

# The Sabbath Recorder

The re-adjustment and re-establishment of conditions following the war demands a forward not a backward step. A

## DENOMINATIONAL BUILDING

will mark such a step for us.

## LIBERTY LOAN BONDS

WILL HELP BUILD IT.

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

We may at this time believe, and with all reverence say, that the Powers that govern the universe have called our New World into existence to redress the balance of the Old. We can not leave the world where it was in the closing days of July, 1914, free to begin all over again its maniac self-destruction. The unaccomplished mission of the United States is the reconstruction of the society of nations on the basis of liberty, democracy and brotherhood. Throned tyrannies, and the despotisms that wage war upon democracy, may continue for a day, for a year, for a century; but they have one Enemy who is Everlasting. God Almighty makes war upon the obsolete. And by all signs and portents on the earth beneath and in the heavens above, the place of America in the re-creation of the world has been set by him who called the United States into existence first to save and then to spread liberty upon the earth.—Charles F. Aked

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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

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VOL. 86, No. 14 PLAINFIELD, N. J., APRIL 7, 1919 WHOLE NO. 3,866

## Sample Copies and the Efforts for New Subscribers

Sample copies of this number of the SABBATH RECORDER are being sent to a list of about seven hundred people who are not subscribers. This list has been selected with great care. It is made up of lone Sabbath-keepers, non-resident members of Seventh Day Baptist churches, resident members who are not now subscribers and others, all of whom it is thought are more or less interested in the Sabbath and attached by family and other social relations to the Seventh Day Baptist people.

Sample copies were sent to this same list two weeks ago. That number contained special matter concerning the value and worth of the SABBATH RECORDER with words of appreciation from its readers. This is just an ordinary number. Those who receive these sample copies are invited to look them through carefully. The subscription price is only two dollars a year. Many of our people think it should be raised to two and a half or three dollars. Special efforts are being made in our churches to secure new subscribers. It is sincerely hoped that many who have received these sample copies will become permanent subscribers, and that they will not want to be canvassed, but will send in at once their subscriptions which can begin at any desired date.

E. S.

## Editor and Mrs. Gardiner At Alfred, New York

Readers of the SABBATH RECORDER are deeply interested in the condition of Mrs. Theodore L. Gardiner, who is seriously ill at Alfred, N. Y. Our sympathy and our prayers are unitedly with Editor Gardiner and his wife during these trying days. In a letter he says, "Mrs. Gardiner thinks her coming to this quiet cottage on the hillside where we can be alone, away from noise and confusion, has added several days to her life."

Few of us know, and we only in part,

how ill Mrs. Gardiner has been for a long time, and what a brave fight she has made for two or three years against disease. And all this time she has been lovingly and patiently and efficiently laboring to make the SABBATH RECORDER, from the technically editorial point of view, for that was her work, one of the best publications in America.

Let these few words be those of the entire denomination, expressing out sincerest love and sympathy for Editor and Mrs. Gardiner, and our appreciation of the worth and value of their work for us as a people, and especially their work through the SABBATH RECORDER.

E. S.

### I Can Not Understand

In the articles of faith found in nearly every Christian church we find the Ten Commandments given as the unchangeable rule of life to be carefully obeyed. The Westminster Confession says, "We believe that the law of God, revealed in the Ten Commandments, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation."

In the articles of religion in one great denomination we read: "No Christian man whatsoever is free from the obedience of the commandments which are called moral." The same people declare that this moral law was given by God in the Ten Commandments, and can never be changed or annulled.

If we attend any great Christian revival meetings, or go to church among any Christian people, we are sure to hear the commandments read and the matter of strict obedience to them is squarely set forth as being vital to eternal life. The pastors preach straight Bible truth regarding righteousness and sin. They teach that sin is disobedience to God's holy law, and that no man can be saved unless he yields his life in careful obedience to its every precept.

All the churches nod assent when their ministers demand strict, implicit obedience to the Ten Commandments. And yet, when the particular precepts of that law, which Christ came not to destroy, is read and explained—when the Bible truth is set forth as Jehovah proclaimed it, that the “Seventh day is the Sabbath” and that Christ kept it holy all his life—straightway a complete turn is made and we are told that we are not under law, but under grace! “The Ten Commandments are abolished,” they were “nailed to the cross”; “We have nothing to do with law, all we need is faith”!

This is the strange thing that I can not understand. They insist that God’s law is unchangeable and eternal, and then go back on one of its plainest precepts! God says the seventh day is the Sabbath and they read it so in their congregations, and then preach that the *first* day is the Sabbath, and that too when they can point to no Bible authority for a change of the day! They interpret the law of God contrary to every precept regarding the Fourth Commandment, while they claim to be defenders and upholders of that law. Again I say this is something I can not understand.

#### Do We Need An Accredited Ministry?

There is much discussion among the people of other denominations as to the benefits of some plan for the proper accrediting of their ministers. So far as we can see, the term accredited ministry means that a denomination should have some plan whereby ministers who continue to hold and deserve the confidence of their brother ministers and of the churches at large may be properly registered in what some call an “easy and normal way.” For the large denominations, this seems quite essential, and some of them do have such a plan. Possibly some phases of the question might well be adopted by small ones. Why should there not be some record to show that a minister has kept himself in good standing while in the service, and why should not a minister who leaves his calling for another that is honorable, receive an honorable discharge from the ministry?

Some reasons given for such a plan, are the protection of ministers’ and mission-

aries’ benefit funds, protection of churches from undesirable pastors, and for the protection of the minister himself. Some think that a system of official recognition would save worthy ministers from stepping aside into other callings, or prompt them to more careful study in order to be more efficient. A denominational plan by which pastorless churches and unemployed ministers could be brought together, and by which every accredited minister could be kept employed could hardly fail to be beneficial.

We do not pretend to be wise enough to say just what our own people could best do in regard to these matters. But we do feel that something is wrong where worthy ministers go unemployed year after year while churches are dying for want of pastors.

#### How to Make Christ King And the Nation Christian

Much is being written in these days about making the nation a Christian nation by law. Some seem to think that to force the word “God” into the Constitution would make this a Christian nation with Christ as its King. Others claim that the great need of our country is a Sabbath established by law and enforced by legal penalties. In one form or another strong pleas are being made for legislation upon matters of religion, and the claim is that the state can thus be made religious.

There is no question as to whether the *people* in a nation should be religious. Every Christian recognizes the fact that all men are under obligation to accept God’s claims upon them. But there is a serious question as to whether the nation as an organized institution should recognize any particular form of religion, or strive by law to establish any rite or tenet of Christianity. According to our fundamental law the state should be neutral in all matters of religion. Absolute separation of church and state was planned by the framers of that law. The democratic ideal more than once expressed by wide-visioned thinkers is, “A free church in a free state.”

All matters of religion should be left to the discretion of the individual. Only by the conversion of the individuals composing a nation can that nation become Christian. And men may place God’s name in

the Constitution until doomsday, still that will never make a Christian nation.

The Constitution is not a religious document, it is purely political. The religious fathers who framed it and who had suffered from the interference of the state with the church in the old world knew what they were about when they put into our Constitution the item that prohibits the state from interfering with the free exercise of religion. Notwithstanding all this certain religionists of our time insist upon exercising legal and forcible constraint against other religious people who can not believe just as they do!

We are glad to find strong words against the theory that the state as an institution is a “moral entity or moral being, with characteristics of personality” Upon this phase of the question we quote from the *American Lutheran Survey* as follows:

If the state is a person, then that person like other persons is not only morally, but religiously responsible. It must stand for true religion. And logic would require that it should have some mouthpiece, some pontifex maximus, who shall with supreme authority speak for the state in its religious capacity. Such things have been, and in the progress of mankind and of Christianity they have been found a great danger to liberty of conscience. The moral character of the state must not be overstrained. The state is not a person; it is an institution. In speaking of the state as a moral entity the implication must be carefully avoided, that the state is a higher person, standing over other persons with power to dictate what they must believe, think and in conscience do. The state is a moral institution. That is all that can be said for it. It regulates its action according to moral principles, because it deals with persons, and it should regulate its action according to the best moral knowledge which the people that constitute it possess. Taking mankind as it is it can hardly be expected that in any given state this best moral knowledge will be identical with Christian moral knowledge. In practice there will always be a disparity between Christian moral life and the moral life that the state demands.

To make the corporate body of the state identical with the religious body of the people never succeeded in all history. Perhaps it succeeded in some degree in ancient nations, in which religion existed for the state and the gods were national gods. But with the idea of the universal God it never could be realized. It was tried in the Old Testament theocracy, in the papacy of the Middle Ages, in the Greek Empire of Constantinople, and in a way in European countries that had a state church. But the difference between the religious life of the people and the political life of the state was always apparent.

**Not Anglo-Saxon But American** It seems like a misnomer to call the United States an Anglo-Saxon nation.

Not long ago we saw the expression, “The two great Anglo-Saxon nations,” meaning the English and American nations, and the more we think of it, the more we are impressed with the inappropriateness of the term Anglo-Saxon when applied to our own nation. This term refers to racial extraction; but not one-third of America’s population can be traced to English descent. In fact the overwhelming majority of our people are of non-English descent.

President Wilson must have had this in mind when he said: “The characteristic part of America originated, not in the South or in New England, but in the Middle States, where, from the first was found that mixture of population from different racial stocks, which gave the singular and distinguishing mark to the United States.”

It can hardly be appropriate to speak of this conglomerate blending of all nationalities as being Anglo-Saxon. It is not so, but simply *American*. The matter of language, or of political institutions that are patterned after the English, do not determine the racial descent of the nation. It has come to be a great race by itself, and more and more will we be proud of the term American as the generations go by.

#### “To Him That Overcometh”

In the last book of the Bible, after all the messages of God’s love for sinful man, and after the admonitions and teachings of the four gospels and the epistles, it seems that the divine Master made special and repeated promises to “him that overcometh.” No less than seven times in the second and third chapters of Revelation, in the message to the churches, particular assurances are given to those who after struggles with the tempter in which many failures were recorded, shall finally overcome and come off victorious.

These promises are most appropriate to the aged pilgrim whose pathway has led him through many experiences of defeat during his life struggles, who, nevertheless, has kept his heart fixed on God and who, though often defeated, has hoped for victory at last.

I am glad the Bible tells us of the final triumph of men whose lives have been most

intensely human, and who at times were mean and unworthy. In all such cases we are cheered by the way God's mercy endured to the end, and when we see how he bore with the sinful in pity and in judgment until their lives were transformed, we can but thank God and take courage. Many a broken life, many an imperfect character has through divine grace and the discipline of years been enabled to know at last the joy of him that overcometh.

As I read those seven promises in Revelation I can but remember how it was with Jacob, who after years of conflict in which evil seemed to prevail, became a prince instead of a supplanter, and was permitted at last to know that he had overcome. In his dying hour he could name the angel that had redeemed him.

Thank God that grace can prevail in spite of man's waywardness; that Jehovah does follow the sinner compelling him to reap the harvest of his own sowing until at last out of a struggle like that of Jacob's he may come off triumphant. There is always hope held out for him who comes short of his purposes, and yet who admits his dependence upon God. Jacob was an old man before he prevailed, and there is yet hope for the most faulty child of God, even in old age, if he will cling to Christ as his redeeming angel. What though the days of our pilgrimage may seem few and evil as we look back upon our wanderings, if at last we can prevail and look for the blessings assured to "him that overcometh."

**The Sunshine Girls** Our readers will remember how the Glad Game Girls brought a bit of good cheer to the sick room in Alfred a few days ago. For several days their flowering plant reminded us of the loving ministries of those dear children. Yesterday members from another class of girls stood at our door and asked, "Is there a sick lady here?" Upon being assured that there was, they presented a beautiful bouquet of pinks and nasturtiums with a card bearing these words, "The Sunshine Girls wish to send you with their flowers a bit of spring and many good wishes."

A bit of spring was sorely needed on that dreary day. A poor night with the "sick lady" and a weary restless day had compell-

ed us to draw the shades of every window to darken the room, and, outside, the north-west winds had for two days been whistling about the house and piling up the snow until the entire world was a dreary waste with no suggestion of springtime.

The moment that bouquet was brought inside, some of the sweet fragrance of spring began to fill the room, and the beautiful spirit of the Sunshine Girls, whose voices had been heard at the front door, began to cheer the sick one. This brought a ray of sunshine to all in the house.

I have been thinking much of the blessed work the church and its adjuncts, the Sabbath school and the Christian Endeavor societies, are doing for the Master in these later years. The practical ministries of true religion are no longer confined to the grown-up people, but are being carried on by children and youths in ways never heard of when I was a boy. These movements are but the beautiful blossomings of the Christian church that give promise of precious fruit in harvest time. Do not tell me that the Church is a failure so long as society is being gladdened and hearts in trouble are being comforted and hopes of spring are being revived, even in bitter winter days—all this and more by ten thousand Glad Game Girls and Sunshine Girls filled with the spirit of the Christ.

