

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*,
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1037 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

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

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

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

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

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening, at 7.30. Visitors are welcome.

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

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

The corner-stone in Truth is laid,
The guardian walls of Honor made;
The roof of Faith is built above,
The fire upon the hearth of Love;
Though rains descend and loud winds call,
This happy house can never fall.

—Henry van Dyke.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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"For it is easy enough to be pleasant
When life flows by like a song,
But the man worth while, is the man with a smile,
When everything goes dead wrong."

"So do I gather strength and hope anew,
For well I know Thy patient love perceives
Not what I did, but what I strove to do—
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves."

RECORDER WANT ADVERTISEMENTS

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

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogs, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

MONOGRAM STATIONERY—Your monogram die stamped in color on 24 sheets of high grade Shetland Linen, put up in attractive boxes with envelopes to match. One or two-letter monograms postpaid for 55c. Three or four letter combinations 80c per box, postpaid. No dies to buy; we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J. 12-17-tf

WANTED—Reliable S. D. B. man to work on farm for the season. Will pay \$60.00 and board a month to a man having experience in our method of farming. Timon Swenson, Viborg, S. D. 4-18-4w

FOR SALE OR RENT—A beautiful home in Alfred, N. Y. A good opportunity for a family having children to educate. If not disposed of sooner will rent furnished for the summer or longer. Address Box 463, Alfred, N. Y. 3-25-tf

WANTED—A good Seventh Day Baptist boy for general farm work in Wisconsin. Write care of Farm Manager, Sabbath Recorder. 4-1-2w

The Sabbath Recorder

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WHOLE NO. 3,814

When Christ Comes When Christ comes to the individual soul and is regarded as Lord of all, that soul is transformed, and life has new impulses, higher and nobler purposes—he is a new man.

When Christ comes to society and to business life; when he is crowned King in the great realm of industry; when he rules in the public affairs of nations, there will be no more strife. A perpetual league of peace will then make war impossible. Guns and munitions of war will be found only in museums as relics of a barbarous life, and the brotherhood of mankind, a genuine federation of the nations, will become a blessed reality.

The world is tired of shell-plowed fields and devastated towns and murdered thousands, and yearns for the reign of the Prince of Peace. Sad indeed is the thought that peace can now come only by the way of battlefields and gun-rutted highways of war. Godless force, soulless materialism have compelled the world to fight for peace or be subjugated forever. Our faith in divine justice is strong and we know that right must eventually win. But how long it will take to convince the nations forcing this war upon us that there is no hope for the world excepting through the peace-loving Christ, enthroned in human hearts, we can not tell. There is but One who can claim the "divine right of kings," and that one is the "King of kings." God hasten the day when deluded nations shall acknowledge this truth and "crown him Lord of all."

Standing by Each Other I have just read of a parting scene between a father and son, as the latter, a lieutenant of Pershing's army, was about to sail for France. As the time for the ship to leave drew near, the young man looked his father in the eyes and with pleading in every accent said, "Dad, you can give me something I would rather have than any amount of money."

The surprised father was of course anxious to know what had come over his

son, and asked what that great thing could be.

"Dad," said the young man, "I wish you would promise me to cut out the whiskey while I'm gone."

Upon this the father exclaimed, "Why, boy, you know I never take too much. I only take a little here at home and never any in business hours. What has got into you, boy!"

The son continued to plead until finally the father, after impressing upon his boy the fact that he was going into great and unknown temptations, promised prohibition, if the son, too, would promise never to "forget his mother and his covenant vows." Then the pledge was given and father and son shook hands to bind it.

Now that father refuses every offer of drink, and his friends wonder what has come over him. The son in Pershing's army today and the father in the homeland are standing by each other, keeping faith, and both are helped thereby.

Many loved ones in America are learning self-restraint and living up to a higher standard for the sake of the boys who have gone overseas. This is as it should be. But what can we say of those who do all in their power to keep the rum fiend on the throne in America? It has been shown to be one of the greatest curses to our homes and to the army into which the boys have gone, so much so that nothing short of prohibition can save the army and ensure it food to eat, and yet when the straight issue comes in some legislatures and in some States American fathers vote to keep this ally of Germany enthroned in the homeland! Evidently all the fathers are not standing by the boys who in camp and field are offering themselves upon the world's altar of true freedom. They are not even willing to "cut out the whiskey" during the war.

Armageddon Two writers in this RECORDER refer to the battle of "Armageddon." Both would be glad to settle the question as to whether it is now in progress, and so would we. If it is, we

should all be glad to know that the final triumph of righteousness is so near. If it is not, then God's people should look for the definite, practical Christian duties of the hour and waste no time in idle speculations upon matters which the wisest and most devout children of God for two thousand years have been utterly unable to explain.

What does the word "Armageddon" mean? According to Kitto its meaning is "the mountain of Megiddo, a city west of the river Jordan." Near it many battles had been fought. Ahaziah and Josiah met death there and Israel mourned over the disaster. The plain about Megiddo, in Galilee, had long been regarded as the battlefield of the world, and nothing could be more natural than for John the Revelator—a Galilean fisherman—with the scene of several great battles in mind, to use the word "Armageddon" as the figurative name for the final conflict between the hosts of good and evil. The saddest dirges of the Jewish nation had come from defeats around Gilboa and Megiddo. Some of their songs of triumph, too, were in honor of the victories of Joshua and Barak and Deborah. Probably no other language used in symbolism could have been more encouraging to the early Christians, upon whom great tribulations from the world power of the Roman Empire were about to come.

Many ingenious speculations have been employed to fix the date of this coming event, but with little success. We do not wonder that, in times like the present, devout minds are trying today, just as they have been doing for centuries, to figure it out. Had certain knowledge been essential, the Lord would have moved John to put it into language that could be easily understood.

The fact is, the wonderful visions were left so indefinite, in order that the principles they convey could well be applied to events in any generation. To those who lived in early days the conflict in which Rome fell could easily be regarded as Armageddon. During the Dark Ages, or in the days of the Crusaders, or in the struggles leading up to Waterloo, there were doubtless many who said, "This is Armageddon." And so it was, to the generation in whose time any of these terrible events took place.

We believe the final triumph of good over evil will surely come. The present war may or may not be the last before the coming of the Prince of Peace. Probably other generations will come and go before that great day of the Lord. In any case Christians have enough practical work for the salvation of men to keep them busy, without speculating and disagreeing over Armageddon. Keep busy, friends, in loving, helpful, devout service that will bring men into the kingdom of God. Keep "doing it unto the least of these my brethren" just as though you were expecting the Lord to call you to account soon. Then no matter if he comes tomorrow you will be glad to see him.

Practical Work Speaks for Itself We are greatly encouraged by the fact that many RECORDER readers look for some practical thing to do, and then, in the spirit of the Master, lend a helping hand. Here is a letter to Treasurer Frank J. Hubbard that illustrates what we mean:

"DEAR SIR: I read in the SABBATH RECORDER that Miss Marie Jansz in Java has been sent an organ by the Tract Society and still needs \$15.00 to finish paying for it. Inclosed you will find check for \$15.00 to be used for that purpose. If the amount should have been given for the organ please use my check for Miss Jansz and her work. I believe she is doing a great work for Jesus, and I wish to help her in his name."

"Standards Change" In their desperation the liquor men are appealing for the preservation of their ruinous business on the grounds, as they say, that Washington owned a wine cellar. Some of them go so far as to say he was an innkeeper. They therefore assume that in this day and generation it is all right to keep wine cellars and run saloons.

In the Strengthen America Campaign, Mr. Charles Stelzle meets their arguments in this way:

But George Washington was also a slave-owner. Whether he was a kind slave-owner or a brutal slave-owner, doesn't make any difference. We are sure that he owned slaves.

Shall we also assume that it's all right for men in this day and generation to own slaves?

Suppose President Woodrow Wilson owned a

slave-pen because his illustrious predecessor, George Washington, owned one?

It doesn't require a great stretch of the imagination to picture what would happen to him, even though he is President of the United States.

Standards change. What may have been accepted one hundred years ago is now outlawed. Our ideals advance. What may have been considered moral and right long ago is now scorned as the ethics of the jungle.

The saloon business today is a discredited business, no matter whether George Washington owned a wine cellar or not.

When a man sees clearly, and feels and knows that he's doing wrong, he can't expect to get any mercy because some other fellow in a darker age was guilty of the same sin.

If you believe the traffic in Alcohol does more harm than good—*Help Stop It.*

Our Ministers Will Respond At almost every turn we meet some appeal to the ministers of America

urging them to use their influence as leaders in the churches to secure the third Liberty Loan about to be called for by the Government. We note that some have taken the view that as a matter of business investment—a purely financial matter—it is hardly proper to mention it in the pulpit.

One appeal reminds the ministers that the loan is not a mere matter of business but a matter of human life. It is the business that looks to the preservation of the lives of our own sons and of defending the principles of civilization and humanity.

As the Government needed the help of every pulpit during the dark days of the Civil War, so today in the peril that threatens the very foundations of our free institutions does it need every help the men in the ministry can give.

I am sure that Uncle Sam will find every Seventh Day Baptist minister in the front ranks of his most loyal supporters as the campaign progresses. We who can not go to the front will surely do our bit at home, whatever task is assigned us.

As to the Sermons Take Your Choice As our sermon this week is an ordination sermon having more

to do with men in the ministry than with any other class, we place it in connection with the account of the ordination services at New Auburn, Wis. For those who may not think this excellent sermon exactly appropriate for every occasion we would suggest that the article on "Individual Influence," by Lois R. Fay, will make an ex-

cellent substitute for a sermon in any little group where one is needed.

Brief Notes Mrs. Angeline Abbey suggests a plan for doubling subscriptions to the SABBATH RECORDER. She says: "Let each present subscriber become responsible for one new subscription, either by persuading a friend to take it, or by giving it to some one for a year." Such a plan, if well carried out, would give our RECORDER campaign a great boom.

Please keep watch of the back covers of the RECORDER as the weeks go by. You will find there some reminders of matters in which all who love our good cause should be interested. These notices are likely to be changed from time to time. Don't miss any one of them.

In response to Secretary Shaw's invitation (see RECORDER, March 25, p. 373) for our readers to send in acrostics on the words "Forward Movement," we have received four such productions. We will hold them a little longer, hoping that still others may respond.

Just here in this writing a large crowd of people were seen gathering in the street before our door. Another company of Plainfield boys were about to leave for Camp Dix, from which so many trainloads of soldiers have recently been taken to join Pershing's army overseas. We could not write while this was going on, and so joined the fast-swelling crowd to see the boys off. With the Stars and Stripes everywhere in evidence; with martial music stirring the blood of every patriot; and amid the cheers of hundreds, the boys marched with firm step to meet the train which was to bear them away.

Sad was the scene when fathers and mothers had to part with their boys, and many were moved to tears.

Thus it is in almost every town and hamlet throughout our land today. The fact that our young men are being rushed across the Atlantic at a time when the greatest battle of history is in progress and when it has not yet reached its most critical stage makes the parting of loved ones all the more serious. Every such scene as the one just witnessed brings the war nearer home to every true American.

WHAT SHALL BE THE END OF THESE THINGS?

REV. W. D. TICKNER

Questions similar to the above caption are being continually asked. They occupy the minds of all, not only of our own but of other nations. And no wonder. The world is in the throes of a terrible convulsion. Never before, since there was a nation on earth, has there been such widespread calamity as exists today.

Less than four years ago the world peacefully slumbered, dreaming of the day when the swords could be beaten into plowshares. A few days later (July 31, 1914) the mask of good will and friendship was ruthlessly thrown aside, revealing in all its hideousness of form the monster, lust, greed, hate. From our peaceful dreams of Elysian scenes we woke to hear the cry "TO ARMS!"

As by a whirlwind, nation after nation was stirred from center to circumference, and one after another accepted the challenge of the German Government and entered the arena. What has become of our boasted twentieth century civilization? What strange and subtle influence has taken possession of the land of Luther and Melancthon? Has the religion which they preached proved a failure? The sweet and hallowed influence of love which worketh no ill to his neighbor has been suppressed by a reign of terror and tyranny.

The language used by both public speakers and correspondents of our present-day periodicals should, I believe, drive every student of the Bible to a restudy of the prophetic word where the same thoughts are expressed and often in nearly the same language. Compare the following from the pen of Edgar L. Larkin in the San Francisco *Examiner* (Feb. 25, 1916) with Revelation 6: 13-14.

"The mind of the human race is now in a dangerous condition. How do I know this? By reading my simply amazing letters, received daily from all parts of the world, and by conversing with travelers up here from nearly every nation on the planet. Human thought is in an abnormal paranoiac condition. A paranoiac is liable to become violent at any moment. So is the human race now as I write. . . . some fearful influence is agitating the lower faculties of the mind of man."

Read Isaiah 65: 17-25 and compare it

with President Wilson's speech before the Senate, January 22, 1917.

Some time ago Prince Lvoff, of Russia, said: "This war separated the past from the present by a heavy curtain. Whenever and however it may come to its end, it is clear that we are through with the old order of things and that a new one will have to take its place."

These and many other statements by public speakers should cause every loyal Seventh Day Baptist to re-examine the word of God; for we read, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost (2 Peter 1: 21). Brethren, are we awake to our privilege?"

The apostle Paul in writing to the Thesalonians, said: "But ye, brethren, are not in darkness that that day should overtake you as a thief." Shall we prove this saying true concerning ourselves?

Events have occurred on time and in the exact order as the prophets foretold. The present war is no exception. Not only must events fulfil the conditions as to character but also be in exact chronological order, as predicted, if they are to be recognized as the fulfilment of prophecy.

