

# 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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In preparing the list for the  
printers of contributors to

## THE DENOMINATIONAL BUILDING FUND

a few names were, by some  
oversight, omitted from the list

A corrected list of contributors will  
be published in the Recorder  
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F. J. HUBBARD, Treasurer,  
Plainfield, N. J.

# SEVENTH DAY BAPTIST DIRECTORY

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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 requests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 86, No. 15

PLAINFIELD, N. J., APRIL 14, 1919

WHOLE NO. 3,867

"Have You a Vision?" Did you read the question on the last cover page of the SABBATH RECORDER for March 24? If you did, and thought anything about what you read, you must certainly feel strong promptings to do your part toward raising funds for the proposed denominational building. Do you care anything about our future as a people? Do you care enough about it to help make that future something to be proud of? Whether you care or not, you are actually shaping the future for your denomination and for your children's children, and there is no way of preventing the results of your present position regarding these important matters.

The future is not an actor, it is a result. The tomorrows of denominational life will be just what your todays are making them. Must the faith of our fathers suffer and our future be empty because the people of today are indifferent? God forbid!

**Cheering Messages In the Recorder** The SABBATH RECORDER of March 31 was eagerly received in Alfred on April 2. With the exception of a page or two of editorials I knew but little of its contents until it came to hand, and I do not remember a week when it had been more anxiously looked for. I am very thankful to Brother Shaw and the friends at the publishing house for so kindly helping me out, and for their personal letters urging me not to worry, but to remain away until my duty to the dear sick one is done, and assuring me that they would look out for the work until I could return.

There is a bundle of letters here expressing sympathy from friends far and near, some of them from lone Sabbath-keepers whom we have known only through the RECORDER. Mrs. Gardiner has enjoyed them with me as she has been able to hear them read. Everybody knows how much such letters are worth, so I do not need to tell them. But I do wish to tell how much like such a bunch of letters the RECORDER seems this morning as I read its pages.

Brother George Shaw's question, "Who Has the Answer?" touched my heart, for I know that the friend whose letter he quotes is only one of several ministers who fear they will be compelled to seek other employment in order to live. This message should touch the heart of every Seventh Day Baptist, and something should be done to brighten the outlook for such pastors.

Then the message from the dear North Loup Church regarding Brother Hurley's work revived most pleasant memories of the way the people there try as best they can to overcome all hindrances and push forward the work of the kingdom.

No less than eleven brief paragraphs in Secretary Shaw's notes brought good news from friends and workers in the churches and in the missions that should arouse interest in our great work as a people.

I can not mention all the things that made me glad in that RECORDER. There was the Woman's Work with its good story, the Young People's Work with its weekly topic and its suggestions from the Riverside (Cal.) Church, and "Words of Appreciation" by Cora Sheppard Lupton.

This last article about the RECORDER in the home was most timely just then on the eve of the RECORDER drive. How it did bring back other days filled with pleasant recollections of years spent with the loyal people at Shiloh.

Our Weekly Sermon too was full of interest. It was a layman's sermon, by Brother Hosea W. Rood, of Madison, Wis. When the editor left home this sermon was there, but he had no idea of being away until it would have to be used. And so it appeared without due credit, for the proper signature had not been given it. You may be interested to read the "Flag Sermon" again, now you know who wrote it.

With the report of the Salem Ladies' Aid Society, the Golden Wedding at Alfred



Station, the article on the War-Reconstruction Board, by its president, and the biographical sketch of Deacon Levi Bond, together with some helpful reprints not mentioned, it would seem that this RECORDER must prove a blessing to every home it enters. What a pity that our paper can not become a welcome weekly visitor in every Seventh Day Baptist home! What a pity that the members of each home do not look for the denominational paper with as much interest as they look for letters from friends!

**Educative Work Of the Church** The Church has a special and important duty as an educator. Religious education is not keeping pace with secular, either in spirit or in practice, and the Church must awake to its duties and recognize its opportunities if America is to become truly Christian. The religious element in human nature must be cultivated in early life and education in the principles of Christianity must receive more attention if we are to overcome the spirit of worldliness and save the generations to come from a state of absolute irreligion.

With religious education excluded from the public schools, and with a growing tendency to eliminate it from the colleges, what chance is there for the ten million children of school age in America to receive proper religious education if the Church does not provide for it? Will our present system of Bible-school work, as carried on in most churches, only one hour a week, meet the requirements of these times? The Bible-school work of the Church is utterly inadequate as to real education. Scrappy, pointless, indifferent instruction is not real education, and many worthy Bible-school teachers, whose hearts are right, have never had the chance for proper teacher training because the Church has neglected this most important part of its educative work. Indeed, too many pastors are poorly prepared to aid in systematic educative services for their churches simply because Bible schools of their young manhood and the seminaries they attended paid little or no attention to teacher training work.

A great scientist once said that the greatest defect in our modern system of education is that it makes no provision for the

training of parents. We might with just as much propriety say that the greatest defect in our church education is lack of training for teachers.