The Church can not be a failure while on every hand the fruits of the Spirit are brought forth by old and young, as we see them manifested today. With all its faults, with all its shortcomings, the Church is still the salt of the earth. Without it our old world is doomed. Had it not been for the Church of Jesus Christ all the inhabitants of earth would still be pagans and savages at heart. There is a great work still in store for the Church, and in one way or another it will continue more and more to train young and old in the ministries of love by which sunshine and "a bit of spring" will be carried into all homes and all dark places.

**One More March In Old Alfred** It has been forty-five years since I spent the month of March in old Allegany County, N. Y. Boisterous, blustering, rollicking March, with its squally days, and freezing nights, with its struggles

## CRITICISM OF THE MODERN CHURCH

HOSEA W. ROOD

(Taken from the "Grand Army Corner" of the Madison "Democrat")

I picked up a book a few days ago in which some man had to the best of his ability criticised the modern church. I had not the time to read much of it, yet I saw plainly that the author had put together there what seemed to him to be the weak points in church organization and management, with the faults, frailties and shortcomings of church leaders. It is possible—probable, perhaps—that if I could read the book through I might find some good things said about the church, yet it appeared to have the critical tone of one who felt himself able to sit high in judgment upon the organized instrumentality for the spread of the gospel and the practice of the principles taught by the Master. Since I saw that book my mind has now and then gone back to the spirit there manifested.

### TWO KINDS OF CRITICISM

There are two kinds of criticism—that which is kind and constructive, and that of quite a different spirit—destructive. The one sees both merit and defect, and suggests improvement; the other undertakes to tear down, and does not put anything in its place. Among the constructive critics are the best church leaders themselves. None can see better than they where there may be improvement in church plans and practice, and they are all the time trying to make things better. When they speak in public in this connection there is no sharpness of expression, no condemnation of those who are doing their best. They want the church to be as efficient as practicable in making the world better. It is through the efforts of such men that progress is made—not through what is said or done by those who are perfectly satisfied with things as they are. The church as well as every other organization becomes better and more efficient through friendly and constructive criticism.

No one is more of a critic of our schools and school system than our best teachers and superintendents. I heard Mr. Cary, our State superintendent, speak a few days ago, before the legislative committee on education of some matters concerning school superintendence that should be

between sunshine and storm, and, withal, its growing suggestions of coming spring, is somewhat different in this land from what it is in any other where I have made my home.

The first few days in Alfred were warm and sunny. Robins and song sparrows were hilarious in their joy over the rapid progress of spring. Poor things! I fear many of them had been lured to the north-land only to perish with winter's piercing cold; for the traditional March blizzard had not yet arrived. It was pitiful when it did come, to see the robins battling with drifting snow and searching for food around back doors and barns, and actually made tame by hunger and cold. For days the sugar maples had been filling their buckets with sap, which reminded me of other days, half a century ago, when I knew every sugar tree in our woods, and every "sugar-bush" in the neighborhood. In the sunny days of March hepaticas and spring beauties would peep through the dry carpet of forest leaves and blink at me as I gathered the sap, and the partridge, startled at the sound of approaching footsteps, would whir away in rapid flight through the brush.

How the scenes of these passing days—the storms and the sunshine as well—do bring memories of life's spring days with their hopes of summer fruits to come. It is well that we can not see ahead in our springtime. To foresee all the disappointments and trials would be like the blighting blizzard of March that kills the fruit buds and famishes the birds. Grace sufficient for every trial is God's own remedy, and the trusting soul can leave all to him.

**Writer of the Flag Sermon** By an oversight the name of the writer of "Our

Weekly Sermon" of last week was omitted. It was entitled "A Flag Sermon," and was written by Hosea W. Rood, well-known to readers of the SABBATH RECORDER as "Uncle Oliver." We are sure that Brother Rood will pardon the mistake. And this gives an opportunity to call attention to an article in this number of the SABBATH RECORDER by Brother Rood. It is taken from a Madison (Wis.) newspaper, and is well worth a careful reading.

E. S.

made better. There was no harshness of tone—none was needed. He appealed to the members of the committee as one well acquainted with his subject. His purpose was not condemnation, but improvement. His criticism was constructive, like that of every effective educator whether in the primary classes or the office of the superintendent.

Once I asked a senator about the influence of a certain sharp critical speaker before his committee. "Oh," said the senator, "we let him have his say and let it go at that."

OF COURSE, THE CHURCH HAS ITS FAULTS

The church is made up of men and women, the most of them intensely human; thus it has its faults. Christ, he who preached that matchless Sermon on the Mount, a sermon no normal man or woman presumes to criticise, and who gave us the Golden Rule, chose twelve disciples as a teachers' training class to present, after his death, his doctrines and ethics to the world. Yet they were not perfect men. One of them was a traitor, a kind of man who would under our present government get twenty years in Fort Leavenworth—or worse than that. For all that, through their initiative and martyrdom they established the Christian church, by far the greatest civilizing and educative institution the world has ever known. What wonder that all along in the history of the church there have been faults of organization, of administration, and in the practice of Christian ethics as taught by the Master. Since church leaders and church members for the past two thousand years have been so faulty in many ways—so very human—there must have been—must still be—something marvelous—something very divine—in the principles inspired by the life and the teaching of him who was both human and divine. Let him who presumes to deny this fact undertake any other explanation of the wonderful, the divine, vitality of the Christian religion and the Christian church. Because of the human element in religion it has its faults, has made many a mistake; because of the divine it has made possible all that is good in the world.

#### ITS ALTRUISTIC SPIRIT

If all that the Founder of the Christian church taught could be put into one word

that word would be *service*. Here is the precept, "Whatsoever ye would that men should do to you, do ye even so to them." In harmony with this precept his followers have left home and friends and comfortable living to seek out the dark places of earth, there to teach this same doctrine; to educate savage men and women into better ways of living, to give them higher ideals; to civilize and enlighten them and bring them into their rightful estate of manhood and womanhood; so to train them that by-and-by they too may do something for the uplift of humanity. No wild man has ever been civilized, been brought under good government, been made industrious, until after the Christian missionary has gone ahead and opened up the way. All the missionary's efforts, even to the giving of life and health and strength—all he has to give—are purely altruistic—for the good of his fellow-men—not at all for personal profit. And it is the church that sends the missionary—all by voluntary offerings—that humanity may be uplifted and the world thus made better. It is too often the case that the trader comes along later with intoxicants and other agencies to degrade instead of elevate; to destroy for the sake of gain what good the missionary has done. Many a missionary on the way to his field of labor comes to know that the vessel carrying him has also aboard a cargo of rum. And it is the rumseller who carps at the church and its work, while for the same greed of gain he undertakes to degrade mankind in this Christian land of ours below the heathen.

#### WHAT HAVE THE CRITICS DONE?

What have carping critics of church work ever done in the dark corners of the earth to teach those who dwell there something better, to help them into better ways of living, to develop their darkened minds, to hold up before them their ideals of a better manhood and womanhood, to inspire them with hope for the future? Where is the irreligious organization that has ever undertaken such a thing? Is it not a fact that the irreligious exploit the heathen for profit, even though the doing of it degrades them? Is it not also a fact that almost without exception the vast amount of uplifting work done for the heathen, establishing for them schools and colleges and hospitals, forming them into churches

and industrial communities, teaching them both by precept and example what Christianity is, and giving them the desire and hope for a happy future life, is done by the various branches of the Christian church? If not, through what other instrumentality has it been accomplished?

#### VARIOUS FIELDS OF CHRISTIAN LABOR

The church has not only preached the gospel from the pulpit, but has projected itself into many secular societies. I have looked into some of their rituals and have found them to contain many texts of scriptures—the words of Christ. The Young Men's and the Young Women's Christian Associations are essentially Christian in all their activities; and the same may be said of the Red Cross, Salvation Army, Knights of Columbus and other activities. They carried the altruistic teachings of Christ into the trenches in the war just closed. They practice just what is being preached in every pulpit in the land. They are obeying that last command of Christ, "Go ye into all the world and preach the gospel to every creature"; and this means to preach it by deed as well as word.

#### NOTHING EASIER THAN CRITICISM

People in the church understand its short-comings even better than the carping critics do. The difference between them and such critics lies in the fact that they are all the time trying to make things better, while that kind of critic merely finds fault, making as much of it as possible, yet does nothing more than that. It is so much easier to criticise unkindly than to help make things better. Such criticism, if not the business of the slacker, is his recreation. Yet it is an unfortunate kind of pleasure. It is especially unfortunate for him to whom it has become second nature and he can scarcely help it.

Blessed and happy is he or she whose desire in life is to see what is good and tries to do his best to make things better; who has faith and hope and vision through which to see the possibilities of the future, both in this world and the next. Blessed is the preacher of righteousness, whether in the pulpit upon the rostrum, behind the teacher's desk, in public office, the store, the shop, on the engine or on the farm—every one who has a good word for honest effort in every right direction.

#### OBLIGATIONS OF PARENTHOOD

"In considering the outstanding problem of juvenile delinquency, which we are glad to say is more and more attracting the thoughtful study of publicists, it is fine to see the concensus of opinion that it is not the youthful delinquents, but their elders, who are almost invariably to blame. It is a tragedy of neglected childhood, or of a combination of sinful neglect and bad judgment on the part of parents and guardians upon whom the responsibility lies. It will be a great step forward when we shall get all to agree that juvenile crime is usually, indeed almost always, adult negligence, and that punishment should go where the guilt really lies.

"At this time, when so many fathers are far away and so many mothers have been obliged to undertake work that keeps them out of the home for long hours each day, there is more than ordinary danger. Our long vacation periods have particularly insidious perils for unguarded minors. The laxity of discipline in family life and the growing independence of youth, fostered not only by industrial conditions, but by the willingness of parents to abdicate their God-given right—these apparent conditions explain in large part why our criminal courts have been filled with boys and girls in their teens. Even a metropolitan daily like the *New York Times* cries out this protest: "We can not afford to let boys and girls run wild in the streets, for if they do they are more than apt to fall into evil or unsocial ways, not because they are naturally bad, but because their notions of right and wrong are not yet settled, and they are prone to make mistakes, the consequences of which will be disastrous for themselves and others." If secular journals see this, should not our churches be thundering out the obligations of parenthood? How can we see the mere children thronging our city streets, our parks and pleasure resorts, even in the wee small hours of the night, and not cry: "What are their mothers thinking about their daughters? Do not the fathers of today care for their sons?"—*Reformed Church Messenger*.

I would not give a farthing for a man's religion if his dog and cat are not the better for it.—*Rowland Hill*.

## THE COMMISSION'S PAGE

### APPRECIATION OF PASTORS— CONTINUED

The secretary hopes that those letters expressing appreciation of the work and worth of our pastors will be read with interest and prove to be helpful both to people and pastors. If any readers of the SABBATH RECORDER feel that they would like to add a few additional words concerning their pastor, such communications will be received and treated with the same confidence that is being given to these that are now being published.

#### OUR PASTOR

Here are a few words written in appreciation of the pastor of the little church in \_\_\_\_\_.

He is a man of strong Christian character, whose high ideals, undaunted faith, optimistic spirit and consecrated, consistent living are a constant inspiration to the little company who gather weekly to be led by him in worship.

Not only to these does his influence extend, but also to outsiders in his own community and to those who have gone out from the church and have become lone Sabbath-keepers in other States. With these he keeps in touch by correspondence, and no doubt some of them are held true to the Sabbath largely by his influence.

His self-sacrificing spirit is manifest in the fact that while acting as pastor of the church, he makes his living mainly by secular labor. This is somewhat a handicap to his work on the field.

To one who is receptive of truth and who is conscientious in the matter of obeying God's law and who is seeking to reach a higher plane of living, it means much to have the privilege of listening to the practical sermons of our pastor, and of associating through the week with one whose pure conversation and helpful, forgiving spirit mark the true man of God.

#### OUR PASTOR

At our church meeting last Monday, we raised the pastor's salary one hundred dollars without a dissenting vote. I believe this shows in a measure our appreciation of

him. It seems to me that the field here is an especially difficult one for any pastor. There are elements both in the church and outside which test a man very severely. Our pastor is meeting these problems in a manner which is magnificent. He is always willing to accept counsel and suggestion from his people.

If he has to attack the evils which exist here or elsewhere he does it in such a way that he does not drive people away from him. He always leaves friends wherever he goes, and his kindly and sympathetic spirit gives the people confidence in what he has to say. He is often asked to preach in the other churches of the town, so he is well and favorably known outside of our own church. I hope he will have many years of useful service with the church.

#### OUR PASTOR

We all have our ideals in life although we may come far short of living up to them ourselves. To my mind, our pastor is an ideal man. He possesses, in a large measure, the noble qualities which one expects to find in him who is to be their leader. These noble traits of character make him a favorite not only with our own people, but with those outside, many of whom look upon him as their pastor. He is what people call nowadays a "good mixer."

I can not help comparing the hold which he has upon this community to that of a former pastor of blessed memory.

