

The Sabbath Recorder

TO be a minister of the Gospel is to occupy the highest possible position in life. A true minister, called of God and separated unto the Gospel, has an incomparable opportunity and privilege to reach and influence others; and in all the history of the Church has had no small part in the development of nations, the quickening of the proper life of a city, the influencing of homes, and the leading of men and women to an acknowledgment of Jesus Christ as a personal Savior. . . . There can be nothing better for a community than that a man should stand in his pulpit as a witness to Christ; and if he speaks as an advocate of the inspired Word of God his words never lose their force. He may die, but his message is not forgotten. The influence of his godly life works on. . . . Call together a thousand lawyers, a thousand doctors, a thousand statesmen, and ask them about their successes and sorrows; you will find that the minister in comparison with these has fewer trials and greater satisfaction in service, fewer burdens of his own to bear and more delight in bearing the burdens of others. He has the advantage of forming beautiful friendships with rich and poor alike; the benefits of culture and wealth are his by virtue of his position; he has greater rewards here and greater promises of blessing in the hereafter, than may be found in any or all of the notable professions. There can be no higher ambition than to be "a good minister of Jesus Christ."

—Dr. J. Wilbur Chapman, Evangelist.

—CONTENTS—

| | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------|
| Editorial.—Looking Back.—Relation of the Past to the Present.—Apply This Truth to Our Denominational Life.—Good Cheer From Old Hopkinton.—Why the Widow's Mite Brought Commendation.—The Thing to Do With Resolutions.—Mistaken Ideas as to Acceptable Service.—Are We Praying Wrong End First?—Educative Influences of Americans in Germany.—Even the Turks Impressed by Acts of Mercy.—Don't Miss Reading the Commission's Page.—After Fifty Years.—Illness of Frank J. Hubbard 1-4 | der, Get Busy 6 |
| Golden Wedding of Dr. and Mrs. Thomas H. Tomlinson 4 | A Sermon 7 |
| The Commission's Page.—Read, Pon- | Missions and the Sabbath.—Missionary and Tract Society Notes 13 |
| | Woman's Work.—Blmeby. (poetry). 15 |
| | A Bit of Color 15 |
| | Training Little Children 16 |
| | Young People's Work.—Repenting 18-20 |
| | The Far Look, or "Kon of Salem" 20 |
| | Sabbath School Lesson for January 25, 1919 22 |
| | Our Weekly Sermon.—Are Christians Under the Law? 23-26 |
| | A Sure Income 26 |
| | Home News 27 |
| | Men in the Service 28 |
| | Marriages 31 |
| | Deaths 31 |

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.
COMMISSION OF THE EXECUTIVE COMMITTEE
For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.
For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President Emeritus—William L. Clarke, Ashaway, R. I.
President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Miss Cora Clarke, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. Henry N. Jordan, Battle Creek, Mich.
Recording Secretary—Miss Ethlyn Davis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—David M. Bottoms, Battle Creek, Mich.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemsville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.
Intermediate Superintendent—Mrs. Cora R. Ogden, Salem, W. Va.
Field Secretaries—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Frank J. Hubbard, Plainfield, N. J.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
Paul E. Titsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
For the joint benefit of Salem and Milton Colleges and Alfred University.
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 86, NO. 1

PLAINFIELD, N. J., JAN. 6, 1919

WHOLE NO. 3,853

Looking Back Nearly one-fifth of the twentieth century has passed and yet it seems but a little while since we began to write the date 1900. Time, life, the stream of events rush on with such unceasing flow that one is almost bewildered in efforts to take note of them as they pass.

But when, now and then, we stop to look backward, time's lengthening perspective adjusts, harmonizes and brings out many a feature lost sight of before; and from this calmer, more impersonal view, we get a clearer insight into the working out of human plans and purposes and are better able to pass judgment on each. We all may be helped by a thoughtful survey of the past. We all may learn lessons for the future by a careful study of past failures and accomplishments.

Relation of the Past To the Present "By their fruits ye shall know them" suggests a universal law which holds good in the realm of history. The ever-present now holds the accumulated harvest of the past, and the essential character of any period has been settled before its events have taken place.

The fearful cataclysm of the world war was the outcome of human thinking and living for many generations. Indeed, the events which we call revolutions—the upheavals in political circles, in affairs of church and state—are but the products of undercurrents of thought which through years have been gaining strength and momentum, ready to break out in the fulness of time. Thus the marvelous events of 1918, the surprising advance in temperance reform, in the struggle for equal rights for men and women, and in all lines of practical Christian work have been but the fruitage of other years.

Apply This Truth to Our Denominational Life If what appears above is true, then the general character of Seventh Day Baptists in 1950 or 1975 is being determined in no small meas-

ure by the forces active or latent in A. D. 1919. If those who lived before us, and our contemporaries who are, one by one, passing on to the other life, have made us as a people what we now are, then we must conclude that we hold in our hands today the future of our cause.

This should lead us all to a thorough and honest self-examination, to determine what permanent results are likely to come from our cherished purposes and the forward-reaching influences of our lives. Will our churches become less worldly, more spiritual, will the bonds of unity be stronger, will the people be more given to practical work in soul-saving through the currents of thought we are today setting in motion and the works we are now engaged in? Just what is the tendency of our lives as to the making of the next generation of Seventh Day Baptists?

No good can come from mourning over our failures or lamenting because interest in the Master's cause seems to lag, unless we are thereby prompted to renewed activity. If in our hearts we find a growing determination to more complete consecration, if hope for higher attainments causes us to turn our thoughts away from past failures with stronger purpose to improve the opportunities of the present, then we may thank God and take courage. On the other hand if the spirit of indifference holds us in thrall we have reason to be greatly alarmed for the future of our cause.

Good Cheer From Old Hopkinton On the Sabbath before Christmas, in the First Hopkinton church, Ashaway, R. I., the pastor, Rev. D. Burdett Coon, laid upon the hearts of his people the burden of the Missionary Board's debt. The immediate hearty response was most cheering, as will be seen by the following letter:

DEAR EDITOR SABBATH RECORDER:
Pastor Coon, of the First Hopkinton Church at Ashaway, R. I., preached a sermon last Sabbath in keeping with the Christmas spirit, showing that "it is more blessed to give than to re-

ceive." He called the attention of the congregation to the needs of the missionary fields where he had labored. He mentioned the debt of the Missionary Society, which society has been struggling so long while trying to meet these needs. Then, just at the close of the sermon, he read that "Thirty Thousand Dollar" letter from Doctor Branch in a recent SABBATH RECORDER. In just a few minutes the congregation, to make the sermon practical, without any previous announcement whatever, subscribed \$112.00 on the Missionary debt. This is to be paid at once as a freewill offering attended by the prayers of the church for the blessing of God upon the missionary cause.

SCRIBE.

Ashaway, R. I.,
Dec. 27, 1918.

Such responses are most encouraging. Freewill offerings bring blessings to the church that makes them and at the same time result in good cheer to other churches, prompting them to better service. What better thing could happen for the promotion of the welfare of Christ's kingdom than that the freewill-offering spirit should take possession of all the churches? Such gifts, "attended by the prayers of the church," would wonderfully brighten the outlook for the boards.

Why the Widow's Mite Brought Commendation It may be that some people make too much of the story of the widow's mite when they give to the work of the kingdom. If we expect to be commended when we give a dime where we ought to give dollars, we shall be disappointed, and we ought to be. The Master's words of approval came not because the widow gave a small sum, but because she gave "all her living." Giving mites when we are able to make much larger gifts will not only impoverish the church treasuries, but will also impoverish the soul of the giver.

The Thing to Do With Good Resolutions Probably there are few RECORDER readers who have not made good resolutions at the beginning of the new year. And it must be that every one, without exception, regrets his failure to carry out some or all of those made at the beginning of 1918.

There is only one way to make sure of improvement, and that is to begin at once to carry out whatever good resolves failed of their purpose in the year just passed.

If what you promised yourself to do in 1918 is not already begun, every passing day increases your chances of failure. Delay in taking up known duties only strengthens the impulses that oppose them. Inaction will weaken the very best purposes. If you really mean to help the cause of God this year, do it now.

Mistaken Ideas as to Acceptable Service It has been sometimes made to appear by overzealous leaders

that acceptable service for the Master consists mostly in bearing verbal testimony in meetings. Indeed I have known excellent Christians to go away from prayer and conference meetings under a cloud because the leader had seemed to condemn them for being silent, and because he gave the impression that one could not be a Christian who did not speak and pray in public.

I am glad to see that this method of exhortation is passing away. We all know excellent Christians who have not the gift of public testimony. Some have never developed this gift. Some, from inborn nervousness, would suffer intensely if compelled to speak. We love to hear beautiful expressions of loyalty to Christ in prayer meetings. These are very helpful to the people of God. But it is not just to say that those who remain silent are uninterested or unconsecrated. There are other services which the Master accepts as being done unto him and which he approves as certainly as he does spoken testimonies when his people meet for worship. I know of silent ones who seldom render lip service in meetings and yet whose lives, day by day, are as strong and as helpful as the lives of those more gifted in public testimony.

Are We Praying Wrong End First? Recently I read of a daily prayer meeting that was started in

London some time ago, in which everybody prayed for the whole world. Time went on and no special blessing came. After a while the burden of prayer began to be for England, then in a few days it was for London; and yet there seemed to be no marked uplift of soul. Finally, after some weeks of such prayers, the cry arose. "O Lord! have mercy on *me*; break up the fallow ground of *my* soul; give *me* a broken and contrite heart." Then the blessing

came and the people of London were stronger and better prepared to carry blessings to England and to the whole world.

Blessings are frequently deferred, and sometimes despaired of entirely, because people do not begin to pray at the right end. Jehovah does not wait long to answer the prayer, "God be merciful to me, a sinner!"

Educative Influences Of Americans in Germany We have been deeply interest-

ed in accounts of the way German civilians are being impressed by the general bearing and humane spirit of the American soldiers now occupying German territory. When Germans see the splendid discipline and wonderful equipment of the American Army, with its marvelous executive ability, they naturally look for the regal pomp and glamor and the spirit of intolerance which the people have known in their own armies for generations. They can not understand how an army that is so terrible in battle, so overwhelming in force, can be tolerant and sympathetic in its attitude toward vanquished foes. The Hun seems to know nothing of the splendid idealism which inspires the generosity of the American soldier, or of his native kindness and simplicity.

We predict that when the good results of the world war are summed up in coming days, the splendid educative uplift exerted by the army of freedom now in Germany will stand among the very best. The nations of earth must forever feel the effect of this mighty influence for true democracy.

Even the Turks Impressed by Acts of Mercy According to re-

ports, the blood-thirsty, murderous, city-sacking Ottoman, whose atrocities for hundreds of years have astounded all civilized peoples, is now greatly impressed by the quiet, humane, and bloodless occupation of Constantinople by the British.

When the Turks captured that same city they dismantled and ruined it and were not satisfied to stop short of the extermination of its princes and people. Now when the British take possession by merely dropping a few anchors in the harbor and sending troops ashore to clean up the streets

of the dirty city and to improve the sanitary conditions for its suffering people, we do not wonder that Turkey is surprised. This is another object lesson in humanitarianism and in Christian kindness which this war is bringing before barbarous nations.

Don't Miss Reading The Commission's Page Our readers have noticed a new department in the

last two issues of the RECORDER headed "The Commission's Page." We hope every one will read carefully whatever may appear in that department, for it will contain messages from the Commission of the Executive Committee of our General Conference. This Commission has begun the work assigned to it by the Conference at Nortonville, and it is hoped that the denomination may be well prepared for its recommendations when the meeting at Battle Creek, Mich., shall convene in August.

On p. 775, in the issue of December 23, there is a reference to the War-Reconstruction Board, and in the next paper, p. 811, may be found the names of those appointed on that board.

Please take special notice of the resolutions passed by the Commission concerning the matter of encouraging our ministers. The vital question of ministerial help for our denomination can not long be ignored if we expect to live and prosper. Members of the Commission will present articles upon this and other important matters, week by week, which should receive the careful attention of every one interested in our cause.

The denomination has a live Commission, and the Commission is anxious to see a live denomination. "Read, ponder, get busy," is the slogan. Seventh Day Baptists, don't you hear the call, "Awake, awake, put on thy strength"?

After Fifty Years Many SABBATH RECORDER readers will enjoy the account published elsewhere of the golden wedding of Dr. Thomas Henry Tomlinson and wife, of Plainfield, N. J. Dr. Tomlinson is the senior deacon of the Plainfield Seventh Day Baptist Church, and Mrs. Tomlinson has long been a leader in the Woman's Christian Temperance Union.

The RECORDER family will join in con-

gratulations, and we wish this worthy couple many years together in their important fields of work.

Illness of Frank J. Hubbard RECORDER readers will be sorry to learn of the serious illness with influenza and pneumonia of Treasurer Frank J. Hubbard, president of last General Conference. For nearly two weeks his friends have been very anxious over his condition. We sincerely hope that with our next issue we may be able to give a more favorable report.

GOLDEN WEDDING OF DR. AND MRS. THOMAS H. TOMLINSON

Dr. and Mrs. Thomas H. Tomlinson celebrated the fiftieth anniversary of their wedding at a delightful reception given at their home on East Seventh Street last night. The affair was marked by many pleasing features which were enjoyed by more than 150 relatives and friends of the couple from Orange, Bridgeton, Metuchen, Bound Brook, Pleasantville, N. Y., New York City and Plainfield. The company included a number of lifelong friends and others who have known the couple during their residence in this city which covers a period of nearly forty years.