There is a great field as to education open to the Church today. And unless the Church can be aroused to enter that field, the progress of the kingdom of God will be greatly hindered and the highest interests of humanity will be neglected. We believe the Church will prove itself competent, and that it will arise to meet the demands of these times.

If religious education received the careful attention it should, young men and women could not be found in college classes who "never heard of the Prodigal Son, who thought the epistles were wives of the apostles, and who numbered Agamemnon and Nebuchadnezzar with the twelve disciples." Really one is shocked to see accounts of such ignorance among college students, regarding the Bible.

**Only Remembered By What We Have Done** Years ago, in the days of Moody and Sankey, there was a popular song on everybody's lips, entitled, "Only Remembered by What We Have Done." Many times during the years have the thoughts in this song been brought to mind, but never more forcibly than just now as I opened an up-to-date war book belonging to the Alfred Library. On the first cover, inside, is the following label: "Alfred University Library, donated by the Charles Potter Fund." There are many books in this library bearing this inscription, and no doubt for generations to come the fund established by Mr. Potter will keep adding helpful and timely books in his name.

What a blessed way of perpetuating the memory of a good man. Grateful will be the hearts of hundreds of students and town's people in the coming years, when they are enabled to enjoy, without cost, the best books of their time—books they might never be able to own—all because a benevolent man had the vision, and was willing to provide blessings for the generations to come.

What better monument can a man raise to perpetuate his memory than to endow a school or library? In what way can he be more sure of extending his influence after

he is gone, than by fixing some of his money where it will represent him in good works for other men long after he ceases to labor? What one does for others in the spirit of helpfulness is likely to be remembered; but what he does for self is soon forgotten. Our schools, our boards, our denominational building, are all pleading for just the help we can give. What are we doing for the future? It will be what we make it.

**Pictures as Educators** We were attracted by a fine display of war pictures on exhibition in the library of Alfred University. They are eleven inches by fourteen in size and show characteristic scenes in the great war drive at the front, where the American boys made the assault that turned the tide against the Hun.

These pictures are being loaned by the Government to every library in Western New York at the rate of twenty-five at a time for two weeks' stay in each place. There are two or three hundred of these photographs to be thus distributed. This is a forcible illustration of the value of pictures in education. Their worth is being recognized more and more by the schools and the public press, as well as by the Government.

**Alfred's Large Service Flag** Alfred University may well be proud of her service flag. The college paper, *Fiat Lux*, places the number of students who have seen service in the World War at two hundred and fifty. There are eight gold stars on this flag, representing men who have made the highest sacrifice. This is a great record for a small college.

We remember another war, when, in the early sixties, Alfred University was almost emptied of young men who rallied to the colors in the war for the Union.

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain (James 1: 26).

It is the business of reason to correct the excesses as well as the defects of the passions, thereby guiding to a state of perfect rectitude.—*Plutarch*.

## SPECIAL MEETINGS AT WATERFORD, CONNECTICUT

REV. D. BURDETT COON

Upon invitation of the Waterford Church, and with our church at Ashaway, R. I., entering into the general plan of the Evangelistic Committee of the Missionary Board for loaning her pastor for a little time, I spent from February 24 to March 8 with the Waterford people in special meetings.

This dear little church, six miles out in the country from the city of New London, is where President Davis, of Alfred University, was ordained to the gospel ministry. He has been just as able a preacher and just as much a Seventh Day Baptist minister and just as highly honored as though he had been ordained by the General Conference, and had had his ordination papers sanctioned by that body. The church remembers with no little joy the time he was ordained there and when he served them as their pastor.

Four years ago, after former Secretary Saunders had begun meetings there, he asked me to come and take charge of further evangelistic work among them. I was with them two weeks then. Some fifteen people united with the church as a result of the meetings, nearly doubling the membership of the church. About half of the people uniting with the church at that time were converts to the Sabbath. The deacons of the church there the other day informed me that every one of those uniting with the church at that time has been faithful and true to the services of the church during these four years. Most of this time the church has been without pastoral care or regular preaching, their much loved pastor, Elder Andrew J. Potter, not being able to preach for them for more than three years before his recent death. But the church continued to give him their hearty sympathy and financial support just the same till he was taken from them by death. Now that he is gone they are giving their weekly Sabbath offerings to his widow till such time as they may be able to secure a pastor.

The church maintains three regular weekly services besides their Sabbath school, different members of the church taking their turn in having charge of the

services. There is the Friday night prayer meeting, the Sabbath morning preaching service when some one reads a sermon from the SABBATH RECORDER; followed by the Sabbath school; then, Sabbath afternoon comes the Christian Endeavor Society prayer meeting. It is cheering, hopeful and inspiring to see how the young and the old take hold of these religious services. You may call upon the people there for prayer with full assurance that there will be a hearty response. They believe in prayer, for they know that God hears and answers. It is just such people who feel their need of being quickened into still larger Christian activity. They desired this as a result of more special meetings whether there should be additions to the church membership or not.