The good, practical sermons which he gives us from week to week come from one who we know is trying to carry out those principles in his own life. He is a very busy man.

It has been my privilege to be on most intimate terms with him, and he is one whom I greatly admire. He means much to me.

#### OUR PASTOR

I can say that I think that our pastor is a thoroughly converted man, and trying by the grace of God to live up to what he preaches.

He works very hard for the welfare of the church, and is an untiring worker in the Master's field. He is a very busy man, he teaches our village school, besides he has been supplying the pulpit of the Sunday Baptist Church here. He is very much interested in missions and gives as much as he is able to their support.

His people stand by him quite well and try to help him as much as they can.

We have quite good attendance at church services and at the union prayer meeting, Friday evening.

#### OUR PASTOR

Our pastor preaches good sermons every Sabbath. I often wish they were longer. About twice a year he throws mustard gas, grenades, TNT bombs, down into the pews right at us, but I have never heard a member say he did not need it, but rather wished we could have it more often.

He is an uplift to us, by being so well thought of by the First-day people. They speak in the highest terms of him.

To the church he means much more than I can tell you. He carries too much of the burdens of management and finance on his shoulders, which might be spread out among his people.

To me, he would mean much more than he does if I could be with him more and get better acquainted with him.

#### OUR PASTOR

For more than \_\_\_\_\_ years Pastor \_\_\_\_\_ has ministered to the people of the Seventh Day Baptist Church. His sermons have been clear cut, revealing the truth as taught by God the Father and Christ the Son, giving prominence to the many promises of reward and spiritual growth for all those who do justly, love mercy, and walk humbly with God.

Our pastor is an organizer, and his influence is quickly felt in whatever activity he engages. An extremely energetic and aggressive man, out spoken either in praise or condemnation, if in his judgment either is deserved.

Some of his activities which are worthy of special mention, are, the organization of a Pastor's Cabinet, out of which has come evangelistic, missionary and teacher training efforts; and perhaps the most valuable of all, and largely through his own labor, the *Church Bulletin* published quarterly and which has been sent to all members of the church. It has been especially valuable as a communication between the church and non-resident members.

Our pastor is primarily a Seventh Day Baptist. As such he holds for himself and family, and teaches, very high ideals of

Sabbath-keeping. In village and school affairs he has shown a lively interest, broad-minded and charitable toward opinions that differ from his. One would not have to know him long before he would recognize the qualities that cause one to liken him to a Ford car—a large engine in a small car.

In summing up, let me say, "A workman that needeth not to be ashamed."

### BAPTISM

REV. M. G. STILLMAN

The doctrinal lessons for our *Helping Hand* will probably leave out the subject of baptism as one on which there is too great a difference of opinion. Without the positive teachings of the Master we might have only a kind of natural religion such as a simple, moral obligation by reason of our natural endowment of conscience. Let us come closer to the Lord by accepting his methods of expression. We have his command to observe ordinances.

Baptism means a sacrament, or symbolic rite of universal obligation, instituted by our Lord as a means of admission to the Christian church. It was practiced by John the Baptist as a sign of repentance. There is always great need for Bible basis for our faith and practice because here we find the word of God. My own opinions can not have sufficient weight. We must all come to the Scriptures and learn the divine law. This law is divine because it is the command of our divine Master the Son of God. Let us recall to mind his teaching on this important subject.

You can find plenty of unbelievers to say that baptism is not a saving ordinance, but such people will say anything they choose without sufficient reason. It is the command of the Lord who said, "If ye love me, keep my commandments." The first words of the Master given in the New Testament are on just this subject. John the Baptist was baptizing in the Jordan. The Master, about to begin his preaching went to receive baptism as an example to his followers for all time. John had recognized his divine power, and thought himself less worthy to perform that rite. The Master replied, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then as they came up from the water, the voice and the Holy

Spirit proclaimed the divine approval. While it is not in the same unique sense as in the case of our Lord, we may properly believe in and feel the divine approval when in true faith we come up from baptism. There is the satisfaction of soul from the consciousness of obedience to divine will. It is also called a blessing. We have seen this joy manifest in individuals that showed sincere faith. We may find this joy supported also by believing in the approving will of God accepting us as his children in such faith and obedience. Is it a saving ordinance? How can a soul be saved without obedience. We had better take no advice on this matter from unbelievers and unfaithful ones, but take the Word of God. Here is the form of expression given for the redemption begun in the soul. Here is our authority. The human reason seeks authority. We find it in Christ the anointed, the Way, the Truth, and the Life.

Thus far we have taken it as granted that we must go in faith. We may not really need any light on that point, but there is a great mass of human beings in darkness on this point, even ministers of the gospel, who certainly ought to see that faith should be expected in a candidate, and a free choice on his part in the light of the Scripture. To see a minister sprinkle either babies or grown folks and call it baptism always does such violence to the teachings of Christ, that it is no wonder that there is so little honor and reverence for the words and teachings of the Christ.

In Acts 8: 26 begins an interesting account of the process of our individual conversion. Philip, one of the original seven deacons, was an evangelist. He received a divine call to go southward from Jerusalem where he met an Ethiopian, a high official under the queen of his country. He had just come from Jerusalem and was reading in his chariot from the prophet Isaiah. Philip ran up to the chariot asking him if he understood the prophet. The reply was, "How can I except some man should guide me?" He desired Philip to come up and sit with him. Then had Philip his opportunity to tell him about Jesus. The man believed, and coming along to a place of water he asked Philip, "What doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart,

thou mayest." "And they went down both into the water." We see in this that Philip had been commissioned by others of the disciples to administer the ordinance. He had no church at hand to accept the candidate. We like always, where it is convenient to do so, to have a candidate accepted by the church as a matter of cooperation with the minister in the service. How rarely I have found any such condition for individual conversion! Indeed it has not been my lot to find it, but let us meditate a moment on the conditions. The man was reading the Scriptures about what the great prophet saw concerning the Messiah. The trouble now is to catch a man in a chariot (auto) who takes any Bible along or has enough interest in it to read the old prophets; and the man that doesn't take any time for the Bible,—well, if he is a young man, and a minister calls, he has just gone away.

Of course the minister may lack some important qualification and be partly at fault for failing to connect, but there are probably greater hindrances. That home may have no definite place for the Bible in use. Evil and corrupt company with a multitude of temptations have clouded the boy's pathway and given a taste for sin rather than salvation. I do not know what church the Ethiopian joined. He may have been a lonely Christian off in Ethiopia. How he got on would be quite interesting. The great mass of lone Christians get absorbed by the earth and are lost to the Christian service, and lost to the promises since it is the nature of the new life to serve salvation.

Let us consider our subject in the light of Paul's words. He is a great poet and philosopher. Let us see how he treats our subject, what meaning he gives to baptism. Turn to Romans 6: 3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together by the likeness of his death, we shall be also in the likeness of his resurrection." 11th verse, "Likewise reckon ye also yourselves to be dead in-

deed unto sin, but alive unto God through Jesus Christ our Lord." Paul's language suggests the method and the meaning of baptism. We have the symbolic burial in water—(not a few drops), and, if it is performed in true faith, we come up happy on the way of the new life in the light and glory of our Lord.

We may count the blessing experienced in connection with baptism as a touch of the Holy Spirit. Recall how, when Peter first opened the door of Christian faith to the Gentiles at Caesarea, the power of the Holy Spirit was upon them, evidently even before the baptism, as they were convinced and converted through the preaching of Peter. For Peter gave it as an evidence of God's approval of receiving the Gentiles in faith and practice.

Another Scripture passage, speaking of Christ says, "Him hath God the Father sealed." This was the manifest Holy Spirit at his baptism. A seal is a mark of approval and authority. This is a figurative or poetical use of the word, and very expressive of truth. Paul uses the word with respect to the faithful ones. In Ephesians 1: 13, "Ye were sealed with the Holy Spirit of promise." Also in Ephesians 4: 30, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." The seal of divine approval is the spirit of holiness giving evidence of the new life from above. It means the love of the saving truth prevailing in our hearts. With Christ and the apostles this spirit was supreme. Christ said to the disciples near to him, "Are ye able to be baptized with the baptism (of suffering) that I am baptized with." They thought they were able and indeed they all suffered much for the gospel, even giving their lives for the cause and suffering unto death for the power of salvation. Let us not suppose that this seal of kinship with Christ is made up of some emotional spell, but a new ruling disposition of mind whereby the soul works out the new nature under divine power. It is an expression of growing, working faith following baptism. It may be called consecration of heart to the glory of God. It may be sanctification, a process of working out our salvation through the means of grace including the use of the Sacrament of the Lord's Supper which typifies the divine life

sustained by faith in Christ as our spiritual nourishment.

By connecting these teachings of the Word with baptism we may easily see that baptism should mean a saving ordinance because we do not experience these Christian forces in the heart except we come faithfully to follow Christ in a loving obedience. I would not in this statement be judge of other men's conscience with respect to the meaning of baptism. It is always best and for highest expression of religious faith to follow Christ. The true children of God may be fairly judged by the evidence of the Holy Spirit directing the heart life. A life so guided works no ill to his neighbor. He seeks a closer walk with the loving Master. He takes the Golden Rule into his business. He prefers a good name above temporal wealth and is just to his neighbor. "If any man love God the same is known of him." Baptism should mean expression of faith, union with the church and growth in grace under the seal of the divine life in the power and guidance of the Holy Spirit.

#### A DAY'S WORK FOR THE ARMY TRANSPORT SERVICE

In the memorable summer of 1918, the monthly average of men transported to the ports and to cantonments in this country was well over 1,100,000. In one of those months 200 liners, each crowded with soldiers and paraphernalia, left the port of New York; and in a single twenty-four hours 22 liners, carrying 42,689 soldiers of the United States Army, left the big North Atlantic ports from Baltimore to Quebec. To pack the men closely in passenger cars, without baggage, would take nearly sixty miles of passenger coaches, placed tightly end to end; to move them as soldiers, with only necessary paraphernalia, would take two or three times that length of train. To march them down Fifth Avenue, New York, or Michigan Avenue, Chicago, in ordinary regimental formation, would consume the better part of a day. And yet the embarkation and the tedious and dangerous job of starting such an army across the North Atlantic was but a day's work for the Army Transport Service.—*Red Cross Magazine.*

## THE Y. M. C. A. IN FRANCE

Through daily papers and in conversation we have, for some months, heard much criticism of the work of the Young Men's Christian Association in connection with our armies in France. Perhaps some criticism is due. But there seems to me to be danger of the great and good work of that organization being partially obscured and the public mind being prejudiced against its future activities by a disproportionate emphasis against the alleged mistakes, some of which doubtless were made. Perhaps it is to be expected that the disappointments of some of our soldier boys should be prominent in their memories of that organization. Just as any of us may forget many comfortable days in our memory of one day of dreadful toothache.

It would be surprising indeed, if any human organization, suddenly called upon to make such tremendous expansion in activities and in personnel as was the experience of the Young Men's Christian Association, did not make some mistakes in the selection of secretaries and in the execution of plans. But undoubtedly the spirit shown and the splendid record made in American training camps, in Russia, in Italy and other places, should demand that we be charitable in our judgment of the work in France until we have good reason to believe there was deliberate failure to do duty or inexcusable negligence in management. Mistakes were made in other lines of war work, and they were doubtless due in some measure to circumstances and conditions which could not be anticipated, or over which those immediately concerned had no control. Such was undoubtedly the case to some extent in the experience of the Young Men's Christian Association.

If we must speak of the failures, we should not forget to speak of the successes. We should keep in mind the comforts and blessings which the Young Men's Christian Association carried to our boys, and the soldiers themselves should be encouraged to give credit for the help they received in camp and at the battle front.

Dr. John R. Mott, speaking in Carnegie Hall, New York City, February 8, told the following story which illustrates the point:

A lady was talking with a wounded soldier in a hospital the other day, and in an-

swer to her question about the Y. M. C. A. he replied, "It is no good. It is a bunch of grafters." She asked him to give his proofs and she jotted down in writing what he had to say. After he had told all the unfavorable facts which he had to give regarding the Association she asked, "Is there any good thing about the Y. M. C. A. work overseas which you can mention?"

He was puzzled at first, and then said (and, I repeat, he had called the Association workers "a bunch of grafters"). "Yes. In that port where I spent so much time they gave us the best meals at the lowest prices we had anywhere.

She inquired, "Was there anything else good about the Y. M. C. A.?"

"Yes. They changed my money there at satisfactory rates. We fellows had been greatly fleeced by others before."

"Was there anything else?" she pressed.

"Yes. The Y. M. C. A. had the place where we fellows used to meet; it was a bright, warm place, in fact the only place of that kind open to us. No, no, let me correct myself. I belong to the Army, but I will say that the Y. M. C. A. did a great thing for the Navy in that town. They had just dedicated a Navy Hut, one of the finest I had seen anywhere in France, and it was awfully popular with the men of the Navy."

"Did you see anything else good?"