During the hours of the reception from 8 until 11 o'clock, Dr. and Mrs. Tomlinson were showered with congratulations and best wishes for the future. They are both, fortunately, the possessors of excellent health and they entered into the spirit of the occasion as heartily as the youngest guest. They received with their children, Miss Mineola Tomlinson, Dr. and Mrs. Rolland D. Tomlinson, of New York, and Edward M. Tomlinson, each one sharing in the hearty congratulations extended to the celebrants.

The couple were the recipients of a large number of beautiful gifts from relatives and friends, including special remembrances from the members of the Plainfield Seventh Day Baptist Church, the Woman's Christian Temperance Union, and the Plainfield Clinical Society, as well as other friends. These were greatly admired by those present at the reception.

Dr. and Mrs. Tomlinson and their chil-

dren received in the large parlor, which with the hall and dining-room, was most attractively decorated with flowers and greens, appropriate not only for the celebration but also the Yuletide season. There was an informal program of music which included the familiar wedding march. This added much pleasure to the happy event.

Rev. Dr. Arthur E. Main, former pastor of the local Seventh Day Baptist church, now of Alfred, N. Y., and Mrs. Thomas B. Titsworth, of this city, are the only two now living who attended the wedding of the couple. Mrs. Titsworth was at the reception last night, but Dr. Main was prevented from attending because of illness.

Dr. and Mrs. Tomlinson were married December 29, 1868, at the Seventh Day Baptist church, New Market, by Rev. L. A. Platts, pastor. Mrs. Tomlinson, who was Miss Mary E. Davis, daughter of Mr. and Mrs. David Bond Davis, was born at Dunellen, and Dr. Tomlinson is a native of Roadstown, Cumberland County, and when married was living at Shiloh where he practiced medicine. The couple moved to Plainfield November 1, 1870, since which time Dr. Tomlinson has practiced here continuously. He is now the dean of the local medical profession.

Mrs. Tomlinson has been active in local, county and state work of the W. C. T. U. since 1874, and has been county president for thirty-two years. She was elected at the National W. C. T. U. Convention in 1893 as national superintendent of parlor meetings, having been state superintendent of that department in New Jersey for nine years. In 1910, when the World's W. C. T. U. Convention was held in Glasgow, Scotland, Mrs. Tomlinson was elected World's superintendent of parlor meetings and still retains these offices.

She has been associated with the Women's Auxiliary Board of Muhlenberg Hospital since organization, having been recording secretary sixteen years and president for five years. She has been closely identified with the Equal Suffrage League, holding for several years the office of vice president. Since 1888 she has been a member of the Rasores Club and for several years a member of the Monday Afternoon

Club. She is a member of the Mayflower Society and both she and her husband have been for many years active members of the Seventh Day Baptist Church.

Dr. Tomlinson obtained his early education at Union Academy, Shiloh, and continued his studies at the University of Lewisburg, Pa., now Bucknell University;

County Medical Society, Dr. Tomlinson is the oldest member of the Plainfield Medical Society and the Plainfield Clinical Society. He was a member of the original staff of physicians of Muhlenberg Hospital, until a few years ago, when he was made consulting physician. Despite advancing years he still follows his profession.



DR. and MRS. T. H. TOMLINSON

Albany Medical College; and was graduated from the medical department of the University of Pennsylvania in 1859. His father, Dr. George Tomlinson, practiced medicine in Cumberland County for fifty years and the son practiced there until 1870, which year he came to this city.

Besides being a member of the Union

The couple have three children, Miss Mineola Tomlinson and Edward M. Tomlinson, who live at home, and Dr. Rolland D. Tomlinson, who for several years was associated in practice with his father, but now has a large practice in New York as a specialist.—*Plainfield (N. J.) Courier News.*

"God does not write all his truths in books or preach them in sermons; he writes them in human hearts. 'The invisible things of him are perceived by the things that are made.' All about us there are lives which are speaking of faith, of sacrifice, and of service. They are God's school-teachers, declaring the truths of the kingdom of heaven."

Isolation is the mother of ignorance, and ignorance is the prolific mother of misunderstandings and prejudices, social, national, political, and religious. Human nature is fundamentally the same among all peoples; and if men get near enough really to discover one another, they find that they have more in common than in difference.—*Yosiah Strong.*

THE COMMISSION'S PAGE

READ, PONDER, GET BUSY

"Awake, awake, put on thy strength."

Two weeks ago you were told of the establishment of a War-Reconstruction Board (Seventh Day Baptist). If you just happened not to read the SABBATH RECORDER that week, or in some way failed to see this page, please look up that issue of our denominational magazine and read it. Then you will know the purpose of the War-Reconstruction Board.

One week ago the personnel of the board was given, all the names and addresses. No one has declined a place on the board. And it is a fine lot of men. And the best of it is we might go out and appoint several more boards for the same purpose, and not run out of good material either.

On the plan of "one thing at a time" a third matter finds a place this week on this page. It is in line of the "one thing" of last week, only different. That was a plan to give encouragement to our ministers, those who are and have been serving the denomination so well and faithfully these many years, sympathetic moral and financial encouragement. They well deserve encouragement, and it is our privilege to give it generously and lovingly.

The "one thing" of this week comes directly from the Commission. The preamble is given in exactly the form as adopted by the Commission at Syracuse, also the resolution, but the outline of the plan has been arranged by the secretary. It was to be done by Frank J. Hubbard, the father of the plan, but a severe illness has prevented him from doing it.

A PLAN TO ENCOURAGE YOUNG MEN TO ENTER THE MINISTRY

WHEREAS, The General Conference has recognized the "pressing need of our people for able ministers" and has urged that this need be kept constantly before our people, and

WHEREAS, The Commission of the Executive Committee is convinced that, unless this need is met and our ministry is augmented by the addition of a constantly increasing number of men fitted by intensive training to take their place with the men of highest attainments in the land, we, as a people, are doomed to an early lack of

leadership, without which there can be but slight religious and denominational life, and

WHEREAS, The present plan, or lack of plan, of caring for and encouraging men looking towards the ministry holds out but small hope of any general denominational or collective interest in the welfare of such men, and no adequate financial assurance that warrants men in assuming the risk of securing even a reasonable living, therefore,

Resolved, That this Commission recommend to our General Conference the adoption of the following plan which shall be financed by the denomination:

(The details of the plan are not yet well worked out, and therefore not ready for publication, but they are along these lines.)

1. The establishment by the General Conference of *College Scholarships*. Most of our young men now finish their college course in debt, sometimes several hundred dollars, and the first duty is to pay the obligation. This often leads them into lines of work from which they never again get back into the spirit that they were in during their college days in reference to religious work and the ministry. Scholarships for tuition and a little more would enable students to face the world free from debt when they graduate.

2. The establishment by the General Conference of *Seminary Fellowships*. The purpose of such fellowships is the same as that of the scholarships, to enable men to finish their seminary training and enter active work without the burden of a debt. It is expected that the fellowships would yield enough income to enable students to give all their time to their seminary work.

3. The guarantee by the General Conference for five years after graduation from the seminary of a salary of at least \$1,000.00 a year. The purpose of this provision is evident. It is to give men a chance to make good in their work by being able to give the best in them to the work, and not be compelled to earn their living and support their families by other occupations.

(The Commission considered a fourth proposition, but did not have time to work it out. It may be incorporated in the report of recommendation before Conference meets, and it may not. It was along the line of protection and provision for men entering the ministry by way of life insurance. For example, there is a single payment endowment policy about as fol-

lows: On the payment down in cash of about \$2,250.00 a young man at the age of twenty-one years can look ahead to a protection to his family in case of his death of \$5,000.00. In case of total disability to work on his part he can have \$50.00 a month. Such a policy matures when the man is sixty years of age, after which he will have \$800.00 a year as long as he lives. This is not quite exact, but nearly so. Perhaps the General Conference might not be prepared thus to provide for young men entering the ministry, but possible individuals, or a group of individuals, might in a single payment make provision for a young man in whom they had great confidence.)

Of course this plan of the Commission involves a good many conditions. Only well approved people could expect to receive the help of the scholarships and fellowships. Those who received help would have to agree to serve the denomination in some approved capacity for at least a term of years. They would be expected to refund any help that they had received if they failed to remain in the chosen work. They would expect while using this help in school to maintain good standings in their studies, etc. All these details will be worked out by the Commission and recommended to the General Conference.

These three projects, 1—the War-Reconstruction Board, 2—A Plan to Encourage our Ministers, and 3—A Plan to Encourage Young Men to Enter the Ministry, are by no means the only matters considered by the Commission at its meeting at Syracuse. These things will be introduced on this page from week to week. Get into the habit. What habit? Reading this page.

"X"

A SERMON

Preached by Pastor M. B. Kelly to his congregation in Battle Creek, Mich., November 30, 1918, and requested for publication in the "Recorder" by the Finance Committee of the church.

Text: *Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.* Malachi 3: 10.

Theme: The treasuries of Heaven open

to man, by man opening his treasuries to Heaven.

I like a good theme, and I have one here. There is a sermon in this theme, for it contains the gist of the great burden of the text. There is a challenge here from the Almighty to his children to put him to the test. He wants to open his treasure house and pour the contents into the lap of those he loves, and there is only one condition necessary, and that is, that there be a reciprocal attitude toward him; with the great difference, however, according to the meaning of the words, that God does his without reserve, while he asks them to cheerfully surrender to him only a small fraction of their possessions.

RECIPROCITY

The law of reciprocity is a law of earth and heaven. We see it everywhere, among neighbors, communities, states and nations. In the early history of our country our forefathers were brought into close association with the native Indians. The latter came into the cabin of the early settler, sat at his table and enjoyed his hospitality. The settler was no less welcome to the wigwam of the Indian to partake of his dried venison; and if I read correctly, as long as this free interchange of neighborly feeling continued, there was never any trouble. It was only when the white man began to be selfish, exclusive and deceitful, taking advantage of the ignorance of his red-skinned brother, that the latter's face began to be sullen and distrustful. The same law applies to neighbors in close proximity. If we are neighborly, pleasant, and interested in our neighbor, we are apt to receive the same pleasant reciprocal attention. So also between earth and heaven; between God and man. If we seek heaven's blessing, we must sacrifice our best to heaven. If we pray for the Almighty to open the windows of heaven and pour his blessing upon us, we must show that genuine degree of interest in him and in his cause that will enable us to open our weak treasure house to him, and give him free access to our purses, our garners and granaries, our jewels and most precious possessions.

PASTORS AND FINANCE

Pastors dislike to preach upon the subject of finance, lest they be considered

mercenary, worldly, grasping, "preaching for money."

But I mean to take the risk today for several reasons. First, the Missionary and Tract societies modestly ask us to make a thank offering during this great thanksgiving time, to relieve their indebtedness, and help them meet the pressing responsibilities before them. Second, I have been asked by the Finance Committee of our church to preach upon this subject. Third, it is a subject that greatly needs to be preached upon. Fourth, according to the estimate placed upon the subject by Jehovah himself as revealed in the text, it is a deeply religio-philosophical question that we must come to better understand and act upon if we are to maintain our religious and denominational existence.

PASTOR'S SALARY

Particularly does the pastor shrink from preaching upon that phase of church finance which relates to the pastor's salary, but I am even going to risk this today for several reasons. First, my position financially is better than that of the average pastor, among us, and therefore less embarrassing. Second, in my more than twenty-five years' experience as a pastor, no one can justly claim that I have ever hinted directly or indirectly that my salary was too small, or that I ought to have an increase in salary, and I think no one will make that charge against me now. Third, if all the pastors, through a sense of modesty or personal embarrassment, refrain from speaking upon this subject, this apparent virtue becomes a menace, in as much as a subject that is vitally related to our very existence is entirely neglected. Fourth, as far as I myself am concerned, if I can not, after all these years of experience, command salary enough to comfortably provide for my family and lay up something for old age, I shall in a very short time feel perfectly justified before God, in giving up the pastorate, and devoting what powers he may have conferred upon me to such a cause as will continue to serve my fellow-men, in perhaps a larger field, and at the same time furnish the necessary provision for that day when the churches will begin to say, "He is too old, we need a younger man."

After the above observations, let us take the most disagreeable part of church fi-

nance first, namely, that which pertains to the pastor's salary. To get directly at the question, let us consider what the average church regards the most essential qualifications of a pastor to be. First, he must have a good education from a recognized college or university, and then several years of technical training in a theological school, and if possible several years of postgraduate work, anywhere from twelve to fifteen years spent upon his education. This, by the way, in the majority of cases, all has to be worked out by the student himself, working with his hands most of the day to provide the staff of life and his college expenses, and then digging out his lessons by the midnight oil. Again, he must be a man of ability as a public speaker, equal to any emergency, whether called upon suddenly or otherwise, so as to give his people no cause for embarrassment, but rather an occasion for pride. He must be a good mixer; one who can adjust himself to all temperaments of men. He must be a versatile, pleasing conversationalist. He must be tactful and helpful among the sick, the poor and the sorrowing. He should be conversant with all other occupations of men so as to have a common ground of meeting them; and above all these qualifications, he should have the spiritual oversight of all his flock of from one to several hundred people. In fine, he should have the qualifications that in many other professions would command a salary of from \$2,000.00 to \$5,000.00. In addition to this he should have a wife who is also well educated, highly cultured, and refined. She should be a woman who is an adept in all culinary arts and in general housekeeping. She is expected to do all this, and put out large washings, for want of means to hire them done, while at the same time she answers countless telephone and door-bell calls. She must be a model hostess, for her home will be the center of wayfarers from all points of the compass. She must entertain three to five times as much company as does any other home in the society. In addition to this she is expected to make many calls, and be qualified and ready to take the lead in all classes of church work. She, with her family, must dress well, for the people would feel mortified for their pastor or any member of his family to wear clothes that looked old or a little worn.

