter under consideration. It is what did Jesus do and how was it done when he commanded the use of the ordinance. The matter is settled with me from this day." Thus spoke Lorna with most sincere look and manner.

"Then you intend to be immersed after having once been sprinkled and bring reproach upon your pastor, your parents, and yourself by an over-conscientious view of baptism?"

"The matter of reproach does not settle great questions. Jesus was reproached by the church leaders of his day. Luther was reproached and all the reformers of their day were treated with scorn or in some way had to suffer for their conscientious acts. My first duty is to God. I am a Methodist. The Methodist Church declares for three modes of what they call

baptism and professes to let candidates take their choice, though I now notice that they discourage them as much as possible when they choose immersion. Why, when the Discipline permits it? What is the prejudice against immersion if it is admitted as baptism?" asked Lorna.

"The fact is, Miss Selover, that it looks indecent to go down into the water and submit to such inconvenient methods when other modes will suffice. It savors, too, of too much Baptist doctrine," replied the Professor.

"Then Jesus was indecent for he went down into the water and all the early converts, if I read my Bible correctly. God does not consider the convenience of his commands. He has his reasons and what am I to contend with him? John was a Baptist and Jesus was a Baptist and all the apostles were Baptists and Baptists continued to be all down through the centuries, and sprinkling was not considered until a corrupt Roman Church commenced it to accommodate some sickly children; and then to have it easy and convenient, older persons concluded to be weak enough to be sprinkled, and I guess they were weak indeed."

"We will not discuss the matter, Miss Selover, but you will put yourself in a position to be the loser by so doing now after having been sprinkled. Your influence will end as a most promising Methodist student here."

With a heavy heart Lorna went to her room that afternoon for another season of earnest prayer. Her dear parents, her dear church and pastor, her dear school-mates and Sunday-school class! Oh, it was such a cross!

She arose from prayer fully resolved to do what she felt was right, and sitting down to the piano sang with exquisite sweetness and fervor,

"Jesus, I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
Thou, from hence, my all shalt be.

"Man may trouble and distress me,  
'Twill but drive me to thy breast;  
Life with trials hard may press me,  
Heaven will bring me sweeter rest."

Now she must write to her father and mother and to her pastor her decision though she knew it would pain them so much. She would ask Dr. Dudley if he

would baptize her during vacation when she came home.

"Kingsbury, October 15.

"MY DEAREST FATHER AND MOTHER: I have fully decided to be immersed at the earliest opportunity. I can not rest satisfied until I am baptized as was my Savior. I am fully convinced that there is no baptism except by immersion. The lexicons and notes that have been examined prove it. The plain words of Scripture prove it, and the significance of the ordinance proves it. And last of all the Greek teacher in this very Methodist college says to me that I'll get no satisfaction from Greek literature or texts for sprinkling and that he does not at all pretend to defend it by original Greek. What more evidence do I need? Do not, my dear parents, be grieved at this decision. The Methodist Church admits immersion and why should you be opposed to it? I will ask Dr. Dudley to baptize me when I come home on my holiday vacation. I may lose friends by this act and it grieves me to know it, for I love them all, and you I love with greatest devotion. I have had a great struggle over this, but now I am at peace and such a peace as I have not before known. My only sadness is over the displeased friends and your position. But you will love me all the same and I am ever your most loving daughter,

"Lorna."

In a few days she received this from her pastor:

"Plattville, October 20.

"MY DEAR YOUNG SISTER LORNA: I received your letter of the 15th inst., and I can not express my grief at your decision. Had you at the very first insisted upon immersion, I could have baptized you that way though with some protest in view of the inconvenience and the fact that all the others were baptized by sprinkling. But now you *have* been baptized and I must decline to repeat it in your case. I am greatly disappointed in you and feel that it is nearly the end of your usefulness in the church of your father and mother. You will take a step that puts your parents and your pastor in trouble and you seem to question our piety and soundness in the faith, and place your denomination below the Baptist and give them occasion to rejoice at our grief. I will see that the

professor of Greek in our college is dismissed if he thus works against our interests. His apparent frankness is mere ignorance of the language he pretends to teach.

"I beg you to reconsider the matter and also to consider your position in the church and society and your future prospects as a leader. Do not throw away all this success you have begun to gain.

"Sincerely your pastor Dudley."

What a letter that was she thought. How it grieved her. How it lessened her respect for religious leaders who, admitting that immersion *was* baptism, yet for mere worldly reasons were so tenacious in opposing it. It still more confirmed her in the faith of Jesus.

Her parents tried to reason with her and show her how she would greatly lose prestige and influence and appealed to her love for them.

But though sad at this opposition from those dearest to her on earth, she had fully decided to follow her Lord as he had commanded and given her example. Who now would baptize her? She felt sure the Methodist pastor at Kingsbury would take the same position as her own pastor, and when one day she spoke to him about it he did decline. Must she go to a Baptist clergyman? It was during this waiting that Dr. Williams came to Kingsbury on educational business and she went to him with her trouble.

"Would you baptize me here, Dr. Williams? It would so grieve my parents and my church to go home for the administration of the ordinance and in fact there is no one there that will perform it. I am of age just now, and while I would ask my parents the same as before, knowing I do not have their consent, I must decide for myself."

"There is a Baptist minister here in Kingsbury; have you asked him?" inquired the Doctor.

"No, and as I have become somewhat acquainted with you I prefer you," replied Lorna.

"Very well, Miss Selover, and though it has been somewhat against my custom and belief to baptize candidates who do not unite with our church, as it is a door into the church, I will do so with the understanding that you hold yourself ready to

make investigation, as opportunity may permit, of such other question as are presented to you," said Dr. Williams.