"Yes. They had the American magazines and writing paper and other things that the men wanted."

"Were all these things supplied free?"

"Yes. I don't remember that they charged us for any of them. By the way," he continued, "do you know that great preacher to young men?" He could not tell the name and she could not make out from his remarks who it was, but I have learned since that it was Dr. Truett, of Texas, one of the greatest preachers to men in the United States. "I am not much on religion, but that man got me and got me on the day I ought to be got." And so he went on, she told me, until before he finished he had mentioned a dozen or more things in praise of the Y. M. C. A., in contrast with the two or three minor matters to which he had called attention at the beginning of the conversation.

## MISSIONS AND THE SABBATH

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

## MISSIONARY AND TRACT SOCIETY NOTES

The secretary spent the week-end at Marlboro and Shiloh. These two churches united in the Sabbath morning service to listen to the message from our missionary, Anna M. West, who is home from China on a furlough. She told of the great and rapid changes which are taking place in China, and made a stirring appeal to the missionary spirit of our people to meet the needs and the opportunities of that great field.

Friday evening the secretary attended the Christian Endeavor prayer meeting of the church at Marlboro. The service was held at the home of Walter Tomlinson, where he was entertained for the night. Fourteen people were present. Many of them offered voluntary prayers, and every one gave verbal testimony. The singing was hearty and inspiring. It was a splendid meeting and the secretary was very glad to be present.

The plan of holding a union service of these two churches when a missionary or other denominational representative is present and does not have the time to stay two weeks and thus meet each congregation by itself, is most commendable. It appeared to the secretary to be a very satisfactory arrangement, and he suggested that the same plan become a sort of custom, or general understanding, whenever our missionaries visit South Jersey. He suggests that a similar arrangement might also work well in other parts of the denomination.

The evening after the Sabbath a reception was held at the Shiloh parsonage for Miss West and her sister Mabel, a teacher in Salem College, who was present. Miss West had with her a portion of her China "exhibit." Four of the young people were arrayed in Chinese clothing, and there were displayed on a table several articles from China which are strange and interesting to us here in America. Thus the people, young and old, of Shiloh and Marlboro, had

the opportunity of meeting in a social and informal way their own representative who is preaching and teaching the gospel of Christ in far-away China.

In order to get into as many as possible of the good things that were at hand the secretary with a few others did not stay late at the reception, but departed to arrive a little late, but yet in time, at a surprise party to celebrate the fifteenth anniversary of the wedding of Mr. and Mrs. Morton Davis whose home is at Marlboro. There were gray hairs and bald heads present; and there were babies asleep on the beds. There were little children, and young people, and those in middle life. It was a jolly company, playing games, and visiting, and eating cake and other good things.

Here again the secretary did not stay till the break up for home-going. In coming up from Shiloh in the face of a terrific wind the engine of our auto was stalled and a young lad of fourteen in cranking the engine hurt his wrist. At the wedding party he was in such distress that it seemed best to take him to a physician, and it was found that he had a fractured bone, and the arm was put in splints. By the time we were ready for bed, and had set our time-pieces ahead one hour, for it was the night when that change was made, it was well on towards Sunday morning.

The people at Marlboro are looking for a pastor. They were much disappointed in that Rev. E. A. Witter felt that he could not accept the call which was given to him. They miss very much the sweet and helpful ministrations of Rev. A. G. Crofoot, who was so suddenly taken from them by death this winter, early in January. Many of our churches are now without pastoral leadership. May the Lord raise up strong young men to take these places of service in his kingdom!

In the meantime, without being too personal, let the secretary call the attention of the pastorless churches to the experience of the church at Waterford, Conn. For several years the pastor of this church, Rev. A. J. Potter, was unable because of age and illness to serve the people, or even attend the meetings at the church. But the people continued to support him financially, and by themselves kept up all the activities of the church. Occasionally one



of our own ministers would visit them; now and then they had a supply from outside; but for the most part every Sabbath Day they met and held a service by themselves, where some one read the Weekly Sermon from the SABBATH RECORDER. The church has kept in splendid working order, and has maintained a strong, rich spiritual condition.

Among us pastors a gift to be coveted, and a fitness to be cultivated, is the ability to lead and conduct successfully the church prayer meeting. Our beloved brother, the late Rev. Lester C. Randolph, had this ability in a marked degree. The secretary had the pleasure of attending a very good prayer meeting recently at Westerly. He tried to analyze, for his own help, the situation which made it a good meeting. He summed it up in his own mind, so far as the pastor's part was concerned, about this way: The pastor made the meeting easy and free and informal without in any way losing the spirit of reverence and devotion and worship. In such an atmosphere the people readily took their part in prayer and testimony, in the same kind of a spirit; hence it was a good meeting. No pastor, however talented, can conduct a successful prayer meeting without the help of the people and without the presence of the Holy Spirit. And yet after all has been said and done, week in and week out, the good and value of the church prayer meeting depends very largely upon the pastor. Let us pray for help and strive for fitness to be, with God's good guidance, successful leaders in this very important part of our church work.

The secretary is in occasional correspondence with John Manoah, of South India. Sometime ago Miss Marie Jansz, of Java, sent to the secretary a picture, asking that it be returned. When the secretary sent it back he asked several questions about the picture and the people. The following paragraph from a letter just received from Miss Jansz is in reference to this matter:

"I have received all right the photo of Brother John Manoah and the little church at Ootacamund. The leader of that little church is Brother Samson, as Brother

Manoah calls him. He got to know Brother Manoah, and got interested in the Sabbath truth; therefore he invited Brother Manoah to visit his church and to teach them. The result of this visit was that they all accepted the Sabbath truth and the Bible teaching about baptism. And they wanted Brother Manoah to come and live with them. So he shifted to Ootacamund (Kandal) with his family, and now he is working there together with Pastor Samson, also in the neighboring villages among the heathen. But the Christians here are very poor, and Brother Manoah has nothing to live from. I am sending to him what collections I can get in my meetings here and our tithes; but of course that is only very little."

Read again the last sentence of this quotation and grasp the meaning of unselfish sacrificial burden-bearing. It was hoped that Mr. Theodore G. Davis would be able to visit Miss Jansz and other Seventh Day Baptists when he made his recent business visit to Java. But at the time he was there the weather was intensely hot and the epidemic of influenza was raging throughout the island. It was a long, long distance out of his way. Traveling was almost impossible because of so much sickness. Regarding this matter and the need of help in her colony Miss Jansz writes as follows:

"I have received the RECORDER which contains my report and the little map of Java. I do hope it will be possible for Mr. Davis to visit my colony. As for my nephew, I wrote to you about, the one who once thought to come and help me, I am afraid he has changed his mind now, as his little girl is getting older now; so he must plan to send her to a school by and by. I think Brother Vennekool in Chile (Loncoche) could be a help in this work, because he has been in Java before, and he is a Dutchman (Hollander), so I need not teach him Dutch. He and his poor wife and children are suffering from want and all sorts of difficulties there, and they long so much to go to Java. Could not you correspond with him?"

From White Cloud, Mich., Brother J. H. Hurley writes: "From the present outlook there will be a no idle days after roads are in shape so people feel safe to be out after

dark. New fields are sending in requests for meetings. All of the places are asking that the meetings be held later. People hesitate to be out on the roads driving at night. A small shower of rain might wash the sand out in a few minutes' time until a car would be stalled in a ditch or turned over. I shall write to Milton to find out if arrangements can be made for us to use here in Michigan the tent that belongs to the Northwestern Association. There is a family twenty-five miles north from here, people who are members of the White Cloud Church, who are asking to have meetings held in their neighborhood just as soon as the weather becomes warm and suitable."

Concerning evangelistic services at New Auburn, Minn., Rev. A. L. Davis writes as follows: "Brother Hill and I left North Loup for New Auburn, March 11th. Meetings began with a prayer service on Wednesday evening and continued with regular preaching service each evening, with a morning service Sabbath Day and Sunday, until Monday evening, March 17th. The "flu" made its appearance Monday, and Tuesday a quarantine was placed on the school and all public gatherings. This abruptly closed our services. Splendid interest had been created, and a hundred or better were in attendance Sunday night. It was a great disappointment to us as well as the people of New Auburn that our meetings were so abruptly brought to a close, just when they were fairly begun. Doubtless Mrs. Abbey will write you more fully about the meetings."

Rev. George B. Shaw, Sabbath evangelist for the Tract Society, is working among the churches of Southern Wisconsin and Chicago for the month of April, presenting our interests as a people for Christ and the Sabbath.

#### THE SABBATH A LIVING QUESTION

The Sabbath is a living question today in Christian literature, and in the world of Christian life and thought. Conventions are held, addresses made, sermons preached, books written, papers published and State and National legislatures petitioned, in the interests of Sunday observance. This is a recognition of the importance of hav-

ing some particular day set apart for change and rest for body and mind, and for special religious and humanizing purposes. History and experience witness to the vital connection between such a day and the physical, moral, and spiritual welfare of mankind. And it is my belief that if the Church would come back to the Sabbath of the Old and New Testaments, its appeal on behalf of Sabbathism would be supported by Scripture, history, reason and sentiment, as can not be the case in efforts for the Sunday.—Rev. Arthur E. Main, D. D., from *Bible Studies on the Sabbath Question*.

#### BLOOD WILL TELL

The idea of sacred rest has never been long associated with any day but the seventh. Fair trials have been made again and again to enforce sabbatic rest on Sunday. Every means of enforcement has been resorted to; allegory, papal authority, imperial authority, parliamentary authority, congressional authority, "Biblical" authority so-called and forged Scripture; and to these we must add the fear of supernatural punishment here and hereafter, and the fear of death at the hands of the hangman. But these things have been tried in vain, for the Sunday had neither a divine command nor a pure history nor a sound philosophy behind it.

Blood will tell, and Sunday is reverting to its pre-Christian type. That type was at best the military unrest of Mithraism! at its worst it was the unrest of Mithra-Anahita, an unrest to which we will not apply the plain name. Mingled with these elements of unrest there were various others later on. In the first century there was the intellectual unrest of Gnosticism, and the abnormal excitement and unrest of the thousands who expected the speedy return of the Risen One. In the second century there was added that arrogant impatience with the past and that excitable hatred of Jehovah which gave us no-sabbathism. To all these was added the unrest of the Christian conscience when Sunday legislation was accepted and the kingdom of Christ was compromised by the kingdom of this world. That unrest shows itself today in all efforts to compel sabbatarianism by civil law.—Rev. Abram H. Lewis, D. D., from *Spiritual Sabbathism*.

**JUST FILLERS**

The RECORDER office wanted several "fillers," that is, short paragraphs, in length from a line or two to half a column, to fill in and complete pages at the end of articles. I had a little booklet made up of just such suitable fillers, and so I copied out several, among them that little poem which has the lines:

"It isn't raining rain to me,  
It's raining roses down."

What a fine thought! I said to myself. I turned to other work, and almost at once came upon a note-book in which I had written down the words of a speaker at a meeting in New York City as follows: "It don't rain roses, you plant them." "How true that is," I thought; and then there came to me the contradiction of words in the two statements. And yet both are right, if correctly interpreted and understood. The application is obvious.

That afternoon I went to New Market to have a talk with W. D. Burdick about his recent trip to Arkansas. As I was taking the street car at Dunellen for home it was raining. How it did pour down! There was mud, and there was water everywhere. As I entered the car, I was dripping with rain. Taking a seat, I remarked to my neighbor, "Fine day, isn't it?" "Yes," she replied, "for ducks." Then the "raining roses, daffodils, violets, wild flowers," etc., matter came to my mind, and I quoted the lines that I could remember. "Well," she said, "the way my feet feel, it's raining pond-lilies today."

E. S.

**JUST BLISTERS**

I saw an item in the paper the other day to the effect that the new battle-ships which are being built, or beginning to be built, will not be able to go through the Panama Canal. This is not because the big cut has been filling up with earth that slides down the sides and rises up from the bottom. That difficulty seems to have been overcome. But battle-ships now, for the reason of safety and protection against mines and submarines, are provided with "blisters" along the sides, air chamber attachments outside the ship itself, fastened to it, to intercept the mines and torpedoes, and thus lessen the

danger of the explosions. But these "blisters" offer an impediment to the passage of the ships through the canal. How often the perils and temptations of life make it necessary to take on burdens and "blisters" which are real impediments to our advancement and progress! A peace in life which forbids moral and spiritual submarines would remove the need of "blisters" and make it possible to go forward with greater ease as well as greater safety.

E. S.

**INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA**

A very significant action of American Protestantism, in the minds of many, is the launching of the Interchurch World Movement of North America. While it does not deal directly with the far-reaching movement of the day, leading to organic union, it is its practical precursor and in a vivid sense becomes the solid foundation upon which the greater superstructure must be builded.

In a word, the movement is American Protestantism marshalling itself for its whole task. It proposes to bring together American Protestantism through a united message, a comprehensive survey of the whole world field and a united appeal to the whole Protestant community of North America for an adequate response in life, service and gifts, to meet the whole responsibility of the evangelical Christianity.