And above all they must live within their means, and on a salary of from \$400.00 to \$1,000.00 (I think two of our churches pay \$1,500.00). And all the members of the family are special targets of critical inspection.

REQUIREMENTS IN OTHER PROFESSIONS

Any one who is informed knows this is not an overdrawn or exaggerated picture. Seeing at a glance, therefore, the tremendous demands upon the pastor and his wife, let us make a comparison as to the demands upon other professions. It is frequently stated that, of all professional men, teachers and preachers are the poorest paid. But the average preacher's salary can not compare with the average teacher's salary. Most any girl with only a second-grade certificate can command a larger salary as teacher of a country school than the average pastor of a rural church; while the college graduate who has specialized, say in language or mathematics, can draw as large a salary by virtue of his one specialty, as the average city pastor with the many qualifications demanded of him and the corresponding qualifications demanded of his wife. At the same time the wife of the college professor may be a tyro in society or any public functions, and the financial value of his profession is not seriously affected thereby. The same condition is true in regard to the lawyer, physician, merchant, and in fact to those of most any other profession than the ministry, while in the lower professions the difference in the intellectual qualifications is much greater. Take a mechanic, many of whom have not even a common school education. If, in an apprenticeship of three years, he has become skilled as a machinist or carpenter, he commands 40 cents to \$1.00 an hour. Brick masons and plasterers demand, and receive, a corresponding wage. Why, I met a couple of little newsboys, in knee pants, a few days ago, and as they passed, one said to the other, "I am receiving \$10.00 a week now." I thought as they passed on, "That is equal to the salary of many a hard-working pastor." Only a few days later the garbage collector, with his dirty face and semi-cultured expression, was talking to another man right in front of the parsonage, and I heard him say, "I am getting \$25.00 a week," and I could not prevent the thought

"What a princely salary many a pastor would consider that to be, and here is a man receiving it, who, in all probability, could not tell the difference between a noun and a verb, and who at the most has spent only months in his preparation for life's activities, where the pastor has spent years, the pastor eking out a miserable existence, while the uncouth, illiterate man has enough to live in comfort or even luxury, caring nothing for any one beyond the circle of his own family, while the pastor has consecrated his refined and cultured faculties to the uplift of humanity." The stoker, with his blackened face, down in the hold of the ship, receives several times as much money for his services as the average pastor does for him. While all these humbler callings are honorable in the sight of God, and should be in the sight of men, and I would be the last man to discriminate against the men who follow them, I do insist that the disparity between the monetary value of their services, as evidenced by their salaries, is a blot and a disgrace to the Christian Church, and especially so when we consider the great difference in the time and expense incurred in the preparation for, and the importance of, the services rendered.

A moment's consideration of the difference between the effect of the two classes of service upon the physical constitution should also be given here to emphasize the truth of the situation. The man who does eight or ten hours' physical labor is usually the man, other things being equal, who has the most perfect health and the strongest constitution; but the pastor, with his many responsibilities and anxieties, his preparation for public addresses, and oversight of church activities, can not limit his time of pressure to eight or ten hours a day, but does well if he escapes twice that number of hours of constant mental strain, which is far more taxing upon the vital powers than physical exertion. Psychologists assure us that one hour's extemporaneous speaking is equal, in its tax upon the vital powers, to eight hours' physical labor.

Two weeks ago today, one of our strongest and most beloved ministers attended for the last time the service in his own church, but did not preach. The next day he preached twice in a neighboring pulpit, came home "and went to pieces," and in a

few days passed away. Physical exertion would not have wrought such havoc with L. C. Randolph. We forget that John L. Huffman, one of the strongest evangelists we have ever had, sank under the load of his great labors while yet a comparatively young man. We forget that C. M. Lewis, a man who was also mighty with God in prayer, and as an evangelist, while upon his knees praying, with a great burden upon his heart, sank into unconsciousness from which he never recovered. It is a psychological probability that all of these splendid men might have lived years longer had they been only under the strain of ordinary physical labors.

A BURNING QUESTION

In view of these stern facts and conditions let me burn this question into the very soul: "Why are our able, self-sacrificing ministers paid so poorly?"

In these days of greatly inflated prices, all classes and professions except the ministry have had large increases in salary as a necessity for living decently. But the pastor, while paying for the food upon his table, double that which he paid five years ago; while paying from six to ten dollars for a pair of shoes for wife or daughter that he got for three and a half or four before the war; while required to pay twenty to twenty-five dollars for dresses that he formerly got for ten—the pastor receives, in too many cases, a salary remaining at the old low figure.

There is a very significant verse in Nehemiah (13: 10), in which the prophet, in describing his reforms, says: "I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled every one to his field." The poor fellows had been so grossly neglected in their ministrations in the house of God, that they were obliged to leave this service and go to the fields where they could earn a livelihood. That thing is being repeated among God's ministering servants today.

Until recently, two beautiful girls, the daughters of a minister of more than ordinary ability, have been rooming in the home of your pastor, and working in a factory to help provide for themselves, because, forsooth, the father with his meager salary was neither able to clothe them nor

give them even a graded-school education; and it was deeply pathetic to hear the older one in a rebellious spirit say, "We aint got nothin', never did have nothin', and never will have nothin'."

Of course the implication was that as long as their father was a minister, they would have nothing. Not only was her description of their financial condition, pathetic, but the ungrammatical expression itself sent a pang to my very soul. To think that these girls with sweet faces and bright intellects, by reason of having been unfortunate enough to be born daughters of a preacher, were not only debarred from the comforts of a well provided home, but from the intellectual training which would have qualified them to grace any social position. Is it any wonder that ministers' children sometimes rebel, and sometimes have little interest in the religion that has always meant privation and pinch to all members of the family, and curtailment of many opportunities as compared with neighbors all about them? An agent of Uncle Sam recently got his eye upon the father of these same two girls as a man who understood how to care for bees; and though a preacher, he began service for his Uncle Sam a few weeks ago as bee inspector for the States of Wisconsin and Minnesota at a salary of \$2,000.00 and all traveling expenses paid. Are not these conditions a burning answer to the oft-repeated question as to why so few young men are entering the ministry, and especially so when it is so evident that the great business, social and political world, if not most of the religious world regards the man with a small salary as a small caliber man?

OTHER OBLIGATIONS

So much for the obligations of the church to its pastor. But there are other obligations resting heavily upon all our churches.

The church that is self-centered in its efforts will never be a source of very great spiritual strength; for while thus absorbed in its own interests, it is forgetting the great commission to "go into all the world." There are other communities, in our own and other lands, where they never have the privileges of the gospel message, and the church which is most alive to the needs of such communities, and strives the most

earnestly to send the gospel to them, will be the warmest in its spiritual life.

We have societies organized to send the gospel message, through the missionary, and the printed page, to these localities, and all our churches have the opportunity of enlarging their work and extending it far beyond the bounds of their own parish, through the instrumentalities of these organizations. These societies must have funds with which to carry on this splendid work, and now they come to us with a modest plea for a thank offering during this great thanksgiving time, to help them meet an indebtedness, and meet the heavy responsibilities resting upon them. But methinks I hear some one say: "We are always being appealed to for money. It is not so much money that we need, but righteousness and holiness." The Lord knows we are in need of these religious qualities, but while we are earnestly seeking them, we should not forget that the Word of God is equally emphatic in the declaration that "he that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel."

These societies are our own, and the interests and responsibilities resting so heavily upon their hearts are ours. How, therefore, shall we escape the divine declaration that in neglecting to provide for our own religious interests, we are giving evidence to the world that we have denied the faith and may justly be regarded as on an equality with, if not worse than, an infidel?

Another says: "Oh, it is not money that we need, but we need more faith." Let us listen to the voice of the inspired apostle James in answer to such an one: "Faith without works is dead. You show me your faith without works, and I will show you the evidence of my faith by working with my hands as I pray, and opening my purse as I preach, that these God-given human instrumentalities may be used and blessed by the divine wisdom in sending his great message of salvation to the ends of the earth."

In our repeated plea for funds, the denomination has no occasion for fear of an enriched priesthood as in the Roman Catholic Church. The latter is at one extreme, while ordinary Protestant Church finance is at the other.

Israel had been deserted of the Lord, and

as a result there was no progress. They were being depleted in numbers, were waning in spiritual power, and were losing interest in the ordinances and commandments of God. Although they were the chosen people of God, and were the conservators of his truth, yet he could not do otherwise than give them up to the inevitable result of their lack of interest.

What a striking similarity between their condition and that of Seventh Day Baptists today. Let us apply the lesson to ourselves.

God gives a gracious invitation to return, whereupon we say, "We knew not that we were afar off. Wherein shall we return?" Then the Lord says, "The first thing necessary for your reinstatement is to cease robbing me." This impresses us as something new; we are greatly surprised. "Wherein have we robbed God?" we reply. "In tithes and offerings," comes the quick rejoinder, and then, oh! awful to contemplate, "Ye are cursed with a curse, for ye have robbed me, even this whole [denomi]nation." "If you want to come out from under this curse, and be prospered and greatly blessed, you will do it, not by purchasing your salvation with money, but by giving evidence (of your genuine interest sufficient to cheerfully open your purses to the extent of one-tenth of your income, which will provide the necessary funds for my house and my work. I challenge you to prove me in this way, and see if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Here is the standing challenge, plain and unequivocal, and we have never accepted it. Evidently we, like the children of Israel, must be under the curse, for there is no progress.

It seems to me that the only hope for our people is for us to whole-heartedly accept the challenge and bring in the tithes. If we do not do it, it will only further accentuate the similarity between our position and that of the Israelites, when, as the Lord accused them, they said, "What profit is it that we have kept his ordinances?"

We willingly give to that in which we are interested and that which we believe will yield us a profit. Not many years ago a good many of our people jumped at the opportunity to buy stock in some oil wells in

the West because we believed in it as a profitable investment, and our money is in those "dry holes" yet with not one cent of profit.

Some years later our whole denomination, more or less poured out money into a gold-mining project because profitable returns seemed to be so sure. Again a complete loss. Would to God our religious interests had the benefit of all the money lost in those sands of Colorado, for it could be laid up as treasure in heaven where the investment is always good and the blessed returns sure.

My beloved, our heavenly Father is pleadingly looking upon us and saying through his Word and through this message, "If you want access to the treasure house of Heaven, that you may be blessed, multiplied, increased, enlarged, as never before, open your treasury to Heaven. It makes no difference if there are only dimes and nickels, even pennies there, it is the spirit, the heart, the interest I am yearning for. Give me that and the blessing is yours." Would to God we would hear his voice and bring in the tithes into his storehouse.

Say not, "old dispensation." Jesus condemned the Scribes and Pharisees, not for their scrupulous tithing of anise, mint, and cummin, but rather, while doing that, for neglecting the weightier matters of the law,—judgment, mercy and faith, for he says, "This ought ye to have done, and not to have left the other undone."

Five thousand dollars is a small estimate of the tithe of the income of our church membership. Tithing is a great pleasure and source of satisfaction when one really has formed the habit. Tithing will solve all our problems of church finance, pay our pastors a decent salary, meet the demands upon our boards, enable us to enter the new and inviting fields of labor, encourage our young men and women to enter the ministry and the mission fields. This challenge of the Almighty is the key to unlock the doors which shut us from the greatest joys and spiritual blessings. Let us come out from under the curse. Let us no longer be robbers of God. Let us open our weak treasuries to him, and receive the out pouring of his grace without stint.

THE VOICE OF GOD

I think all the sufferings of life that overwhelm us represent the voice of God. It is an old statement and proverb that nothing is so hard to explain as the problem of suffering, and that the silences of God are chiefly discerned by men whose hearts have been laid upon the anvil while the angels with the hammer in their hands have beaten the sword out thin. And yet Christ tells us that God never speaks to us so tenderly as in the hour of suffering and of chastisement. We all know that rain sometimes means just as great a help to a sheaf of wheat as a day of sunshine. We know that midnight is necessary to unroll the crimson secret of a red rose. We know that no angel was ever made out of a marble statue, by mere love, that always a man has to lift a hammer and chisel and make the sparks fly. We know that the men who have been the greatest in the history of the Christian Church have been the men who have suffered most. If we call the roll of the great men of history we will find that they were all heartbroken; they all had their lives in some way destroyed through suffering and trouble, and were made perfect through trouble. Homer is the greatest poet, and he had his heart broken because he was blind. Dante was the second great poet, and he tells us in his "Inferno" that "for thirty years I held heartbreak like a wolf at bay." John Milton was a great poet and he was a blind man. God closed his eyes to the beauty of the landscape that he might see that light which is never seen on land or sea or in the sky.—*The Voices of God,* Newell Dwight Hillis.