"I am always ready to look into any question that seems to me to be of enough importance to demand investigation."

"When will you be ready, and what day is your choice?"

"Next Sunday afternoon if you are to be here, and at such a place as you may select," replied Lorna.

Consulting with the Baptist clergyman in town, it was arranged that they would attend to her baptism the following Sunday afternoon at the river as their baptistry was not completed.

It was soon noised about that the charming and talented Lorna Selover, teacher of a Sunday-school class in the Methodist Sunday school and a member of the choir, was to be immersed in the cold river at Kingsbury. What a silly act. Was she deranged? Had she not been baptized?

On Sunday morning she attended Sunday school and her class nearly all deserted her. The superintendent came to her and said it would be necessary to appoint another teacher for that class. In the choir she was met with reserve, and the chorister told her that under all the circumstances it would be better for her not to be in the choir as she had questioned the soundness of her church, and members of the choir at that church were to be only orthodox members.

With a heavy heart for an hour, she went to her dinner. At two o'clock she was ready and walking with Dr. Williams to the river where a great crowd was assembled. Professor Barton was there, and to her astonishment there was Mr. Ellington. Where had he come from? What drew him to Kingsbury? Dr. Williams then read the most important Scripture passages relating to baptism, with a brief explanation, and the Baptist pastor offered a brief but most fervent prayer; and then Lorna stepped into the water of the chilly and flowing river, but that she did not mind. She felt as though she was almost in the Jordan with John the Baptist and Jesus with her. The words of Dr. Williams, clear and impressive, were heard by nearly all:

"My sister, upon the profession of faith in the Lord Jesus Christ which you make by this act, your acceptance of him as your

Savior and Lawgiver, and whose command you obey as he commanded, I now baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen."

With joy manifested she came up out of the water. A Baptist sister placed a pretty cloak about her and they were carried off in a carriage. There had been a little ice, but that had been cleared away before the service. There was great discussion on the question all over town for a long time and many were brought to make an investigation of the whole subject and many consulted Lorna as to how she came to change her mind about sprinkling. In fact she was now an object of both rejection by the more fashionable portion of the church and a heroine in the minds of others more considerate. She thanked Dr. Williams and there sprang up a most friendly and cordial relation. Correspondence was commenced and she regarded him as one of her teachers, though he was in another college. In this way she heard of Milton and other towns where the Doctor had been, and tactfully of the Seventh Day Baptists. She wrote her parents of her act and her great joy and the peace that had come to her. She felt more interest in her studies and in music and in life. She counted it all joy to suffer for Jesus' sake, and the loss of her Sunday-school class and place in the choir was of small moment compared to the inward peace and satisfaction she now had. But why was Mr. Ellington there? Would he call on her now?

(To be continued)

Take life like a man. Take it as though it was—as it is—an earnest, vital, essential affair. Take it just as though you were born to the task of performing a merry part in it, as though the world had waited your coming. Take it as though it were a grand opportunity to achieve, to carry forward great and good schemes, to hold and to cheer a suffering, weary, it may be heart-broken, brother.—*Charles H. Spurgeon.*

A man who truckles to his superior for a mere pittance of a stipend is he who gives up his invisible independence to get visible independence, and a man to be depised.—*Fukusawa.*

## YOUNG PEOPLE'S WORK

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

### Denominational Duties

MABEL E. JORDAN

*Christian Endeavor Topic for Sabbath Day,*  
April 8, 1916

#### Daily Readings

Sunday—Co-operation (1 Cor. 12: 1-12)  
Monday—Gifts (2 Cor. 9: 1-5)  
Tuesday—Earnest prayer (Ps. 122: 1-9)  
Wednesday—Zealous service (1 Tim. 3: 1-13)  
Thursday—Willing testimony (Acts 5: 17-29)  
Friday—Clean lives (Eph. 4: 1-15)  
Sabbath Day—What my denomination expects from its young people (Ps. 84: 1-12)

#### BIBLE HINTS

*Co-operation.*—To each one of us have been given some gifts. Even though we may think it small, if we will use our gift and work with others we can increase its usefulness and help some one else. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

*Gifts.*—Everything that we have comes from God. It is not ours, but is loaned to us of God; so we ought to be ready to give gifts to his people and to him. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

*Earnest prayer.*—It should be, and is, a pleasure, rather than a duty, for us to attend divine worship. In the Scriptures we are taught to ask God for the things which we need. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

*Zealous service.*—To do good service for our denomination we must do well the little every-day duties that come to us. "With good will doing service, as to the Lord and not to men."

*Willing testimony.*—If the apostles could tell the people of God and his love under the conditions in which they had to do their work, it ought to be easy for us to tell others of Jesus and his love for men. "Declaring unto you the testimony of God."

*Clean lives.*—We owe it to God and to our denomination to live clean, pure lives. We should not be too much interested in new beliefs that arise, but should be true to our own denomination. We should "endeavor to keep the unity in the bond of peace."

What my denomination expects from its young people is what it has a right to have. We are in debt to the denomination for the noble men and women who have made our church home possible.

The churchgoer is progressive. He never attends a church service without coming away stronger. The lowliest service of God is higher than the highest service of worldliness.

Every Christian Endeavor society can have a denominational committee, either to keep in touch with the needs, desires and opportunities of the denomination, or to have charge of a study class in denominational history and principles.

Let us each do willingly the tasks that come to us, for the future of our denomination lies with the young people of today.

#### TO THINK ABOUT

Why have you a duty towards your denomination?