During these last meetings we had some rainy weather, some bad storms just at time for people to be going to church. But we did not miss a service on that or any other account. Attendance was not large, but it was fair, a goodly number outside our own people coming in. At the last evening meeting, with a fair attendance, I asked for all who believed that Christ was their Savior and who were determined to serve him—none others—to stand. Every one in the house stood to their feet. At other meetings every one present who had come to the years of understanding gave in a glad testimony. During the meetings some ten or twelve, not of our people, expressed the determination for the first time to live the Christian life. The church was much encouraged and greatly strengthened by the meetings.

The 5th of March was the twenty-first birthday anniversary of Percy Neff. He teaches in the New London schools, having some 400 boys in his classes. But he lives at home near our Waterford church. His mother planned and carried out a birthday supper party of the young people of our church for him. When they gathered about the table beautifully and bountifully spread his mother said, "Percy, look at the glass on your plate, and read what is said on it." It was a glass tumbler. On it was engraved the Lord's Prayer. As he began to read all heads were bowed, and all joined him in repeating the Lord's Prayer. Then at each plate was a neatly

written verse of Scripture including all the verses of the 91st Psalm. It was a great sight to me to see this fine company of young people together there like so many brothers and sisters having the best kind of a time with no sting left in it. I just had a glimpse of them there, and was gone to make ready for the meeting at the church.

But that was not all of this "Red Letter Day" for Percy. Every one of his company of young people came through the storm to attend the meeting that followed, and sat together in a body in the front of the church during the service. At the close of the sermon Percy stood and read the first verse of the 91st Psalm. He remained standing, and the one sitting next to him stood and read the next verse from the slip he had brought with him, and remained standing. Thus they proceeded till every verse of the Psalm was read, and some good testimonies had been given by them in connection with the reading of their verse, and all were standing together. Then they sang together while they stood, the four verses of "Life's Railway to Heaven." It was an impressive scene. Such a company of such young people at such a time celebrating such an event in such a manner touched all our hearts and brought tears to many eyes and unspeakable joy to every life there. With such young people continuing true and steadfast, trusting in the blessed Savior and walking in his way the future of the church is secure. Of course we had a good meeting. The Lord was with us. Let us bless his holy name.

#### SALEM COLLEGE SUMMER SCHOOL ANNOUNCEMENT

Attendance at a college Summer School is a most valuable experience. It means the best instruction in an atmosphere of culture. It means higher ideals of life with increased efficiency for work. It means acquaintance and friendship with earnest, cultured men and women whose help and inspiration you can not lose in a lifetime.

A summer at Salem College is an opportunity worth many times its cost in effort, time and money.

The Summer School opens June 10 at Salem, W. Va., and continues through August 7, 1919.

#### WHY COME TO SALEM

1. The location is favorable. Salem is on the main line of the Baltimore and Ohio Railroad, and is easily accessible to thousands of homes.

2. Salem is a college town. The situation is pleasant and healthful. Our citizens are cordial and hospitable. There is no typhoid fever here. Expenses are made as low as possible consistent with personal comfort and teaching efficiency.

3. You will get the best of instruction, but that is not all. Social culture and improvement are not neglected. Consultation periods are provided and arranged in which the student may have the personal counsel and assistance of his instructor. Chapel exercises afford opportunity for religious culture and lectures on the important issues of the day. The churches of the city will make you welcome to their services.

4. You will have the benefit of an ideal equipment. The facilities of the college are at your disposal. The college buildings are modern, and the recitation rooms are cool, pleasant and sanitary. Library and laboratory accommodations are ample. Books, magazines and daily papers are provided in a commodious reading room. Board on the club plan is furnished at cost to those who desire it.

#### TO THOSE WHO TEACH OR EXPECT TO TEACH

All teachers and those who are planning to teach will be interested in the following provisions taken from the New School Code passed by the recent legislature:

1. Minimum salaries have been raised 50 per cent. This should be an inspiration to teachers to prepare to do better teaching. School boards are given power to pay a higher salary for normal school graduates than for teachers holding the ordinary first-grade certificate; boards are also empowered to allow increased salary to teachers who have attended approved summer schools. See new school code, section 55.

2. After 1921, all applicants for first-grade certificates must have completed at least one year of high school work, and in addition thereto, nine weeks of professional work. This professional work may be covered in a session of the Summer School. Additional requirements will be made from year to year until the full four year high school course and a full year of professional

work and training will be required of all first-grade teachers. Now is a good time to begin to prepare for the higher standards. See section 104.

3. The new law permits exemption from the teachers' examination in any required subject successfully completed in an approved institution. See section 110.

4. Teachers attending approved summer schools may be excused from attending the county institute, and for such work will be entitled to a coupon of credit entitling such teacher to additional remuneration of one dollar per month for each month taught during the year. See sections 114 and 121.