"Giving makes a man of broad and intelligent sympathies. If one gives largely to the church and its various institutions he will become interested in the kingdom. If he remains ignorant of the accomplishments of the church he will naturally give little to it."

"If it is right for our government to prohibit the use of alcohol among the soldiers, why is it not right to prohibit its use among the army of civilians? If prohibition prohibits in the army why can it not be made to prohibit among all the people?"

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

We all realize that war knows no rest days, and in the Great War, which we trust has happily ended, the necessary disregard for a Sabbath has gone far from the front line of actual conflict away back to the factories and to the farms where the munitions and supplies of war are produced.

This means that one of the results of the war has been a breaking down of almost all sacred regard for Sunday as a Sabbath, and the churches of America will have a tremendous task to restore a religious respect and a reverential observance of Sunday. Many people have made the war an excuse for a disregard of Sunday as a sacred day.

What does this mean to those who hold the Sabbath of Christ? It means that we, too, shall have to battle against an observance of the Sabbath by ourselves that is influenced by the regard in which Sunday is held by other people. For we are quite likely to give to the Sabbath just such care and attention as others give to Sunday.

Let us hope and believe, however, that the need of the world for a Sabbath will be so intensely felt and realized, and so fervently will it be prayed for and sought after, that people will come to see that only with the Word of God and the example and teaching of Jesus as authorities will the world ever be constrained to accept and observe a Sabbath.

With the present outlook it would seem like an almost impossible task. But the opportunities were never more favorable. There is a new readiness to see truth and to accept change. A feeling of "expectancy" is everywhere. Now is our time as a people to give a real demonstration to the world of the value and power of the Sabbath, by living it, by enjoying it, by proclaiming it, by being loyal to it.

A former much loved member of the Tract Board has been heard to say that in our efforts we sometimes almost seem to be "butting our heads against a stone wall." That was David E. Titsworth. But when it came to making the charge of battle against this stone wall, when it came to undertaking the impossible, none was braver than he, none more loyal, none more devoted, none more hopeful and enthusiastic in going into the battle.

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust,
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love a crust
Than living in dishonor; envies not,
Nor loses faith in man, but does his best,
Nor ever murmurs of his humble lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate."

The word "reconstruction" is upon many tongues these days. Destruction has been rampant in all realms of life. Re-building, and we hope on better lines, is the task before us. What place are we as a people to take in this work? What shall be our attitude towards some of the immediate problems that face our own country, and our own communities? I mean what shall be our active attitude, our practical attitude? For example the problem of the home-coming man, the broken family, the status of woman, alcoholism, social vice, etc.

Or what are we going to do in relation to such tasks and aims as are suggested by the topics, war finance and the increased burden of living, democracy and the war, industrial unrest, nationalism and internationalism, the spirit of Bolshevism, basis of world peace, etc? Or how are we to relate ourselves actively to the new spirit of co-operation and service, or the new tasks of organized religion? What are we aiming at? Where are we as a people coming out at?

I feel that first of all we should recognize the fact that a time of re-building of the structure of society is at hand. We should recognize the situation, and then study it.

These are days of great responsibility for those who think. We can not take our place as a people in the work of the world unless we acquaint ourselves with present conditions, and so be prepared to meet the tasks.

We are a thinking people. No other religious denomination has a higher percentage of people who do their own independent thinking. We do not follow mere eloquence, or specious argument, or ready wit, or enthusiasm, or devotion. We ask to be shown, we want to know for ourselves. And this is the basis of a safe democracy. And the people who think sanely, and soberly, and long, and on broad lines, must give direction to matters and be guides, or the spirit of selfish unthinking Bolshevism will yet wreck the social order of this country.

What has all this to do with the Missionary and Tract societies? It has a most important bearing. The work of our people as a denomination must be adjusted to these new conditions if we would take a place of worth in the service of the world for humanity and for God. And our work can not be thus adjusted unless we carefully and prayerfully study the situation and get something of real perspective of the movements of these days, unless we get a real vision of the largeness of the tasks, and a real vision of how our special message of the Sabbath of Christ fits into the world's work with all its problems. When we come to know and understand these problems of reconstruction through careful study and thinking, then shall we be able wisely and well to apply forces through ways and means in detail that shall be effective.

The November number of *De Boodschap* from Amsterdam, Holland, has just arrived. Now that the war has ended we hope that we may have a freer correspondence with our friends in Holland.

Missionary evangelist James H. Hurley was recently summoned to go to White Cloud, Mich., on the sad errand of conducting two funeral services in the families of our people at that place.

Our missionary Anna M. West who is home on a furlough plans to spend a few months in New York in special study for her work as teacher in the girls' school at Shanghai.

As this note is being written our hearts are gladdened to learn that the condition of Frank J. Hubbard is improving. For several days his life has seemed to be hanging in the balance from the influenza and double pneumonia.

A letter from missionary T. J. Van Horn states that his plans for special gospel meetings not far from Gentry have been broken by the prevalence of influenza in that community.

A recent letter from missionary Crofoot says that Dr. Palmberg was on a visit to Shanghai from her work at Lieu-oo, and that she was ill while there at the home of her friends. We trust that she was soon better, and able to return to Lieu-oo.

It is expected that when this note gets to the readers of the SABBATH RECORDER Dr. Grace I. Crandall and Mrs. Jay W. Crofoot will be in mid-ocean on the Pacific on their way back to Shanghai.

The last draft from Shanghai for the quarter ending December 31, 1918, does not show any improvement yet in the rate of exchange. Our missionaries delayed making the draft for several days in the hope that with the signing of the armistice the exchange would improve. But it did not. Our people here in America will have to rally to the help of our workers in China. It means a larger giving, and that means a larger blessing.

It has not been possible for the secretary to keep a list of the "ten dollar" people as started by Dr. Branch, for the very good reason that those who have joined this club have sent their contributions to about four different persons, the editor of the SABBATH RECORDER, the treasurers of the Missionary and Tract societies, and to the secretary, and it has been impossible to get all the names into one list. We thank you all, just the same, and ask that the club be continued.

WOMAN'S WORK

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

BIMEBY

Suppose the sky is dark at dawn,
An' clouds hang gray an' low;
Suppose the thrush don't sing at morn,
Because there is no glow.
Bimeby the clouds will break away,
The sun will have his fling;
Bimeby 'twill be a pleasant day,
An' then the thrush will sing.

Suppose the winter days are long,
An' Natur's gone to sleep;
Suppose the bitin' winds are strong,
With snow-drifts cold an' deep;
Bimeby the days will lengthen out,
An' snow will turn to rain;
The bluebird, he will be about,
An' spring will come again.

Suppose the world is dull an' drear,
The burden heavy, too;
Suppose all things seem out of gear,
An' you are feelin' blue.
Bimeby the crooked paths will straight,
An' God will ease the strain;
Bimeby you'll cease to rail at fate,
An' you will sing again!

—Joe Cone.

A BIT OF COLOR

"I WAS rather unhappy, today," the Girl told me, "until—" she paused.

"Until what?" I questioned.

"You'll laugh," the girl said, "when I tell you. But I was unhappy today until I passed a shop-window and I saw a bolt of silk that was displayed there. It was greenish blue silk with a touch of cool gray in the depths of it, and it made me think of the summer sea and happy little boats with silver-white sails and moist breezes!

"I waked up this morning feeling—well, blue. And I couldn't shake off that feeling of depression. I kept remembering that there were red battlefields in Europe and that there were little children dying in the summer heat, right here in our city. And I kept thinking of tragic stories that I had read and heartbreaking songs that had been sung to me.

"I went about, for several hours doing my regular work, dusting, and making beds, and setting the house to rights. I

made little cakes—they were very nice little cakes, too—but that didn't seem to help any. And then finally, in desperation, I put on my hat and started out to walk away from my unhappiness. And I hadn't been out more than ten minutes before I passed that shop and saw the beautiful shimmering silk, the silk that made me think of such cool, beautiful, happy things. And I turned around and went home with my whole outlook on life changed!"

I smiled at her. For I understood. Oftentimes, when the world has been a rather bleak place I, too, have had my whole viewpoint changed by a dash of bright color, or a handful of flowers in a florist's window or the smile on the face of a stranger child. I have gone out with blank loneliness in my heart and have come back, because of some tiny, colorful incident, to write the most joyous of verse. Oh, yes, I understood!

I KNOW a woman who has a most gorgeous drawing-room. It is filled with wonderful oriental rugs and bits of quaint carved ivory, and rosewood furniture. It is a dream-room—a room to come to when the world needs a bit of brightening, when there are decisions to be made and when comfort is needed.

And yet the woman who owns the room keeps it locked up. Not because she is selfish, but because she is afraid that the oriental rugs will wear out and that the rosewood furniture will get scratched and that some one will some day knock over and break one of the carved ivory figures. She has made that room, instead of the comfort and pride that it should be to her, a bug-a-boo, and a burden. It might be a blessing to her and it is very nearly a curse—for there are many nights when she lies awake in fear of moths and dust, lies awake to worry because her beautiful room may not always be beautiful.

I know other people who own pretty frocks and save them until the material is ready to go to pieces and the style is obsolete—save them because, if they were worn and enjoyed, they might not last long enough. I know people who keep their solid silver spoons shut away in a chest and use very cheap plated ware, except on company occasions. Silver spoons last through many generations and are a delight to the eye and yet these people take no

pleasure in the possession of them. I know people who put high stone walls around garden places so that the passer-by will not stop and stare. And I know other people who wear their pretty frocks—wear them joyously—and in wearing them, give pleasure to others as well as to themselves. I know people who have beautiful rooms that they leave hospitably open in the face of dust, for dust can always be brushed away! Of course the frocks wear out, and the rooms grow a bit faded in tint, but their owners have enjoyed them—and the wearing out has been made worth while.

I DO not think that beautiful things should be hoarded, and tucked away from the sight of people. I think that they should be left out where folks may see and enjoy them. If it was right to own things and keep them hidden away, a trial instead of a blessing, God would never have starred his green fields with white daisies for every wayfarer to see—daisies that bloom and, after they have given joy, fade away. If God believed in the hoarding of things, the leaves on trees would be stiff metallic things that would never blow off in an autumn wind storm; and there would be no gold—gold that fades at the evening of everyday—in the sunshine, and no laughter in the eyes of little children!

No, God believes in putting beautiful things out in the great window of the world—displaying them as silks are displayed in the shop-windows. He doesn't hide his treasures from our sight; he puts them where they may be seen, and appreciated, and used. He places them, bits of light and fragrance and color, so that our eyes may find delight and our souls may find comfort in the joy of them.

Oh, friends of mine, if you own beautiful things enjoy them, and let others enjoy them! For God has given you these beautiful things for just that reason. He doesn't want you to hide them away so that they will always have the gleam of newness upon them; for of what good will their newness be if they are never seen? He wants you to keep them out so that they will brighten your pathway, and the pathways of people who, like the girl, need at the moment a bit of color or happiness in their lives.

I do not think that worth-while things should be used carelessly, wastefully, for people who are not hoarders can very easily go to the other extreme. But I do think that beautiful things should be enjoyed. That is why they are beautiful! That is what makes them most beautiful.—*Margaret E. Sangster, in Christian Herald.*

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, 8 West Fortieth Street, New York.

The Intelligent Mother May Guide Child's Play In the Same Way as Does the Kindergartner

ARTICLE XXIII

MRS. EDITH CLARK COWLES

IF there is no kindergarten near enough for the child to attend when he reaches the stage of development that should have more definite purpose than mere activity of body or handling of materials, the intelligent mother may guide his play in such manner as to supply in a measure the process of development adopted by the trained kindergartner.

A table or trough containing sand has unlimited possibilities for the energetic child. At first there should be free handling of the sand (guarding always against the dangerous sport of throwing the sand at another child). Then simple forms that may be molded with damp sand, then impressions made on the surface of the sand with blocks, tart pan or other objects. Then drawing with the finger or a stick on the smoothed surface of sand. Later on as the child develops it may be suggested to him that he can build a house with blocks in the center and lay out grounds in the sand about it. Twigs and leaves make excellent trees; tiny sprigs help to make the garden. He may even have the beds laid off by shells. A small pan of water sunk in the sand will serve admirably as a lake. Clay can be modeled into people and animals and more blocks will make a barn or stable. The beauty of all this is that the child can do everything himself, and is most happy in the doing.

A wooden box divided once horizontally and once vertically makes a four-roomed house, which can be papered with wall paper samples and furnished with furniture

constructed of cardboard. Books of instruction, easily understood by most mothers, are usually furnished with the heavy quality of cover paper used for such handiwork.

With a pair of blunt-pointed scissors, plain manila paper or colored paper can be cut into the most fascinating plants, animals, people and many inanimate objects. A cloth scrapbook, or one of heavy paper is easily made at home, into which these cut-out objects may be pasted. This is delightful work for rainy days and needs little or no direction except in the use of the paste so as to avoid smearing or waste. A child soon learns to use paste daintily.

Children delight in stringing objects. With a large blunt needle and heavy thread they can string rose hips, or cranberries, acorns, acorn cups and many other natural objects. When these are not available colored wooden kindergarten beads, in the form of spheres, cubes and cylinders can be obtained and strung on shoestrings. These beads supplement blocks in teaching form and the knowledge of color and number.