An illustration: The darkening of the sun in A. D. 1780 has been claimed by many as the event predicted by Christ (see Matthew 24: 15-29). But notice, the darkening of the sun as predicted was to follow, not precede, the greatest time of trouble that ever was or ever should be. It is conceded by all that the present is witnessing far greater calamity than has been known since Christ foretold the coming event; hence the darkening of the sun in A. D. 1780 was not the prophetic event. In the same manner it can be shown that the destruction of Jerusalem by Titus was not the event referred to in verses 15-20 of this same chapter. It was too far removed in time from the greatest time of trouble.

The study of present conditions in the light of prophecy will, in large measure, relieve us of past credulity in German-made theology. Theology "made in Germany" minimizes the value of prophecy as applied to our times. The result to the world is too apparent to need comment. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20).

"What hath the Lord spoken" concerning the present war? Have we arrived at the time when the battle of Armageddon is due? Not yet. The order of events forbids an affirmative answer; but watch. "Blessed is he that watcheth, and keepeth his garments" (Rev. 16: 15). Have we arrived at the time spoken of in Daniel 12: 1? Not yet. The order of events again forbids an affirmative answer. Again I say, watch. Where then are we and what is to follow? What have we been praying for for nearly nineteen centuries? Is it not "Thy kingdom come. They will be done in earth, as it is in heaven"? Have we been looking for and expecting an answer to our petition? Have we been *praying* for the setting up of this kingdom when the Lord shall be King over all the earth, when there shall be one Lord and his name one? If we truly desire this, we should not tremble with fear "when he ariseth to shake terribly the earth." The Psalms, Isaiah and Jeremiah are rich in word pictures concerning present and coming events. These and other prophecies are in *perfect accord*. Study them. Be not dismayed by the magnitude of the task. You will be richly repaid for every hour given to this study.

IS THIS GREAT WAR THE BATTLE OF ARMAGEDDON?

T. C. DAVIS

We are not saying that it is; neither that it is not. Do you believe in the prophecies of the Bible? Was the coming of the Messiah foretold? Was the coming of the flood, the destruction of Jerusalem, and the persecution of Christians foretold? You know all these things and many others were prophesied and have come to pass. There are a few other things that have not yet been fulfilled. Is it unreasonable to believe that they will be? Some of these unfulfilled prophecies are quite minute in detail, and so many features mentioned, that it would seem comparatively easy to make the proper application. When Christ came there were but few who could see the fulfilment of prophecy. Will it be so when the other prophecies are fulfilled? The battle of Armageddon is to be the end of the world; just how near but few venture to say. Let us examine the prophecy carefully and make a few comparisons. If any portion of it is fulfilled, or is being ful-

filled, we would like to know it. We will quote the prophecy in full.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together in to a place called in the Hebrew tongue Armageddon" (Rev. 16: 12-16).

The 15th verse of the 17th chapter says: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." By the waters of the Euphrates is probably meant the Turkish nation, who occupy the country of the Euphrates. For this prophecy to be fulfilled the Turkish nation must be destroyed, or driven out. This covers the entire ground of the prophecy. The prophet now goes back and states in detail what is to take place. The first mentioned of these unclean spirits, and of course the most important, is he who came out of the mouth of the dragon. In the second verse of the 20th chapter we are told what the dragon is. "And he laid hold of the dragon, that old serpent which is the devil and satan." The most important of the three nations responsible for this war is Germany. The German Empire is recognized as the leading spirit of the central powers. Does history reveal a character more fittingly described in this prophecy than he who is responsible for the terrible abuse of the women and children and the aged people of Belgium and France? The boys and youth whose two hands have been cut off that they might not be able to fight Germany when they are grown up, are living witnesses to some of his cruelty. The women and children who were stripped of their clothing, after suffering every indignity that could possibly be heaped upon them, then driven to the mountains to perish, are living witnesses, if any survive, to the

fiendishness of the unclean spirit that proceeded out of the mouth of the dragon.

Austria-Hungary may very appropriately be called the unclean spirit which came out of the mouth of the beast. The indescribable atrocities of the armies of the central powers, while perpetrated in a different manner and for a different reason, are as inhuman and fiendish as those committed by their religious ancestors during the dark ages.

It requires no argument to convince any one in Christian lands, that Mohammed was the greatest false prophet the world has ever known. The Turkish nation was the last of the three to join the central powers in this massacre, and is the last mentioned in the prophecy. We need not refer to her conduct in the present war to show how fitting this application. The Armenian massacres, and the history of her cruelty during the past thousand years prove how worthy she is to be an ally of Germany, and a partner in her atrocities. The term "unclean spirits" is no less fitting to Turkey than to either of the others.

Consider for a moment the "miracles" which were wrought by these unclean spirits, which gathered the nations together for this great conflict. We scarcely need mention the bomb plots, the sinkings of neutral ships, the strikes and political plots, mysterious fires and other miraculous happenings, for they have, no doubt, already flashed through your mind as a fulfilment of the miracles mentioned.

About 90 per cent of the population of the earth is now nominally at war. This fact alone, without considering the above mentioned details, has led many people to exclaim: "This is truly the great battle of Armageddon!" Let us not speculate on what is to be, but let us "watch and keep our garments clean" and wait for further fulfilment of the prophecy, and not reach a too hasty conclusion.

Alva, Fla.,

Jan. 19, 1918.

The average citizen who pins his faith to the Ten Commandments may be a bigoted and blind conventionalist, but he has been trained to obey that still, small voice which contradicts the clamors of the street, and which is his true mentor in a world of sin and compromise.—J. Parks Cadman.

INDIVIDUAL INFLUENCE

LOIS R. FAY

The editorial entitled "The Evangelism of Jesus" in the RECORDER for March 11, the writer read with pleasure, having recently seen a number of demonstrations where the absence of individual influence has done marked injury, and other instances where the exercise of it has done much good.

It is well to bring up this subject, for the advancement of Sabbath observance depends upon individual conduct in a very great degree. There is a strong tendency today to view progress *en masse*, whether that progress be material or spiritual. The average young man or young woman who enters business is proud to secure work in one of the great industries, where employees number into the thousands, and many young people are drawn towards religious organizations large in numbers, in preference to helping some small body of believers, with their contributions of influence, time and money.

But every one should remember that mammoth organizations now so flourishing and employing thousands, are the outgrowth of inconspicuous individual effort. Incidentally I will mention how Charles G. Washburn in his recent book "Industrial Worcester" has described the immense industries of Worcester, Mass., all of which grew from the efforts of individuals. Now the city's products are counted in immense aggregates, but the thousands of tons of manufactures are the outgrowth of the genius of humble people, whose minds and bodies put forth individual effort a half a century ago, or more.

"Many of these men," says Mr. Washburn, "were men of very simple character who began life in a small way and made slow progress. They were reticent, modest, industrious, shrewd, enterprising, and a large proportion of them very public spirited. They accumulated property, not always because of great gains, but more often because of frugal living. The same horse which took the family to church on Sunday, did the transportation for the shop or mill on the other days of the week.

"It is not, after all, the policies of great nations which interest us most deeply, or great historical events and places, but rather the everyday affairs of the neighborhood, and particularly the habits and customs of bygone days. . . . The days in

which our pioneer mechanics and manufacturers lived were those of small things, but the seed then planted is now yielding a most abundant harvest."

As I read these lines the thought impressed upon my mind was this: What a powerful change would have resulted if these pioneers had been enlightened as to the Sabbath, and had gone to church on the Sabbath instead of on Sunday? What a bountiful harvest along this line might have been reaped, in these days of rapid results from individual influence?

But this work is left for the pioneers of the present, and their valuable coterie of individual assistants. While we see the development of cause and effect in great industries, in war preparations, in temperance reform, in the spread of civilization, let us not continue the great mistake of undervaluing the individual influences that worked at first, and even now are instruments in the divine plan of sustenance to the temptation to despise the day of small things, or to scorn the pioneers of the present, who are sowing the seed of great things of the future, for as the massive accomplishments of today are the outgrowth of inspirations of yesterday's humble individuals, so the massive accomplishments of tomorrow are to be the outgrowth of today's humble individuals, working perhaps in the field, in the home, or in some unfamed upper room.

To individuals here and there who know the truth of the Sabbath, there comes the temptation to become merged into some organization of Sunday-keepers. The time and money seem of little account, but many little influences help build massive influences; and if after years of retrospect there are manifest great Sunday-keeping institutions side by side with shrunken and starved Sabbath-keeping institutions, the effect of misdirected individual efforts can not be denied.

There are no doubt thousands of people in the world who would be glad to observe the Sabbath instead of Sunday, if it were popular and regular pay envelopes were visible to their physical eyes. On the other hand there are a few who are glad to observe the Sabbath when God alone supplies the pay envelope.

If each individual, who has a choice in the matter, helps the thousands who are on the wrong side with his influence, the masses will continue to be in the wrong,

and will continue to increase till God sees their cup of iniquity is full. But if each individual who has a choice helps with his all-important influence the few who are on the right side, soon the few will become a mass, whom no man can number, out of every kindred and tribe and nation. This is an important truth every one should remember, whether he be employer or employee, pastor or member of the flock of the Good Shepherd.

One very recent instance may be of interest. In a quiet niche in the hills of Massachusetts live a man and wife who were both brought up Sabbath-keepers. They have been married about six years. Shortly after their marriage family expenses seemed to demand more income, and the young man, failing to find among his own church people either remunerative employment or encouragement in frugal living—both important forms of individual influence—commenced to work on the Sabbath. The more he earned the less he seemed to gain spiritually or financially, and seeing the mistake of working Sabbaths to earn money to pay to the church, he made a change and bought a farm on the instalment plan.

The next few years the struggle was hard. Three children followed each other into the humble home in due season; the last one opened its eyes on poverty bravely borne, hardship increased by war conditions, and the sad fact that the church was so occupied with work on a large scale that it had no individual assistance to render to needy members.

God's watchful eye sent to the relief of this family struggling to keep the Sabbath in and the "wolf" out—the individual influence of a nominally unchurched "big sister," who administered the small help needed to carry the needy ones over the hour of distress, and kept the little family from slipping away among the masses of no-Sabbathism.

There are other instances continually where individual influence may increase or decrease the power of the fold of Christ, and help or hinder the Kingdom of God, as shown by the experience of these young people, who would most certainly have fallen by the wayside, had it not been for the individual influence of a humble bearer of "the evangelism of Jesus." Let us make the most of the opportunities all about us in these days of rapid growth.

WOMAN'S WORK

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

"GO"

Hear your commission, O Church of the Master;
Friends and disciples of Jesus, take heed.
How are ye doing the work of the Father?
How are ye caring for hunger and need?

Useless to stay in your doorway and beckon;
Those who most need you will never come in.
Fighting the devil with art and with culture—
How he must laugh in his stronghold of sin!

Vainly ye stand in the market-place, piping;
Vainly ye cry to the outcast, "Behold!"
Loud-sounding brass and the tinkling of cymbals
Never will draw the lost lambs to the fold.

Go to the sheep that are scattered and fainting,
Having no shepherd, and tell them to come;
Go to the highways, and tell every creature
Still the feast waiteth, and yet there is room.

Go; the time shortens; the night is approaching;
Harvests are whit'ning and reapers are few.
Somewhere, perhaps, in the darkness are dying
Souls that might enter the Kingdom with you.

Go, for the foe goeth, tireless and cunning;
Body and soul he is holding in fee.
Go lift his gage in the might of the Stronger,
And in that power declare the slaves free.

Go; our Lord goeth to man's petty judgment,
Bearing his cross in the midst of his foes;
Let us go forth to him, mocked and derided,
Bear his reproaches and share in his woes.

Rise; let us go; for the weak who deny him,
The false who betray him, already are gone;
Out in the streets, in the courts of the temple,
Judas is hounding his murderers on.

Go, Church of Christ; for he goeth before you,
And all the way that ye take he doth know.
On the bright morrow he'll say, "Come, ye
blessed";

But till the dawning the message is, "Go."
—Annie Johnson Flint.

A MESSAGE FROM THE GREAT SOUTHWEST

DEAR RECORDER SISTERS:

One day last summer at Conference it was my privilege to slip away for a little while from my own committee meeting, and peep into the room where you were considering the affairs of our women's work. It was without a moment's warning that you called on me to tell you about the great Southwest field. I think I spoke only

about five minutes, but your loyal hearts responded so warmly to the needs of this vast field that you pledged a generous sum of money for evangelistic work here.

There have also come to us, since then, kind, sisterly letters and substantial tokens of your interest which cheered our hearts more than I can tell you.

And now, our editor asks me to give you a glimpse of the work as it has been going on during these months.

What shall I say? There are so many things that must not go on the printed page. Shall I make a list of the sermons preached, prayer meetings led, calls made, letters written, tracts distributed? Those are just the machinery—the tools you will say.

Shall I count the miles of weary travel by train, by auto, by lumber wagon and on foot? Shall I measure the sleepless nights of anxiety, the agonizing prayers for wisdom and faith and courage, the tears that have been shed over the erring, the heart-aches that have well-nigh crushed us? Shall I tell you of the bold attacks of Satan by which he has made repeated attempts to overcome the dear ones entrusted to our care? Shall I picture to you the struggle that has been waged before our eyes, where good and evil angels have battled for our boys and girls?

O my sisters, missions on this great Southern field is the *real thing*. How we have longed to be assured that you are praying for us! Have you had your heart shake with the intense desire to see your young folks *win out*, when all you could do was to pray that evil might be downed in the conflict? Have you seen the net spread for unwary feet, and feared that your warning would not avail?