What denominational activity appeals to you?

#### QUOTATIONS

Our church prays much, expects much, and gets much.—*Mark A. Mathews.*

Nothing is too rich, too beautiful, too grand for the temple of the Most High.—*Gail Hamilton.*

### From the States South of the Ohio River

#### SIXTH LETTER

I think that I ought to follow the three letters that I have sent to the RECORDER describing my trip through Florida with one giving some of my conclusions about the present and future of our people in the State. But I fully realize that I am setting myself to a difficult task, and one that I am poorly prepared to handle fairly. I have been in the State but a month,—and I know better than when I came into the State that there are more things to see and hear about Florida than one can see or hear in a month. But the interests of the

people and the cause that I love demand that I state some of my opinions and conclusions. If in any way I say anything untrue, or harmful to the State, to our people, or to the cause we love, I shall be sorry indeed.

There are fewer than one hundred persons in the State that can be counted as Seventh Day Baptists, including the children of Seventh Day Baptists. About twenty-five of these are in Florida for the winter or a part of the winter. These people are in the following twenty places: Jacksonville, Volusia, Daytona, New Smyrna, Stuart, and Boynton, on or near the east coast; Welaka, Ocala, Orlando, Kissimmee, St. Cloud, Okeechobee City, and on the southern shore of Lake Okeechobee, in the interior of the State; and at St. Andrews, Panama City, Cromonton, Tampa, St. Petersburg, Sarasota, and Alva, on or near the western coast. There may be others in the State that I have not found out about. I have called on people at the above named places except on Dea. and Mrs. G. I. Coon at Jacksonville, Orel Van Horn and family on the south shore of Lake Okeechobee, Miss Dorcas Spafford at Okeechobee City, O. J. Muncy and Mr. and Mrs. Edgar Davis at Sarasota, and Prof. and Mrs. U. P. Davis at Alva. To visit these fifteen places I have traveled in Florida over fifteen hundred miles. And were I to go over the State again to these same places I could economize in distance traveled but little. I want our people to see how scattered Florida Seventh Day Baptists are, and to realize what a job it is to shepherd such a flock. But there are possibilities of building up our work even under these discouraging conditions.

I have seen some of the beautiful Florida scenery; admired the semitropical vegetation and trees; have seen realized the possibilities of the soil in beautiful flowers, vegetables, oranges, grapefruit, and other fruits; and have lived in Florida sunshine for almost a whole winter month.

I am of the opinion that people will continue to come to Florida, and in increasing numbers, to escape the Northern winters, and at the same time gain the advantages offered here for rest, pleasure, and change, and some will come for financial advantages. And I am certain that some of our own people will continue to spend their winters in Florida for these

same reasons, and some will come with the expectation of making it their permanent home.

I have been surprised that so many have said that they like the summers better than the winters, because of the cool nights, and the wind blowing in from the ocean or the Gulf. The most objectionable thing about the summer appears to be its length.

There is a vast amount of untilled land in the State. Doubtless a great deal of this is not worth the price asked for it, but other tracts are very valuable. In some sections there is a subsoil that proves very helpful, and in other places the sand "reaches down to China," and the rains carry the fertilizer out of reach of vegetation.

I am of the opinion that the natural fertility of the soil is greatly exaggerated by land agents. True it is that in many places large yields of truck and fruit are realized, but I have seen many other fields that are producing very poor crops. And in all, or nearly all of the places that I have visited, the fields and gardens must be fertilized quite heavily, if they are made to pay. But money for fertilizers often proves to be a splendid investment, because of the large returns in fruit or vegetables.

From the history of the movements of Sabbath-keepers in the past it is fair to conclude that some of our people will in the future leave our churches in search of homes, and that they will turn towards Florida because of the inducements offered in this semitropical section, and the marvelous tales told by land agents about the fertility of the lands they are selling.

Several of our people in Florida have told me that I am all right in urging upon those of our people who are thinking of coming to Florida the careful consideration of the following four points.

(1) Before you buy land in Florida make a careful personal investigation on the field. Certain sections are by soil and climatic conditions adapted to the raising of certain fruits and vegetables, and others can not be profitably raised there. Then, too, when you see a garden that is yielding good returns "it is no evidence that land within ten rods of it will raise beans," so I was told by more than one person.

It will cost you something to see these lands, but you can not afford to tie up

your money in any proposition that will prove unsatisfactory, so look at the land before you buy it.

(2) Advise with persons of reliability and experience before purchasing land in any part of the State. Land agents will tell you about the favorable things, but there are men who will tell you the things you ought to know, be they favorable or unfavorable. Can I name such men? I have no hesitancy in saying that because of his forty-two years of service as civil engineer in Florida, his good judgment and Christian integrity, and because he is intensely interested in Seventh Day Baptists, David D. Rogers, of Daytona, is one of the men that it is your interest to confer with.

(3) In choosing a home in Florida do not place your *financial interests above your spiritual and social*,—especially if there are *children* in your home. I wish that I could emphasize this by the testimonies of many persons who have given me their experiences in States that I have visited since I have been in this field work. I wish that no more Seventh Day Baptists would go into isolation in Florida—or any other State—for purely financial reasons.

(4) A Sunday man gave me this as his opinion about poor men buying land in Florida. A man without money enough to buy land, and pay expenses of living the first year, should not come to the State. Others have told me practically the same as this. It takes time to clear the land and get returns from it, and it is often difficult to get employment while awaiting returns from the land that is being cleared. This is in part true because so much of the labor is done by the colored people. And I have come to the conclusion from what I have seen and have been told by Seventh-day people that it is as easy for people of moderate means to make a living in the North as it is in Florida. If you have an idea that you can go to Florida and with \$200 or \$300 begin at once to make money, please write to me and I will send you the names of a half dozen or more men who know more about this than I do, and you can correspond with them and learn what they have to say about it.