From these and other sections of the new code it is evident that better days are coming for the teachers and children of this State. Begin at once to adjust yourself to these improvements. Salem College is well prepared to assist all who are interested in meeting the coming demands. Special preparations and pains will be taken in the coming Summer School to help all prospective teachers to a full adjustment in meeting their enlarging opportunities.

#### COLLEGE AND ACADEMIC WORK

Those who desire to make up lost work in either college or academic subjects caused by the many irregularities incident to the war conditions of the past year or two, will find the summer term an excellent time to do so. Classes will be arranged to meet the needs of such persons.

Many students desire to attend school practically the year round, and by so much shorten the regular period of college and preparatory work. The programs of such students may be arranged to continue their work through the summer term.—*Alumni Association.*

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—*Robert Louis Stevenson.*

I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering, are outside my door. I am in the house and I have the key.—*C. F. Lummis.*



## THE COMMISSION'S PAGE

### APPRECIATION OF PASTORS — CONTINUED

#### OUR PASTOR

First of all, our pastor is a genuine good man, a kind, loving, helpful, devoted husband and father. Theirs is a beautiful home life. You are always welcome there. He is social and friendly, always putting one at ease, so no one need feel timid while conversing with him, a very good mixer.

There is none so low but he has an interest in them; by so doing he has become the friend of those who never go to church. They say, "I like that man."

He is ready to help in any place and at any kind of work. He is working to develop a community spirit, to break down prejudice, to help people to overcome selfishness and create a genuine interest in others.

While he shows great strength and firmness, he is gentle, kind, sympathetic, cheerful and thankful that conditions are no worse, splendid in pastoral work, excellent at funerals, knows how to say the right thing at the right time.

His sermons while not so deep or eloquent are earnest, helpful, practical. They contain good lessons to be put into practice in every day life. He makes you feel that he means *you*. He tries to get the people interested in denominational work and to give freely. This is one of his strong points. He is strong for temperance, using every opportunity to show in a kindly way that he is against anything which stands in the way of living a clean life.

To me he is a real friend, a spiritual adviser, always pleasant and interested in whatever I wish to talk about. I feel free to tell him all, knowing he will sympathize and advise, and thus help.

He has an excellent pastor's wife, always cheerful, thoroughly interested in his work. How much they need a larger salary! When will the time come when pastors will be paid as they should be!

#### OUR PASTOR

I can't speak in too high praise of what my pastor is to me, the most helpful one I ever had. No question you ask him but what he is always willing and ready to answer.

He is doing some of the finest and noblest things it is possible for man to do, a brother to every one in need of help, night and day where any one is sick, there you will find him. The poorer they are in this world's goods, the more helpful and attentive he is. God bless him.

He is not appreciated by the church as he should be. In the prayer meeting where the pastor gets most of his help, few are there.

I often wonder what the people would think and say if the pastor stayed at home.

His sermons are interesting and helpful, so are his prayer-meeting talks; if the people don't get help it is because they don't wish it.

#### OUR PASTOR

Our pastor, who served us as an under-shepherd for a period of about seven and one-half years, and again from 1910 to the present, does not tire in the hearts and minds of his people but has become a part of the mechanism of the church, without which development would be greatly marred.

Being a man of keen intellectual force, a progressive student, a spiritual benefactor, he is thus qualified to bring to his congregation crisp and wholesome messages filled with inspiring truths and nourishing food for Christian growth. His influence is not narrowed and limited to his own flock.

Possessing originality of thought and expression, a sense of wit peculiar to himself, a love and adaptability for music, linked together with his big heart and genial spirit, he has endeared himself to the great mass of people with whom he has been associated.

In Bible-school work he stands at the front, having been a live wire in raising the standard of efficiency in our district and county.

In denominational matters he strives to promote interest, frequently bringing before his congregation the purposes and needs of our boards. In denominational gatherings, he speaks for himself.

#### OUR PASTOR

There are some things and methods he has used that neither I nor many others of our church members agree with, but nevertheless there are many very good things about him.

First. It is almost always that he preaches excellent gospel sermons—sermons that get to the bottom of things, that make you think and from which you can almost always get something helpful and applicable to yourself.

Second. He is a good worker in the Sabbath school and among the younger class of young people. He conducts each Sabbath afternoon a special meeting for the children who have lately joined the church, helping and instructing them in religious matters.

He has organized a Boy Scout Patrol of which he is scoutmaster. He is also active in the Christian Endeavor society, in fact he is always ready to be helpful wherever he finds a chance.

#### OUR PASTOR

Among the many qualities and activities which I admire in my pastor are his personal interest in the individual members of his church and society and his kindness and easy accessibility to those outside of any church organization or influence, as is shown by the fact that he preaches more funeral sermons to this class than all the six pastors of other churches.

His prayer-meeting talks are helpful, an inspiration to a better practical, personal Christian living and service.

His sermons are evangelistic, tender and appealing for a more earnest and consecrated effort to exemplify the teachings of Jesus in our every day living.

One can not miss a sermon without feeling a permanent loss of opportunity for spiritual food.

Our pastor is an every day Christian gentleman, admired and honored by all, the most beloved man in the community.