I thought I knew what it meant to have a burden for souls, but this winter has brought experiences that have driven us to the foot of the cross, heavy-laden indeed.

Thank God, he does hear the cry of his children. There have been heavenly bright gleams here and there. Two soldier lads on their way to camp came into the meeting one night, and on their knees consecrated their lives to the service of Christ. A young fellow, struggling with bad habits, lingered on the station platform while the preacher waited for a belated train, seeming to want the good man to talk to him. Two weeks later came a joyful letter from him, telling that the victory was won in his

own soul, "and now my business is to go after other young fellows and bring them to Jesus."

Two erring girls made humble confession and pleaded for forgiveness.

One old, old man, after more than fifty years of wanderings, came back to his Father's house. Now the home, so long a place of strife and discord, is a home of peace.

Long-silent lips have opened to speak the praises of God. Cold hearts have been warmed. Vague impulses for good have been strengthened and made definite. Young, fiery souls have been calmed and counseled into saner, braver channels. Many a wayside talk has cheered the heavy-hearted. Some families have accepted the Sabbath truth. I would like to tell you of men and women who came to the meetings at Beck's Prairie and found the Savior more than a year and a half ago. The other day the missionary was over there and found those same homes with family altar and enriched married life because Jesus is now the unseen member of the household.

I would like to tell you of the young men and women, boys and girls who won the little Testament promised to each who would read carefully and report on their reading of John's gospel. Some of you sent to the missionary a pleasant sum of money to help purchase the little gospels and Testaments which he uses to stimulate Bible reading wherever he goes. I have no idea how many he has bought and given away exacting the promise that they will be read. It has proved one of the most helpful methods of his work.

(As I re-read these sentences, I realize that every one of them touches a life story that carries an eternal welfare in it. None but the angels have a right to know all the joy and the sorrow of any one of them.)

The missionary and our evangelist, D. B. Coon, are now on the field in eastern Arkansas. It takes a journey of more than twenty-four hours to reach there from Gentry. The work will probably keep them from home till June. They will travel vast distances, endure privations (that they will never tell you about), tell the glad story of salvation to many, many sin-sick, bitter, careless hearers, and the message will also fall into tender, honest hearts to the glory of God.

You must not require of them that they

report great and immediate harvests. Those fields have been long neglected. The seed must be sown diligently and with supreme faith. The ground will be watered with many a tear. The tiny plant will need most careful tending. Weeds must be cleared away, the soil stirred, the vine trained and pruned before the rich fruit may reward the laborer.

You, my sisters, will send your gifts to keep the workers on the field. But oh, I plead with you, remember us in your prayers to the dear Master of the vineyard.

Yours in His blessed service,
HARRIETT C. VAN HORN,
Gentry, Ark.,
March 22, 1918.

ORDINATION SERVICES AT NEW AUBURN, WIS.

The Cartwright Seventh Day Baptist Church, at its regular Sabbath morning service, February 16, 1918, voted and authorized the Committee on Arrangements to plan for the ordination of our pastor, John Temple Babcock, to the gospel ministry.

Arrangements were made and on Friday evening, March 15, a council was organized for this purpose with delegates from Milton, Milton Junction, Grand Marsh, New Auburn, Wis., and Dodge Center, Minn.

The opening service was a song service, led by Rev. H. C. Van Horn, of Dodge Center, Minn.

Prayer was offered by Dr. W. D. Tickner, of Grand Marsh, Wis.

The church moderator, Brother George Truman, called the meeting to order, and the motion was made and carried that Rev. H. C. Van Horn be elected chairman of the council, and J. E. Ling, clerk.

The moderator of the council spoke briefly on the object of these meetings, and the method by which the examination is conducted.

Rev. Edgar Van Horn, of Milton Junction, Wis., was elected examiner.

Pastor Babcock was then asked to give a personal statement regarding his views concerning God and his truths. This statement will appear in connection with this report.

At the conclusion of the examination, a motion was made and seconded that we

gladly and joyfully accept John Temple Babcock for ordination to the gospel ministry. A goodly number of the delegates, and members of the home church spoke very highly in commendation of the work of Pastor Babcock in connection with the church, since he moved here about six years ago. All being satisfied the motion was adopted unanimously.

A Program Committee was appointed as follows: A. G. Churchward, of Chetek, Dr. W. D. Tickner, Grand Marsh, J. E. Ling, New Auburn. The program was arranged as follows:

SABBATH MORNING, 11 O'CLOCK

Usual Opening Services

Scripture Reading (Mal. 2: 4-7; 3: 1-4; Tim. 4)

—Rev. H. C. Van Horn

Prayer—Rev. Ernest Barber, of the M. E. church

Anthem, "Who is the King of Glory?"—Choir

Ordination Sermon—Rev. H. C. Van Horn

(This sermon was requested for publication in the SABBATH RECORDER).

Laying on of hands by all pastors present, and consecration prayer by Rev. Edgar D. Van Horn

Duet, "Come, Holy Spirit, Heavenly Dove"—Mrs. K. C. North and Miss Alice Loofboro

Charge to the Candidate—Rev. Edgar D. Van Horn

Charge to the Church—Dr. W. D. Tickner

Welcome to the Ministry—Rev. H. C. Van Horn

Benediction—Rev. John T. Babcock

The committee arranged services for Sabbath evening and Sunday evening as follows:

SABBATH EVENING

Song Service, led by C. J. Carpenter

Sermon (from 1 Cor. 13)—Rev. Edgar D. Van Horn

SUNDAY EVENING

Song Service, led by Rev. H. C. Van Horn

Sermon (from Ps. 17: 15)—Dr. W. T. Tickner

These services were truly an inspiration to all, a real feast for the soul which will be long remembered. J. E. L.

MY CHRISTIAN EXPERIENCE AND FAITH

JOHN TEMPLE BABCOCK

NO doubt one of the hardest things for an individual to do is to relate his own personal experience, and give a good and satisfactory reason for the hope that is within. But by our fruits are we justified or condemned (Matt. 7: 20).

To me a paper or address on my Christian experience savors very much of the personal, though I believe I have no reason

to hesitate. I am known already by most of those present, and certainly are known of God, who sees us and has a record of the deeds done in the body, whether good or evil (Matt. 12: 36; Heb. 4: 12-13).

My early life was molded, and my first short steps toward God were taken in the little church at Farnam, Neb., where almost every home had an altar at which the Throne of Grace was approached in behalf of all the children in the church. There the kingdom of God and his righteousness were sought first (Matt. 6: 33). It was in such surroundings my boyhood days were spent. Each father was father or brother in a spiritual way to all in the society.

I did not experience a great change of heart at the time of my conversion, such as many have. It was more of a growth into the kingdom (Eph. 4: 15). But this I did feel, that I was now a child of God and must live close to him. It was when I was in my fifteenth year. My pastor, Rev. H. C. Van Horn, had preached from the text, "Is it well with the child?" His call was plain: Is it well with you? He urged this question upon us. At the close of the sermon Deacon U. F. Davis announced the old song, "It is well with my soul." Soon after, three young people were baptized, I being one. Since then, though I have often failed, it has always been my joyful endeavor to live close to the Master.

It was also while Brother Van Horn was my pastor that the desire to serve God in a fuller degree led to my deciding to sometime in the future prepare for the ministry. In our Sabbath-school class he often talked to us of the greatness of the ministry and missionary work. Then he would tell us how happy he would be and how much it would please God if some of us would decide some day to prepare to serve God in that way.

I had many visions of life's work in the next four or five years. Sometimes my boyish fancy would see numberless multitudes of dark faces of other lands sinking in black despair with no one to rescue, no one to point them to Jesus. Then again I would see great multitudes in Christian America without a hope of the life beyond; thousands almost at my own door waiting, hoping, longing for an invitation to take of the water of life freely.

In those days no cloud seemed to darken my ambitions, no feeling of my own littleness to shade the outlook of the future, but always the pressing need of laborers for the vineyard (Matt. 9: 38). If only we could always keep an eye single to the work of God, how much more happiness would be in store for us.

"How oft in the conflict, when pressed by the foe, I've flown to my Refuge and breathed out my woe."

When I was twenty I started in school at Milton to prepare for life's greatest work. But my health soon failed to such a degree I was compelled to give up school. When I had improved I was told by doctors it was useless for me to entertain an idea of school for an indefinite time.

As we often do at such times, I grew discouraged, and decided that I had misunderstood God's will for me. Accordingly I decided to go back to the farm. I then took up a claim in southwestern Kansas near where the little church of Cosmos, Okla., was soon organized. At the organization, in 1907, I with another charter member was ordained deacon. Following this I was given some liberty as a leader. I had promised God that I would try to serve him wherever he would lead me.

In 1913 we came to New Auburn, Wis., and in October of that year this church voted to ask me "to improve my talent in the gospel ministry as opportunity may afford."

In 1914 Brother J. H. Hurley closed his work here before the expiration of his time, at which time the church called me as supply to the end of his term. Since then I have served as regular pastor three years.

Only eternity can tell of the good done through these years of my first pastorate. God has been very good to me in my weak efforts to serve him. For this I am very thankful to him.

I BELIEVE that God is the Creator of heaven and earth; that he is self-existing. His power is infinite. All life came by his word. God is good. His will is perfect and just. Though he is not visible, he is none the less real. If we fail to see him today, it is through lack of faith. Having power to create, he has power to keep (Deut. 33: 27; 1 Tim. 1: 1-7).

I believe that Jesus is the Son of God, also the Son of Man, having both human

and divine nature (Luke 1: 35). He was bruised for our transgressions. I believe that God through him has ordained that we have life; through his shed blood, by faith, may be saved and be made sons of God (John 3: 16). If sons, then heirs; heirs of God and joint-heirs with Christ (Rom. 8: 17).

The Bible is the inspired word of God, and was preserved and kept as a guide for all who would have life (2 Pet. 1: 21; 2 Tim. 3: 16-17). I believe that we are taught to use it as our guidebook (John 5: 37). It is a perfect rule of faith and practice.

IT acquaints us with the *Holy Spirit* and his work; who guides and inspires godly men to instruct others in holy living; who is the regenerator and sanctifier of men (John 3: 5; 14: 26; Gal. 5: 22).

Man was made in the image of God. He is a creature of choice; has a twofold nature, a *physical* and a *spiritual*. Through sin he has fallen, and in order to be saved he must be regenerated, made new. God has made a way of escape in Jesus (Eph. 2: 8; Rom. 3: 24-25; 4: 16).

I believe alike in eternal life and eternal judgment; that we are all sinners, and except we repent we are lost eternally. But if we repent and are baptized, believing in Jesus, we have a right to eternal life, promised to us if we are faithful to the end (Rom. 8: 14-18; Acts 2: 38-41).

To be baptized is to be buried with Christ that we may also be raised with him (Rom. 6: 4). Both just and unjust shall be raised; the just to everlasting life, the unjust to everlasting condemnation (John 5: 29).

I believe that the seventh day in the week is the Sabbath, hallowed, sanctified and kept by God; that it is the *only* day blessed and kept by him and the one which he said we should keep. No other day is holy. Jesus, our perfect Example, also taught its keeping by setting us an example in keeping it himself. I keep it as a memorial of Creation. God finished his work in six days and rested through it. I also keep it as a type of the saints' rest in heaven (Gen. 2: 2-3; Exod. 20: 8-11).

I believe that Seventh Day Baptists should make sure that all men know why they keep the Sabbath. I believe that the Sabbath is desecrated today because men

fail, and have failed, in faithfulness to their trust.

I believe it the duty of the minister to try to make the community in which he lives a better place for men to live in; that social purity should be one of the issues advocated and urged upon men, by him. He should be a model man.

For these and many other reasons I tremble at the great responsibility resting upon me as a minister of God. I am in God's hands. As to my fitness to serve longer, or my spiritual life or consecration, I leave these things to the council to judge. I only wish to do His will Whom I serve.

THE GOSPEL MINISTER

REV. HERBERT C. VAN HORN

(Ordination Sermon at New Auburn, Wis.)

Text: *For even the Son of man came not to be ministered unto, but to minister.* Mark 10: 45.

Every Christian is called to serve God. But just as in these times, when we are called in loyalty to the service of our country, some to the fields, industries, armament factories, and to "keep the home fires burning," while others are called to arms and the conflict, there are some called especially to be leaders and specialized workers, so in the great army of God some are called to the special work of the gospel ministry.

The church is organized not merely for the edification and development of its members but for the advancement of God's Kingdom upon earth, and for leadership in this great work men are ordained to the ministry of the gospel of Jesus Christ.

The call to this special service must be twofold. First, one must have the *inner* call which may come to him as a burden of lost souls upon his heart, and for which he feels a conviction of personal responsibility. Inwardly, and in a way unaccountable to himself, it may be, he will usually be moved by the Holy Spirit to preach the gospel. To the apostle Paul it came with the overwhelming sense of woe if he preached not the gospel.

Also there will come to him the *outer* call: He who calls a man by creating within him a desire of preaching the good news as he senses the great need of men's souls, will not mock him but send outward assurances of the inner manifestation. There

will be a place for him to fulfil his ministry and a people who will urge him to preach. With a deep sense of the inner call, the man whom the people call may truly feel that "the voice of the church is the voice of God."

In this address this morning I wish to treat my theme in a threefold way, namely, The General Requisites of Character, Special Requisites, and His Ministry.

I. GENERAL REQUISITES

1. His Christian experience. First of all this is fundamental. Jesus meant it for every man when he said, "Ye must be born again," or from above. The minister of God's news, indeed, will have little inclination for the rigorous discipline of preaching and the self-denials of true cross-bearing in a life of service if he has not experienced this regeneration. But with a deep personal experience, and a sense of man's lost condition, as he glimpses the holiness of God, like Isaiah cleansed and sanctified, he will gladly go forth as a messenger of Jehovah. What joy then fills his heart and life as he seeks to save the lost and to build them up in the holy faith.