Milton Bradley Company has a small booklet on bead stringing which applies equally to the stringing of other objects.

Most children develop early a love of numbers and take great delight in counting. When the desire to do this appears, it is well to meet it, but not to force it. The child may count or many string all the beads of one color, and of various colors, by ones, by twos and by threes, according to his age and ability.

A wise mother will not allow any of these exercises to continue indefinitely. As soon as the child appears bored or when a new way of doing the work in hand is not readily accepted, his attention should be diverted to some other form of play or work. There are so many little duties inside and outside of the house which an eager, willing child can assist the mother in performing, he may be kept happily employed, while unconsciously learning much that will be always useful to him.

Toward the close of a busy day, before early tea and bedtime, there comes the period properly known as the "children's hour," when father or mother tells or reads a story. All parents are not gifted storytellers, but most of them may become, with a little effort, sufficiently adept to be entire-

ly satisfactory to a lenient audience. If the mother begins early, with very simple stories she can easily learn to tell these and later, with practice, master the more complex ones. A story told is much more satisfactory to the average child than a story read.

As the child grows older there are nature study primers and readers which give charming accounts of the lives and habits of plants, insects, fish and animals.

Care should be taken that the books selected are scientifically accurate although simple.

Live pets serve to instil in the child respect for other life beside his own and to give him a sense of responsibility in providing for their care.

Few parents need to be told the value of individual gardening, and if no greater space can be provided, a window box will serve as a garden bed.

The intelligent parent realizes that the child is above all things else a self-active being. This abundant activity is a compelling force which must find an object upon which to spend itself. In other words, the child must be "up and doing." Let us, therefore, endeavor to always provide him with worthy objects upon which to expand that divinely provided energy.

Life lies before him and we wish him not only to obtain the best from life, but to contribute to life something worth while. He exerts influence as unconsciously as he breathes, and as parents it is our privilege to see that he becomes a conscious influence for good.

Every act of his is helping to form the life he is to lead, and it is our privilege to equip him for his journey with a strong, clean, healthy body, a well stocked mind, and a spirit which bids him serve his fellow-man and thus "fulfil the law of God."

The following books will be found useful to mothers:

"Froebel's Mother Play, Mottoes and Commentaries," "Froebel's Mother Play, Songs and Music," "Letters to a Mother." Miss Susan E. Blow is the translator of the first two books and the author of the last one. D. Appleton & Co., New York, are the publishers.

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

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

REPENTING

Christian Endeavor Topic for Sabbath Day,
January 20, 1919

DAILY READINGS

Sunday—Sin abhorred (Ps. 51: 1-7)
Monday—A call to repentance (Micah 6: 1-8)
Tuesday—Genuine repentance (Luke 3: 7-14)
Wednesday—The burden of sin (Luke 18: 9-14)
Thursday—Sorrow and repentance (Mark 14: 72)
Friday—A call to the church (Rev. 2: 1-7)
Sabbath Day—Topic, Our relation to God. I.
Repenting (Mark 1: 14-20)

TWO SERIES OF TOPICS

Attention has already been called to the topics for the present year. Among them are two series of topics, "Our Relation to God" and "Our Relation to Others." There are six in the former and four in the latter series. The first topic in the first series, the one treated in this article, is

REPENTING

There are many shipwrecks in life. Many derelict lives. The one thing that is responsible for them is sin, wrongdoing. Sin has either started them in the wrong direction, or at some time has swerved them from their course. They then become as ships without rudders. The guiding hand is released. Life's true course and directions must be sought and found. How shall it be done? What is the first step? The answer is, of course, by repenting, or through repentance. Then comes the question,

WHAT IS REPENTANCE?

Repentance, as has been suggested, is the first step to be taken in getting a right start in life, if life's direction has been wrong, or has become uncertain. Likely, however, there are many of us who do not have clearly defined in our minds all that is meant by repentance. It is a more inclusive term than most of us have thought.

A number of years ago, one of our ablest ministers, Rev. Wardner C. Titsworth, contributed an editorial to the SABBATH RECORDER, entitled "Repentance." It treated the subject in such a clear, concise way that later on it was published by our Tract

Board as the first number of a series of ten gospel tracts.

Quite recently it has been reprinted, along with other tracts of the same series, as Gospel Tract No. 1, in an attractive little booklet of a few pages, for distribution by the Tract Board. The editor of the Young People's department knows of no other treatment of the subject that will give a better understanding of it, and for that reason the tract is printed in full, with the hope that it may be read by many of the young people, and aid them to a better understanding of this important subject.

"The question of direction is a very important one. If you hear of a case where a ship came safely into port, it means that the ship kept the right direction; and if you hear of a case in which a ship went on the rocks and was destroyed, it simply means that the ship's direction was wrong. But *direction* is a very serious question in the matter of *life*. When a *life's* direction is right, it means coming into life's harbor in safety; and when a life's direction is wrong it means the ruin and loss of that life on the rocks of evil and sin. One can not turn his face toward the right, toward goodness and his Father in heaven, and be going in the wrong direction; but if he turns his back on the right, on goodness and his Father in heaven, the direction is wrong, and his end will be wrong, and he will lose that which is of the most possible account to him—his life. If one change the direction of his life from wrong to right, it is because he does that of which we wish now to speak with you a little while—he *repents*.

"If the meaning of *repentance* should be asked for, nine out of ten persons would undoubtedly say, 'It is feeling sorry for one's sins.' It is true that no man can soberly think of a wrong life without a great deal of feeling sorry, and probably there is no real case of repentance without a feeling of sorrow for that of which one repents. But if you take up the Bible word for repentance, you will find that the Scriptures do not make repentance a matter of feeling, but one of using the judgment, of thoughtfulness, of deliberation, of reflection. The Bible truly proceeds upon the truth that one's feelings have very little to do with controlling his conduct for the right, while his sober judgment has a great deal to do with it. One who goes by his feelings does

right or wrong according as he feels, but one who is controlled by reflection and judgment does right, no matter how he feels. So while it is common for us to say that repentance is feeling sorry for one's sins (and it is true that no one repents without sorrow for his sins), the Bible uses a word for repentance which makes it mean 'changing one's mind,' and the Bible way of thinking is better than our way. For just think. Have you not often seen people who have felt truly and very sorry for their sins and still have gone on doing the same thing after the feeling of sorrow has grown to be a little less keen? But one who changes his mind about the direction of his life will change the direction of his life. There is no such thing as changing one's mind about life and yet being of the same mind, and going on in the same life. There is such a thing as *saying* one has changed his mind about life and yet being of the *same* mind, but there is no such thing as changing one's mind about sin and not changing one's life, too. Feeling sorry for sin, when it is very sharp and keen feeling, makes people promise a great deal in the way of change, but very, very many times they do not keep their promises, and they *never* keep their promises unless their sorrow is kept company by a change of mind that changes the life.

"You may be very sure that changing one's mind about sin so that sin is given up, is all the repentance the Bible knows anything about or teaches us anything about. Feeling sorrow for sin sometimes goes so far as to make men take their own lives from remorse; but remorse and repentance are as different as darkness and light; while remorse frequently destroys men and makes them give up all hope, repentance always save them and makes them hopeful. Remorse makes a man feel that all is lost and there is no use trying any more, but repentance never makes him feel that way; it rather helps him to see the new opportunity of life, and helps him determine that, instead of abusing this new opportunity and refusing it, he will accept it and use it for a new start in life. Remorse is turning one's eyes toward the dark things one has done in his life, while repentance is turning one's back on the dark things one has done, and his eyes toward the light of a better day and a new life.

"When the Father in heaven sent men to teach repentance he sent them to proclaim that he offers men new opportunities of life. He gives us these opportunities as constantly as he gives us the sunshine, and as freely as he gives us the air. Every day gives us a chance for a new life, and if you change your mind about it, your life will take a new direction and be a new life. We have two examples in the Bible that are worth thinking about. Judas and Peter both felt very bad about what they did in proving traitors to Jesus. One felt so bad that he destroyed his own life. His feeling was remorse. The other went away by himself and wept bitterly, but in that weeping there was also the thorough change of mind that made the same man a man of courage ever after. His feeling was repentance. With his new mind he turned his back forever on his old life, and his face toward the path of a true and brave disciple of Jesus, in which he walked to the day of his death.

"Repentance does not alone mean getting frightened at what we have done or at the punishment we think we must some day meet, but it means taking the question of life, its direction and destiny, into thoughtful consideration either with feeling or without, and, after the reflection that becomes a sober person, dealing with this most serious question—that of life. It is changing one's mind about the old and wrong way and having a new mind which is the beginning of a new life. Repentance is full of hope. It sees God's offers of opportunity and accepts them. It is the starting-point from which our whole conscious lives are determined by the will and the kingdom of God. Though the call to repent may seem like a warning, it also contains a blessed promise, and opens the door of hope. The best thing that can come to any one of us where life's direction is wrong is the message of God's Spirit calling us so to change our minds that we no longer think the old things about sin, but think new and better things and walk in the new way."

SUGGESTIONS TO THE LEADER

Ask some member of the society to prepare and read a sketch of the life of Rev. Wardner C. Titsworth, or better still, ask some older person, who may have known him, to give personal recollections. Biographical material may be found in our his-

torical volumes, "Seventh Day Baptists in Europe and America."

Provide a set of the gospel tracts written by Mr. Titsworth, and published by the Tract Board. Call attention to them and ask the young people to examine them at the close of the meeting. A request to Secretary Shaw, Plainfield, N. J., will bring a set of them.

YOUR THOUGHT ON THE TOPIC

Why is repentance necessary to beginning a Christian life?

Is repentance a single act, or does it require repetition?

What are the evidences of sincere repentance?

What is the difference between repentance and remorse?

Why do people refuse to repent?

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER XXXII

(Continued)

COLLEGE SONGS, "The West Virginia Hills," social functions, examinations, preparation of orations, class play, settling of college expenses, two or three failures in the "finals," the most of the Seniors successful, dread of the last day and partings, snapshots of city, campus, buildings, groups of students, lyceum and class pictures, last games, these and much more were crowded into the few short days of this college year. Walter Wells and Esther, his good wife, arrived, but poor grandpa was too feeble just then to venture the trip. That was a great disappointment to Kon and his sister and their parents. Alfred had had his commencement and Susie Mead, at home the week before this, had written Kon her congratulations and told her impatience for his return home. Just before leaving for Salem Mr. Wells had met Mr. Mead and remarking on his expected attendance at Salem commencement had said, "I wish Susie were going with us. If you could afford half the fare I'd pay the rest." Mr. Mead had smiled and remarked, "Guess with this year's good crop I could pay it all myself if she wanted to go."

Two days before commencement, Kon received this telegram:

"Unadilla Forks, June 5.

"Konrad Wells, Salem, W. Va.,

"Meet a friend of yours at station Tuesday, 5 p. m. train."

No name was signed. "Who can it be?" asked Kon of his father.

"You have me, Kon. I know of no one from that burg coming here."

Anxiously Kon awaited the train mentioned. It was two hours late and he had a practice at 8 p. m. Seven o'clock came and the distant rumbling of a train was heard. His heart

beating, he paced the platform and then stood where the second passenger coach usually stopped. Of course no one would be in the smoking car to see him. Why did railway companies furnish smoking cars anyway, encouraging smoking for the nicotine slaves? The train stopped. Passengers coming to commencement got off and no one he knew appeared. He ran to the second and third car. Then suddenly, all smiles and blushes Susie Mead alighted.

"For the land's sake, including Markum, where do you drop down from?" And oblivious to all else Kon greeted her delightedly. Susie laughed merrily as she replied:

"From old Unadilla sweet, ho!
The child of the mist and the dew;
I was in a great hurry to go,—
Couldn't wait e'en a minute or two."

"Ah, that is misquoting. I can misquote Rogers better than that:

"A lover has come from Old Markum,
A bonnie good lassie is she;
I'll give her the time of her life now
As she comes from that mountain to me."

All the family were on the porch to satisfy their curiosity and give welcome to whoever might be the guest. None were expecting Miss Susie. However, she was the more welcome, and observers would have thought that an actual member of the family had arrived.

"More rays of sunshine in our home this commencement time. We are glad to welcome you," said Mrs. Barber as she embraced the girl.

"I'm glad for that, Ethel," replied Susie, "for 'who brings sunshine into the life of another has sunshine in his own.'"

The college president was passing by just then and Kon called him to the porch and introduced him to Miss Susie.

"A student from Alfred here to make comparisons between commencements!" laughed Kon.

"Not at all. I hope I have better motives than that, but I am so glad to meet you. I have heard so much about you at Alfred the past two years," said Susie to the president.

"Anything good?" he asked.

"If you had heard one of the orations the other day, you would have rejoiced that you had said so many good things there years ago when you were a teacher in that college. One bright young man had for his theme 'Individuality as a Virtue.' I took notes. He said that the subject was not original with him, but was from a speech you had made in chapel once and that he should quote from it. Enlarging upon the subject he said that if he quoted you correctly, you had said that 'he best serves the race who most sincerely expresses his own individuality. . . . One must be himself in his acts and in his words and have the conviction of Luther when at Worms, who said, 'I can not do otherwise.' God did not put us here to bring back any bygone form, type or character though it be as strong as Hercules or as saintly as Thomas a' Kempis. God plans that we shall be our own selves, just our best and truest selves—a beautiful personality. . . . We can not command again the conditions of any age or man;

let us be content therefore to adapt our lives to the world in its present needs and combinations. There is nothing more wonderful in Palestine than in America. God is here as there. Let us live in his presence here in America. If Jesus were here today, he would not live identically the same life which he did nineteen hundred years ago; but he would with all his genuineness and simplicity, with all his blamelessness and human sympathy, and with all his democracy and human sympathy, and with all his blamelessness, live his best self, which is God in man. Culture does not demand the sacrifice of individuality but its fructification. It was a fine oration inspired from your chapel talk and I only wish I had the entire quotation or rather the entire speech you made," said Miss Susie.