These things are written simply to urge those who are thinking of going to Florida to make investments, or to live for

the winter or for life, to use great care in your selection of a home.

And I will conclude with a few words to the Sabbath-keepers of the State. I believe that it is to your interest, and that of your children and of the cause, that you try to *get together*. A few of these twenty places in which you live can be selected as colonization points for our people, and it is probable that there are other points in the State equally as inviting for agricultural pursuits as any of these I have mentioned.

Can there not be organized in Florida some sort of an association that will secure information about the most desirable places in the State for Sabbath-keepers to locate, work for the getting together of our people in the State, the organization of Sabbath schools, the stimulation of missionary and Sabbath Reform work, and the correspondence with any who are thinking of spending the winter in Florida, or are thinking of making it their home? Brother D. D. Rogers suggested to me the organization of a Florida Association, and I hope that those in the State—or outside of it—who believe that such an organization could be made effective, will write to Brother Rogers at Daytona and help in its realization.

And in conclusion I urge the L. S. K's to take and read the RECORDER, keep up your family devotions, *keep the Sabbath*, and do all that you can to win others to God and his holy Sabbath. And be sure and answer fully the letters from the Florida L. S. K. secretary, Mrs. Madelia Ayars, of Panama City, when she writes to you.

WILLARD D. BURDICK.

Hammond, La.,

March 9, 1916.

As the flowers carry dewdrops trembling on the edge of the petals, and ready to fall at the first waft of the wind, or brush of the wing of a bird, so the heart should carry its beaded words of thanksgiving, and at the first breath of heavenly favor let down the shower, perfumed with the heart's gratitude.—*Beecher*.

Whatever makes men good Christians, makes them good citizens.—*Daniel Webster*.

## CHILDREN'S PAGE

### What the Trees Said to Me

One morning I was walking over the lawn that surrounds our Union Church and manse here in Manila. I was thinking, walking along with my head down. Suddenly I was stopped by a Royal Palm that stood right in my pathway. I seemed to hear the Palm Tree say: "Stand up straight, head up, shoulders back, look the world squarely in the eye, be frank." I could not help heeding what the Palm Tree said to me, for there it was, standing right in front of me, setting me such a good

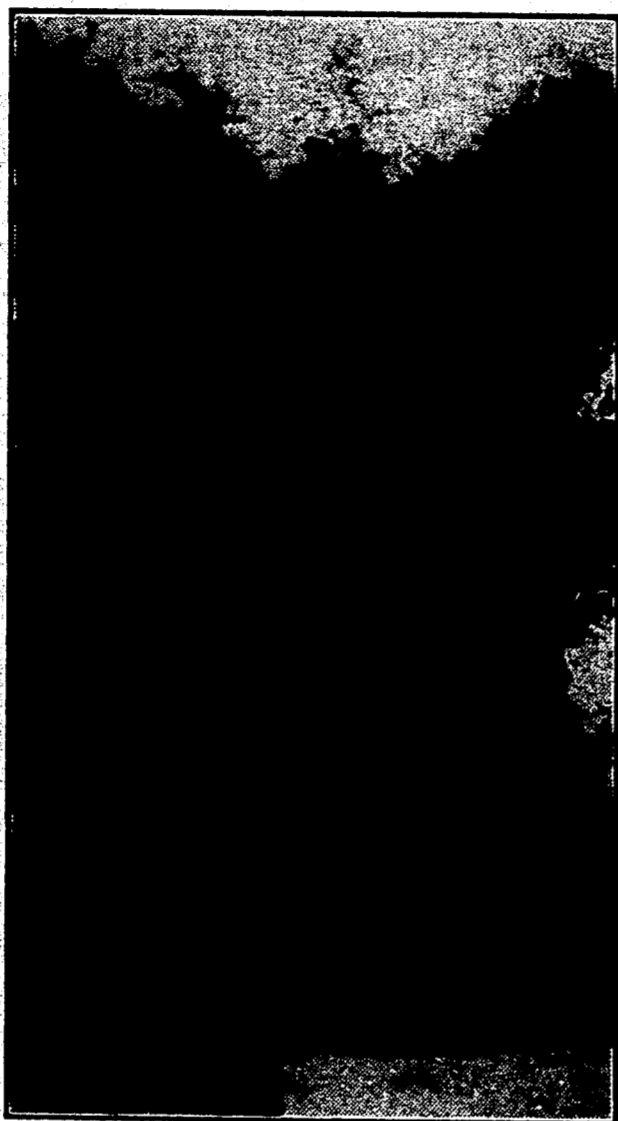


"Stand up straight, head up, shoulders back"

example. So I continued my walk with my head up.

In a moment I ran right into a huge, wide-spreading Bamboo Tree. I heard the Bamboo Tree say: "I'll be anything, I'll do anything you want me to. I know what obedience is." Boys and girls, do you know about the Bamboo Tree? It is used for anything and everything here in the Philippines. Men build houses out of it.

It is used for making boats. Beautiful furniture is made from Bamboo, and ladders, fishing poles, handles for axes, hammers and knives, hats, paint brushes, water pipes, paper—what a useful tree it is! Some of the most substantial bridges in the Philippines are made entirely from



"I'll be anything, I'll do anything you want me to"

Bamboo. People even eat the Bamboo. At a certain stage in its growth it is very tender. The natives, and some Americans, are very fond of Bamboo sprouts. Do you know, I admire the boy or girl who is like the Bamboo Tree, who says to father or mother: "I'll be anything, I'll do anything you want me to. I'll be obedient. I'll run errands. I'll be helpful and useful every day."