2. Moral life. It would seem that it would go without saying that the man of God must live a pure, upright life, above reproach, clean in thinking and living. Not infrequently, upon the foul and treacherous rocks of impurity of thought and act, has the craft of a minister's career, otherwise beautiful, influential and powerful, gone to wreck, not only to the destruction of itself but that also of its precious cargo of human souls. This side of his nature he must carefully and persistently guard as "the very apple of his eye."

3. His education. The hymn book and divinity circuit Bible under his arm no longer mark the man as a minister. He must have training in general lines and special if he would be best prepared for his work, or indeed if he would be prepared at all. College and seminary training would seem almost indispensable in this day and age when educated laymen sit in every congregation. But the man without these need not despair if he has ability, ambition, pluck and perseverance. Education may yet be his but at a greater cost and sacrifice than when obtained in the ordinary way. To the minister now it will come only by the most painstaking effort

and application in the hardest kind of study. But in this, too, he may arrive if he will. Books must be his daily companions, while correspondence courses offered by our own and other institutions will serve to guide him in his studies. It may encourage us to remember that some of our most respected, useful and efficient men have been self-educated.

II. SPECIAL REQUISITES

1. The minister must be grounded in the truth of revelation. The Bible for him must be the Book of God. There may be some things in it which he can not understand or explain, but of the fundamentals—the great Fatherhood of God, man's sin and need of a Savior,—Jesus Christ, the Son of God, our personal Redeemer and Friend,—the power of the Holy Spirit, the mission of the church, and the like—of these, I affirm, he must absolutely be in no doubt. These truths to him must be "yea and amen." In his study of the Word of God and works upon it he may be disturbed not a little by modern thought but let him remember that the Bible, the Old Testament especially, has been under fire for more than a hundred years but we have it with us still, and its light is still burning brightly and helping men to God. He may be deeply concerned, especially, with the investigations being made in the New Testament. We may well make up our mind that modern criticism, both friendly and destructive, will subject the New Testament writings to the acid tests of scholarship and investigation. We may truly enter into mental and spiritual suffering with Francis S. Key, the writer of our national hymn, The Star-Spangled Banner. Mr. Key was prisoner on one of the battleships, during the war of 1812, that was bombing Ft. McHenry, guarding the great port of Baltimore. All through the night he was in constant anxiety lest the fort should fall under the heavy cannonading, but as morning broke and the battle clouds drifted he caught a glimpse from the port of his prison cell of the glorious banner lighted up by the rising sun and floating unharmed in the breeze. So the vital truths of the Bible have stood the fire and storm of criticism and though we at times may have grave anxieties concerning it the Truth of God will abide throughout the ages, and unflinching faith and devotion to it will

mark the true preacher's thinking and preaching to the edification of those to whom he ministers.

The Word of God deserves and demands hours of study, meditation and prayer of him who would instruct the people. Let him delve into its mines of truth. It may well be remembered that all truth has not yet been discovered. It is the minister's privilege, yes, his duty to discover some of it. It is not enough for him merely to repeat what some one else has said, or interpret what another has written. Truth freshly discovered grips a man's soul and possesses him, and of such he can speak "with authority." Such a man, truly, becomes a prophet, and like Isaiah, Joel, Amos, or Hosea, he comes with a message from God. This is essential in real preaching and was so regarded by the apostle Paul, who took pains to say that he received not his message from Peter or any of the others but from the Lord himself.

We may encourage ourselves with remembering that Jesus declared himself to be the way to God and that he would be with his messengers unto the "end of the ages." And because he came from God and knew God "the people heard him gladly." Moreover he promised them and us the Holy Spirit who should guide into all truth and be the interpreter of truth. The man who comes from God with his message will prove true the words of William Ellery Channing,—"There is a peculiar freshness, charm and energy in perfect sincerity. The preaching which manifests a profound reverence for truth, which is seen and felt to spring from an inward fountain, which reveals the real and whole mind of the speaker, wins confidence and works conviction far more than the vehement outpourings of imagination and passion."

2. Profound conviction of the soul's reality and capacity for God is our second special requisite of the minister. One of our greatest dangers today is materialism. Success in money-making; exploitation of great natural resources; inventions and discoveries have possessed man to the loss of his finer spiritual sensibilities. For a long time we have been in the grasp of big things,—big mines, big buildings, big corporations, big fortunes, big industries, ships, guns, war, until the soul has been dwarfed and many led to believe there is

no such a thing as a soul. Dr. Lynch, in his admirable little book on "New Opportunities of Ministry," points out that to many philosophers "the gospel of altruism, sacrifice, and forgiveness is abnormal, unnatural and sentimental." They "would enthroned power as the Lord of Life and make self the one great end." Such philosophy has made Germany what she is today and Europe a charnal house and hell in the midst of this our boasted twentieth century civilization. While English and American philosophy does not go to such lengths it is still materialistic and insidious, and there are multitudes who consider the Sermon on the Mount visionary and impracticable, and the Golden Rule unworkable,—and end of this is "chaos or death." The author above quoted urges that the greatest need of our times is for the prophetic man who can make God and the human soul the most real and supreme factors in humanity. Our need is not so much for executives or geniuses and administrators, or great sermonizers or pulpit orators, but "great prophetic men of God—men who are the stewards of the mysteries of God, men who have talked with God, and can go out into a materialistic age and radiate spiritual qualities in the very midst of the world of things." Such is the call to the ministry,—the call of the soul. He who would lead his people to the highest and best things of life will find little satisfaction elsewhere.

3. Our third requisite is sympathy with every form of real Christian activity, and as he has strength, his influence given to every legitimate phase of philanthropy and the tool of every would-be reformer, or propagandist, or come at the beck and call of reform. This does not mean he shall be at every sewing circle or mover of a library interest; but that his heart is in and for every good work in the community pertaining to the Kingdom of God.

In the pursuit of his calling he will come in touch with many influences that tend to tear down his ideals and thwart his nobler purposes. Let him strive to hold high his noble calling. In his sight it must be a sacred trust. He must bear in mind that the office itself does not bring honor or worth to the man, but whatever is worth while in the office must be brought to it by the man, and thus doing he, under God's

blessing, may become the "most indispensable man in the community." A Brooklyn pastor a few years ago in giving the "charge" to his two sons said, "Money is power, I know it can talk; and influence is power, it can guide; but the minister has power which both talks and guides, if he only keeps his profession upon the upper levels and lives it in sincerity and in truth." Paul in writing to Timothy urges him not to "neglect the gift that is in thee, which was given thee by prophecy with the laying on of hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee."

III. HIS MINISTRY

The ministry of the man of God is threefold: as a teacher, as a pastor, and as a leader.

1. As a teacher. In this capacity he finds a wonderful opportunity. The author must find a buyer for his book; the newspaper man must seek his audience; but to the preacher, if he has a living message, the people regularly come. The school-teacher meets a few in his classes and is confined to a few subjects, but before the preacher sit many classes, every one with a special need. Here is the victim of gross and sensual sin; here the victim of greed, discouragement, perplexity, loneliness, unbelief. The preacher brings them the message of life and hope. He points them out the way from sin to God, teaching them of God and his loving sympathy and care. His great ideal as a teacher is Jesus Christ, to whom men said, "Rabbi, we know that thou art a teacher come from God." This mark must characterize the gospel teacher; his manner of life, thought and speech must indicate that he came from God if men are to accept his teaching. Our time is emphatically an age "critical, incredulous and empirical." It is an age in which every one must be shown. "How do you know?" and "why?" The teacher must be furnished with a higher credential than were the scribe and Pharisee who waived men off with "Rabbi Ben-so-and-so says." "Thus saith the Lord" will be demanded of him by many, and he must be able to say, "I know whom I have believed, and am persuaded that he is able

to keep that which I've committed unto him," and that assurance must be such as to shine through his very life. Let him remember that the gospel will be read "according to" Matthew or Mark or Luke or John by a few, but by the many if read at all it will be "according to you."

There will be in his congregation educated men, men who know right and wrong, the true from the false. They must see in their teacher the real thing. "They know by the heart, by experience, by a thousand instances that have passed before their critical eyes. They can not be imposed upon by spiritual dross" and bluff. "They know the gold of the sanctuary." No counterfeit will pass unchallenged for the true coin of the realm over the counters of their lives.

2. As pastor. Jesus was the Pastor or Shepherd of the sheep. He so declared himself. As he looked out upon the multitude which the religious leaders of his day neglected, his sympathy was excited and "he had compassion upon them, for they were as sheep not having a shepherd." Meeting his disciples on the lake shores in the early dawn of a day after the Resurrection he plies Peter three times with the question, "Lovest thou me?" and three times commands him, "Feed my sheep." As under-shepherd is the minister to feed and care for his flock and lead them to pastures sweet and by safe waters. In his church and community, let him not think the church is the limit of his field, it is but the hither boundary. To the blind, the lame, the hungry and thirsty, the bleeding and wounded, brought into their sad estate by sin,—to them must he minister. They who will be of the most unlovely of his parish will need most his care and attention. Jesus declared his mission to be among such, and his gospel for such needy souls; the "servant is not above his Lord." He must love the unlovely, have patience with the impatient, and a care for the careless. He must have an interest and liking for more than the likeable or those interested in what interests him; in a word he must see through the camouflage of sin around a man's life and have a profound respect for a man's capacity for godlikeness. Jesus "knew what was in man" and immediately perceived his possibilities; he encouraged and inspired the best in him. This is well

exemplified in his recognition of the latent ability and power of Andrew's brother when he was brought to him: "Thou art Simon. . . . thou shalt be called Cephas (which is by interpretation, Peter)." The pastor will ever be ready with the friendly word, the warm handclasp, the cheerful smile. His sympathy must ever possess the mark of sincerity and cordiality. Anything less will be received for just what it is worth.

3. As a leader. He is the leader of the church. The great day of the church is ahead of us, not behind us. Every one likes to think his own the best age of the world. There are certainly many things to make us believe this of our own times. One would better live ten years of mature life in this twentieth century than fifty in any period prior to this. And the best evidence that the golden age of the church is ahead is the fact that she is finding herself. The church is not a select body of saints existing for its self-development and edification; nor a hospital merely to mend bones and administer spiritual physic; nor a social club; nor a mutual concern writing up insurance for heaven—but a divine organization for service. Jesus said to the individual, "Come unto me, and I will give you rest"; but to individuals, singly and collectively, as a church he said, "Go" into all parts of the earth, making disciples of all the nations. His were two great words, Come and Go, but the greater of these is Go. Yes, the church is organized for service, and the minister is the leader. If he is not qualified for leadership he better work at something else, having misinterpreted his call to preach the gospel. As their leader the church should loyally follow him and co-operate with him to the fullest extent. He should take the initiative in matters relating to the Kingdom, and the support of the church is due him. As Washington Gladden points out, "This is not to say nothing which he proposes is ever to be questioned or criticised; if he is a wise pastor he will welcome any ingenuous criticism; but the fact remains that in any working organization there must be trusted leadership and willing co-operation; and those who are chosen leaders must be able to count on the harmonious co-working of all the rest."

Inspired leadership is demanded of the

minister; there should be inspired following. People want an inspired pulpit; there must be an inspired pew. In Joel 2:28-29, we read,—“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit.” We find here no separating spirit, but old and young, one and all are involved in the baptism of great and divine love. The pastor will go to the throne of grace for his chief inspiration. Let not the fire received there be quenched by the cold water of carping criticism, or by the wet blanket of careless indifference when he comes to the market place where his people do business. Thank God, too, he may find much of inspiration among his people. Apollos was eloquent and mighty in the Scriptures, but he came to Aquila and Priscilla and sat with them in their humble home and talked over the mysteries in which he, with all his eloquence and might, was but a novice. Joseph Parker once said, “The inspiration of the church is a grander conception than the inspiration of any class belonging to the church,” and that “we prove our inspiration by the uses to which we put our gifts, our charity, our nobleness, our sweetness of soul, our moral wholesomeness.” Such encouragement and following the pastor must have if he is to be a successful leader. And while there may be many drones, careless and indifferent, in the church, there are many who are yearning for something definite to do, and it is for the pastor to lead them into lines of useful and helpful activity. In his lectures on “Building the Church,” Charles Jefferson says, “Many preachers accomplish little because they do not go deep enough. They cater to the intellect but do not stir the emotions.” May we not say further, the preacher fails too often, after having stirred the emotions, to lead the people to crystallize their thought and feeling in definite action or service for God. Thoughts must be stirred; channels of emotion deepened; but fields of action must be mapped and the people led to stations of service. It was a great day when at Caesarea Philippi Peter was led to think and confess Jesus to be the Christ;

a great day when he with James and John saw the Christ transfigured before them and their emotions so deeply stirred; but greatest of all when from that soul-stirring scene the Master led them into the valley where a lad suffering demon torments needed the life-giving touch of the Son of God.

As a leader in worshiping God, possibly he is needed most. An atmosphere in the church is needed such as other institutions of the community do not furnish. People attend the lyceum and Chautauqua for lectures, the movies for entertainment, but they come to the church for worship, and the pastor must show them the way, he is their leader. If he fails here who can blame them if they think more good will be found in book or magazine, or a stroll through the shady woods? The author above quoted says also, “Blessed is the preacher who converts his church into a temple and who, with or without pictured windows and without the help of ritual and rich architecture, creates by the conduct of the service an atmosphere in which souls instinctively look Godward.”