#### OUR PASTOR

Our pastor is much appreciated by his congregation for the well prepared sermons preached from his pulpit, also for the varied and interesting programs for the Friday night prayer meetings.

He is appreciated by the church and community for the active and efficient way in which he takes his place in the world's

work, such as being one of the Government's four-minute men, being active in the work of the Liberty Loan, and community war-work drive, and other things of community interest.

He is appreciated by the young people and children because of his interest and attendance upon all their church activities such as Christian Endeavor, Intermediate and Junior Christian Endeavor.

Among other things that bind him to parents, as well as the boys, is his interest in all the soldier boys from the church and community, and his effort to keep in personal touch with each one of them. He is also a regular attendant at all the business meetings of the church, lending his counsel and advice to any committee that may need him, not excluding the Finance-Committee with which he is often asked to meet.

### SIR WALTER SCOTT

PROF. C. R. CLAWSON, LIBRARIAN ALFRED UNIVERSITY

Scott was born in the city of Edinburgh in 1771. In this city, the "Modern Athens of the North," John Knox held his famous interview with Queen Mary. Here Boswell entertained Johnson. For a time it was the home of Hume, the historian, and of Smith, the economist. Burns, the national bard of Scotland, subsisted here on 18 pence a week.

This paper will deal chiefly, however, with Scott, the man, the prince of romancers, whose character was far greater than his works. The romance of his own life is a fascinating study. To appreciate Scott one must begin farther back than his childhood days. Every child has the right to be well born and Scott came of noble parentage. Any great career is but the consummation of a long course of preparation. Thus the basis of Scott's achievements was laid by his ancestors and the blood of romancers ran in his veins.

Early the boy displayed a fondness for reading and at the age of six read ravenously. At the age of ten years he had several notebooks filled with border ballads which he knew from beginning to end. His retentive memory stored up for future use innumerable tales and anecdotes. Like some boys of our own day Scott did not evince any great fondness for school life.

Notwithstanding this fact he, like our own Lincoln, became a thorough student though his days were limited. He was familiar with every detail of his country's history and could read with ease in German, French, Italian and Spanish. At the age of fifteen years he read Dante in the original together with several romances in the French. During the summer holidays he would climb high up among the cliffs where, seated in some mossy corner, he would read till the light of the northern day lingered in departing on the hill tops. Often he would forget all about his meals, so infatuated was he with his reading and the rugged landscape. Then at night after going to bed he would devour Shakespeare by firelight. Scott loved every inch of the land just as Wordsworth loved the lake region of England. The environs Edinburgh were classic. The ruined abbeys and moss covered palaces were eloquent of Scotland's earlier grandeur. Here was the palace of Holyrood associated with Scotland's mighty kings. Here also was the ruin of Melrose of which he himself said:

"If thou would'st view fair Melrose aright,  
Go visit it by pale moonlight;  
For the gay beams of lightsome day  
Gild, but to flout the ruins gray."

To strike off a novel in three weeks and to keep up this unprecedented pace in literary production required a life well ordered. Scott arose at five o'clock and by six was at his desk where he wrote till twelve. After his midday meal he would mount his favorite snow white charger "Daisy" for a gallop over the hills accompanied by his constant and ever faithful "Maida," his gray staghound. During these rambles his mind was not idle. We are told that *Marmion* was written on horseback and this fact we can well believe. The poem breathes the solitary beauty of the hills, the charm of river, wood and heath. It recites the filial tales of the domestic hearth where love and friendship and the spirit of childhood had an earthly paradise.

There was little known of Scottish history before Scott's time. He stirred the dry bones and made them live. His novels show old Scotland revived. He built up her old castles; he made famous the Scots of old and made them walk out of their old dusty frames to move and talk again.

The "Lady of the Lake," written in memory of Lake Katrine, was the culmination of his poetical reputation. This poem is a most beautiful piece of landscape painting in the art of which Scott had no equal. Imagine the scene which met the bewildered traveler as he emerged from the dell to command a full view of Lake Katrine! This is a fine poem to read aloud. More than once has the writer been charmed by its beautiful melody and rhythm as he has listened to its reading in his own home.

Scott wandered among the common people, the shepherds on the hill-sides, the housewives at their spinning, milkmaids over their pails, to hear songs and ballads. He went into lonely regions to the south of Scotland, amid the heath and lochs and pine-hung mountains high above savage rocks and thundering seas where he might hear the roar of cataract, the cry of the eagle and the wild sounds of the distant pibroch—

"And hark again: some pipe of war  
Sends the bold pibroch from afar."

Scott showed the same tenacity of mind in his travels that Lincoln showed in his circuit riding, and was equally fond of telling such stories as he gathered from living lips. It was after experiences such as these that he could write "The Minstrelsy of the Scottish Border," an echo of his rambles through the country of the common people. He knew personally many of the characters which he so marvellously pictured in his novels. The beggar of the "Antiquary," Rob Roy, chief of the highland clan, were old friends. He glorified the simple Jeanie Deans in country attire, *Ivanhoe*, the disinherited knight, Lucy Ashton, in the "Bride of Lammermoor," the times of James the First in the "Fortunes of Nigel," Roland Graeme in the "Abbott," Douglas in "Castle Dangerous" and David Ritchie in the "Black Dwarf."