After listening to the sermon from the Bamboo Tree I went on. In a moment I stood in the shade of a beautiful Rain Tree. Its real name is Acacia, but the other name is more popular here. Standing there I seemed to hear a voice saying: "Yes, mother, I know it is bedtime; I'm getting ready for bed and I'm going to sleep just as soon as I have said my prayers." This is what the Rain Tree does: every afternoon, not long before sun-

down, it folds its opposite leaves together and seems to go to sleep. In the morning it awakens, its leaves as open and bright as any refreshing shower can make them. So it is called the Rain Tree. That is what sleep does for boys and girls; it refreshes them, makes them strong and bright. After a good night's sleep they waken eager for the task and play of the day.

As I stood beneath the Rain Tree thinking of what it had said, I heard a voice beyond calling in most joyous tones: "Welcome, welcome to you. I am so glad to see you. We will play and work together and have the happiest time right in this cozy nook." I said to myself: "That sounds like a 'Pollyanna' voice." I turned, and there in the far corner of the church lot



"I'm going right to sleep"

was a strange but glad-looking tree. For all its looks it might have been a "Pollyanna," but it was not, it was a Pandan Tree. I went close to it. Eleven arms reached out and up in graceful curves. Above, the long leaves formed a sheltering shade. Altogether it made one of the coziest, most inviting nooks I have ever found in any tree. Boys and girls, be like the Pandan Tree. Be glad, be happy, let your daily life be a song of welcome to your



"Welcome to you"

friends round about you and a hymn of praise unto your heavenly Father.

As I came back to the manse I sat down in my study, called my two little girls to me, told them what the trees had said, and together we were glad.—Bruce S. Wright, in *Christian Advocate*.

Manila, Philippine Islands.

### A New Story About Lincoln

It was Lincoln's birthday and on a Sabbath. Helen Frances, three years old, staying home with grandma while the others went to church, was having a birthday party all by herself "for Lincoln," and to make it seem more real, grandma had given her a candle. Sitting before the low table, in her little rocker, Helen went through the motions of striking a match, lighting her candle, and throwing the match away. Then turning quickly to the table again, with much pretended surprise on her baby face, she exclaimed; "There! Lincoln blew out my candle!"

"Special means of grace are granted when the people are ready for them."

## What Ails Us?

REV. G. M. COTTRELL

Recently Frank P. MacLennan, owner and publisher of the *Topeka State Journal*, had an article in his paper under the above caption. This was written from California, where he was on an extended visit. The answer that he gave to his own question was that Kansas was *stingy*; that she was a knocker on high taxes, that her people clung to their money, and neglected internal, and much needed improvements, especially good roads, public buildings, etc., and the politicians of both parties foster this spirit by promising reduction in taxes if they are elected to office. And all this in face of the fact that we are boasting our great prosperity, and that we almost lead in wealth with some \$1,700 per capita for the State.

I judge his point was well taken, and probably produced something of a sensation. He never had written that way when at home, and doubtless his viewpoint from the outside gave him a better perspective, and a more nearly correct idea of the things that should be. And it is easy to see how it all happened. The rich go to California, and have more money to spend, and they become free spenders in building highways and cities, in making public improvements, in providing parks, trees, flowers. Kansas' motto, *Ad astra per aspera*, tells her history. She has already reached the "stars" but she can't forget that she came through "difficulties," while the habits acquired and the necessary economics learned on the way still cling to her, causing her to be called "stingy," when she might properly be a free spender.

I am asking this same question about ourselves as a people, "What Ails Us?" And let us be willing to use the plain blunt word that may describe it, rather than soften it till it sounds more like a compliment than a censure. For example, if instead of saying one is stingy, we say he is careful, conservative, economical, frugal, we have rendered a compliment rather than a criticism. Economy beyond a certain point becomes covetousness.

I am inclined to follow the author, and give the same answer for my No. 1—Stingy.

If we are not, how is it we will allow,

for instance, our Missionary Society to go from one year to another with a heavy debt unpaid? How can we see from time to time a special appeal to pay these, and practically pay no attention to it?

If not, why is it that when the preacher seriously gets after us, and insists on our coming onto higher ground, and that we recognize in some honest way the Lord's right to our tithe, it makes the cold sweat start, and we begin to plan how we can dodge the issue?

We L. S. K's thought we did a fine thing last year in contributing nearly \$13,000, but when we eliminate the large bequests that were included, it was sacrcey more than \$4 per member that we actually gave. Doubtless the members in the local churches average much better than this. And if we compare ourselves with others, let it be with the best, that we may profit thereby.

Take the Seventh Day Adventists for example. Last year, I think, their gifts amounted to some \$23 per member. Their local church in Topeka with about eighty members raised about \$2,000 for outside work besides taking care of themselves. They are expected to give 20 cents per week, *besides* their tithe. If *our* people even gave the 20 cents a week and left the tithe out, we would have so much money that we would have to enlarge our plans to take care of it.

But some one says we are "poor." Very well, then, let us make this our No. 2—Poor.