CONCLUSION

As we think on these things, these requisites of the minister and his service, we are led in our weakness and in humility to exclaim, “Who then is able for this?” Apostle Paul said, “I can do all things through Christ who strengtheneth me.” And we remember that Jesus, risen, and about to ascend to his former glory, left the parting word of encouragement, “Lo, I am with you alway, even unto the end of the age,” and we are comforted. So, too, there comes to our minds the scene when five thousand men besides women and children were fed and satisfied with five loaves and two small fishes after they had received the blessing of Christ. Like the small boy whose lunch furnished the nucleus of this meal, let us bring Jesus our little, but the best we have, and under his blessing our people will be fed and brought into the way of life eternal. Let us remember, too, the word of one of old, “Having received mercy we faint not,” that is, we shall be divinely sustained. Having done our best, therefore, in preparing for, and in the pursuit of, our divine calling, under God, we shall be able to say at our approaching last day, with the greatest of Christ’s apostles, “I have fought the

good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but to all them, also, that have loved his appearing.” Thus doing will the minister of the gospel find the fruit and reward of his ministry in him who “came not to be ministered unto, but to minister.”

CONSECRATING OUR MONEY

REV. J. H. JOWETT, D. D.

Liberty Loan is not merely an investment of our money, it is a consecration of our money to a sacred cause. We shall never feel the constraint to put our money into it until we have a glorious ideal of the liberty we want to defend. If liberty means little or nothing, then we shall hand over our money as it may best serve our own material ends. But if liberty is a tremendous thing, part of our most precious inheritance, we shall willingly lay down our money, not for any pecuniary returns, but because of our ambition to retain liberty as one of the cherished possessions of our race. Happily the passion for freedom is one of the rarest of spiritual flames and it can not easily be quenched. Again and again militarism has sought to crush it, but it has seemed to share the very life of God. No menace of material strength has ever been able to destroy it. The mightiest force in all history has not been the power of threat, and powder, and sword, but the breath of invincible aspiration for freedom which is the very breath of God. In all the centuries men have been willing to defend their freedom with their blood. Many of the men of our own country are ready to make that great sacrifice. It may be that we shall not all be called upon to lay down our lives in the sacred cause; but surely we shall all be ready to lay down our money! He is a poor patriot who is not ready to bleed for his country! He values his liberty only as a pawn who will not lay his all upon the altar! I have confidence that the people of America will pour out their substance with unbounded consecration, and will hand down to a succeeding generation the liberty which we have received from our heroic fathers.

THE HOME INFLUENCE TELLS

[The following story was published in a Rally-day address in the RECORDER of March 7, 1910. A good old father in a distant State sends it to us now with the suggestion that it is worth re-publishing.—Ed.]

Let me read you a sad story of a bad example. A few years ago a gentleman in Chicago was testifying in a conference meeting and incidentally referred to going East to visit his parents.

“At the close of the meeting a woman with a sad face came to him, and asked him whether he would not go to Auburn, N. Y., and see her boy who was in the Auburn prison. She wanted to send a message to him, and got the man to promise that he would carry her photograph to her boy. He took the picture East with him, and after his visit returned by way of Auburn.

“He went to the prison and called for the boy. He made known the nature of his visit, and after a few words presented the picture.

“The young man, whose face was hard and bore the marks of dissipation, took the picture, and after looking at it awhile he said: ‘Yes, that’s mother; her hair is a little whiter now than when I saw her last. She was a good mother to me in many respects, and I guess my evil deeds and my bad life have caused her a good deal of sorrow, and I presume her hair is a little whiter because of it.’

“He looked at the picture a little longer, then handed it back, and said, ‘I don’t think I care for it; you can take it back and tell her that if it had not been for cards and drink I would not be where I am now. Take the picture back to her, and tell her that the first card I ever saw was in her home, that the first glass of wine I ever drank was at her table. Tell her I saw her take down the cards and lead us children in the game many a time, but I never saw her take down the Bible and lead us in the worship of God. Take the picture back and tell her to keep it; but, if you think it will do her any good, tell her that when I get out of here I am going to try to be a better man.’”

“If I wish to know everything, I go to a young man, but if I desire to know one thing, I seek an old man.”

YOUNG PEOPLE'S WORK

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

WHAT TO READ AND HOW

Always there is the tendency for us to become one-sided in our interests, and this is an indication that there is a certain narrowness in our thinking. Likewise there is the same tendency in the matter of our reading. The breadth of our thinking manifests itself in our choice of reading; and likewise what we read and how narrows or broadens our thinking and interests. One may read with eagerness and diligence only that which pertains to a given subject, and yet not be broad and sympathetic in his thinking, in fact, the probabilities are that he will be anything but that, provided his reading is confined to the particular subject in which he is interested, and that only.

We are so very apt to confine our reading almost exclusively to the lines that interest us or have to do with our own particular work or profession. Often we find a person, who, for example, if exclusively interested in farming, is reading only papers and books that have to do with agriculture; or if interested primarily in reforms and social uplift, papers and books dealing with sociological problems are given first place. There are those who in their enthusiasm for eradicating the liquor evil (and it should by all means be rooted out) seem to think that it is the minister's sacred duty to read every temperance speech that may be made and all available temperance literature besides, regardless of the many other courses of reading that demand his attention. Then again, there are those who are interested only in science, or invention, or mechanics; and again, those who care only for religious and philosophical reading; and yet again, those who care only for fiction, and read, read, read only story papers and magazines and the latest "best sellers." None who read thus one-sidedly can be said to be well read.

In an article which appeared recently in *Christian Work*, the writer gives some most excellent advice on the subject of reading. The writer, in part, says:

"To be really well read a man or woman

must go beyond the courses required by his or her calling, and entering boldly into the society of general literature make friends in all departments. Even well-intentioned exclusiveness is disastrous in its mental effects, a result which has been exemplified in many persons of a pious turn of mind. They have shut out the classics of biography and of fiction because of the same prejudice that closed Tauler's eyes to the beauties of nature, and with same consequent narrowness.

"It is not too much to say that the pharisaical repulsion, the professional dialects, the stereotyped phrases which hinder religious propaganda could be considerably lessened, if not abolished, by a wider acquaintance with the best that has been said or written. The Bible will always be the chosen weapon in the armory of the Spirit, but there are kindred volumes of an elevating and inspiring kind which should be part of the equipment of a reasonable faith. . . . A passion for reading is a gift like that of spontaneous and unpremeditated eloquence. Those who have tasted the delights of a genuinely good book, and who have catholic affinities which reach out to fasten upon the dainty viands and the strong meats of literature need no reminder to persevere in their profitable pursuits. It is its own reward, and its transforming power is seen in divines of every grade, and frequently in unrenowned men and women who feed in the richest pasturages and there find rest to their souls.

"The working girls and boys buried in a favorite book on their way to daily toil always exhilarates one. Yet they require, and so do most of us, the guidance of the critical faculty which comes through training and the use of intelligent discrimination. I believe in the reading even of the Bohemians and parvenus of print, as 'The Spectator' terms them. It is generally better to know than to be ignorant. But reading which lifts us out of provincialism and illuminates existence must be carefully directed, then comprehended, then arranged, then remembered, or when the reader calls up what he has perused, a mob of ideas will agitate his recollections, with no logical array, and too chaotic and confused for effective reproduction. The noble generosity of Mr. Carnegie and other benefactors has brought the wealth of ideas to every person's door. Books are flung off the printing presses faster than the birds fly

southward when winter begins to bite. Opportunity is rife, wisdom cries in the places of concourse, the freedom of letters can be had for the asking. Read! Read! Read! and read the best, ever recalling the interrogation, "Understand what thou readest?"

READING

C. C. VAN HORN

Christian Endeavor Topic for Sabbath Day,
April 20, 1918

DAILY READINGS

Sunday—Read the Bible (Deut. 17: 14-20)
Monday—Read thoughtfully (Ps. 119: 17-24)
Tuesday—Read for guidance (Matt. 7: 24-29)
Wednesday—Read history (Rom. 15: 4)
Thursday—Read biography (Ruth 1: 1-18)
Friday—Read to become wise (Prov. 2: 1-11)
Sabbath Day—Topic, How and what to read
(Phil. 4: 8; 1 Tim. 4: 13)

In these times, when the world is flooded as never before with all manner of literature, it is difficult to read at all; and not get something more or less objectionable.

What *not* to read is, if possible, a more vexing question than the topic.

In selecting material to read, first of all let us take the Bible. In prayer, and reading the Bible we can get very near to God. Jehovah speaks to us from the sacred page. In no other way can we get so clear a conception of what our lives should be as from the Bible. "If any of you lack wisdom, let him ask of God."

In God's Word may be found a light for every darkened path; a lift for every burden; a healing balm for the broken-hearted; a rock of refuge for every storm-tossed soul. It will dispel doubt and uncertainty. Read the Bible much.

I have just finished reading "The Inside of the Cup," by Churchill. It is an apt portrayal of the condition of the modern church. As Christians we spend too much time seeking for, and following, the "line of least resistance," and planning some form of compromise with the powers of evil.

I knew a good old mother once who spent a great deal of her time reading *Harpers' Weekly* and similar publications. She kept a kerchief close at hand to absorb the copious flow of tears caused by reading some pathetic love story. I know another old lady who sits by the window during her leisure time and reads her "precious Bible." She told me she never tired of reading the "good old Book."

Which of these two, think you, received

permanent pay and peace, and more lasting good from her reading?

A young schoolgirl would retire to her room at night and waste the midnight oil reading story books instead of studying next day's lessons. It is needless to say the following examination was, to say the least, very unsatisfactory, and her parents wondered why it was so. It is a great waste of mental power to read trashy literature, and also of valuable time.

Read books that strengthen your mental powers; that broaden your interest in your fellow-men; that deepen and quicken your convictions of right and wrong.

If books of fiction may be used at all, they should be used as a rest, a relaxation to the mind, and not as a pastime.

The goose in selecting its food appropriates only the kinds its needs require, rejecting all else. Can we not be as sensible in choosing our mental and spiritual food?

There is another kind of reading I would like to call attention to here,—the reading of human lives. People who never look into a Bible are daily reading the lives of professing Christians. Do they find ought to commend or all to criticize? If we are *possessors* of the true type, as well as professors, those who read our lives will get, at least, some good impressions.

You are an active Christian Endeavorer. Will your intimate friend, who is not, but who is reading your life, have his or her faith in the Christian religion strengthened, or be driven farther away from Christ? Oh, our lives are being read as surely and accurately as if they were written in a book.

The character and disposition of the school-teacher are being read, studied and analyzed, the first few days he stands before his pupils, more thoroughly and correctly than any lesson that may be assigned. No teacher, however well he may be qualified in other ways, could pass this testing time and gain and hold the unqualified respect and esteem of the pupils under him, without the spirit of the Master written in every line of his life.

Fathers, mothers, did it ever occur to you that your child, as soon as it is able to comprehend, is reading your life from day to day and getting impressions from every page as it is turned that it will carry through all the years of its life? Your life is the mould, as it were, in which that of

your child is being cast, formed and shaped for weal or for woe.

What are some of your favorite books, and why?

Is it possible to stop in any degree the reading of useless and hurtful literature?

Are poetic works apt to be as objectionable as works of prose?

Can you call to mind a book of poems you would not want your child to read?

What author writes books you could recommend to young readers?

Can you tell the character of a person by the books he reads?

When the final test comes, would you willingly give a list of the books you have read?

Is it possible for the Good Literature Committee to help any along this line?

Read the lives of the good and great, for—

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time:—

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

WHAT PAGE DO YOU READ FIRST?

A man is known not only by the company he keeps, but by the papers that he reads, and especially by the page of the daily paper he reads first.

The other day in a railway-car I watched three young men unfold their newspapers and begin to read. One of them turned to the news page, one to the sports page, and one to the silly cartoon page, where usually Mrs. Booby insults Mr. Booby, and the young Boobys join in making game of both parents.

In ordinary days, when times are tame and news is scarce, such a choice of reading matter might not occasion comment; but in these days when a world is in convulsion, when any morning newspaper may tell of events that may set the clock of human progress forward or backward a hundred years, indifference to what is going on among the nations seems idiotic and almost criminal.

To be more eager to find out the last hockey score, or which big brute has pounded the other into a jelly, or to grin over the Booby family and its antics rather

than to find out what the nations in these days of Armageddon are doing, shows a strange perversion of one's faculties, to say the least.

But the principle involved has a wider application, and it is worth while for each of us to ask ourselves, What interests me most from day to day—the trivial, the worthless or worse than worthless, or the large concerns of life that affect soul as well as body, eternity as well as time?

It is a searching question.—*Christian Endeavor World*.

TRUTH MORE POPULAR THAN FICTION

The figures of the Federal Bureau of Education show that works of fiction, which in 1890 were 24 per cent of all books published in this country, were in 1916 only 9 per cent. In 1886 the publishers issued 1,880 works of fiction; in 1916, only 922.

This is good news, not because story-reading is a bad habit, but because fiction should be kept in its place as the dessert of our literary meal, and should not usurp the position of meat and eggs and bread and butter, as once seemed to be the tendency.

Given a goodly amount of history, biography, science, essays, and poetry, a fair amount of fiction is welcome and profitable. Nine per cent is just about right.—*Christian Endeavor World*.

TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.

MRS. BERTHA EMELIN

ARTICLE IV

Delightful Occupations for Mothers to Follow on Their Walks With Their Children

WALKS and talks foster a desire for wholesome recreation that can be enjoyed whether the purse is full or empty, that is of benefit physically, morally and mentally, and that can be shared with others. On your walks point out the trees that make a strong appeal to the children; those that bear fruit; also the hickory and chestnut trees, the maples with their keys that fit so snugly on the nose; the oaks with their acorns that can be hollowed out and used as cups or pipes.