"I only wish all students had your capacity for remembering and applying what they have heard. We are a part of all we see and hear. 'No man liveth to himself.' I am certainly glad to meet you, Miss Mead, and I hope you will enjoy our commencement exercises. Excuse me now, please, I have an appointment.

It was a glad time that evening as they talked about home, neighbors far away, events of the past, and then of the coming week, to be made eventful by all that comes with college life and the last commencement of its students. Kon's oration was on "Deeds Worth Doing." Every gift of man was made for use, for highest use. But highest use is not the service of one's self. The highest standards are not one's embodiment of creeds, theories, ideas of art as "art's identity." The best use of art and gift is service of mankind. The higher rule is God's revealed truth, verified by our lives. When we leave truth or God, when we leave nature and ourselves, when we only sit at the feet of worldly teachers and stuff our brains with their maxims, customs, ideas, their laws, and our fancies are led up to such leading strings, then we will never do a thing worth the doing. Deeds worth doing result from conviction, from personifying the truth we find. In the words of a poet—

"Strange, how a man may carry in his heart,
From year to year—through all his life, indeed—
A truth, or a conviction, which shall be
No more a part of it, and no more worth
Than to his flask the cork that slips within."

"And yet," said he, "how many public men and ministers of the gospel appear to shape their words to meet worldly standards, standards of their flocks and pew holders. That which is truest and grandest they do not reach and do not seem to try to reach. Touching but the surface of things that meet a common vision, their art only aims to clothe them gracefully with 'fancies' gaudy fabrics, or to portray their patent beauties and deformities.' This college represents a great truth of which but little is said in public. It stands for the highest ideals in education and good citizenship, but it stands for more. It stands for an eternal principle embodied in the beliefs and practices of the men who founded it and have given it support. If it were not so, then it would have no right to

exist and no claim to your support. That principle is trampled beneath the feet of men of all creeds and men of the best college education. Personally, I came here for this four years' course because of this principle, without which none of us will do deeds worth doing, even though we paint beautifully, or sing grandly, or plead at the bar logically, or minister to the needy, or preach many inspiring truths eloquently. Using our gifts for maintaining popular theories and unscriptural dogmas, for satisfying self and supporters of self, we fail of God's design. I need not discuss the matter at length, you may guess my meaning; and though I may not be popular in this oration, I put it on record against the day of revelation of all things."

When Kon was through, there was little applause. An application had been made by many. Some of the faculty appeared puzzled at such a conclusion by this young man.

As the people were leaving the auditorium the president said to Kon, "There are some things worth thinking about in your oration. Possibly some of us may have a little different idea of deeds worth doing, but I am thinking that this college and all our colleges ought in some way to stand better than we do for that great principle you mentioned. You have thrown a shot into our ranks that will have effect. Some day we shall understand better than we do what an education is for and what is after all worth doing. God give you success in your future undertakings."

"I shall always remember Salem as a place for forming high ideals and shall thank you more than I can find words to do for your instruction and example." And Kon and his teacher parted.

"Well, this has been a great day," said Susie. "Great in more ways than one. Great for me, Kon, and I am so proud of you. How did you have courage to say such things?"

"As Luther said, 'I can not do otherwise,' and so it has been said. But now for packing and home, and you will be with us all the way. It was so good of you to come. It lent inspiration to me all through my speaking and I had a vision of your life and mine in the endeavor to carry out the ideal," answered Kon.

"I shall never forget this day but how sad is the breaking of these college ties. I feel as though I must cry for you."

Commencement at Salem College was over for that class. Beautiful Salem! Grand people! Great college, not in number of students, or endowments, or grandeur of buildings, but great in its lofty ideals, its consecrated teachers, its noble president, the self-sacrificing patrons who did so much to establish it. Farewell! The close of the year is a funeral. Happy days, beautiful associations, lasting fellowship, all to pass into history and lived no more again in the life of Kon and his associates, only in fond memory. And yet it was a happy day with all its sadness of partings.

"Good-by, sister," said Kon as all were ready to start for home. "What a noble sister you have been. Half my battle has been yours and to you I shall always owe a debt of gratitude I can never pay. Your home has been so dear

to me. Your love has been more than a sister's, it's almost motherly. And you, my brother-in-law, God bless you. You have been such a help and inspiration to me. I thank you and love you. Take this as a bouquet, for I will not wait to lay one on your casket." Tears were shed while smiles were forced. And they were off.

All were in a hurry to reach home by the nearest route and quickest time. Sightseeing was quite dispensed with except as occasionally some beautiful scenery through New Jersey, and up the Hudson, and along the Mohawk attracted special attention. Kon and Susie sat together the most of the way, and talked of the past and future, of their love and devotion, of the college days and such other matters as engage the attention of lovers.

"Oh, there is Old Markum," almost shouted Kon, as they came down the valley on the new railway from Utica and neared the Forks Station. "Just as beautiful and suggestive as ever. It ought to have been named Far-Look Mountain. I don't know who old Markum was yet, nor why it received the name, but from all the past associations, I shall always love the name. And I'm glad we bought our tickets to the Forks instead of Leonardsville, so we can ride under the mountain and look up at 'old Projector.'"

"There is my papa and your grandfather at the station to meet us," said Susie.

"Dear old grandfather," said Kon. "But for him and his planning you and I would not have been to college nor here together today."

And so they were at home once more. The greetings and welcome at the station had been most joyous and to the aged grandfather almost overcoming.

"I can almost say in the words of another, 'Now let thy servant depart in peace, for I have seen thy salvation.' Anyway, Kon, I am ready to depart at the Lord's calling, for I have seen the fulfilment of my far-look vision," said the aged man as his face was lighted up with joy and satisfaction.

After supper and when they were seated in the old room so dear to all, grandfather broke out with eloquent words: "Home again—the school best of all. Colleges have an important place, but home is the school for the cultivating of the most important feelings and principles, the place where impressions are deepest and most lasting. Other impressions will fade away but these from the home will linger in memory forever. Other chords will be broken, but these impressions will sway the soul, touch the heart always. You will some day go from this home to distant scenes and many duties will engage your attention. You may plunge into business or gaiety, but in the midst of all your wanderings and pleasures, whispering voices will tell you of this old home. Dear boy, years hence, when the meditations of the night are upon you, the tender associations that have bound you to a Christian home, its sacred influence will visit you and urge the claims of virtue and the duties of life as God reveals them to you. The Bible your mother gave you, the Sabbath hours spent here, the pastor's words concerning the love of Christ spoken in the old church at Leonards-

ville, the sound of the old bell, vibrating amid your native hills, all will come back to you a rich legacy, and give you power and grace to cope with all the vicissitudes of life. 'There's no place like home.' Foretaste of the heavenly mansion to which I shall soon go, my boy. This is a glad day to me. But I am excited. I could hardly contain myself waiting for the train. My! but how good you look to me, Kon! Come here and take my bony old hand and tell me you love your old grandfather. I know you do, you have said so and it made me happy, but I want to hear you say it once more and then—hark! I heard some sweet voice just then, it seemed to say 'Come.' . . . Yes, I'm coming . . ." And the outstretched hand dropped and the head bent and dear old grandfather had gone. The day had been too exciting and the heart too weak. The hired man had tried to keep him at home but he would go to meet Kon. It was the last meeting on earth. The glad day was turned to mourning and yet peace reigned.

"He has fulfilled his mission and done it well. We can not wish him back. He went so beautifully and peacefully in the fulness of joy," said the son Walter while great teardrops fell from all eyes. "Never mind, my son, that he did not hear you say you loved him, he knew it and will in heaven know it."

They laid him away in the old family cemetery where the companion of his eventful years was buried. It was a great throng of people that paid last respects to one they had known so long and respected so much. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

(To be continued)

Sabbath School. Lesson. IV—Jan. 25, 1919

ISRAEL CROSSING THE RED SEA. Exod. 14: 1—15: 21

Golden Text.—"Jehovah saved Israel that day out of the hand of the Egyptians." Exod. 14: 30.

DAILY READINGS

Jan. 19—Exod. 14: 1-9. Pharaoh Pursuing Israel.

Jan. 20—Exod. 14: 10-20. Israel Troubled by His Coming.

Jan. 21—Exod. 14: 21-31. Israel Crossing the Red Sea.

Jan. 22—Exod. 15: 1-13. A Song of Deliverance.

Jan. 23—Ps. 106: 1-12. This Deliverance Commemorated.

Jan. 24—Deut. 4: 32-40. God's Mighty Hand.

Jan. 25—Rev. 15: 1-8. The Song of Moses and the Lamb.

(For Lesson Notes see *Helping Hand*)

It is ours to be either the grave in which the hopes of the world shall be enthroned, or the pillar of cloud which shall pilot the race onward to millennial glory.—*Alexander Hamilton.*

OUR WEEKLY SERMON

ARE CHRISTIANS UNDER THE LAW?

PASTOR GEORGE C. TENNEY

Text: "For ye are not under law, but under grace."

The above declaration of the great apostle might be considered a sufficient answer to the query proposed in the above heading. It is positive and unequivocal. But a merely categorical answer to that question would not satisfy many people, because it does not just agree with the ideas they hold upon that subject. It is a favorite text with the antinomian, by whom it is also misunderstood, and it is often a stumbling block to the commandment-keeper as he tries to evade its apparent force.

To examine this or any other question in Biblical exegesis correctly it is absolutely necessary to approach it with unbiased minds. We need to say as did the child Samuel, and with as much sincerity, "Speak, Lord, thy servant heareth."

Let us first read together a few passages of Scripture touching upon this important question. First, did Christ do away with law? For greater perspicuity let us read from the Twentieth Century Version of the New Testament which is given in modern phraseology. Jesus said, "Do not think that I am come to do away with the law and the prophets; I have not come to do away with them, but to complete them. For I tell you, till the heavens and the earth disappear, not the smallest letter, nor the stroke of a letter shall disappear from the law till all is done" (Matt. 5: 17). Again, "It would be easier for the heavens and the earth to disappear than for one stroke of a letter to disappear from the law" (Luke 16: 17). There is no evading of these statements which could not be made more explicit.

Paul writes: "Do we then use this faith to abolish law? Heaven forbid. No, we establish law" (Rom. 3: 31). Again he writes: "So the law is holy, and each commandment is also holy, and just and good" (Rom. 7: 12). The perpetual character of God's law is thus established beyond question or cavil. Forever the law stands

as an expression of God's will and of the principles of righteousness.

There are other passages in the writings of the apostle that to some minds teach the abrogation of the law in spite of the positive statements already adduced to the contrary. But we can not for a moment suppose that Paul would ignore the statements of our Lord, or that he would in one place speak so positively of the perpetuity and spirituality of the law and in other places teach that it was abrogated and rendered ineffectual by the death of Christ. We can harmonize some of his statements on this subject by admitting that there are various laws mentioned in the Bible, and that two of these codes were before the apostle as he wrote these declarations. One of these is the law of the Ten Commandments, the epitomized expression of moral ethics and righteous principles, which springing from the heart of the unchangeable God remains forever in force. The other being the law of "commandments contained in ordinances" "that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

In the minds of many Commandment-keepers this distinction between the two laws disposes of the whole question; but it does not. Here are some other positive statements of the apostle that need to be woven into our conceptions of Scriptural teachings. "For we conclude that a man is pronounced righteous (justified—A. V.) on the ground of faith, quite apart from the law" (Rom. 3: 27). "Do we then use this faith to abolish law? Heaven forbid! We establish law" (Rom. 3: 31). "Now we know that everything said in the law is addressed to those who are under its authority, in order that every mouth may be closed, and the whole world become liable to the judgment of God. For no human being will be pronounced righteous (justified) before God as the result of obedience to law; for it is the law that shows us what sin is. But now, quite apart from law, the Divine righteousness stands revealed, and to it the law and prophets bear witness, through faith in Jesus Christ, upon all, without distinction, who believe in him. For all have sinned and all fall short of God's glorious ideal, but in his loving-kindness, being pronounced righteous through the deliverance found in Christ Jesus" (Rom. 3: 19-24).