It is a proposal, for whose consummation, in the words of Dr. John R. Mott, "any one ought to be willing to die." It is the inspired outcome of such movements as the "Centenary" of the Methodist Episcopal Church, the "Men and Millions" of the Disciple Church, the "Men and Missions" of the Baptist Church and the Presbyterian "New Era." The practical "coming together" of various Protestant churches in their own denominational spheres now bids fair to be followed by a greater coming together.

The Interchurch World Movement of North America has passed through a half dozen stages of development and in a memorable two days' conference at Wallace Lodge, Park-Hill-on-the-Hudson, February 5 and 6, came to its formal beginning in the organization of a general and Executive

Committee and the adoption of an outline of purpose and program. At the very outset it was determined to carry to every agency and church court whose interests were involved in the movement, a full and detailed account of its plans and purposes and to secure, if possible, at the outset, their fullest measure of co-operation. Already such co-operating agencies as the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Councils of Women both for Home and Foreign Missions and the Council of Sunday-school Agencies, have fully approved the project. Individual Church Boards have also already approved, such as the Board of Foreign Missions of the Presbyterian Church and the Methodist Episcopal Church. The Centenary Movement of the latter denomination has also unanimously voted to work whatever adjustments are needed to harmonize its plans fully with those of the greater movement.

The Wallace Lodge Conference spent practically an entire day in intercessory prayer. It is seldom that such a scene has been witnessed as that in evidence on February 5. The conviction which has laid hold of the representative Protestants who were present is that the spirit of God has brought forth the crowning movement of his purpose for the churches of Jesus Christ.

The organization which was formed for the purpose of carrying on the movement and of developing its plans and policies for presentation to the Protestants of America includes many of the eminent ministers, laymen and laywomen of the nation. Men of wealth and at the same time conspicuous Christian labor leaders have been given prominent place. The officers of the general committee include: Cyrus H. McCormick, Chicago, chairman; F. W. Ayer, Philadelphia, and Fred B. Smith, New York, vice chairman; W. B. Millard, New York, recording secretary.

The Executive Committee consists of John R. Mott, chairman; William Hiram Foulkes, vice chairman; and the following additional members: Stephen Baker, Mrs. F. S. Bennett, W. E. Corey, Dwight H. Day, Mrs. W. H. Farmer, George Fowles, F. P. Haggard, H. C. Herring, Robert L.

Kelley, E. Clarence Miller, Charles H. Pratt, J. D. Rockefeller, Jr., James M. Speers.

The leader and director of the whole movement unanimously chosen by the executive and general committees is S. Earl Taylor, the executive secretary of the Centenary Movement of the Methodist Episcopal Church. Doctor Taylor's leadership and the co-operative activity of the Executive Committee give promise of wise counsel and thorough-going progress. Six other persons will be added to the Executive Committee and a far-reaching marshalling of the leaders of the Protestant Church, including hundreds of pastors and laymen, is already under way.—*New Era Magazine*.

**THE SONG SPARROW**

CORTEZ R. CLAWSON

Winter has given place to spring and the warm sunshine mellows the landscape and performs the miracle of restoring life to tree and shrub. Today when the earth smells of spring and the woods call strongly for the lover of nature we may hear the song of the sparrow.

Just outside my study window on a beautiful morning a real bird mass meeting was held there among the trees and shrubs. Feathered songsters of both high and low degree were present to take part on this auspicious occasion. After all how akin they are to human kind! Showing their emotions and expressing their desires by graceful motion of wing or bill, or by slight ruffle of the feathers, they seem to delve into all the intricacies of bird life with its distressing problems. The song sparrow seemed to direct the deliberations of the assembly and judging by his happy chirp I knew that all the other birds were relying on his wisdom and skill as a bird diplomat. Weighty questions pertaining to bird happiness were up for settlement; good cheer and hearty co-operation were evident throughout. As I listened to the parting song in which every little songster took a part I thought of the words of vanDyke on the song of the sparrow:

"I like the tune, I like the words;  
They seem so true, so free from art,  
So friendly, and so full of heart,  
That if but one of all the birds  
Could be my comrade everywhere,

My little brother of the air,  
This is the one I'd choose, my dear,  
Because he'd bless me, every year,  
With 'Sweet-sweet-sweet-very merry cheer.'"

Will you know him, my song sparrow,  
when you hear him very early some spring  
morning singing his song described some-  
times as fitting the words—Madge, Madge,  
Madge, put on the tea kettle-etle-etle?

If you should not be able to detect him by  
his song watch for his graceful feathered  
form—just a flash of color. He is streak-  
ed above with black and brown; crown  
chestnut with small black stripes; under  
parts white streaked with black and brown,  
a brown stripe behind the eye, wing feath-  
ers edged with dull red; tail brown, long  
and nearly even; bill and feet pale brown.  
When he is in his most joyous mood noth-  
ing seems able to check his voice. It is  
said that even darkness can only conceal  
the singer whose merry notes often break  
the midnight silence.

The habits of my little friend are com-  
mon with most birds. He often sings from  
a fence rail or from a nearby tree.

"A lofty place he does not love,

But sits by choice, and well at ease,  
In hedges, and in little trees

That stretch their slender arms above  
The meadow brook; and there he sings  
Till all the field with pleasure rings;  
And so he tells in every ear,

That lovely homes to heaven are near  
In 'Sweet-sweet-sweet-very merry cheer.'"

Every morning as soon as the sky was  
aglow with the break of day my song spar-  
row was at his task if it could be called a  
task. It was as natural for him to break  
forth into song as it is for men and women  
with sunshine in their hearts to speak kind  
words or perform loving deeds. His song  
was optimistic. No note of pessimism  
could be contained in such a song. Scott  
used frequently to converse with his horses  
and dogs as though they were human and  
they seemed to understand. Sometimes  
when my sparrow was at his best I would  
steal out near the tree upon which he was  
perched in an effort to talk with him and to  
find out if possible the cause of his song  
of gladness and sweetness. The very limb  
upon which he was standing reverberated  
with the rhythmic motion of his graceful  
form and with my own heart attuned to the  
best influences in nature I interpreted his  
message thus:

"I am but a small part of the incarnation of  
spring, the joyous spirit of the season. I am but  
a part of the field which our God clothes with a  
wealth of verdure and color in the springtime. I  
try to reflect his glory and his majesty. I sing  
my song because I can not do otherwise. It is  
my nature to be happy and to express it as much  
as it is for you to be happy in the companionship  
of friends. To love birds such as I is to make  
them your friends for life—and to know that life  
offers nothing sweeter than friendship."

What would a May day be without the  
song of birds! To him who answers the  
call of the forest and is away to the hills  
what added charm bird melodies cast upon  
the otherwise silent solitudes! What is  
more joyous than an early morning in  
spring when bird choirs herald the ap-  
proach of day with sweet music! Would  
the open fields and the young orchards be  
quite complete without their rollicking  
songs?

What Sir Robert Ball said of a little daisy  
would be equally true of the bird—"The  
life study of a daisy in our meadows would  
be insufficient to reveal all the mysteries of  
its life." The sparrow's song of sweet-  
ness is as intangible as the fragrance of  
flowers and just as mysterious.

The earth in springtime! There is glad-  
ness and real culture for him, who, con-  
scious of the power of beauty in the un-  
folding of his own life and character, can  
well say with Ella Wheeler Wilcox who  
spoke the sentiments of the birds in the  
words.

"One that claims he knows about it tells me  
the earth is a vale of sin; but I, and the bees  
and the birds, we doubt it, and think it a place  
worth living in."

Alfred, N. Y.,  
April 1, 1919.

"The highest culture is to speak no ill."

#### THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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ment, Sanitarium, Battle Creek, Michigan.

## WOMAN'S WORK

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

### A WIDER WORLD FOR WOMEN

MRS. HENRY W. PEABODY.

(Given at Northfield last summer and now re-  
printed in booklet form)

The very greatest thing that women  
might do to save the world has not yet  
been attempted. It would revolutionize the  
church and bring the kingdom of God on  
earth. Jesus emphasized it by teaching and  
example. Suppose we should try to train  
the children of the church as faithfully  
for international friendship, i. e.: foreign  
missions, as the Germans have trained their  
children for militarism. Suppose we could  
enlist the children, not just yours and  
mine, but all the children of the commu-  
nity, the city, the countryside for world  
service. Children respond with enthusi-  
asm to a great appeal. Suppose we should  
never let them get to the place where they  
need to be reformed, but should form them  
in childhood. Suppose when we mothers  
and older sisters and grandmothers lay  
down our war work we should begin to  
conserve our own American children for  
the rebuilding of the world. Women who  
have worked for the French and Belgian  
orphans might be brought into closer rela-  
tions to the church through the needs of  
the children.

It will not be safe to trust to a league  
of nations to keep peace unless the stand-  
ards of nations are changed. This change  
will not come in a day.

While men discuss plans to prevent war,  
let Christian women make such plans pos-  
sible by educating children in the ideals of  
world brotherhood. It is an easy task with  
all the beautiful helps, and the child heart  
is ready to welcome the whole world of  
children.

Will not a group of women and girls in  
every church make this their part of world  
reconstruction? There is room,  
is need, in the church for every kind of  
womanly service and talent. When the  
church really assumes her task she will  
find her absolute need of them. The en-

larged sphere of woman's work in relation  
to the church will demand an en-  
larged sphere of the church in relation  
to woman's work. The Creator has not  
limited woman. She has been oppressed  
by the greed of man, by her own evil ten-  
dencies and weakness, by false religions  
and by misinterpretation of the Christian  
religion. But he has opened to woman-  
kind wide doors of opportunity and serv-  
ice from the beginning of the world until  
now, though the church may have failed  
to catch his vision or to live his life. It  
has not entirely failed for quietly, without  
uniform or parade, the groups of women  
in missionary societies have been laying  
foundations, and they no longer work apart  
denominationally, but have federated for  
larger service.

Foreign Missions, enrolling in its or-  
ganizations less than one-fifth of the  
women of the churches, is pledged to colos-  
sal tasks. The women of vast nations like  
India and China, numbering literally hun-  
dreds of millions, have practically no medi-  
cal aid. There are no medical units with  
ambulance corps and equipment for them.  
They are born, bear children at an incredi-  
bly early age, and die on the battlefield of  
motherhood, with only the aid that comes  
from a small mission hospital or an over-  
burdened woman doctor. The great ma-  
jority of these women are prevented by  
rigid social custom from seeing a medical  
man, and few women doctors are seeking  
a wider world. The emergency call to-  
day comes to all women with merciful  
hearts to provide adequately for the  
medical schools now opening for Orient-  
al women. They are equipped liberally  
with faith, but lack friends, funds and  
faculty. The students are ready, thanks  
to the beginning made in girls' schools  
fifty years ago, when women, north and  
south, turned from their own bitter grief,  
to enter into the sorrow of the world.

There are three new women's colleges  
also begging to be made strong, that they  
may make strong leaders for women. All  
the great divisions of the Protestant church  
are uniting to meet this crisis. Can the  
women who have rendered such splendid  
service in the war fail to respond to this  
call—this age-long need? Will not the  
whole church put its power back of these  
organizations as the governments of the

nations have stood behind women in war service, giving co-operation and support, commensurate with this magnificent undertaking to carry the message of Jesus to all nations in terms they can understand, terms of home, health, education, social rights, spiritual awakening, eternal life?

The church must adopt a large program to win women to large service. It must redeem county and community from civil forces, whether in such forms as licensed drunkenness and indecency, or the more subtle forms of extravagant pleasure. It must train the children of the homes and the streets. It must improve social conditions and protect from greed and from avarice those who toil. It must make this country worth dying for and an ideal place to live in. It must recognize ideals born of the internationalism of Calvary. It must call in the name of the Lord Christ for volunteers for world service. It must equip and send all who will go to proclaim the gospel of the Prince of Peace. It must hold to the eternal verities, and ridding itself of autocracy and formalism must exemplify the sacrificial life of him who shed his blood to destroy the powers of evil and to establish his kingdom of righteousness.—*Missionary Review of the World.*

### THE NEW STUDY BOOK

"Women Workers of the Orient" was published in three editions amounting to 90,000 copies. It has been a very helpful and interesting study but is now out of print to make way for the textbook by the Central Committee on the United Study of Foreign Missions for 1919-1920.

The title of this book is "A Crusade of Compassion for the Healing of the Nations" and is compiled by Dr. Belle J. Allen, of India. Mrs. Caroline Atwater Mason has edited the material and given good outlines for study.

The chapter headings are, 1. The Battalion of Life, (our missionaries); 2. India; 3. China; 4. Korea, the Philippine Islands, Siam; 5. The Near East, including Turkey, Syria, Persia, Arabia; 6. Africa and the Promise of the Future. Books may be had from Women's Boards of Foreign Missions, or from M. H. Leavis, West Medford, Mass. Price—paper, 35c.; cloth, 50c.; postage, 7c. additional.