Collect milkweed pods and bittersweet

with its bright berries to beautify the children's rooms. Pick wild flowers, each in its due season, spring-beauty, violets, wild geranium, daisies, black-eyed Susans, and goldenrod, and you will soon be asked to tell why the bees hover over the flowers, and you will also watch the bees at work.

Keep your eyes open for cocoons in the fall; put them into a wide lantern chimney resting upon a saucer, the top covered with mosquito netting, and wait developments. When the butterfly emerges, the children will have had an experience more deeply impressed, because more intimate, than any classroom illustration. As the children grow older, you will try different caterpillars in this same chimney device, and will watch the spinning of the cocoons of the transition into the chrysalid state. Sometimes the children's sharp eyes (usually sooner than your own) will discover eggs already laid on leaves, and you will watch them emerge into wriggling little bodies. One little girl was fortunate enough to see the eggs hatch about ten minutes after she had gathered the leaf, and ever since she has kept her eyes open for another such "find." Frogs, toads and tadpoles are sure to be noticed by the children, and will afford much interesting study if an aquarium can be provided for them at home.

Get acquainted with the birds, Begin in the late fall and winter when there are so few species that they can be easily learned and their notes readily distinguished—the woodpecker, the nuthatch, the chickadee, the junco, the English sparrow, and the white-throated sparrow. When these have become familiar, the early spring birds will soon be added to the list—the robin, the grackle, the flicker, the meadowlark, the songsparrow, the bluebird. With these birds well known, the child will possess sufficient knowledge to discover others for himself, and he will find never-ending delight in greeting the birds as the harbingers of the seasons.

The nests that are commonly seen, the chipping sparrow's in the hedges, the oriole's stocking hanging from the branch, the robin's well-shaped nest in the crotch of the tree, and the house-sparrow's careless untidy home, will soon be readily recognized.

DEVELOPMENT OF IMAGINATION

On your walks retell stories read or heard, both you and the children partici-

pating in the telling. Invent stories, basing them on a beautiful sunset which you are witnessing, or on a cloud-scene as the clouds shape themselves into varied forms, or on any other phase of the landscape which may attract you.

Repeat "Mother Goose" jingles as you go marching on; make up jingles yourself and get the youngsters to help. You will have great fun acting out some of your stories like "The Three Billy Goats Gruff," under a real bridge.

NUMBER-WORK PREPARATION

Count your steps from one point to another (with little ones only up to ten or twenty). Count forward and backward. Odd numbers, even numbers, simple multiplication tables, combinations in adding and subtracting, can be well drilled especially during the colder weather, when one walks briskly and observation or loitering is impossible. Simple problems will be really enjoyed if you use names of playmates and stories and purchases with which the child is thoroughly familiar in his own experiences. Seeds and shells can be used for concrete work in simple adding, subtracting, etc.

At times you will encourage silent communion with nature, which in more mature years gives a "peace that passeth understanding." The children will readily accede to your request, "Let us all be quiet for a while," especially at the twilight hour when the sun's glory and radiance are still reflected in the west.

Moonlight walks, despite the disadvantage of exceeding the usual retiring hour, have no equal in imbuing children with a sense of the mystery and the power and the glory of the universe, and this experience should not be denied our children. They should be permitted this walk with the parents at least once each season, when the moon is full and seems to bathe not only the earth, but the innermost soul in soft, healing light.

Then, if you will add a few sunrise walks in the summertime, you will be certain of having stored up in your children and in yourself memories and delights that will remain forever.

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

CHILDREN'S PAGE

SPIDER WEBS

Once upon a time there was a Silver Spider that lived in a garden. Every morning early when he woke up, this spider began to repair his web, to throw out all the remains of the flies he had caught for his dinner and supper, and to make everything trim and tidy. When he first began to spin his web it was not very firm, sometimes it wasn't very even, but all the time Silver Spider kept saying, "I am going to make my web better and better every day."

One morning when he finished his web he looked at it carefully and said: "This is the best web I ever made. It is the best spot I could find in the garden, and the web is firm and perfect in shape. Really I do not see how I could spin a better web."

"Nor do I," called his neighbor, Black Spider. "I think your web looks ever so much better than mine. I build good webs, but yours are always better. I have been thinking for a long time that I would ask you to tell me your secret."

"Oh, I haven't any secret," answered Silver Spider. "I just try to pick out the best place I can find to which to attach the web, and then I spin and spin, and each day I try to make my web a little better. Of course it takes a long time. Sometimes I wish I were quicker mending my web. Why, at times I am so busy I haven't time for any breakfast, and then I am so hungry before I can catch my dinner. You spin so fast, Black Spider, I envy you."

"I do spin fast," said Black Spider, "but sometimes I think it would be better if I went more slowly. My web never looks so nice and even and silky as yours. I believe I, too, will try every day to make my web a little better than the day before. I'll begin now," and the spider started to spin as fast as he could, only this time he was a little more careful where he fastened his threads.

"There," he said, as he finished, "I do believe it does look better than usual. I am going to try a little harder every day, Neighbor Silver, until I have a web as smooth as yours."

"But where do you suppose Gray Spider is? I haven't seen him for three days. His web hangs empty and torn, and full of dirt, but it doesn't look as if one of those dreadful birds had caught and eaten him—the cruel things! It looks as if he had moved away."

"I noticed that, too," said Silver Spider. "I have been wondering where he could be, but I must not stop to chat with you. I must retire to my parlor, or no clumsy fly will come blundering into my dining room. I do hope no dreadful bird has caught Gray Spider. The idea of anything's being so cruel as to want to eat a spider," and away he climbed up his web, and hid in his cave, waiting for a dinner of fly to come to him.

Early the next morning both spiders were wide-awake, and mending their webs.

"I think my web looks much better this morning," said Black Spider. "Soon I shall be able to weave as fine a web as yours, Neighbor Silver. Better every day is to be my motto—but look! There is Gray Spider back again! Why, where have you been, neighbor, all this time?"

Gray Spider, who had been industriously spinning, stopped a moment.

"I have been having a dreadful time," he answered. "You all know how lazy I was getting, and that I didn't even mend my web until I positively had to, to say nothing of building new webs. Well, the other morning I decided I would go to some place where I did not have to work, so very early, I crawled into the house where the humans live, and thought I would hide in a corner and catch flies there. But no sooner was I comfortably settled, than swish, swish, came a great broom right into the corner where I was, and I had to run for my life. Then I ran up the wall to the ceiling, but I had hardly reached there and started to breathe freely, when some one called out: 'Give me the duster. There is a great spider on the ceiling. I can get him by standing on a chair.' I ran as fast as I could, and thought I would go back to the garden, but I have been all this time running, and dodging, and trying to get back here, and all I have had to eat is just three half-starved flies. I made up my mind that if I ever reached the garden again, I would work hard, and every day try to build a better web than I had the day before."

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The battle line in northern France is yet unbroken (April 1). The onset of the foe has forced the armies of the Allies back, and back, thirty-five miles at the point of the wedge, but no great gap has been made in the valiantly, stubbornly, withdrawing lines.

As I wrote a week ago, how long can we hold against such tremendous plunges of human hurricanes? What will be the outcome? No decision has been reached, no victory won. But the fate of the world seems to be hanging in the balances just as when I was writing seven days ago. America has given her troops to France. England has done the same with her forces. All are now struggling under one general, in a single control. Thus has dire necessity brought unity of action among the defenders of democracy.

If your neighbor and his wife are quarreling, it is probably well for you to be neutral in regard to the differences in question. Very likely you will also be wise to be neutral if he is disciplining, or not disciplining, his children. But if his house is on fire and his home is in danger of being destroyed by the flames, you can not be at home and be neutral in the matter.

Modern means of communication and transportation have made neighbors of all the nations of the earth, a community of nations. If my house lies in the path of a great fire, it may be needful for my neighbors to remove my house, even by the means of dynamite, to stop the onrush of the flames. It would be selfish and extremely foolish for me to protest and object. I can not be neutral in the matter when a destroying fire is sweeping forward. I may be a coward and refuse to work against the flames while they are yet a little distance from my house, but it is cowardice, not neutrality.

The secretary has sent to the members of the boards of the two societies circular letters concerning matters for discussion at the April meetings. Among the questions which he suggests for consideration are the following: Do the societies, as societies, have any responsibility in the mat-

Then he began to spin again as fast as he could. And all summer long Silver, Gray and Black worked happily and contentedly in the garden, building beautiful webs and better webs every day. One day Silver Spider built a beautiful web over a creek and the web looked exactly like a bridge. Silver Spider was very proud of this web, and so were the other spiders.—*Queen's Gardens.*

NOT AFRAID TO ASK QUESTIONS

"The food I carry on missionary trips, the way I eat it and the queer implements I use are a never-ending source of amusement and amazement to the Chinese in the country," writes Missionary J. W. Hawley, of Yungchun, China.

Stopping at a wayside inn for dinner. Mr. Hawley opens his lunch basket and immediately a crowd gathers.

"What is that the foreign teacher is eating?" asks one of another.

"I don't know, but it looks like egg paste" (cake).

"So it does, but what is that stuff he puts on it?"

"Oh, that is milk oil" (butter).

"Well, well, did you ever see anybody chew the way he does?"

"Huh, you don't know much about foreigners. They all chew their food."

"Now, just look at that. He is eating a piece of soap!"

Hereupon the missionary breaks his silence to explain that he uses soap for external purposes only and that he is eating milk cake (cheese).

"But, say, teacher, will you please open your mouth again, so that I may see your gold teeth?"

And when the American cot bed is brought out at night more questions are plied:

"What is the use of those two white thin things? Why do you put the thick blanket under you and the thinner one over you? How much did it cost? How long will it last? Why do you hire a man to carry the cot around the country when you can sleep on Chinese bed-boards for nothing?"—*Christian Advocate.*

There are men whose stomachs are the clamorous creditors that sooner or later throw them into bankruptcy.—*J. L. Bosford.*

ter of winning the war? If so, just what is that responsibility? What can the societies do, more than they are now doing, to help win the war? Shall the societies in the interests of helping to win the war plan to enlarge their work? Why? If so, in what way? Shall they plan to reduce their work? Why? If so, along what lines? Will the societies give the secretary permission to spend three months in army or navy Y. M. C. A. work, if his services would be thus accepted? Give reasons for or against. What sort of a denominational program for the immediate future, and for the more remote future, will the societies endorse and heartily unite in promoting?

These are a few of the matters outside of the regular routine of business that the boards will consider at their meetings this month. Then, too, attention will be given to the programs that the societies are expected to present at the General Conference, the approval or disapproval of copy for a tract on "Why we are Seventh Day Baptists," the attitude we shall take towards an effort to secure and own a mission property at Georgetown, B. G., our evangelistic enterprise for the summer at home, the matter of sending the SABBATH RECORDER to the army and navy Y. M. C. A. buildings, etc., etc.

I have a feeling that Seventh Day Baptists are doing their full share and part in these trying times in effort and loyalty to our country. But we are doing all our work as individual Seventh Day Baptists, through other various agencies, like the Red Cross, Y. M. C. A., etc. The one exception is our effort to help in Liberty Loan campaigns where we have connected the work with denominational interests.

I am of the opinion that many of our people would be very willing and glad to let their efforts find expression through a denominational agency, if such an agency existed. The Plainfield Conference of 1917 might well have provided for a denominational War Time Committee, or Board, to represent our people in these matters, to be the agency through which we could come into touch with efforts for relief and assistance in reference to the war.

Some one may say, "What's the difference, only so the help is given?" No difference, in the value of the work upon the recipients; but a very great difference to

the givers; to those who feel that we, *as a people*, have a mission, who feel that our future growth and development must look towards a more definite sense of denominational solidarity. And so I should like to see our General Conference establish a War Time Board, through which as a people we could consciously feel that we, not alone as individuals, but as a denomination, were doing our "bit" for the winning of the war.

Did you notice the back of the SABBATH RECORDER for last week? If not, look it up. It contained an announcement of Sabbath Rally Day for May 18, 1918. As usual a suggestive program will be arranged and sent to pastors and Sabbath-school superintendents.

SEVERAL BOARDS will unite in providing copy for the program

ALL OUR CHURCHES are asked to observe the occasion

BEGIN NOW to make plans for a helpful series of services

BRING ENTHUSIASM and loyalty into your efforts for the week of Sabbath Day, May 18

A SERMON by the pastor on "The Sabbath was made for man," is suggested

THE BEST WAY to observe this denominational anniversary is to **observe** it

HAVE THIS OCCASION on your mind and heart, and remember it in your prayers

AT HOME

Keep your largest and most genuine smile for your own home; your own folk need it, and deserve it, too, more than any others. Keep your gentlest, kindest tones for the ears of the people who live under the same roof with you, the sharers and bearers together with you of life's joys and sorrows and burdens. If you must be rough and cross anywhere, let it be out in the world of business, where there will be some chance of your being paid back for your folly. Show the kindest and the keenest interest in the plans and hopes and ambitions of your own children and wife and sister and mother. You can give ear to other folk, of course; but in the name of all that is reasonable and fair, why should you not put these a little first?—*Christian Guardian*.

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

THE HERITAGE OF SEVENTH DAY BAPTISTS

MRS. ISABEL MILLARD

(Read at the Sabbath Institute at Berlin, N. Y.)