We perhaps started poor, and our economic habits have clung to us, as with the Kansas farmer, though our financial condition may have greatly improved. If we are poor, whose fault is it? We have no business to be poor. In these times of thrift and prosperity, it is our duty to share in it, otherwise we prove our inefficiency, and our poverty becomes a disgrace. I wish we might all become reasonably rich, *provided* it should not cause us to lose our heads or hearts. Consecrated lives with consecrated money could do great things for the Lord's cause. But are we so poor? I know of no millionaires among us, but we do have plain farmers among us (I don't know how many) worth from \$50,000 to \$100,000, and more of them rating from \$20,000 to \$50,000; but I

haven't heard of their building any Carnegie libraries, or endowing a college.

### 3. *Wrong Attitude* toward the World.

I wonder if I can clearly express what I mean under this head? We are the Seventh Day Baptist Church of Christ in the world to *save* the world; to bring men to Christ. Our attitude is too much that of self-conservation. The special Sabbath truth we represent makes us apologetic, and tends perhaps to narrow us, so that we do not feel so responsible for other truths and we fail to get the living touch with the crowd that will attract and draw and save. We can not enter in with a grasp and sense that they belong to us and we to them and we must save them. The great Methodist Church, I think, illustrates my thought. They seem to be here for the good of *all people*, to save them all, to bring divine blessings to all. The whole world is their legitimate parish, as their founder Wesley also claimed. Is there any reason why we can not and should not have this attitude in bringing the evangelistic gospel truths to a needy and unsaved world?

### 4. Strict Loyalty versus Liberal Views.

There are two extremes. First, strong denominationalism, with love and loyalty to our own and little or no interest with the outside; and second, weak denominational spirit, and a feeling of fraternity with everybody. As Dr. Guild said the other day, strong denominationalism is often found cutting directly across community interests. Can we not combine fidelity and loyalty to truth and the things for which we stand with a broad spirit of co-operation and recognition of the good in others? Catholicism, Adventism, Christian Science have grown though exclusive. Methodism has grown with a broad liberal policy.

### 5. Inefficiency in the Church Organization and Management.

This is not peculiar to us, but common with many. Four denominations in San Francisco asked the Board of Advertisers to advertise them. The board would not until it investigated them to see if they were worthy to be advertised. After investigating seven churches for eleven weeks, it was found that the average attendance compared with seating capacity was only 38 per cent, and only 16 per cent contributed \$1.73 per month per member, and the expenses were over \$2. Every

church was over-capitalized. Eight to 27 per cent paying customers. Don't pay expenses. Don't come back and bring new custom. None of you delivering the goods. The Board of Advertisers said it could not encourage their enterprise unless they eliminated their mistakes. Every church has this problem to deal with. We need some good common sense and sanctified business methods in running a church, as well as religion in our business. A Canada man fired the question to Secretary Guild (of the Federal Churches): We have one hundred, two hundred thousand young men going into the trenches. Will they fight for the church and Christ's kingdom when they come back as they are now fighting for the British Empire? Some one has said, "There is no task in the church for a *man*." Surely here is the greatest task on earth for the man in the right kind of a church. Can and will we make the church what she should be that we may retain the glory of our best manhood to fight her battles? Other things might be added but I have exceeded my space. Correct diagnosis is half the cure. Quite as important is the other half, to cut out the evil. A patient died at the hospital the other day because he just wouldn't be operated on. Better cut it out than have it cut us out. I don't know as I have correctly answered my question. If I have not, the editor better leave it out. I have my own doubts and fears. But I have not written just to find fault

Lord, help me to show toward my fellow-men that kindness which I have so often craved from them. May I think of my neighbor not as my rival would unto me, but as by brother who needs me. Give me the compassion of Jesus, that I may never be able to turn coldly from any man who needs me. Make me quick to hear the cry of the suffering. Turn my feet toward the house of sorrow. May I know the joy of carrying hope to the hearts that have long been strangers to hope! I remember how lonely I have been in sickness; help me to relieve the loneliness of the sick. I remember how often I have longed for the touch of a friendly hand; help me to relieve the heart-hunger of the neglected. For Jesus' sake. Amen.—*Edward Leigh Pell, D. D.*

## SABBATH SCHOOL

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

### Two Suggestions

The superintendent of the Milton Sabbath School is a very busy man just now. He thinks he can not write an article for me just now; but he made two suggestions which I pass on to you.

In most of the States anti-saloon campaigns are being waged. Schools and classes can do an important work by putting up posters setting forth the evils of intemperance and the value of prohibition. They can also distribute literature and set other plans in motion.

Professor Inglis would like to have some one write out an ideal program for a Sabbath-school workers' meeting. He himself has conducted some very successful ones. The monthly workers' meeting at Milton has proved very suggestive and stimulating.

What experience have you had along these lines?

#### Alfred, N. Y.

This school has quarterly temperance lessons and occasional rallies. There are sixty members in the Home Department. "The most successful thing done the past year" was the home mission work by the Bethel Class.

#### Gentry, Ark.

Gentry has four organized classes. There has been an increase of six in the adult membership of the school. A Teacher Training class meets every Tuesday night. Most successful thing. "Steady plodding. Interest and attendance good."

#### Lesson II.—April 8, 1916

ÆNEAS AND DORCAS.—Acts 9: 32-43

Golden Text.—"In all things showing thyself an ensample of good works." Titus 2: 7.

#### DAILY READINGS

Apr. 2—Acts 9: 32-43. Æneas and Dorcas  
Apr. 3—Prov. 31: 10-20. A Worthy Woman  
Apr. 4—Prov. 31: 21-31. A Capable Woman  
Apr. 5—John 5: 2-9. Cure at Bethesda  
Apr. 6—Matt. 15: 21-31. The Great Healer

Apr. 7—1 Kings 17: 8-16. Generosity Rewarded  
Apr. 8—Titus 2: 1-14. Doctrine and Life  
(For Lesson Notes, see *Helping Hand*)

### Questions and Answers

The following questions were recently sent to me by a leading and honored member of one of our churches; and the accompanying answers in this article are essentially the same as those given him in reply.