The Junior book is "Mook"—True Tales of a Chinese Boy and his Friends. Price, 30c., postage, 5c.; cloth, 50c.; postage, 7c. Pictures and posters accompany this study at from 25 to 30 cents extra, plus postage.

The chairmen of Missionary Study classes will do well to order sample copies of these books for future or *immediate* use. Mrs. Henry W. Peabody in her report on the United Study of Foreign Missions to the Interdenominational Conference, held January 13 and 14, 1919, in New York City says: "As Red Cross groups demobilize they may be remobilized into groups to study medical missions." Mrs. Peabody closes her report with these words, "We can preserve our international relations only through faithfulness to the internationalism of Calvary. Shall we not hasten the day by promoting the knowledge of his wondrous working through those who have gone in his name to carry his message?"

Sincerely yours for Mission Study,  
METTA P. BABCOCK.

### THE RIGHT SPIRIT OF GIVING

MRS. MARTHA H. WARDNER

(Substance of an informal talk to the young people of Battle Creek, Mich. Published by request.)

I deem it a great privilege to meet with you this beautiful Sabbath afternoon because of the intense interest I feel in young people. There are several reasons for this interest, three of which I want to mention.

First, I was young myself once and although long years have passed since then there lives in my memory today the desires and ambitions of that period of my life, and because of this fact I enter most heartily into sympathy with you in your desires to become possessed of the best that life affords. Like you I built air castles the most of which fell to pieces before my eyes. Some if not all of you will pass through similar experiences and from the depths of my heart comes the prayer that when those crises come they will find you with your feet planted firmly on the Rock of Ages.

Secondly, I am interested in young people because to me they are the inspiration of the present and the hope of the future.

Thirdly, I am interested in young people because I am trying to keep young in spirit

myself and they are helping me to reach my ideal. Advanced years and gray hairs don't matter so much if one is dominated by a youthful spirit. I am very glad to see that you have in attendance this afternoon young people of all ages.

I am going to talk to you for a little while on the right spirit of giving. It is most essential that at the beginning of our Christian life we get a clear understanding of this all-important subject.

Some people are naturally generous and to them giving is no effort, others are born with a niggardly spirit and giving costs them a painful struggle. The latter class should enlist our sympathies. There is however a remedy for this infirmity of the flesh. Let Jesus into the heart and he will bring the niggardly spirit under the sway of his own beneficent will.

Some people give to the Lord's cause from a sense of duty only. Giving is a duty and it is better to give that way than not to give at all. Some people give thoughtlessly or because others give and they want to be one of the multitude. It is better to give this way than not to give at all but neither of these ways are actuated by the right spirit of giving. Let us consult our Guide-book and see if the rule for acceptable giving has not been laid down.

In 2 Corinthians 9: 7 we read, "Every man as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver."

The matter of giving is to be carefully thought out and made a purpose of the heart. The word translated cheerful in this verse is very strong in the original and the meaning would be more clearly brought out if the word hilarious were used. God loveth a hilarious giver.

Our gifts often look very large to us but do we ever stop to think how small they must look to God? Suppose I were a millionaire and you should offer to give me a nickel, would it not look rather small to me? Then how small must it look to the One to whom the earth belongs and the fulness thereof? Is there not in the heart of every child of God a desire to make gifts that will look large in God's sight? Well, that blessed privilege is within the reach of us all.

In Paul's second letter to the Corinthians

he tells them of the liberality of the Macedonian churches and makes this significant statement, they "first gave their own selves."

What does the parent's heart crave for most in the child? Is it not the child's love? The parent derives no joy from a forced obedience in the child as necessary as it sometimes is, but a loving obedience fills his heart with an indescribable joy.

Mrs. Horace Wardner, who by her marriage became a niece of my lamented husband, came to Wisconsin, when it was a territory, with her parental family and settled in Milwaukee. Her oldest sister used to boast and justly so that at one time she was the best looking girl of her age in Milwaukee, for she was the only one there. And indeed she was very attractive, for an Indian chief sought her hand in marriage and so persistent was he in his suit that her father, Mr. Rockwood, had to consult the authorities and have him driven from the place. Subsequently the family took up pioneer life where Waukesha now stands. At that time the family wore moccasins on their feet for they had no shoes.

Mr. Rockwood possessed a legal education, which was an important factor in building up a community in a new country. One day a shoemaker who had recently come into the neighborhood applied to him for help with the request that he be allowed to pay his bill with shoes. Mr. Rockwood consented and gave the order for a pair of shoes to be made for his little girl out of soft leather as her feet were exceptionally tender, but when the shoes came they proved to be cowhide. The little girl put them on and went to school where she was the envy of all her playmates. When school was out she went home barefooted and to her mother's inquiry for the shoes she replied, "Why, they hurt so I couldn't wear them and I took them off and planted them, for I thought if I did when they come up they'd be calf-skin and wouldn't hurt so."

One Thanksgiving Day the Rockwood family were invited to take dinner with a neighbor. (Neighbors often lived five or six miles apart.) When they were admitted to the house the children darted under the bed from fright, so unaccustomed were they to seeing people. A little roast pig had been provided for the dinner which

was served in a milk pan and carved with the host's jackknife. If I didn't live in Battle Creek I might say they had provided the essential part of the dinner, but I must show respect for the environment in which I live. I am relating these incidents to give you an idea of the privations and hardships endured by those pioneers and the benefits coming to us as reward of their sacrifices. In those days the women had to card the wool, spin the yarn, weave the cloth, cut and make the family's garments by hand and knit the stockings.

In the Rockwood community there lived a woman who was the mother of five children, one of which was feeble-minded. The woman claimed the respect and sympathy of the entire neighborhood for they all felt that her lot was harder than that of any of the others, but she sent a thrill through the prayer meeting one evening when she quoted the verse which says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom we receiveth," and added, "My life is so full of blessings that sometimes when I think of that verse I am almost afraid God doesn't love me. Now, I suppose you will say, What about George? Well, George is the most affectionate child I have. I really don't know what I would do without his love." The cravings of her mother-heart found satisfaction in the love of her feeble-minded child.

When we compare our minds with the mind of our Creator how feeble they appear; yet we are his children and the infinite cravings of his parent heart find satisfaction in the love of his finite children. This then is the right spirit of giving, we must first give our own selves to the Lord and then our money contributions will flow out of our hearts hilariously both as an expression of love and an act of worship, and be acceptable in the sight of God as bountiful gifts.

### THE REAL DRIVE SPIRIT

REV. JOHN C. BRANCH

I notice in the last SABBATH RECORDER this question asked, "Can we catch the real Drive spirit?" There never was a time in the world's history when there was more evidence of the real need of means to spread the truth among men and women

than now. We as a people are proud of the fact that we hold truth that is very dear to us, and this same truth should be given to the world. And now in these times when all Christian people are awake to the fact that they must do greater work and enlarge the possibility of reaching out to help in the work of reconstruction, shall we as a people sit still and record the efforts that other denominations are making and not catch the spirit ourselves?

I was talking with Brother J. H. Hurley but a few days ago regarding this very question, and we decided that our people should make a drive for not less than one hundred thousand dollars to be used in reconstruction work; and I am persuaded and believe that there is not a member of our denomination but what, if properly interested could give five or ten dollars during the year for this reconstruction work. And there are many others who could give one hundred dollars for this same work. We will be known by the interest we take in this call for means to spread the gospel of Christ to the world. Ten thousand members should be able to swell this amount to even more than one hundred thousand dollars.

"Shall we go, and empty-handed,  
Shall we meet our Savior so?  
Not one soul with which to greet him,  
Shall we empty-handed go?"

With men and women all around us dying for want of salvation can we catch the spirit? We can not afford to sit idly down and do nothing. I am glad this question has been presented. I am glad to subscribe to such a cause. I desire with Brother J. H. Hurley to set my name down for one hundred dollars towards raising one hundred thousand dollars.

Let us not stop to talk of budgets, but let this one hundred thousand dollars come into a general treasury and there be divided as the several boards may require, and as the Lord may direct. Let us think about this Drive, and then pray over the matter, and then give until it hurts, and then give until it stops hurting. The Lord wants some of the means he has entrusted to our care. Will we give it to him?

"The chief want in life is somebody who shall make us do the best we can."

## YOUNG PEOPLE'S WORK

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

### LIVING ETERNAL LIFE

Christian Endeavor Topic for Sabbath Day,  
April 19, 1919

#### DAILY READINGS WITH THOUGHT-HELPS

Sunday—Life in Christ (John 10: 27-30). There is a mutual and intimate relation of confidence that exists between his followers and Christ. His sheep—those who believe in him—hear his voice and follow—obey and in return Christ recognizes this obedience and bestows upon his followers the gift of eternal life, basing his power to do so upon his intimate relation to God.

Monday—Life through the Spirit (Rom. 8: 1, 2; John 6: 63). In Christ was no sin, hence no guilt nor condemnation. Through the indwelling of the Spirit a union of life with Christ results in his believers. If this union is complete there can be no sin, hence no condemnation for sin. It is the Spirit that makes alive spiritual life in us, and the words which Christ spoke are charged with this power to give life.

Tuesday—The test of life (1 John 3: 11-16). Christ's message from the first was that his followers should love one another—not all mankind in this instance—but those who are brethren in Christ. When we are able to do so, when we have reached that perfection of Christian love, it is an evidence that we have "passed out of death into life." Those who profess to be Christians while holding hardness of heart towards other Christians are still unsaved. Christ's love for us is evidenced by his giving his life for us. Our lives should be characterized by a like spirit of love for other Christians.

Wednesday—Walking in life's light (John 8: 12-20). Jesus is the spiritual light of the world, "dispelling the darkness of ignorance and unbelief, and imparting to the soul that inner light which reveals to it things unseen and eternal, and guides it on its heavenward way."

Thursday—Old lives for new (John 12: 23-26). As the grain of wheat must die to reproduce and multiply itself, so must we die to self-realization if we would multiply ourselves. Selfishness,—the loving of self too well to be unwilling to spend life for any higher object than self-enjoyment or self-achievement—may be the means in the end of missing life's real object. We shall not be able to keep our lives "unto eternal life" unless we are willing to give and spend them unselfishly here and now.

Friday—Dead, buried, raised (Col. 2: 12-15). Not only do we share Christ's burial, through baptism, but also his resurrection through faith in God who raised him from the dead; and

though spiritually dead by reason of our carnal natures, which have not been cut away, us does God make alive along with Christ, forgiving all our wrong doings.

#### THE TOPIC

Sabbath Day—Topic, Eternal life and how to live it (John 5: 24; Eph. 2: 1-10). (Easter meeting).

Eternal life—life that knows no ending—is imparted only to those who willingly accept the words of Christ and believe on him as the representative of God. Eternal life is a present fact. Immediately upon accepting Christ we pass over from death into life. (John 5: 24).

Living eternal life means dying to sin and living life in and with Christ. It means an enriched life, through which comes not only more satisfaction to ourselves, but the willingness and desire to live for the benefit of others. It means a more abundant life.

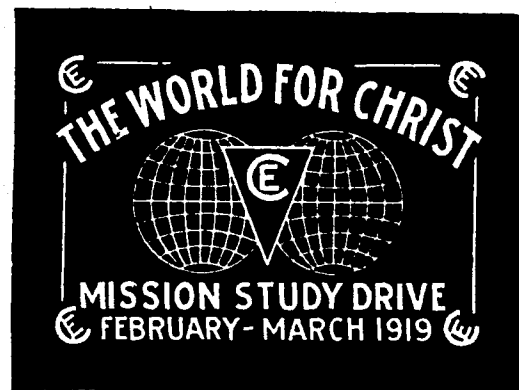
Living eternal life gives us the true view point of the meaning of the whole of life—we see life in the right relation from the beginning to the end. We live not simply as in the present, but in the consciousness of the continuity of life.

"Jesus gave a new and deeper meaning to the words life and death. He re-emphasized the truth . . . that which makes the present life alone worth living is the favor of God, and that which makes death worth fearing is his displeasure. But he went further and revealed the truth . . . that the life which begins here in the favor of God is an eternal and incorruptible life, which persists beyond the grave and turns the darkness of death into light and glory.

But we shall find favor in the sight of God only as we shall live life in the spirit of Christ. To live life as Christ lived it is to live eternal life—seeking ever to do the will of God, and living and serving others in the same unselfish spirit.

We are given the right to eternal life not because of any worthiness on our own part, but because of the mercy and love of God, who made us alive together with Christ and raised us up with him. Christ's resurrection is the pledge of our resurrection.

## A MISSION STUDY DRIVE



This cut was used by the *Christian Endeavor World* in advertising the Mission Study Drive during February and March. Although these two months are nearly past there is still time to start a mission study class. Our Riverside (Cal.) Young People's Society is studying "Ancient Peoples at New Tasks" by Price, the Intermediates are using "Making Life Count," while the Juniors also have a class.