In our material world much stress is laid on the blessings and advantages derived as a result of a good inheritance. If any of our ancestors have achieved an honorable fame and a name that shall grace history's pages, how we thrill at the realization that our veins carry the same noble blood! And nearer than that, if a father, brother or son is a living example of true manhood, our hearts rejoice in them and justly.

But more and better than any material heritage is the wonderful inheritance from our heavenly Father, to which we are rightful heirs. It is quite possible for mortal tongue to describe this inheritance, for we know its riches are unsearchable, its love is wider and deeper than the sea, its name of honor and truth is whiter than the snow, its influences immeasurable and eternal. While the riches of this world are fleeting and very easily lost, we are reminded that the treasures which we are privileged to lay up in heaven will not be corrupted nor stolen; often the love of those we have trusted proves untrue and too narrow and shallow to cover the rough places, but the love of our Father is all-sufficient; our most boasted ancestors have in some degree sinned and fallen and come far short of the glory of God, while we know that the Savior was in all points "tempted like as we are, yet without sin"; human influence and companionship are sometimes fickle and changeable, but in God's Son we have an Elder Brother who is "the same yesterday, today and forever."

It is ours to rise and embrace the opportunities attending these gifts, for they embody all that is worth while in any life. Indeed the Christian world looks on a man who spurns the mercies of God as a fool. The time once was when "martyr" was synonymous with "Christian" but the day is at hand when those vices and practices

which bar consistent Christian living also bar men from high standing in the social and industrial world, and in fact from any desirable and honorable position in the scale of life. It is for those of the present generation to awaken to our God-given opportunities and responsibilities. For large privileges are always attended by equal responsibility. We are never given a task to do without being held accountable for the way it is done.

These gifts of God's grace are free in full measure to any and all who will come to the mercy seat, but we as Seventh Day Baptists have a very special heritage that ought to inspire and reconsecrate every Christian heart, for we have in a very special manner the whole gift of God. And besides the many true graces generally mentioned we have the Sabbath of Jehovah, the one true Sabbath which God ordained, the one which Christ observed and passed on to his disciples and the world as a continuous weekly memorial and reminder of the day when God rested and wherein we may cease from toil and the cares of the work-a-day world and draw near to him who rejoices at our purpose of heart to worship and adore. And methinks the great heart of God is glad when true hearts come to worship on the Bible Sabbath even at an apparent worldly sacrifice rather than when we might offer him our life service on a man-created Sabbath after spending his Sabbath in labor or recreation.

True, we as Seventh Day Baptists are in the minority. Jesus himself and his handful of followers were very few in numbers, criticized and scorned. But he was right, he was true; he remembered the will and desire of his Father. And let us remember the Sabbath Day and know that it is a part and very important part of our glorious heritage. And let us not sell our birthright for a mess of pottage such as the vain world may offer, for we seek not the praise of men, but the loving approval of our God and Father.

"Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons us his road.

"For right is right, since God is God,
And right the day will win;
To doubt would be disloyalty,
To falter would be sin."

Lesson XVI.—April 20, 1918

JESUS TRANSFIGURED. Mark 9: 2-29

Golden Text.—This is my beloved Son; hear ye him. Mark 9: 7.

DAILY READINGS

April 14—Mark 9: 2-10. Jesus Transfigured
 April 15—Mark 9: 11-18. The Disciples' Failure
 April 16—Mark 9: 19-29. The Dumb Spirit Cast Out
 April 17—Luke 9: 30-37. Prayer and Service
 April 18—2 Kings 4: 27-37. Elisha at Prayer
 April 19—James 5: 13-18. Efficacy of Prayer
 April 20—2 Cor. 3: 9-18. Changed into Christ's Image

(For Lesson Notes see *Helping Hand*)**TEN YEARS OF WORK**

For the benefit of SABBATH RECORDER readers I wish to state something of what has been done during the ten years.

I came to the Sabbath truth (Seventh Day Baptist Church) March 5, 1907. From this time I covered all my expenses until May 1, 1909.

My wife, father and myself were admitted to the church on October 17, 1908.

The Missionary Society began to give me \$20.00 a month as my salary on May 1, 1909.

On October 1, 1909, I began to publish a church paper of 4 pages, 600 copies per month.

I was ordained as minister of the gospel in Milton on December 18, 1909.

The American Sabbath Tract Society began giving me \$20.00 per month as my salary on October 1, 1910.

I published 1,000 song books, consisting of 77 songs without music, on June 25, 1910.

Two men were ordained as deacons in St. Paul, Minn., on September 5, 1911.

The Zion Missionary Institution was founded on July 1, 1912, to bring people to Jesus.

The Benevolent Benefit Protectorate, was founded in October, 1912, to help the poor people.

I organized a reformed church with 125 members on May 15, 1913.

The Religious Publishing House was founded on August 25, 1913.

The First Hungarian Seventh Day Baptist Conference was held in St. Paul, Minn., on July 18 and 19, 1914.

Another man was ordained during this conference for deacon, July 19, 1914.

I published other 1,000 song books with music on July 1, 1915.

The Educational Bible Institute was founded on October 1, 1915, to teach the people.

I founded a Bible Reading Library on July 1, 1916; also a Gideon (Gospel) Band on July 1, 1917.

I stopped the monthly church paper on account of too great expenses, owing to the war, on October 1, 1917.

Ending with the year 1917, 82 people were converted and baptized. Some of these went to Europe, some to various States, some died, and some went astray. Five were married. Some left for the army.

The Educational Bible Institute teaches people everywhere through correspondence. We will also publish the "Modern Bible Books of Knowledge for Home Education," in more great volumes for self-instruction in correspondence, with maps, charts and pictures, and "Lessons for Mastering the Most Modern System." (In order to publish these books I wish to go into company with some one, or I would pay 8 per cent interest to any one who would lend me a hand.)

When I published the song books with music, I received from brothers and sisters donations for the expenses. And when Mr. and Mrs. Sabo's house burned down and Mrs. Sabo died, I also received donations to help this ill-fated family.

May I thank you all in the name of the Lord Jesus Christ for the kindness and help that was extended to us, and may the Lord repay you all in great abundance.

J. J. KOVATS.

Chicago, Ill.,

Jan. 1, 1918.

ENGLAND'S APPEAL TO AMERICA FOR HELP

Dr. Sasmo Gordon Lang, archbishop of York and primate of England, visiting this country, sends out the following stirring appeal:

"Come to England and France quickly with money, ships and food. There is a terrible strain upon my countrymen in the trenches. We are not whining and asking for sympathy, but you will be cheering us to new hope, if we know that all the power and resources of your country will be given to the future of civilization.

"You can not send as many men as you wish, but you can send other things. Send money. Where men can not go, money can. The ocean can not stop it. Your dollars are the only bullets that will never miss their mark. You are going to have a great Liberty Loan soon. Put all the vigor into it that you can. Don't delay. We are asking you as brothers and partners, to come and help us. Every man, woman and child can help in this fight to free the world from the menace of German domination.

"We have to settle whether the spirit of irresponsible autocracy or the spirit of freedom is to prevail among the nations of the world. So vast and fundamental an issue naturally draws all the free nations of the world together. It must be settled now and forever, cost what it may.

"The world must decide whether it will submit to the domination of a spirit which, if it were to prevail, would plunge the nations of the world into a long restless career of military rivalry. On such an issue there can be no such thing as compromise. We must be worthy of our task. We must recover for the world the atmosphere of freedom."

HOW THE SALOON WOULD "SAVE" THE BOY

The liquor men wish to "save the boy," but here's how they want to "save" him—according to the "Anti-Prohibition Manual of the Wholesale Liquor Dealers' Association."

They propose to subject him to all the temptations of the saloon, and if he *doesn't* fall, he's saved; if he *does* fall, then "it's his fault and the fault of his parents."

But the real point of their argument is that a boy is no good, anyway, unless he's been up against all that the use of beer and whiskey subjects him to, and has definitely proven that he can not be overcome by their influence.

To be sure, the force of their own logic compels them to admit that there's very grave danger of the boy's falling through the use of strong drink. But what of that? The only way to "save the boy" is to give him a *chance* to go wrong!

If there's evil in strong drink, the logical thing to do is to leave it alone—isn't it? That's the way we regard every other evil.

If the good in the use of liquor were so

great as to make it of supreme value—if it brought advantages which could not be secured in any other way—then there might be some justification in putting a boy into a position where he'd have at least a fighting chance.

But everybody knows that there are some boys, who, subjected to the temptation of the taste of liquor, are almost certain to be overcome—and to subject the stronger boys to the test isn't worth the game.—*Charles Stelzle.*

GREAT OPPORTUNITIES FOR SEVENTH DAY BAPTIST MINISTERS

To the Adjutant General, Washington, for the Secretary of War.

1. In the fulfilment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equaled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfilment of this solemn trust it seems wise to request the aid of churchmen from home.

2. To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.

3. It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct and enlarge their work into co-operative and useful aid to the troops.

(Signed) PERSHING.

THE GREAT DUTY

As we go about our daily tasks in peace and safety men are dying every minute on the battlefields of Europe to save civilization. Our own gallant soldiers are shedding their blood in France and our sailors are engulfed in the waters of the Atlantic as they go in defense of America's rights and honor.

Upon our performance of the work committed to us depend the lives of thousands of men and women, the fate of many nations, the preservation of civilization and humanity itself; and the more efficient and prompt we people of America are in doing our part, the more quickly will this war come to an end and the greater the number of our soldiers and sailors who will be saved from death and suffering and the greater number of the people of other nations released from bondage and saved from death.

To work, to save, to economize, to give financial support to the Government is a duty of the Nation to the world and it is especially a duty to our fighting men who on land and sea are offering their lives for their country and their countrymen.—*Bureau of Publicity.*

THE REALITY OF WAR

"In England well-to-do people are standing in line for their food supplies and are learning that the talk of famine is not a story to frighten children with, but a terrible possibility. The harvests have not been plentiful and the danger is as real as the menace of the submarine."

These are the words of Sir Edmund Walker, president of the Canadian Bank of Commerce of Toronto. He says also that "nothing is to be gained by blaming the premier or the food controller, the provision dealer or the farmer for high prices which are not merely a result of the war but of war requirements so peremptory that the question of cost almost disappears. The soldiers must have bacon to fight on, regardless of the cost. If we have men, money, and food we shall win. If we fail in any of these, we may lose."

Then he adds, what applies to this country even more than to Canada: "Individual tests show that very large savings can be made, but the difficulty is to make advice, or even regulations of the food controller,

effective in a country which produces food largely in excess of its own requirements and where economy in the use of food is thought to be evidence of a mean and sordid disposition."

There lies the secret of much unwillingness to save or substitute.—*Howard B. Grose, in Religious Press Bulletin.*

REVISED LIST

EDWIN SHAW

The Missionary Research Library, 25 Madison Avenue, New York City, N. Y., sends a revised list of copies of the SABBATH RECORDER wanted to complete its files. A comparison with the list, as printed in the SABBATH RECORDER of March 11, will show that friends have sent in a goodly number of copies. The revised list is as follows. Send to the address above.

The Sabbath Recorder:

We lack all issues up to and including 1906; also

1907 Jan. all issues; Feb. all issues; March all issues; April 1; June 3, 10, 24; July 8; August 19, 26; Sept. 2, 30; Oct. 14.

1908 Jan. 6; June 22; July 20; Sept. 7; Oct. 5, 19; Dec. 21, 28.

1909 Jan. 4, 11; June 7.

1910 all issues.

1913 Aug. 4; Sept. 15, 29.

1916 July 24; Oct. 30; Nov. 27; Dec. 31.

1917 Feb. 26.

I am sometimes very much interested when I see gentlemen supposing that popularity is the way to success in America. The way to success in this great country, with its fair judgments, is to show that you are not afraid of anybody except God and his final verdict. If I did not believe that, I would not believe in democracy. If I did not believe that, I would not believe that people can govern themselves. If I did not believe that the moral judgment would be the last judgment, the final judgment, in the minds of men as well as at the tribunal of God, I could not believe in popular government. But I do believe these things, and therefore I earnestly believe in the democracy not only of America but of every awakened people that wishes and intends to govern and control its own affairs.—*President Wilson.*

The greatest of faults, I should say, is to be conscious of none.—*Thomas Carlyle.*

CONCERNING THE BOOK OF DANIEL

MARY E. POST

Concerning the date of the Book of Daniel we know that it was written before the time of Antiochus Epiphanes because it is included in the Septuagint Version of the Old Testament, and that was undoubtedly written before the time of Antiochus Epiphanes. Also we know that it is written in two languages—Hebrew and Aramaic—and has been quite baffling for scholars to account for.

But if we start our investigation of this book by remembering that the Aramaic had become the language of the Jewish people during their captivity and that it was the language of the court and all cultured people in Babylonia, that Daniel himself was a servant at the court, I think we can get insight into Daniel's character and why he succeeded in gaining favors from Ashpenaz. Was it not his good nature and respectful manner toward his superiors? Imagine one of Wilhelm's eleven servants answering him in French or English? Yes, I am sure Daniel always used the proper court language when in service and could hardly think of the king in any language except Aramaic.

So in writing his interpretation of Nebuchadnezzar's dream he would not think himself loyal to write in any other language than that of the court.

On the other hand he himself was a sturdy Hebrew, and he never forgot the Hebrew language. So when he writes God's message to his own people, it is in Hebrew.

You notice that from the second chapter of Daniel, 4th verse, to the end of the 7th chapter, the interpretation of the king's dream is in Aramaic, while the remainder—God's vision to him concerning his own people is in Hebrew.

A. C. Gaeblein, editor of *Our Hope*, referring to the use of two languages says: "This in itself is a strong argument for the genuineness of the book. If an impostor had written the book, he would have written it exclusively in Aramaic."