Unlike DeFoe, there was nothing in Scott's writing that would soil the mind with an unclean image. His charming personality with his insatiable love for children and all dumb animals made his life attractive and lovable. Such was his love for children that after he built Abbotsford on the banks of the Tweed he stipulated that no signs should be posted prohibiting children from roaming over the estate at their

### WHITE ANTS

pleasure. We can not think of Scott without associating with him his horses and his dogs. There was his parlor favorite, Finette, a beautiful setter with soft, silken hair. He often spoke to his animals as though they were rational beings, and at times they seemed to understand the speech of their master. "Maida," his faithful hound, was Scott's delight as he was accompanied by him on many of his excursions. At his death Scott mourned the loss of a faithful friend.

"Beneath the sculptured forms which late you wore,  
Sleep soundly Maida, at your master's door."

At no point in his career did he display so lofty a nobility of character as in that of his adversity. His fortune was smitten by the tempests of calamity, but his patience equalled that of the patriarch Job. He produced in six years for the benefit of his creditors works enough for a well man to accomplish in a life time. He sought rest in the more sunny climes of Italy, but he longed for his native heath where he might die amid the familiar scenes of his childhood. On his way hither to Abbotsford he heard again the familiar ripple of the Tweed along whose banks he had so often mused for inspiration as the river glided gently over smooth white pebbles. The sound was sweet music to Scott. His death occurred on a beautiful day. Through the windows of his chamber flowed the warm sunshine. The Tweed sang softly and sweetly the old music that suited his master much better than the most beautiful requiem. Thus was laid away the man whose pen gave charm to all the natural beauties of his homeland which lifted the scenes above the savagery of nature. As a lover of humor he saw life's follies with kindly eye, as a sorcerer his magic illuminated the waste places. His heart's love was for the hills, the streams, and the quiet waters of his country. His soul was so poised that he moved above the jostle of life and was constantly inspired by a true idealism.

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him (James 1: 2).

JUST why they are called "white ants" I do not know, for they do not belong to the family of ants, neither are they white. But the people of Ceylon and other tropical countries, where they live, call them "white ants," and so will we. They look like a soft, worm-like, dirty grain of rice. They look harmless and innocent enough, but in the countries where they are found they are one of man's greatest enemies, feared more than are the snakes and wild beasts. Let a colony of them get an entrance into a house and they will destroy rugs, book-cases, clothing, pictures, anything indeed that is softer than cement or very hard wood.

Houses in Ceylon where I have met these "white ants" are built with the least amount of wood possible owing to these devouring pests. The floors are laid in concrete, the rafters and beams of the hardest wood obtainable. I have in mind now the veranda of a beautiful bungalow which I passed every day, and one morning finding the veranda in ruins. The white ants had attacked it from the inside and eaten out the beams until they were mere shells and could not hold their own weight. These ants work noiselessly and in the dark. If they wish to travel over a hard surface, they will build a mud tunnel through which they operate. A missionary of my acquaintance left a box of books for but a half hour, and returned to find the white ants had bored through box and many of his books. Hence the necessity of tin-lined boxes in shipping to these countries.

Some sins are like these white ants: so innocent and harmless appearing we do not suspect their power until they have eaten out the strength of character and made the life useless for the purpose intended by God. As the dweller in the tropics must be constantly on the watch for the first trace of the white ant, so must we guard our hearts, and our thoughts, that by God's help we keep them pure and clean.—*Louis Hieb, in Christian Work.*

"Peace with justice" is the Prussian cry now. In our angriest moments we never contemplated being cruel enough to give them full justice.—*Toronto Globe.*



## MISSIONS AND THE SABBATH

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

### SABBATH RALLY DAY

SECRETARY EDWIN SHAW

The third Sabbath in May, this year May 17, is the time for the observance of Sabbath Rally Day. This is a denominational anniversary. The custom was started only a few years ago, but has grown rapidly. Last year ninety per cent of our churches in some way observed the occasion. Among the few churches that reported that the anniversary was not observed were Cosmos, Andover, Chicago, Cumberland and Scio. Those who are familiar with the conditions in these and other places like them will readily understand that the failure to observe the day was not because of opposition to the plan or to indifference, but because of the difficulties of the situations. The Tract Society prepares a general outline for a suggested program, and a special-service program for the Sabbath schools. This program will be published soon in the SABBATH RECORDER, and copies in leaflet form will be sent to each church and Sabbath school in time for the observance of the day. Let us remember the date, and let teachers and other leaders be gathering material and making plans for their programs, that this shall be the best year yet for Sabbath Rally Day.