When we talk about mission study some one is bound to say, "Oh, dear! Think of going to one of those dry and uninteresting classes." However, some one else will say, "Dry? Uninteresting? Why, we always enjoy our class. We don't make a lecture class of it, but a round table discussion. We decorate the room with flags of the country we are studying, make banners in these same colors bearing the name of our class, and use maps and charts. Then we have blackboard talks, impersonations, three minute speeches on special topics and do numerous other things until we are simply enthused over the study. Try it."

So if our different Seventh Day Baptist societies have not already had their mission study classes perhaps they will start them soon.

Our goal here in California and Riverside County is "one class in each society." Perhaps we might have that goal in our own denomination. Then you surely will send the report of your mission study class to the SABBATH RECORDER so that the rest of us can read about it.

"The World for Christ" is our slogan and mission study may be made a step toward bringing this about.

MALETA L. OSBORN.

Riverside, California.

## ONE SOCIETY IS BUSY

The Riverside Seventh Day Baptist Society seems to have been busy during the month of February.

C. E. Week was unusually interesting and inspiring. Two sermons were preached especially for Christian Endeavorers, one on "Loyalty" and the other on "Decision." On Wednesday evening the society joined in the union social, helping to furnish refreshments. The Christian Endeavors took charge of the Friday night prayer meeting, making it a Denominational Rally. The two regular C. E. meetings were held, the second being a union meeting of Juniors, Intermediates and Young People. The Juniors had a Bible drill, the Intermediates gave some fine short talks, the male quartet sang "The Wayside Cross" and one of the number gave an interesting blackboard talk. The results of decisions at this meeting were as follows: One to accept Christ, six to become tithers, four to become Quiet Hour comrades, eight to be true to the C. E. pledge and four for full surrender and personal work. A special thank offering of two dollars and twelve cents was taken.

February 15 the entire hour was given to a tithing program, that day being the first of Tenth Legion Week.

At another meeting an offering, together with some money from the social fund, of three dollars, was taken to help toward hiring a nurse for a family suffering from the influenza.

Twenty-four letters were written during the month to representatives in the service.

Seven dollars was paid toward the county pledge of fifteen dollars.

The society is now an Excellent Society on the State chart, has reached 178 per cent on the standards and efficiency chart, and is still working to a higher goal.

At the social February 22nd an after-Christmas missionary packet was prepared to send to one of their own denominational missionaries, offerings of eighteen dollars to send with the packet being received.

They are hoping next month to have new things to report.—*Cheero!*

[*Cheero!* is a little publication issued by the Riverside County Christian Endeavor Union. The above item was taken from the number of March 15, 1919.]

# RECORDER DRIVE

## SPECIAL SERVICES

### SECOND SABBATH IN APRIL

#### OBJECTIVES:

To arouse a deeper interest in our Denominational Paper

To secure many new subscribers for the Recorder

To reduce the number of delinquent subscribers

To place the Recorder in every Seventh Day Baptist Home

Every church to provide a fund to be used in paying for the Recorder for such of its members that are not able to take it so that none need be without it

**A STRONG PULL!**

**A STEADY PULL!!**

**A LONG PULL!!!**

**OVER THE TOP - WE'LL GO**

**DR. DANIEL LEWIS, M. D., LL. D.**

Daniel Lewis was born at Alfred, N. Y., January 17, 1846. He was the son of Alfred Lewis and Lucy Langworthy Lewis, both of whom were of Rhode Island stock and came into Allegany County in the early years of Alfred's history.

Dr. Lewis received his early education at Alfred Academy before the Civil War. During the war he enlisted in the naval service and remained in the service until the close of the war. He then entered Alfred University from which he was graduated in the class of 1869. His death, therefore, occurred just prior to the fiftieth anniversary of his class.

At his graduation from college, he had already devoted some attention to the study of medicine and entered at once the Medical Department of the University of New York. He later entered the College of Physicians and Surgeons in New York City from which he was graduated with the degree of Doctor of Medicine in 1871. The ensuing two years were devoted to the practice of medicine at Andover, N. Y. He then returned to New York City where he began to build up the extensive practice which occupied about forty-five years of his life.

When the New York Skin and Cancer Hospital was established, Dr. Lewis became assistant surgeon and in 1885 was appointed surgeon. Soon after the organization of the Graduate Medical School, Dr. Lewis became lecturer on surgery and in 1900 was appointed to the chair of special surgery.

His researches in the science of medicine were thorough and extensive and his experiences and views were recorded in many valuable papers which attracted wide attention in the profession.

Dr. Lewis joined the Medical Society of the County of New York in 1873, and for three years was a delegate from it to the State Medical Society, and for five years a member of its board of censors. In 1884 and 1885 he was president of the society, and was for a time editor of the "Medical Directory," published by it. In 1880 he was made a fellow of the New York Academy of Medicine, and the same year also a fellow of the New York Pathological Society. He was also a member of the New York Dermatologi-

cal Society and of the Medical Society of the State of New York, of which in 1889 he was chosen president. He was also president of the Physicians' Mutual Aid Association for a number of years.

He visited Europe several times, and in 1882 spent a period in the study of his speciality, at the Cancer Hospital in London. He was for many years an active member and surgeon of Reno Post of the Grand Army of the Republic of New York City, and in 1887 was medical director of the Department of New York, with the rank of brigadier-general.

He was appointed a Commissioner of the New York State Board of Health by Governor Morton in 1895, and in May of that year, was elected president of the Board, which position he held until the Board was discontinued in 1900, at which time the new office of Commissioner of Health was established. Dr. Lewis was then appointed by Theodore Roosevelt, then Governor of the State, as the Commissioner of Health, being the first occupant of this position under the reorganization of that department.

Besides writing many special and valuable contributions to medical literature, the "Medical Review of Reviews," a monthly review of current medical literature, including a complete index medicus of the leading articles of each month, was founded by Dr. Lewis who was its editor for many years.

In 1886 at the fiftieth anniversary of the founding of Alfred, Dr. Lewis with other alumni, was instrumental in organizing the Alumni Association of Alfred University. He was elected its first president and was again elected president in 1888, 1889, 1896 and in 1897. No other man ever held the office so many times or took so deep and abiding an interest in the association.

He was for many years chairman of the Alumni Lecture Course Committee and during this time gave, himself, a number of interesting and instructive lectures, some of them upon his travels in Ireland.

Possibly Dr. Lewis' most notable and lasting service for Alfred University has been in connection with the library. He organized and promoted the movement for the consolidation of the several smaller libraries of the college and lyceums into one

university library. This was accomplished in 1887. From that time to the present, Dr. Lewis has held the unique position as the founder of the university library. He has made many generous contributions to the library, including in part, his own private collection of rare and expensive volumes.

After the death of Professor Tomlinson, so long librarian of the university, a biographical sketch of Professor Tomlinson was prepared for the Alumni Association of 1911, and published by Dr. Lewis. Dr. Lewis also prepared and published appreciative biographies of President Allen in 1896 and of Judge Peter B. McLennan in 1914.

In 1886 Alfred University conferred upon Dr. Lewis the honorary degree of Doctor of Philosophy, and in 1902 the honorary degree of Doctor of Laws.

For the past three years, Dr. Lewis has held also the official connection of Medical Advisor with the university.

Few men have shown an equal loyalty and faithful devotion to their Alma Mater or served so untiringly and unselfishly the interests of Alfred University for so long a period of consecutive service. Few men could be so greatly missed from the activities of Alfred University and particularly from the meetings of the trustees and alumni, as will Dr. Lewis. His name and memory will be cherished in undying affection and love.

Dr. Lewis was married on October 10, 1872, to Achsah D., daughter of L. C. P. Vaughn, of Springville, N. Y., who has been his faithful and devoted wife during all these years, and who, with other friends and relatives, is left to mourn his loss.

His funeral occurred at the church at Alfred, N. Y., March 26th, conducted by President Boothe C. Davis, assisted by Pastor W. L. Burdick and Dean Arthur E. Main. Comrades of the Grand Army acted as honorary bearers. Members of the Board of Trustees served as bearers and the university faculty attended in a body.

The Trustees directed that all regular activities be suspended and the flag placed at half-mast during the service. Interment was made in the Alfred Rural Cemetery.

BOOTHE C. DAVIS.

**TRIBUTE TO DR. DANIEL LEWIS**

The Trustees of Alfred University desire to place on record their sense of great loss and sorrow in the death of Dr. Daniel Lewis who died in Alfred, N. Y., March 22, 1919.

In token of our respect and high regard for him as a trustee, a citizen and a patriot, we direct that all regular exercises of Alfred University be suspended on the afternoon of his funeral, March 26th, and that the flag on the campus be lowered to half-mast on that occasion.

As a colleague on the Board of Trustees for thirty-five years, Dr. Lewis endeared himself to the members of the Board and rendered a great and imperishable service to Alfred University, to the State and to society in general.

During all these years, he has seldom ever missed a regular meeting of the Board, traveling often from New York City and back at his own expense in order to be present. He has served on the Executive Committee and on the Board of Managers of the State School of Agriculture. Also he was a member of the Committee on Teaching Force for over twenty years. He was a prime mover in the organization of the Alumni Association of Alfred University in 1886, and was its first president. On four different occasions later, he also served as president.

It was through his efforts that the present university library was organized by the consolidation of the several small libraries which previously existed. He has been a generous contributor to the library including, in part, his own private collection of rare and expensive volumes.

His state-wide and national service for public health, enlarged his power to serve his Alma Mater. His wise counsel, his boundless optimism and his enthusiastic devotion, made him dearly beloved as an alumnus, friend and trustee, whose influence is written large in the history of Alfred University for more than half a century.

The Trustees desire that these minutes be engrossed upon the records of the university, and a copy transmitted to his widow, to whom with his other relatives, the Trustees extend heartfelt sympathy.

Adopted by the Executive Committee of the Board of Trustees at Alfred, N. Y., March 24, 1919.

## OUR WEEKLY SERMON

### BURDEN SHARING IN WAR TIME

REV. WILLIAM C. WHITFORD, D. D.

Text: "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6: 2.

The Christian must not have his mind centered upon himself—his own burdens, and sorrows, and perplexities. Indeed he can not fix his attention upon his own problems and anxieties to the exclusion of the cares that beset his fellows; for if he is wrapped up in contemplation of his own needs and difficulties and the possibility of escape for himself he is untrue to his Master, and is ignoring the law of love, and therefore he is not a Christian.

The only way to escape the crushing load that oppresses us is to look out with loving sympathy upon the burdens of our fellow-men; and thus we will have real unity of purpose with that Master who came to seek and to save that which was lost. As we share in his work we leave the way open for him to give himself to us.

The burdens that we can help to bear are of almost infinite variety. We may relieve a man of physical pain, or possibly we may take from him a burden of ignorance and superstition which was blighting his whole life, although he was scarcely aware of its existence. That our thoughts may not wander in too many directions let us consider such applications of the text before us as invite our particular attention in war time.

In the first place it is comparatively easy for us to realize that we ought to make a special effort to be liberal in our giving since the needs of civilians who have suffered from war are so patent to any one who will read the papers. Then there is abundant opportunity to supplement what our Government and other governments are doing for the welfare of the soldiers and sailors. It would be easy to take all of our time and space for a discussion of the motives and methods of our giving, and of the objects that are most needy; but we will leave the subject of giving for another time.

The Christian citizen should rejoice in

the opportunity to bear his share of the burdens of the community or the state by the payment of taxes. Perhaps it is impossible to escape altogether our inherited practice of protesting at the rate of taxation. But instead of thinking how inconvenient and costly taxes are to us as individuals, we should cultivate an interest in the value of the taxes to the state. We ought to make it our special business to see where and how the money raised by taxation is to be spent, and thus have the satisfaction of having an intelligent share in bearing the burdens of the community. Incidentally we may learn something about extravagance and waste, and thus gain suggestions concerning for whom we should vote next time.

Some of the taxes seem especially trying; but we should remember when we have to go to a considerable trouble to make out income tax returns that many a man has had more trouble in making out proper statement for the draft board. And when we have to pay an extra cent of postage on a letter we should remember that there are other hardships beside the payment of taxes.

Our financial support of the Government should not stop with the payment of the taxes that we can not escape. In a situation like the present it is practically impossible for the Government to raise by taxation all the money needed for the exigencies of the war. If the taxes were doubled or trebled great hardship would be felt by many, and in the case of indirect taxes the high rate of taxation might defeat itself and result in less revenue; since the high tax upon the sale of certain commodities might put a practical stop to the sale. The Government must therefore borrow money for the time being. It is easy to say, Let the Government borrow from those who have more money to lend than I have. But when so great loans must be made the only way to get them all subscribed is for the many to do each according to his ability.

When we think of the other ways in which we would prefer to invest our money, or the ways in which we could spend it, let us not forget the four million young men who gave their lives over to the direction of the officers of our army and navy, not regarding the manifold other

ways in which they would prefer to spend the time rather than in fighting the Hun, to say nothing of the fact that they risked their lives in the venture.