In his Galatian letter the apostle speaks very decidedly upon this matter. "We who are Jews by birth and not of Gentile outcast origin, know that no one is pronounced righteous as the result of obedience to law, but only through faith in Jesus Christ. . . . I, indeed, through law became dead to law, in order to live to God. I have been crucified with Christ. So it is no longer I that live, but Christ that lives in me; and as for my present earthly life, I am living it by faith in the Son of God who loved me and gave himself for me. I do not reject the love of God. If righteousness comes through law, then there was no need for Christ to die" (Gal. 2: 15-21). Paul gives us the analysis of this death in Romans seven: "What are we to say then? That law and sin are the same thing? Heaven forbid! On the contrary I should not have learned what sin is, had it not been for law. If the law did not say, Thou shalt not covet, I should not know what it is to covet. But sin took advantage of the commandment to arouse in me all manner of covetousness, for where there is no consciousness of law sin shows no signs of life. There was a time when I, myself, unconscious of law, was alive; but when the commandment was brought home to me, sin sprang into life, and I—died! The very commandment that should have meant life I found to result in death. Sin took advantage of the commandment to deceive me, and used it to bring about my death. And so the law is holy and each commandment is also holy, and just, and good. Did, then, a thing, which in itself was good, involve death in my case? Heaven forbid! It was sin that involved death; so that by its use of what I regarded as good to bring about my death, its true nature might appear, and in this way the commandment showed how intensely sinful sin is (vs. 7-14).

All these statements stand out very clearly in this translation and they challenge our thoughtful consideration. Going back to the Galatian letter we continue: "All who rely upon obedience to law are under a curse, for Scripture says, Cursed is every one who does not abide by all that is written in the book of the law, and do it" (Gal. 3: 10). "If our heritage is the result of law, then it has ceased to be the result of promise. Yet God conferred it upon Abraham by promise. What, then,

you ask, was the use of the law? It was a later addition to make men conscious of their wrong-doings, and intended to last only till the coming of that offspring to whom the promise had been made; and it was delivered through angels by a mediator. Now mediation implies more than one person, but God is one only. Does that set the law in opposition to God's promises? Heaven forbid! For if a law had been given capable of bestowing life, then righteousness would actually have owed its existence to law. . . . Before the coming of faith we were kept under the guard of the law in bondage, awaiting the faith that was destined to be revealed. Thus the law has proved a guide to lead us to Christ, in order that we may be pronounced righteous as the result of faith. But now that faith is come we no longer need a guide. For you are all sons of God through your faith in Jesus Christ" (Gal. 3: 18-21, 23-26). "You have severed yourselves from Christ—you who are seeking to be pronounced righteous through law; you have fallen away from love" (Gal. 5: 4). "But if you follow the guidance of the Spirit, you are not subject to law" (Gal. 5: 18). "Our fitness comes from God who himself made us fit to be ministers of a new covenant, of which the substance is not a written law, but a Spirit. For the written law means death, but the Spirit gives life. If the system of religion which involved death embodied in a written law and engraved on stones, began amid such glory that the Israelites were unable to gaze upon the face of Moses on account of its glory, though it was but a passing glory, will not the religion that confers the Spirit have still greater glory? For if there was a glory in the religion that involved condemnation, far greater is the glory of the religion that confers righteousness" (2 Cor. 3: 6-9).

Much more might be quoted on this subject, but these excerpts are sufficient to bring this matter plainly before us. Paul was greatly harassed in his ministry by Jewish enemies and Judaizing Christians, who sought to exact obedience to the law as a condition of salvation. The latter were determined to attach obedience to the ceremonial law to Christianity, and Paul labored constantly and arduously to prevent such a consummation. Some get the idea that he went to an extreme in order to hold these people in check. But we can not

believe that he would exceed the truth even in such a cause. He evidently teaches the perpetuity and holy dignity of the law, and yet insists that Christians are not under law, that to place one's self under law would be to fall from love (grace), to cease to be led by the Spirit, and to become subject to a curse.

Many can not see their way clear to embrace all law in these restrictions. They decide that Paul had only the ceremonial law in mind. But there is no warrant for such distinction in his language, and it is suggested by a preconceived opinion that the apostle could not possibly speak thus of the moral law. But let us inquire whether such a distinction is really called for by the truth. In most of the passages read "law" is not limited by the definite "the." The term is used generically, without special reference to any particular law. Another quotation from Paul's writings reads: "For Christ has brought law to an end, so that righteousness may be obtained by every one who believes in him" (Rom. 10: 4). This rendering is more unequivocal than that with which we are more familiar. Providing this version is beyond criticism, it is very decisive. There is good ground for thinking that the rendering of the Greek word *telos* is correct since, while the term is capable of a variety of renderings, its prime meaning is that of finality. The antinomian uses this text very freely to show that the law is abolished. But we have seen that the law is not abolished nor can be. Yet it is true that to the Child of God written law is no longer a controlling factor in his life.

Taking the texts together that we have read, it is easy to see that in receiving Christ our relation to the law changes radically. To the man or woman out of Christ the law of God is a mandatory code backed up by dreadful penalties. The unconverted spirit chafes under its restraint, and feels that his liberties are being limited almost beyond endurance. But when the individual comes into covenant relations to Christ, the Lord says, "I will put my law in their inward parts, and write it in their hearts" (Jer. 31: 34). Then keeping the law becomes a very different matter from following a law that is simply written in a book or graven in stone, and that is extraneous to our nature and contrary to our wishes. Such laws become irksome and a

yoke of bondage; while a law that is written on our hearts, and with which we are deeply in love becomes a delight, a source of comfort, on which we meditate day and night. Christ says of himself through the Psalmist, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God, yea, thy law is in my heart." His spirit was in such perfect accord with the Father's will that obedience was the spontaneous response of his heart's affection. He promises so to change our attitude to that perfect law as to make it our joy and delight to do it. What was before a disagreeable obligation enforced under penalty of eternal death becomes a precious privilege.

With people thus transformed there is no need of "Thou shalt" and "Thou shalt not." They are no longer impelled by the stern mandate of law that hangs a penalty over their heads. The law no longer dictates to them their course of action. The law remains steadfast in all its dignity, but to them its dictates no longer come in thunder tones. Being led of the Spirit, they are no longer under either the condemnation or the control of law. The Spirit guides them by a "still small voice" behind them that whispers, "This is the way, walk ye in it." They are under the power of a living example, under the control of a loving Spirit of affectionate loyalty, that needs no stern reminders of duty. Under the law? No, under love and grace. Where hearts are true and pure and the conscience enlightened by the Spirit of God, written law is no longer necessary.

To illustrate, we have state laws, but probably only a few of us ordinary folks are at all familiar with the statute books. They do not shape our conduct, we do not come in contact with the law. They are not necessary to us as a code of ethics because they are framed on lines of conduct with which we are in full accord. We purpose to be good citizens, but our impulses come, not from the law books but from our relations to Christ who has brought us into full harmony with every good principle. In our country we are free and at liberty to do as we please because we please to do the things that the law requires. An unlawful act would change our relations at one.

The only law in that perfect world will be the unwritten law of love and gratitude. Our spirits will be so en rapport with the mind of our Father that we shall anticipate his will and enjoy to do it. We shall not wait for commands nor be restrained by injunctions. The nearer we reach that goal of perfection which makes us one with God and with Jesus Christ, the less we shall feel the constraint or restraint of written rules whose transgression speaks of death and condemnation, and the more we shall know of the love of God which on our part finds expression in loving obedience. "This is the love of God that we do his commandments, and his commandments are not grievous" (1 John 5: 3).

The true Christian keeps the Sabbath, and all the commandments, not because he sees wrath and ruin if he does not, but because we would rather do God's blessed will than to eat his daily bread. His testimonies are to our taste "sweeter than honey in the honey-comb." Thus it is that for us law is merged into loving filial service through the transforming influence of divine grace.

Sanitarium, Battle Creek, Mich.

A SURE INCOME

"The Annuity Plan"

Mrs. Jones, past middle life, plump, and of care-free countenance, chats over the back fence with Mrs. Smith, an elderly woman, gaunt and haggard in appearance.

Mrs. Jones—Good morning, Mrs. Smith, are you ill? You look so worn.

Mrs. Smith—It's not ill health. I'm troubled about my money; I just lost some lately.

Mrs. J.—That's enough to make a body feel glum. How did it happen?

Mrs. S.—I lent Losadollar Earnacent, the grocer, a thousand dollars of what Josiah left me.

Mrs. J.—And only last week the poor man went completely up the spout, didn't he?

Mrs. S.—But that's not all. Right now I've two thousand idle in the bank that ought to be out earning my bread and butter and jam.

Mrs. J.—Prospective borrowers are yapping at your heels like hungry curs, I expect.

Mrs. S.—Yes, Pettifogger wants it for some of his shaky schemes.

Mrs. J.—I wouldn't trust him the length of my little finger.

Mrs. S.—Then there's that Pinchpenny; he's bound and determined I shall lend to him. If I did, I'm sure I'd never see even the tail feathers of the interest.

Mrs. J.—This investment proposition is a staggering problem for us lone women who hate business. We can worry ourselves into our graves quicker than we can walk there. Say, let me tell you what I've done with some of my lucre.

Mrs. S.—I'd like your receipt, for your money seems never to worry you.

Mrs. J.—Well, Old Ben Evolent put me next. According to him many men are doing the same and finding it mighty good business. I've invested—and very safely—in a college.

Mrs. S.—In a college? In what college?

Mrs. J.—In the college of this region—Alfred. The school has very substantial resources behind it. You see the college takes your money on the—what do they call it?—O yes, the annuity plan. That means that it pays me interest at about 5½ per cent as long as I live. I was fixed as you are: I had no one to leave my money to when I was through and I had long wanted to give the institution something. So when I sold my interest in the homestead last spring, I handed my money over to the college. Now I get my income semi-annually and as regularly as the calendar and when I'm gone the money goes to the school. That sum of money I feel pretty comfortable about. It's where I want it and I know it will stay when I'm gone. Another good thing about this arrangement is that in the meantime I do not have to pay any tax on this money that the college has.

Mrs. S.—But I should have to have more than 5½ per cent interest on my funds.

Mrs. J.—That is easily fixed. The college can take your money, pay you, say 7 per cent on it, making up the difference between what their investments actually earn and what they are paying you out of the principal which you let them have. Then when you are through needing the interest, the unusual principal becomes part of the permanent funds of the school.

Mrs. S.—That strikes me as a delight-

ful way out of my investment problem.

Mrs. J.—It is an arrangement of mutual advantage. It helps you when you most need help; at the same time, it eventually gives the school the money it must have if it is to continue to make boys and girls into strong citizens.

Mrs. S.—I think I'll write Alfred today about my particular case. Good-bye, Mrs. Jones.

Mrs. J.—Good day, Mrs. Smith.

HOW IT WORKS

Miss X wishes to found a \$1000 scholarship in Alfred College in honor of her mother. Unable, at present, to spare the income on that sum, she makes the school the gift on the annuity plan and receives 2¼ per cent semi-annually as long as she lives. She has no worry about the investment, no tax to pay on the amount while she lives, and there is no inheritance tax to be paid on this sum after she dies. She is also sure that the money has gone where she wanted it to go. After her death the income pays each year in perpetuity the tuition of a deserving student.

Dr. Y. is a physician with a big practice. He wants to help Alfred and gives \$2000 on the annuity or income gift plan. The college pays him \$110 a year or 5½ per cent. At his death the \$2000 goes into any fund of the school which he may have designated. Meanwhile he enjoys an income from a secure and untaxable investment. He has the satisfaction of knowing, too, that in respect of this sum, his wishes will not be set aside after his death in favor of some grasping relative.

Mrs. Z is a widow whose sole resources are \$5000. Unable now to spare a cent of her income for the college, but wishing Alfred eventually to have her money, she gives it to the school on the income gift arrangement. The college agrees to pay her 7 per cent interest, or \$350 a year, while it is getting only about 5½ per cent annually or \$275. If Mrs. Z lives only ten years more the college will then have for its permanent funds \$5000 minus \$750. Thus Mrs. Z, a woman without financial experience and wishing an assured income at stated intervals during the rest of her life, has been relieved of the worry of handling her money and the college gains \$4250 for its endowment funds.—*Alfred College Bulletin.*

The testimony to Christ as the Savior of mankind is simply overwhelming. There has been nothing like it in the whole history of the world. We all believe in what we read of Alexander the Great and Julius Caesar, of Socrates and Seneca, and of many other less noteworthy personages in ancient history. How many witnesses do we require? In all that is demanded. Think how often we depend on the solitary testimony of Plutarch; yet no one thinks it necessary to prove that Plutarch was infallible. We think ourselves happy when we have a twofold witness, as in the case of the life and teaching of Socrates. Is there a single person in all ancient history of whom we have four biographies by men of the character and trustworthiness of Matthew, Mark, Luke, and John? Even if that were all, it would be incomparable; but think of the number of letters devoted to setting the same august personage before the eyes of men. And such biographies! And such letters. It is only familiarity with them that makes it possible for any intelligent person to miss the wonder and the glory of it.—*John Monro Gibson.*

There are temptations before us. This must needs be. The grapes must be pressed or there will be no wine. The gold must be tried in the furnace. The bell must be beaten with sledges before it is hung in the tower. Blest is the man that endureth temptation, for when he is tried he shall receive—character; the crown of life.—*David J. Burrell, D. D.*

HOME NEWS

DERUYTER, N. Y.—The close of the year finds us still without a pastor as reported a few weeks ago, in some items copied from the *DeRuyter Gleaner*. We have not heard from the one who has been recently invited to come among us, and we are being supplied by the ministers from the other churches. Our Sabbath school is doing good work, and has elected a good company of officers from among the young people, for the ensuing year, retaining the same superintendent, Mrs. Carroll R. Burdick. Her assistant is Miss Bessie Phillips, who is also chorister. Our beautiful Christmas

WATERFORD, CONN.

Brooks, Albert

WELLSVILLE, N. Y.