### MISSIONARY AND TRACT SOCIETY NOTES

The secretary has a letter from Dr. Rosa W. Palmborg. It was written March 30, as the seamship *Empress of Russia* was nearing Victoria. It is post-marked April 2 on the Williston and Spokane Railroad. Concerning the trip she says, "We left the mission family all well. We started March 15, and have had a very good voyage, only one day being rough, and that not very bad. This big boat, second class, is very comfortable indeed. Miss Su and Eling have been good company for each other on the way. All three of us are feeling pretty well."

Miss Palmborg plans to go first to Milton, Wis., but may stop a few days on the way, this depending upon what may be in the mail she gets when she reaches Victoria, or Seattle. But Milton will be her home address for a time at least, and friends may reach her by letters that are sent there. We all rejoice in the safe return of our missionary doctor to America. Two years ago, when she was so ill, and then again recently when she was in the hospital at Shanghai for a serious operation, we were in anxious waiting for weeks at a time. Our hopes and prayers unite that she may with restored health be privileged for many years to labor with the people she loves, who likewise love her, for the cause we all love, the kingdom of Christ and the truth of his Sabbath.

In her letter Dr. Palmborg writes, "Among the passengers is a lady who came out on the same steamer with me when I first went to China!" That was in 1894, twenty-five years ago, and here they meet again on an ocean voyage on the same boat! Such meetings are of course rare, and contrary to reasonable expectation. The mathematical probabilities are against them. But they do occur, and so frequently, that we often wonder how many meetings with friends of former years we must miss by just a few minutes, or a few yards.

The letter from Dr. Palmborg enclosed a letter to the secretary. It was given to her on her departure by our Chinese evangelist, and reads as follows:

"DEAR MR. SHAW:

"I received your letter which came to me one year ago. Thank you very much for it. We are all well here, and I hope you are well, too. We all remember you in our prayers. Regarding my work, Dr. Palmborg will tell you.

"Please give my regards to your friends and oblige,

"Yours sincerely,

"TOONG TSING--ONG."

In his last quarterly report Pastor R. R. Thorngate, of Salemville, Pa., says, "Conversions, baptisms and members added to the church are the result of special evangelistic effort undertaken by the church with the help of Rev. Erlo E. Sutton, pas-

tor of the Shiloh (N. J.) Seventh Day Baptist Church. The Shiloh Church gladly granted their pastor leave to come to help the Salemville Church. The only expense incurred was for Brother Sutton's traveling, which was gratefully paid by the Salemville Church. Brother Sutton was with the Salemville Church a little less than two weeks; eleven evening services were held, with results even greater than had been looked for. Brother Sutton is a man of sweet, earnest spirit, and is a strong evangelistic preacher, who is able to convict people of sin by the earnestness and reasonableness of his message. His manner of presenting the gospel is above criticism."

Rev. S. S. Powell in connection with his quarterly report writes, "I feel that the interest is good in our work. Our people love their church, and it is a pleasure to me to try faithfully to give them the best that is in me. I love our churches and the interests of our people everywhere. I have begun correspondence relative to the time and place of our next association. Brother O. S. Mills has preached for us twice, each on Sabbath morning, two most excellent sermons, has spoken in our prayer meetings, both church and Christian Endeavor, leading and otherwise, and has taught in the Sabbath school. His preaching made a good impression on our people. I believe that his visit to Attalla and Athens, Ala., can not be other than a positive good."

From Boulder, Colo., Brother L. A. Wing in his report says, "There has been an increase of attendance over any other quarter since I located here. This is a source of encouragement. From the present outlook I think I shall be able to report additions to the church in my next. On the whole I feel that the interest in our church life is deepening, and we have reason to hope for encouraging developments right along. I have been partially laid up for over a month, hence have not been able to look after my work as I otherwise would. It has been hard for me to fill my appointments at the church some of the time. I am feeling better now."

When Fred I. Babcock went back to the Fouke School the first of January, the Mis-

sionary Society called him to become a missionary pastor on that field. We felt that we were very fortunate in securing his services. He was to spend the summer vacation in field missionary work in and about Fouke, at the same time working up the interest of the people for the support of the school in pupils and in funds. It is with great disappointment that we learn from Brother Babcock that he has decided to give up the preaching part of his work, for the present, at least, and devote himself to the teaching profession. We need, oh, so much, strong young men as pastors and evangelists and missionary workers. Of course the Christian influence of Brother Babcock as a teacher in our public schools will be great, and his work for the Sabbath will not cease. But the appeal to us as a people is urgent for definite work for Christ and the Sabbath, and the call is stressing for capable, consecrated, courageous leadership in pastorates and missionary fields where doors of opportunity have fallen off their hinges waiting for Seventh Day Baptists to enter. We have a feeling that Brother Babcock will yet in time enter the gospel ministry among us. We hope so, and not only Brother Babcock, but many others, who, seeing the need and hearing the call of God, like the disciples of old, will "launch out into the deep and let down their nets," faithful fishers of men.

### THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

REV. EDWIN SHAW

What is the Interchurch World Movement of North America? What was its origin? What is its purpose? What are its methods? What are its immediate steps?