1. How long have we belonged to the organization?

This is the tenth year, counting the two years that the movement was under another name. Personally, I identified myself with it at the first, some seventeen years ago.

2. Does the Council exercise any authority over us?

None whatever. Its fundamental principle is co-operation, as its name, *Federal Council*, implies. The Declaration of principles affirms the freedom of its constituent bodies. At the meeting in Columbus, Ohio, Protestant ideas were distinctly and repeatedly set forth.

3. What advantage has it already been to us?

(1) We have had a part in promoting Christian unity, and in giving the world a new conception of spiritual and practical fellowship among believers in our one Savior and Lord. (2) It has opened to us a door to co-operation with others in the work of missions, evangelism, temperance, Christian education, social service, rural life welfare, etc. (3) It has called the attention of the representatives of millions of Christians to our existence and to our views, to a degree never equaled in the past. (4) The attitude of these people towards us has grown more and more friendly and fraternal. (5) It has been our privilege to take a leading part in opposing the indorsement of "Sunday Laws" by the Council. We have gained much ground; but our task is not yet finished. Specialists in Sunday legislation are against us. (6) A Manual is being published, of some thirty chapters, each co-operating denomination being given a chapter in which to state its history, polity, and doctrine. This opportunity alone ought to be enough to settle the question whether or not we owe anything to membership in the Federal Council. (7) Co-operation with others in the work of the kingdom of God,

in all right ways, and to every right extent, seems to many of us to be a duty as well as privilege; and so we think it our duty, as Christians, to be in the Council. One of our leading pastors says it would be a sin not to be in it. The Savior prayed for the oneness of his disciples.

4. What are the prospects for future benefits to us?

Along all such lines as these; and very likely in ways not now seen.

5. Do you consider that the relationship with the other churches can be of any detriment to us?

Much depends upon the purity and strength of our leaven of righteousness. The woman's leaven, of our Savior's parable, would not have leavened the three measures of meal, if leaven and meal had been kept quite apart. The executive secretary once said to me, referring to our people, I am glad you are in the Council; it makes us think.

ADDENDUM.—General U. S. Grant says in his Memoirs, that much that has been written concerning the details of General Lee's surrender to him is pure romance. Permit me to say that what has been said and written to show the presence and influence of Roman Catholic principles in the Council is worse than romance. It is not for me to judge motives or purposes; but I may say that this has been contrary to truth and fact, as I and others personally know. The Council's Declaration of Principles and the Catholic position are squarely opposed to each other.

ARTHUR E. MAIN.

*Alfred Theological Seminary,*

### Revival at Salemville, Pa.

Perhaps some of the readers of the SABBATH RECORDER would enjoy reading a few lines from the little mountain village of Salemville. Near this place is the Salemville Seventh Day Baptist church and parsonage and near it also is the German Seventh Day church, where the writer has spent many a pleasant hour in Sabbath school in the days that are past.

Sunday night, March 12, closed a very interesting and successful revival meeting. We must say, its success was due largely to the courtesy of the Missionary Board, and to the good people of Shiloh, N. J., for the financial support, and in granting

leave to their consecrated young pastor, Rev. Erlo E. Sutton, to bring such words of cheer and comfort to the people of Salemville.

This community was visited with another Pentecostal blessing. Like those to whom came the Pentecost recorded in Holy Writ, we, too, had to tarry about ten days and nights in consecration and prayer before we were really ready at heart to receive the gift of the Holy Spirit.

Words can not express the joy and happiness that came to the hearts of the people of Salemville as they listened to the brother expounding the gospel to us in such a clear and loving way. As the choir sang, "Lord, I'm Coming Home," our hearts melted with joy as our beloved friend Orlo (for whom we had been praying for years) led the way down the aisle to join his loving companion, who was patiently pleading for him to give his heart to Jesus. This brother led the way for twelve others to find salvation. Our dear old doctor and several bright young men and boys and girls followed down the aisle to meet Jesus. Still there were others who knew they ought to come along who replied like this,—"Go thy way for this time; at a more convenient time I'll call."

On Sunday afternoon, at 3 o'clock, quite a crowd of people gathered on the banks of the stream to witness holy ordinance, when thirteen persons were buried with Christ in baptism.

On the following evening, at 7:30, Brother Sutton preached his closing sermon. Very fitting it was indeed. Following the sermon was the opening of the door of the church for membership. Fourteen persons were received into the church.

The majority of the large crowd which filled the house came forward and extended to these new converts the right hand of fellowship and also bid our brother farewell.

This was a happy time for the Salemville Seventh Day Baptist Church, a meeting long to be remembered.

May God bless our beloved brother Erlo who labored so earnestly to revive the church and for the saving of precious souls. May God's blessing abide in his home and with his afflicted companion, and some time in the near future we hope he will again come over into Salemville and help us.

C. C. WOLFE.



**The Sabbath Recorder**

Theo. L. Gardiner, D. D., Editor  
L. A. Worden, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per year .....\$2.00  
Per copy ..... .05

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

Subscriptions will be discontinued at date of expiration when so requested.

Advertising rates furnished on request.

**Home News**

**NORTH LOUP, NEB.**—Pastor George B. Shaw has accepted the call of the First Hopkinton Seventh Day Baptist Church of Ashaway, R. I., and will begin his labors with that church on August 1. Already we are feeling lonesome when we think of his going so far away.