Burdick, Percy Witter

WELTON, IOWA

Bentley, Roy

Hurley, Francis

Hurley, Victor

Saunders, Ernest W.

Van Horn, Floyd Marvin

WESTERLY, R. I.

Babcock, Major Bordon A.

Barker, Earl C.

Burdick, Charles G.

Burdick, Lieut. H. Russell

Burdick, Stanton

Chapman, Sergt. George

Coon, Howard Ames

Coon, Raymond H.

Greene, Louis

Hemphill, Russell

Hiscox, Raymond H.

Hiscox, Robert M.

Kenyon, M. Elwood

Kenyon, Spicer

Lanphaer, H. Wayland

Loofboro, Lloyd C.

Maxson, Albertus B.

Nash, Major Arthur N.

Peabody, T. Edward

Stillman, Harry P.

Stillman, Sergt. Karl G.

¹Died, January 12, 1918, at Camp Green, N. C., of cerebro-spinal meningitis.²Killed in action on the Ypres Front, in France, November 6, 1917.³Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.⁴Died at Spartanburg, S. C., April 29, 1918, of pneumonia.⁵Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.⁶Died from wounds received in action on the Western Front, France.⁷Died in France May 28, 1918, from effects of gas.⁸Died at Ithaca, N. Y., of pneumonia, while in Students' Army Training Corps of Cornell University.⁹Lost with U. S. S. Herman Frasch, October, 1918.¹⁰Died at Camp Mills, L. I., of influenza.¹¹Died of wounds received in Battle, October, 1918.¹²Died at Great Lakes Naval Training Station, October 6, 1918.¹³Died at Alfred, N. Y., of pneumonia, while in Students' Army Training Corps of Alfred University.¹⁴Died at Camp Grant, Rockford, Ill., November 6, 1918.¹⁵Died of pneumonia, September 18, 1918, at Haines Memorial Hospital, Brighton, Mass.¹⁶Died at East Lansing, Mich., November 2, 1918, of pneumonia, while in Student Officers' Training Camp.¹⁷Killed in action in France, October 12, 1918.¹⁸Killed in action in France, October 3, 1918.¹⁹Killed in action in France, November 4, 1918.²⁰Killed in action in France, September 15, 1918.

The soul which has the capacity of suffering has also the capacity of enjoyment. The loving heart which may be filled with sorrow may also be filled with joy. The Son of God who became the Son of man to save sinners sees of the travail of his soul and is satisfied. "For the joy that was set before him he endured the cross." And there is no other joy so pure and so deep as this. It is more blessed to give than to receive. Nothing is so dear to a loving heart as that which has been won through suffering. Nothing is so precious as that which has been lost and is found. The lost piece of money which the woman of the parable found; the lost sheep borne home by the shepherd; the lost son restored to his father are more dear than they were before. This is perfectly intelligible to any one who has known life's deepest experiences. The jewel lost and found is doubly precious. The child who has been at death's door and has recovered is doubly dear. The prodigal son who returns is loved more because he was lost and is found. "There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance." This is not because one sinner is better than ninety-nine just persons, but because he was worse and is saved. This is a law of the heart.

The love which will make sacrifice to forgive and to save is the greatest possible

love. And there is no more lasting love in the heart of man than the love which springs from gratitude. This is the love which forever binds together God and man. "God commendeth his own love toward us in that while we were yet sinners, Christ died for us." And "we love him, because he first loved us." God forgives, because he loves much; and man loves, because he is much forgiven. The love which has sought to save through sorrowing and suffering will keep, and the love which has been won through forgiveness and salvation will no more stray. Nothing will separate the saved sinner from the love of God, and the saved sinner will rejoice never to be separated from that love. The pain of the cross and the sorrow of it will pass from the heart of God and from the heart of man, and the pure pleasure of love will abide forever.—*William W. McLane, D. D.*

In all the flurry and foam about us, let us bend our heads and listen to the great anthem of that far-off sea, for our life-barks shall soon be cradled there; we are but building here, the launch is not far off, and then the boundless ocean of the years of God.—*Frances E. Willard.*

America has a natural base for the greatest continuous empire ever established by man.—*Gladstone.*

MARRIAGES

BERRY-PALMER.—At the home of the bride's parents, Mr. and Mrs. Milo Palmer, at Alfred Station, N. Y., by Rev. William M. Simpson, on Christmas eve, 1918, Mr. James R. Berry, of Middletown, Ohio, and Miss Mildred E. Palmer, of Alfred Station, N. Y.

DEATHS

BRISSEY.—Bernice Grace Brissey died of influenza at Berea, W. Va., on November 6, 1918, aged 13 years, 10 months, and 21 days. She was the daughter of Arthur N. and Genevra Maxson Brissey, and is survived by father, mother, and two brothers, Maynard Carl and Harold Lee, and a large circle of friends. She will be greatly missed by all.

The funeral services were conducted by S. R. Ford, and interment was in the Pine Grove Cemetery near Berea. S. A. F.

HAYNES.—In Arkport, N. Y., December 1, 1918, Clarence A. Haynes, in the 27th year of his age.

Mr. Haynes was born and grew up in South Dansville, N. Y., but for two years past Arkport had been his home, and here as well as in South Dansville he had been a highly respected and honored citizen.

The 26th day of last June he and Miss Odessa Potter, of Alfred, N. Y., were united in holy wedlock, but this unusually happy union was to last only five months and five days. Besides his wife he is survived by one brother, Lloyd Haynes, and two sisters, Mrs. Fred Wiermiller and Mrs. Menzo Williams, all of South Dansville.

Funeral services, conducted by Pastor William L. Burdick, assisted by Rev. G. M. Wilkins, were held at the house, Tuesday, December 3, and interment took place in the cemetery near South Dansville. WM. L. B.

The only path to the permanent is through the passing. What is the permanent? It is the spiritual, it is character, it is helpfulness, it is power. How can we get it? Only through the passing. There have been those who thought it could be gotten by separating ourselves from the world, by abstracting ourselves from the daily and the prosaic and the material, and devoting ourselves to meditation, to reading, to contemplation of God. They have thought it came by pumping it up out of the depths of our souls. It can not come that way.

We grow by the way in which we meet the things that come to us from without. The more things come, to us, and in the more ways, or in the more exacting ways, the more we grow. There is more growth in sweeping a room as for God's law than in a day of prayer. There is more real spiritual building in the right use of a dollar for God than there is in the singing of a dozen hymns or the cherishing of a dozen holy thoughts. There is no way of getting these things other than by putting forth spiritual effort, and you must have something to put it forth upon. If you get muscle you must lift; but if you have nothing to lift, you can not lift. All these things we see and touch and handle, these passing relationships, are nothing more than the pieces in the game. They are like the club the sick king swung. The physician told him it had potent drugs in its handle which his opened pores would absorb as he swung it. But there was no power in the club. The power was in the exercise. It was the exercise that healed him. The significance of the things that are seen is that they are the things we play and work with, and so get strength. But without these things, we can not play the game and we can not gain the strength. No man must despise houses, lands, money, occupations, relationships, tasks, drudgeries, achievements. These are the apparatus I use to build up character, and to achieve results in the spirits of others. I can not build without them. Holiness, heaven, glory, Christlikeness are all dependent upon these. What we have in the eternal habitations is dependent upon what we do with the unrighteous mammon. Do not flee these things. Meet them, use them, climb up by them to the heights of God. Welcome them as so many ladders of the eternal. Never expect to do without them. It is here on earth that we build up heaven, whether in ourselves or in others.—*Philip Wendell Crannell, D. D.*

The world of the past has been to fashion the many different instruments for a world orchestra, and all history has been filled with their discords while in the making. But now the work of harmonizing is well begun, and the time will surely come when they will be attuned to heaven's keynote of brotherly love.—*Josiah Strong.*

THE SABBATH RECORDER

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

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

Terms of Subscription
Per year\$2.00
Per copy05

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

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

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

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

Advertising rates furnished on request.

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, Catalogues, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

World-wide evangelism is the message of the hour and it is as imperative in the Occident as in the Orient. It is self-denying service that counts, counts everywhere. How came an ungodly reporter to write chapters that read like another Acts of the Apostles? It was because Stanley met Livingstone in the heart of Africa and saw in him the temper and spirit of his Master. How was it that George Romances, the clear-headed skeptic, pillowed his head at last upon a mighty faith? It was because he read a letter from a missionary who was counting not his life dear. Ah, yes, when the world sees the marks of the nails in the palms of the Church, it will be no longer faithless but believing!—Charles L. Good-

THE YOUTH'S COMPANION CALENDAR FOR 1919

The Publishers of "The Youth's Companion" will, as always at this season, present to every subscriber whose subscription is paid for 1919, a calendar for the new year. It is a gem of calendar-making. The decorative mounting is rich, but the main purpose has been to produce a calendar that is useful, and that purpose has been achieved. Subscribe through the "Sabbath Recorder."

SPECIAL NOTICES

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

FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

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, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 013, 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. Sev-erance, 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 Avenue.

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 day will come when the Bible will be read in the public schools just as any other book. There is no good reason why the Bible should not have its rightful place in our school curriculum.—Hon. P. P. Claxton.

ALFRED UNIVERSITY COME TO SALEM!

Buildings and equipment, \$400,000.
Endowments over \$400,000.
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.
Freshman Classes, 1915, the largest ever enrolled.
Fifteen New York State Scholarship students now in attendance.
Expenses moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economics and Art courses.
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

FRED I. BABCOCK, PRINCIPAL

Other competent teachers will assist.
Former excellent standard of work will be maintained.
Address for further information, Fred I. Babcock, Fouke, Ark.

AMERICAN SABBATH TRACT SOCIETY

Publishing House
Reports, Booklets, Periodicals
Publishers and Commercial Printers
The Recorder Press Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS
Single copies, per year60 cents
Ten or more copies, per year, at.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

PRESIDENT, CHARLES B. CLARK, M. A., Pd. D.,
Box "K," Salem, West Virginia.

Plainfield, N. J.

WILLIAM MAXSON STILLMAN
COUNSELLOR-AT-LAW
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath, and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

Your Magazine Subscriptions

Place your subscriptions for the coming year, now, before the magazines advance more in price. Many have advanced, and others will. The SABBATH RECORDER can give you rates as low as any magazine agency.

Special

The SABBATH RECORDER and the YOUTH'S COMPANION one year for **\$3.75**
(This is good only with a RECORDER subscription, new or renewal).

The SABBATH RECORDER and McCALL'S MAGAZINE one year.... **\$2.75**
(Good only with SABBATH RECORDER).

Send for Our List

The Sabbath Recorder

Babcock Building

Plainfield, New Jersey

The Sabbath Recorder

WHAT SHALL WE BRING OUR BRAVE

M. E. H. Everett

What shall we bring our brave, our own,
Who stood 'twixt us and death
And hurled the hosts of Satan back
Until their passing breath!

"Laurel to crown the victor's brow!
And graven on the shield.
The names of freedom's worthy sons
Who fell upon the field."

Nay, not the laurel's poisonous leaf
Nor any scroll of fame
For those who strove for righteousness
In their Redeemer's name.

"Bring songs of most exalted praise
The sweetest ever sung;
And in the nighttime silent tears
For those who died so young."

Not sweetest songs nor hottest tears
That ever mortals weep
Could cross the dark and cruel sea
To reach them where they sleep.

Then bring the peace long promised earth,
The peace they died to win;
On us must rest the sin.
For if they gave their lives in vain

—CONTENTS—

| | | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-----------------------------------------------------------------------------------------------------------------------------------|-------|
| Editorial.—A Nation Pays Tribute to Theodore Roosevelt.—Questions About Forgiveness.—Helpful Prayers.—Many Others Interested—A Liberty Bond.—"How It Grieved Me"—"Why Is It So?"—Americanization Work by the W. C. T. U.—Death of Rev. A. G. Crofoot.—Frank J. Hubbard Is Improving.—"It Was a Revelation" to His People.—"I Am Glad I Came" | 33-36 | Training Little Children | 46 |
| Letter From a Soldier | 36 | A Golden Wedding | 47 |
| The Commission's Page.—Read, Ponder, Get Busy.—Recruiting for the Ministry | 38 | Young People's Work.—Books That Help.—News Notes | 48 |
| The Churches' Duty to the Returning Soldiers and Sailors | 39 | A good Example | 49 |
| Missions and the Sabbath.—Missionary and Tract Society Notes | 42 | When the Germans Captured a Canadian | 50 |
| President Wilson's Tribute to Roosevelt | 43 | The Nation's Debt of Gratitude to Its Defenders | 50 |
| A Glorious Past Inspires a Glorious Future | 44 | Children's Page.—An "Ouch" of Prevention | 51 |
| Memories Revived | 44 | The Far Look, or "Kon of Salem" | 52 |
| Woman's Work.—Enlargement (poetry).—As Thy Need Is | 45 | Sabbath School.—Minutes of Sabbath School Board Meeting.—Treasurer's Report.—Sabbath School Lesson for February 1, 1919 | 55 |
| | | Our Weekly Sermon.—Our Christian Ancestry | 56-59 |
| | | Moral Education | 59 |
| | | Home and Allied Relief | 60 |
| | | A Missionary Martyr | 60 |
| | | Marriages | 61 |
| | | Deaths | 61 |
| | | The Roll-call | 63 |
| | | Liberty Enlightens the World | 63 |