We want the graces to develop in a night; but God develops them through a whole lifetime, until he says, "It is enough, cover the work."—*C. C. Bitting.*

A VIRGINIAN TOAST

When Mr. Balfour and the British Commissioners visited Richmond, Governor Stuart proposed a toast to the King of England in water and this is what he said:

"In this glass I hold that which, by the sovereign will of the people of Virginia, is today the wine of the country; clear as the principles of liberty and justice in which we make common cause; pure as the union of heart and purpose typified by the three flags entwined before us; strong in that it supplies in this hour the most vital needs of both statesmen and soldier; distilled on the hills overlooking the noble James, on whose banks the first permanent English settlement in the Western world was established; spontaneous as the good will toward our distinguished guests which springs from our hearts and our lips—in this and by these tokens I propose the health of His Majesty the King of England."

To which Mr. Balfour, with the same limitations as to liquid, replied:

"I can not rival the eloquence with which our host today has eulogized the legal wine of the country, but I can, with enthusiasm not less sincere than his own, propose a toast which has always been dear to the hearts of all Englishmen, but never so dear as now—the President of the United States.—*National Advocate.*

No one who really comprehends the spirit of the great people for whom we are appointed to speak can fail to perceive that their passion is for peace, their genius best displayed in the practise of the arts of peace. Great democracies are not belligerent. They do not seek or desire war. Their thought is of individual liberty and of the free labor that supports life and the uncensored thought that quickens it. Conquest and domination are not in our reckoning, or agreeable to our principles. But just because we demand unmolested development and the undisturbed government of our own lives upon our own principles of right and liberty, we resent, from whatever quarter it may come, the aggression we ourselves will not practise.—*President Wilson.*

They're only truly great who are truly good.—*George Chapman.*

HOME NEWS

BERLIN, N. Y.—Again our little church is without its under-shepherd, and our "Little Minister" and his dear wife are en route for Wisconsin, stopping at Albany, Wellsville and other places in the western part of New York State to visit relatives, and reaching New Auburn by May 1. During the five years of Mr. Cottrell's pastorate we have come to feel that in him and his wife we had not only a pastor and wife who were most agreeable and likeable, but friends, tried and true, who were at hand in sickness, trouble, death, comforting and sympathizing; who were the first to rejoice with our successes and pleasures, and who, through many trying circumstances, came out pure gold.

During the last week of their being with us, there were two especially pleasant evenings that will bring many, many pleasant memories to us all: first, the last of several "company suppers." that may sound rather strange to RECORDER readers, but surmise that either Pastor or Mrs. Cottrell would enjoy one such supper tonight—a supper supplied by four families, three of them feeling a weariness because of birthdays and anniversaries coming at the same time; and in the beginning, the very beginning, we invited the pastor and wife because it was customary and we all liked them, but before long there was an altogether different "because." We had come to love them both and to feel that no gathering was quite complete without the "Dominie," as some of us called him, and "Margaret." This particular company supper was most enjoyable, and the evening was made bright and pleasant to remember, each one realizing keenly that it was a "farewell," yet determined that it should leave no unpleasant or sad memories. We have come to know and love Pastor and Mrs. Cottrell in the more intimate relations that resulted from these gatherings. The second pleasant evening of their last week was a reception given in the home of Mr. William E. Green. It was remarked by one of the townspeople, not a church member, that he thought there had never been a pastor and wife to leave Berlin who had left such a wide circle of friends; and those

who have been privileged to know them realize that there were people from the other churches as well as the non-church-going element, who have warm places in their hearts for our beloved former pastor and his dear little wife. Even little Miss Harriet came in for her share of love, even though her remarks *might* be interpreted as being that much dreaded pro-German type, when she said, after her mother had told us that Harriett had a War Saving Stamp,—“And the Government will give me a bomb!” And I must not leave out the "Littlest Minister" either; he has put his baby arms around our neck, and left our arms strangely empty.

And now, dear brothers and sisters in the New Auburn Church, just a word to you. You will find your new pastor and wife human, but lovable; a-bit homesick for dear, absent friends, yet determined to make and appreciate new ones, and dear mothers, just "mother" your new pastor's wife—perhaps you, too, have lost a dear mother and know how that makes the heart ache, especially when every face is strange, and everything new.

And I wonder what would happen if the individual layman in our churches strove to please the pastor and give his hearty approval and co-operation in the same degree that he *requires* just that much from his pastor?

Wishing the New Auburn Church, her new pastor and his wife Godspeed,

M. E. G.

April 2, 1918.

If thou wilt be sure and certain of thy conscience and salvation, then abstain from speculating and searching to know and to seek God the Lord, as well what his essence is, as also his will, according to thine own sense, reason, and carnal mind; for without his word and his Son, Christ, he will not be found. But thou must learn to take hold of God by such means as he is expressed by in the Holp Scriptures.—*Martin Luther.*

Did you ever think that the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?—*Scottish Reformer.*

The only way to have a friend is to be one.—*Emerson.*

MARRIAGES

GREENE-BABCOCK.—At the home of Mr. W. L. Greene, uncle of the groom, Dodge Center, Minn., March 20, 1918, by Pastor H. C. Van Horn, Mr. Harley D. Greene, and Miss Christine Babcock, recently of New Auburn, Wis.

DEATHS

BRIGGS.—Lorenzo Jefferson Briggs passed away at his home near Clear Lake, Wis., Sunday, March 17, 1918. Immediate cause of death, pneumonia.

He was born at Independence, N. Y., September 1, 1842, the seventh child in a family of five girls and three boys born to Vose Palmer and Dorothy (Camp) Briggs (only one of whom, Milton P. Briggs, of Albany, Ore., survives).

A few years later the family moved to Potter County, Pa., where they resided until 1855, when they came to Wisconsin, landing at Hudson, St. Croix Co., May 4, 1855.

Six months were spent at Brookville on the Eau Galle, then they moved to Cylon where they lived eight years, then to New Richmond in 1863.

Many months were spent by him as a scaler and grader in the north Wisconsin and Minnesota lumber regions. He enlisted in Company I, 51st Regiment Wisconsin Volunteers a few months before the close of the Civil War and went south into camp, but the war ending, he was honorably discharged without seeing active service.

October 23, 1872, he was united in marriage to Mary Louise, second daughter of Dr. James Manning Saunders and Ellen (Babcock) Saunders, of Dodge Center, Minn. To this union were born two daughters,—Nellie May (Mrs. Lee J. Smith, of New Richmond, Wis.), and Lorena Mabel (Mrs. Leonard F. Davis, of Clear Lake). In 1899, the family moved from New Richmond to Clear Lake, Wis.

He leaves to mourn his death, besides his wife and daughters, four grandchildren,—Helen, Minnie and Marjorie Smith, and Loren F. Davis.

Farewell services were held at the home Tuesday, March 19, Rev. W. A. Rowland, pastor of the M. E. church, officiating.

L. F. D.

CLARKE.—Mrs. Julia A. Miner Clarke, daughter of Daniel and Lovina Miner, and wife of Deacon C. Ella Clarke, was born December 7, 1845, in Friendship, Allegany Co., N. Y., and died at her home in Brookfield, Madison Co., N. Y., March 21, 1918, aged 72 years, 3 months, and 14 days.

In early life Sister Clarke made a profession and joined the First Day Baptist Church of Friendship, but later embraced the Sabbath and joined the Seventh Day Baptist Church of Brook-

field, which membership she held to the last.

She was married to Deacon Cholkley Ella Clarke on December 16, 1866, and to them were born one daughter, who died in early childhood, and two sons,—Elbert W., who died April 22, 1900, and Daniel, now living in Monteano, Wash. She therefore leaves her husband, one son, and five grandchildren, besides many neighbors and friends to mourn her loss.

In the absence of her pastor (Rev. J. E. Hutchins) Pastor Davis, of Leonardsville, conducted the service, Rev. Mr. Lewis, of the M. E. church, assisting.

J. T. D.

CHRIST AND SOCIAL SERVICE

Everywhere and in all ranks of life men and women are growing discontented with living unto themselves and are turning to co-operation, to service. And those who turn to service, although they may be ignorant of the fact, are turning to God.

In turning to God, they are turning to Christ.

There are many, indeed, who realize that they are seeking God, if haply they may find him, though he be not far from any one of us. More and more they are seeking Christ, grasping the fact that he voiced, as no other, the longings and aspirations of humanity and of the individual soul; that he lived the will of God for mankind and was identical with it. Modern conditions themselves are tending to force anew on the workingman and the business man that Christ remains, as ever, the Son of God, the Savior and Redeemer of the world, and that a civilization which takes no heed of him can not prevail. Society, as it changes, must conform itself more and more to his teachings.—*Winston Churchill.*

The interesting and inspiring thing about America, gentlemen, is that she asks nothing for herself except what she has a right to ask for humanity itself. We want no nation's property. We mean to question no nation's honor. We do not wish to stand selfishly in the way of the development of any nation. We want nothing that we can not get by our own legitimate enterprise and by the inspiration of our own example; and, standing for these things, it is not pretension on our part to say that we are privileged to stand for what every nation would wish to stand for, and speak for those things which all humanity must desire.—*President Wilson.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*,
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

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

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

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

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

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening, at 7.30. Visitors are welcome.

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

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

"Ah, how skilful grows the hand
That obeyeth Love's command.
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest,
Far excelleth all the rest."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., *Editor*
Lucius P. Burch, *Business Manager*

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The greatest blessing Heaven can bestow on mortal man is to let him find full satisfaction in his daily work.—*Carla Wenckebach*.

Whoever fears God, fears to sit at ease.—*E. B. Browning*.

RECORDER WANT ADVERTISEMENTS

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

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogs, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

MONOGRAM STATIONERY—Your monogram die stamped in color on 24 sheets of high grade Shetland Linen, put up in attractive boxes with envelopes to match. One or two-letter monograms postpaid for 55c. Three or four letter combinations 80c per box, postpaid. No dies to buy; we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J. 12-17-tf

WANTED—Reliable S. D. B. man to work on farm for the season. Will pay \$60.00 and board a month to a man having experience in our method of farming. Timon Swenson, Viborg, S. D. 4-18-4w

FOR SALE OR RENT—A beautiful home in Alfred, N. Y. A good opportunity for a family having children to educate. If not disposed of sooner will rent furnished for the summer or longer. Address Box 463, Alfred, N. Y. 3-25-tf

WANTED—A good Seventh Day Baptist boy for general farm work in Wisconsin. Write care of Farm Manager, Sabbath Recorder. 4-1-2w

WANTED—A general blacksmith and horse-shoer. Inquire at once of L. A. Van Horn, Welton, Iowa. 4-8-5w.

The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 15, 1918

WHOLE NO. 3,815

Our Soldiers and The Recorder Up to this time we have tried to send the SABBATH RECORDER to all

our soldiers whose addresses we could secure. It has been difficult to keep informed of all the changes, but so long as the boys were held in certain camps we were glad to furnish the paper to every one as far as possible. Even so, we understand that some have not received it. And now, with thousands on their way to France, there is little hope of publishing correct addresses.

It seems best, therefore, so far as the publication in the RECORDER is concerned, to give only the name and home address, in what may be called our roll of honor.

We shall still send the RECORDER to Y. M. C. A. reading rooms in camps where our boys are, and will be glad to keep on the mailing list those whose addresses we know. We hope others may see it in their reading rooms.

Great Meetings on the Moral Aims of the War On April 4, it was the editor's

privilege to attend four great meetings in New York City, held under the auspices of the National Committee on the Churches and the Moral Aims of the War. Announcements of an all-day interchurch clerical conference with an invitation to attend had been sent to ministers of the Second Federal Reserve District.

The object of this meeting, and of other similar meetings, is to enlist the ministers of America in "a campaign of education through the churches, to quicken the spirit of the people in support of the President's policies in prosecuting the war for democracy, international justice and a league of nations."

Meetings are being organized at important centers throughout the land, at which well-informed speakers instruct the people upon the important issues of these critical times. The day meetings are for ministers and leading laymen, while the evenings are devoted to mass meetings. In all these gatherings the main effort is to show how the Church can help in shaping the thought,

and in securing the loyalty of the people toward the work of the Government.

The movement is designed to support the President in his fight against militarism, and any speaker who allows himself to make disloyal utterances will never receive a second invitation to a place on its programs. So much for the general plan of this campaign for education. In the following paragraphs we give a few particulars regarding the four meetings mentioned above.

The Morning Meeting In Aeolian Hall More than six hundred ministers assembled in

Aeolian Hall, and after a half-hour spent in listening to national airs played on the great organ, the meeting was called to order by Rev. Arthur J. Brown, D. D., secretary of the Presbyterian Board of Foreign Missions. In a few words he showed something of the duty of the churches in regard to patriotism, religion, and moral virtue in times of our country's peril. Many are too old to go to the front, and, after all, the issues of the war are dependent upon us who stay at home, quite as much as upon the boys in khaki. Much responsibility now rests upon the clergy as leaders, and every one of them should do his best to forward the third Liberty Loan, without which we can not win the war.

Dr. Brown characterized the war as a struggle between pagan and Christian ideas of the organization of the world—a conflict between the law of the jungle and the law of brotherhood in international relations. The great question to be settled is whether nations are to be ruled by emperors who claim the right to do as they please, or by rulers who are responsible to the people. No nation on the earth is safe so long as one powerful member of the family of nations is armed to the teeth, animated by a determination to rule the world, and therefore a constant and intolerable menace to the peace of mankind. The issue is clear. We must conquer, or consent to the condition of serfdom. On such an issue there can be no compromise.