Yesterday the old soldiers enjoyed a big dinner and social in the Seventh Day Baptist church basement. Read more about it next week.—*Loyalist*.

**DODGE CENTER, MINN.**—Our church and society have been enjoying several day socials during the last two months. The last one was held one week ago at the home of Brother Edward Ellis.

The committee, composed of four men, with some of the young men as table waiters, served dinner to sixty people in as proficient a manner as the fairer sex might have done. A very enjoyable time was had.

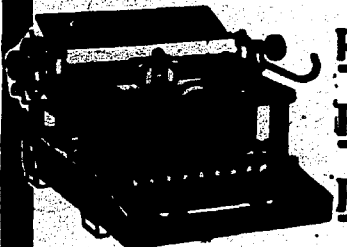
A reception was held in February at the home of B. T. Severance, to bid farewell to Mr. and Mrs. Andrew North, who now have gone to their new home in New Auburn, Wis., and Mr. and Mrs. Ivan Tappan and Mrs. Carlton Brown, who have gone to Battle Creek, Mich.

We are sorry to lose so many of our number and hope that others wanting a change may decide to come to Dodge Center. Mr. and Mrs. Walter Churchward are soon to return from northern Minnesota where they have been for nearly two years.

CORRESPONDENT.

"No man really understands what contentment and peace mean unless he has the assurance that his sins are forgiven, and that all is right between him and God."

**YES YOU DO  
Need a Typewriter.  
You Know You Do  
and You Would Buy One  
If You Could Get**



**The  
Right Machine  
at the  
Right Price  
on the  
Right Terms**

Here it is—the latest thing in typewriters—the

**REMINGTON  
JUNIOR**

A little gem of a Remington—in name, in work, in quality, in everything but weight and size.

It sells for \$50—a price never before equalled for an absolutely first-grade writing machine.

Sent on ten days' free examination anywhere within 150 miles of any Remington office—to be returned by you if you decide not to keep it. You can see exactly what you are getting before you decide to purchase. If you like, you can buy on easy payments—\$5 down and \$5 a month.

Here is the right combination—the machine, the price, the terms—all three in one. And all three are good reasons why you should mail this coupon.

Remington Typewriter Company,  
(Incorporated)  
327 Broadway, New York

Send me a Remington Junior Typewriter, price \$50, on free examination. It is understood that I may return the machine, if I choose, within ten days. If I decide to purchase it, I agree to pay for it in 10 monthly payments of \$5 each.

# The Sabbath Recorder

The world needs Sabbath teaching, but it needs Sabbath demonstration more. We have something the world needs, but it can best be seen in concrete form. Let us be sweetly fraternal, splendidly loyal, and true to our mission, remembering that God will take care of his own. Sometimes our hearts are wrung with anxiety, not only for those dear to us, but for the cause we love. But right will triumph. Truth will be crowned, and if we identify ourselves with truth, when truth is crowned we shall share in the coronation. We can live in that hope, and future prophecy will be a present reality.

Truth does not change; God is ever the same, but our conception of truth grows. There is development in Bible history which we love to see. O wonderful Jehovah, who keeps his covenant with his people, and does not cast us off because we stumble along in the dark, but patiently leads us forward into all truth! . . . We are a small people, but we have a great ideal to hold before the world, and that ideal is a spiritual Sabbath. . . . The head officer of a branch railroad said to the chief magnate of a trunk line, "I am a railroad president, too. Our road is not as long as yours, but it is just as wide." If our creed is as wide as the truth of God, the traffic of the spiritual world will one day run over it. A small life or a small church or a small denomination may demonstrate the truth of it as truly as a large one. We are followers of the Sabbath-keeping Christ, and when he is exalted we shall rejoice with him.

Lester Charles Randolph, D. D., Conference Address

**CONTENTS**

<b>Editorial.</b> —Hungry Hearers Never Critical.—Oath and Laws of the Boy Scouts.—Lucius P. Burch, Business Manager.—The Help of the Lord.—How God Helps.—The Help of God Comes Through Men.—"Helpers of Your Joy."—"A Man Whose Name Was Help."—Help by Not Hindering . . . . . 417-420	<b>Woman's Work.</b> —April Rain (poetry).—If They Only Knew . . . . . 432-435
Prohibition Gleanings . . . . . 420	An Open Letter to E. H. Socwell . . . 435
A New Book by Edwin Herbert Lewis . 421	Interesting Letter From Pastor Bond . 436
<b>Sabbath Reform.</b> —The Sabbath as a Day of Rest and Worship . . . . . 422	<b>Young People's Work.</b> —Good Prayer Meetings.—Thirty More Seventh Day Baptists Enlist.—Why a Tenth?—Meeting of the Young People's Board.—A Hopeful Report From a Young Society.—Boy Scouts' Column.—Boy Scout Movement . . . 437-440
An Ideal Wisconsin Farmer . . . . . 423	Fifth Annual Report of the Superintendent of the Sabbath School . . . 440
Professor C. H. Threlkeld at Rest . . . 424	Going to School at Seventy . . . . . 443
<b>Missions.</b> —Letter From China . . . . 425	<b>Sabbath School.</b> —An Experiment With a Bulletin Board.—A New Type of Lesson for the Bible School.—Lesson for April 15, 1916 . . . . . 444
Some Reports . . . . . 426	Amos Sidney Crandall . . . . . 445
What It All Means . . . . . 427	<b>Marriages</b> . . . . . 447
The Great Test, or the Struggles and Triumph of Lorna Selover . . . . . 428	<b>Deaths</b> . . . . . 447