However much we are interested and should be interested in the purposes for which the money that is raised by ordinary taxes is spent, we do well to be especially interested in the way in which money is spent for the maintenance of our fighting forces. We should to be sure have a care concerning the vast sums that were appropriated for the production of aeroplanes, and should want to know whether the money was well spent or wasted. We may glory in the fact that our Government was not niggardly in the expenditure of money for cannon and ammunition, especially when we stop to realize that the lavish use of bullets and high explosives resulted in immense saving of the lives of our soldiers.

A gentleman whom I met last summer in Washington, one of the vice-presidents of the Equitable Life Assurance Society, was congratulating himself that he was drafted into that department that had to do with the purchase of supplies for the army rather than into the Bureau of War Risk Insurance; for he felt that in the work that he was doing he was accomplishing something very definite toward the winning of the war. I could not doubt the value of his work; but I am sure that the Bureau of War Risk Insurance was also a very fundamental factor in bringing the war to a successful issue; for in maintaining the peace of mind of the soldiers it was directly contributing to the morale of the army. One of the most distracting thoughts for the fighting man is the fear that his dependents at home have not adequate means of support in the present, and other is the fear that they will not be provided for in the future should some accident happen to him. Both of these fears the Bureau of War Risk Insurance removes. It is the means by which we, the people of the United States, take away from our representatives in the fighting line anxiety as to present or future support of their dependents. They are bearing our burdens in going forth to fight for us, and we are undertaking to bear some of their burdens.

No doubt a great deal of the money

that has been spent by the United States for war purposes has failed of accomplishing its full value. Haste makes waste, and it was very important that we should hurry. But if the millions that have been spent through the Bureau of War Risk Insurance have not been well spent it is not because there was not very careful planning and sound principles at the basis of this work.

The truest benefit that may come to a man is not through a present that is simply gratuity, but through something that helps him to help himself. If we teach a man to depend upon gifts we are spoiling his character, and making him a pauper; but when we help him to help himself we are stimulating his own vital energy, and leading him toward a self-development that will make him happier. At the same time also we are helping society in general; for we are enabling the man to be a producer and not a dependent. He is adding to the wealth of the world instead of subtracting. The Bureau of War Risk Insurance does not undertake therefore to make full provision for the support of the dependents of a soldier; but requires him to make an allotment of fifteen dollars from his pay, and then supplements that allotment by an allowance. If the soldier wishes to have the Government make allowances for other dependents than his wife and children he must make an additional allotment of five dollars. A man does not have to show that his wife and children are dependent upon him; but if he desires the Government to make allowances for his father and mother, brother and sisters, he must show that he was contributing to their support himself before he enlisted. The allowances vary according to certain fixed rules and the number and class of the dependents. The matter of the award often presents a rather complicated problem in arithmetic; but the principle that lies back of this problem is simple. The people who have called this man to be a soldier want to share with him the burdens that are occasioned by his absence from home.

Besides the allotments and allowances the Bureau of War Risk Insurance provides a compensation for the soldier who is disabled, or for the dependents of a soldier who loses his life in the service of



his country. In many ways this compensation corresponds to the pensions under the old system; but there is this difference, namely, that every effort is made to do away with the impression that the Government is making a present. The payments under the compensation section of the War Risk Act are not made because a man has endured hardships or taken risks as a soldier; but simply because through that service he has suffered a damage which deprives him in part or wholly from doing his work in the world. For this he should have compensation. The act also provides for the re-education or training of men who have been incapacitated for the pursuit of their former occupation or trade, and need to learn how to do something else.

A third section of the War Risk Insurance Act provides for the insurance of the lives of the men in the army and navy. When they are called into service they lose their insurability at ordinary rates. The Government is simply restoring to them this insurability. The matter of insurance is a benefit altogether distinct from the allotments and allowances and from the compensations. It is a purely voluntary matter. No one has to be insured with the Government; but if a soldier or sailor wishes to be insured here is his opportunity to take as much as he wants up to \$10,000. In the matter of insurance the Government is not giving something for nothing. The soldier has to pay the same premium that he would pay in other insurance companies except that the Government deducts from the premium as usually computed the amount that is added for the expense of administration. It also makes no charge for the added risk that a man incurs from the fact that he is going to war, as this is the risk for which the Government is naturally and rightfully responsible.

The War Risk Insurance Act has the merit of helping a man by holding him to his responsibilities. He can not choose to ignore his wife and children, and keep all of his pay for himself. If he has wife or child the fifteen dollar amount is made from his pay whether he wishes it or not. If a man makes a false statement in regard to his dependents denying that he is married, his wife and child have the priv-

ilege of making separate application and proving their existence and getting the allotment from his pay and the allowance from the Government. A man is losing a lot of the discipline of life if he can find an easy way of escaping his responsibilities.

When as a nation we have thoroughly learned the lesson of bearing one another's burdens so far as concerns our own soldiers and their families we are in good shape to go on to learn the lesson as it applies to our relations to other nations. We had indeed already got some comprehension of our obligation toward humanity in general before we decided to go to war. For it was not because we feared damage to ourselves that we decided to resist Germany, but because we could stand idly by no longer, and see the ruthlessness manifest in the dealings with Germany's neighbors.

What we need now is a full apprehension of our responsibility for the peace of the world, in order that we may join heartily with the other civilized nations in some sort of an arrangement to enforce peace, and to suppress at its beginning any attempt on the part of the lawless strong to oppress the defenseless weak.

No one man can keep in abeyance the predatory powers of evil in a community; but the combined efforts of the good men and women can work wonders. The same is true for the world at large. If the Christian nations of the world stand together and let their Christian character be manifest there is scarcely any limit to what they can accomplish. The trouble in the past has been that Christian principles have been left for the use of individuals, and have not been allowed to function for national groups. The German point of view has been dominant, namely, that nations should not consider matters of right and wrong, but simply matters of advantage and disadvantage.

May the day soon come when not only all individuals but all nations shall heed the admonition of Paul: "Bear ye one another's burdens, and so fulfil the law of Christ."

To work on, serve on, love on, unnoticed and unpraised, is perhaps the finest heroism earth can show.—*G. H. Morrison.*

## HOME NEWS

RIVERSIDE, CAL.—Oh, yes, we've had the "flu" too, but we've tried to avoid the "sleeping sickness." Many duties are at hand to keep us awake, many pleasures and privileges beckon us to keep our eyes wide open lest we miss something. Here are a few of them.

The first of the treats to be mentioned is the visit of Rev. Mr. Cottrell. Those of us who braved a California rainy day had a surprise. Now you probably don't understand why a California rainy day calls forth bravery, nor do I! But, be it known, that when it rains in this country none but the courageous venture forth. It seems to be the accepted state of affairs and every one takes it for granted. These visits of those in closer touch with our denomination are especially welcome to us who are far from the center of things. Rev. Mr. Cottrell brought us a message full of hope and encouragement.

Our Christian Endeavor has started a mission study class that has wonderful possibilities. On the evening of March 1st we enjoyed an illustrated lecture on "Child Life Around the World," by a man whom many of us know and esteem, Mr. Kinnear, a member of the Christian Church, who is at present engaged in educational work along the line of missions. This lecture was given under the auspices of our Christian Endeavor and the meeting was presided over by our president, Maleta Osborn.

The preceding Sabbath night the Endeavorers gave a social at the home of Mr. and Mrs. N. W. Davis, of West Riverside. For some time we have had a small amount in our treasury for Miss Jansz. We made a special plea for the support of her work and placed a dish on the mantle into which those who felt inclined could place their offering. We thus had eighteen dollars to send Miss Jansz. We also sent her a post-Christmas package.

Mr. Moore has printed for our Christian Endeavor Society a little booklet of "Suggestions" which we hope may prove helpful to others. This book may be obtained from Mary G. Brown at ten cents per copy.

Our Intermediate and Junior societies do things. They joined with us recently in a union meeting and the Intermediates gave some very inspirational talks. The Juniors made us "sit up and take notice" when they exhibited their skill in finding and locating Bible verses. Mrs. R. C. Brewer is their very efficient superintendent.

Thus in our various places we are trying to do our part of the great work for the salvation of the world. We need your prayers and we also need to see some of you now and then.

Contributed "by request."

GELSEMINA M. BROWN.

## MARRIED

CHAMPLIN-HISCOX.—Married at the Presbyterian manse, Portville, N. Y., by the Rev. H. D. Bacon, on Thursday, March 6th, 1919, Lewis A. Champlin, of the town of Genesee, and Mrs. Josephine C. Hiscox, of Little Genesee.

## DEATHS

OLSON.—Susie May Pierce was born at Alfred, N. Y., November 18, 1878, and passed away at Riverside, Cal., March 3, 1919.

At the age of thirteen she was baptized by the Rev. Thomas R. Williams and united with the First Seventh Day Baptist Church of Alfred. In 1894 she was married to Derward A. Davis, of Farmer's Valley. To them were born three children: Wellington Henry, who has for several years been in the service of our country and only recently returned from France; Mrs. Ethel Daisy Price, who was taken Home last October; and Adrian La Roy, who also just returned from overseas service reaching the bedside of his mother about two weeks before her death. Although the older son started for the Pacific coast upon learning of the serious condition of his mother he was too late to see her alive, arriving only the day before the funeral.

In 1914 the deceased was married to Manuel L. Olson, of North Dakota, where they resided until one year ago when they went to Elmira, N. Y. to make their home with her mother, Mrs. Alma E. Palmer.

Upon learning that her daughter Mrs. Price had fallen a victim of that dreaded disease, influenza, leaving a husband and baby girl two years old, Mrs. Olson accompanied by her husband and an uncle, Henry Pierce, went to North Dakota to the funeral. It was then decided that they would all come to California hoping that the change of climate might prove beneficial to Mrs. Olson, who had been suffering for some time with a serious throat trouble which was pronounced by the physicians as tuberculosis of the throat. As she continued to fail in strength her mother and brother Earl

THE SABBATH RECORDER

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

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Sabbath School. Lesson IV—April 26, 1919

THE HOLY SPIRIT OUR HELPER. John 16: 7-15; Acts 2: 1-18

Golden Text.—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 13.

Apr. 20—Joel 2: 21-32. The Holy Spirit promised

Apr. 21—Acts 2: 1-13. Coming of the Holy Spirit

Apr. 22—Acts 19: 1-7. Receiving the Holy Spirit

Apr. 23—John 16: 7-15. The Holy Spirit our Helper

Apr. 24—Acts 2: 37-47. Helping the apostles

Apr. 25—Rom. 8: 16-26. Helping in prayer

Apr. 26—1 Cor. 12: 1-13. Spiritual gifts

(For Lesson Notes see Helping Hand)

A PRAYER

Now I get me up to work,
I pray the Lord I may not shirk;
If I should die before the night,
I pray the Lord my work's done right.

—Amora Fitch.

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came to help care for her. All that loving hands and tender care could do was of no avail and she passed peacefully away in Jesus, as noted above. Although a great sufferer during the last weeks she bore the pain patiently. Her hope was in Christ and toward the last she spoke often of the mansions awaiting her and entreated her loved ones to meet her in the Home where there will be no sorrow, no pain and no partings.

Besides her husband, mother, two sons, son-in-law and granddaughter, Lillian, she is survived by two brothers, Leslie L. Palmer, of Jacksonsville, Fla., and Earl Palmer, of Riverside, Cal. Also an uncle, Henry N. Pierce, of Rodonda Beach, Cal.; two aunts, Mrs. Sarah M. Eaton and Mrs. Minnie M. Beckwith, both of Alfred, N. Y., and six nieces, children of a sister who departed this life thirteen years ago. The youngest of these, Hazel, lives with Mrs. Palmer and Earl in Riverside.

Farewell services were conducted by the pastor, assisted by Mr. Chandler and Rev. Ellen King, workers in a local mission, and the body was laid to rest in Evergreen Cemetery.

R. J. S.

To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not to be embittered; to keep a few friends, but these with capitulation, . . . above all, on the same grim conditions, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

"I want to be procrastinated at de nex' corner," said Mr. Erastus Pinkly, to the street car conductor.

"You want to be what?"

"Don't lose your temper. I had to look in de dictionary myse'f befo' I founded out dat 'procrastinate' means 'put off.'"—New York Advocate.

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# The Sabbath Recorder

EASTER, 1919

M. E. H. Everett

I hear a sad voice through the shadows calling,  
"Come mourn with me, behold our King is dead!—  
A pale lamp at his nail-pierced feet is burning,  
A folded napkin hides his smitten head;  
Well may we mourn with tears that fall unceasing  
For love incarnate slain by mortal hands  
And let the moon hide from the night her glory  
And let the black sea beat wailing on its sands."

Across the burning stars a great hand sweeping  
Wakens creation's morning song again,  
"Glory to him who was and is and shall be,  
Savior and God for evermore to reign!"  
The cruel bands of death he brake asunder,  
From death and hell he lifted up his head,  
And all the harps of heaven ring joyous welcome  
For he hath risen even as he said.

Austin, Pa.

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