The proposed plan for this Interchurch World Movement has been brought by the Foreign Missions Conference of North America to the attention of the Board of Managers of the Seventh Day Baptist Missionary Society "with the request that such action may be taken as seems necessary."

We are seeing at the present time considerable space given to this movement in the religious and secular press. We shall read and hear a good deal more about it in the next twelve months. How and when and by whom did the movement originate? The

answer is given in the following quotation from a circular letter?

"On December 17, 1918, one hundred and thirty-five representatives of the Home and Foreign Mission Boards and allied agencies met in conference in New York City at the call of the Foreign Board of the Presbyterian Church in the United States to consider the advisability and feasibility of a united campaign. The entire day was spent in the consideration of this question and it was unanimously agreed that the time was ripe for such a campaign.

A committee of twenty was appointed to outline a plan to be submitted to the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions."

This gathering I could not attend because of the meeting of the Commission of the Executive Committee of our General Conference, which was in session about the same time at Syracuse, N. Y. But at my request it was attended by my brother, Rev. George B. Shaw, as a representative of our Missionary Society. For several years, I do not know just how long, our Missionary Society has been identified with the Foreign Missions Conference of North America. Secretary Saunders used to attend the annual meetings, and I have attended since I became secretary. Our Woman's Board has been identified with the Federation of Women's Boards. Thus as a people we have been for some time connected with two of the agencies to which this Committee of Twenty was asked to submit an outlined plan. This committee presented a report, which was as follows:

#### THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

##### I. Purpose

To present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and co-ordinated Christian effort and meeting the unique opportunities of the new era.

##### II. Interests Included

While primarily a Home and Foreign Missionary Movement, the movement is to be broad enough to cover all those interests in the United States and Canada outside of the local church budget which are naturally related to the missionary enterprise through national agencies—denominational or interdenominational.

### III. Methods

#### 1. Organization

##### (1) National

- a. General Committee of approximately one hundred.
- b. Executive Committee not to exceed fifteen.
- c. Canadian Council.

(The questions involved in the movement that are peculiar to the Dominion of Canada, should be referred to the Canadian Council.)

##### (2) State and Local

The organization throughout the country in each state and local community of all the Christian forces into some form of interchurch committee or federation.

#### 2. Survey

A thorough united survey of the home and foreign fields of the world for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years.

#### 3. Education and Publicity

A thorough going educational and publicity campaign to carry the facts of the survey to the entire Protestant church constituency in America and to every mission station throughout the world where the churches of North America are at work.

#### 4. Field Campaign

A field campaign for the purpose of arousing the church to a realization of the urgency of united effort in meeting the needs of the community, the nation and the world, and of inspiring and organizing the Christian forces to undertake an adequate world program. This field campaign to include a series of regional conferences to be begun at the earliest possible moment, followed by conventions and training conferences throughout the country, to acquaint the churches with the message, plans and methods of the Interchurch World Movement of North America, to appeal for the resources of spiritual power, life and money called for by the survey and to organize all the forces for the carrying out of their full part of the program.

#### 5. United Budget and Treasury

A united budget which shall constitute the financial objective and which shall be presented to the constituency of the co-operating agencies together with the educational and spiritual objectives of the movement. It is clearly understood that the united movement shall not displace or interfere with the autonomy and responsibility of administration of the co-operating agencies, and it is urged that all funds should be sent as far as possible directly to the treasurers of such agencies from their natural constituencies, but in view of the necessity of provision for receiving and distributing any funds that might be contributed to it without being sent through denominational treasurers a central treasury be established to which funds given for the united budget, but contributed

through ordinary church channels, may be reported by the co-operating agencies, and through which donors who so elect may contribute directly to the united budget. The functions of this central treasury shall not be administrative but to assemble and report the financial facts connected with the campaign, disburse funds for the common expenses of the campaign, and serve as a clearing house between the co-operating agencies in order to insure to each its pro rata share of the funds secured, as agreed on in advance by its percentage in the united budget.

#### 6. Financial Drive

A united financial campaign in the spring of 1920, or whenever, in the judgment of the leaders of the movement the churches are sufficiently prepared, to secure the funds shown by the survey to be needed to carry through the world program on an efficiency basis.

#### 7. Conservation and Extension

A conservation and extension program to be worked out as the movement progresses to insure the sustained co-operation of all the forces involved.

#### 8. Expenses of the Movement

The movement to be financed out of funds secured and not by direct assessment upon the participating bodies.

### IV. Immediate Steps

If and when the foregoing proposals shall have been recommended for submission by the Foreign Missions Conference and Home Missions Council to their participating bodies the Committee of Twenty shall proceed to complete the organization by choosing members of the General Committee who shall act with full authority to carry out the foregoing proposals.

S. EARL TAYLOR, *Chairman.*  
WILLIAM B. MILLAR, *Secretary.*

This report has been approved by the Foreign Missions Conference and by the Home Missions Council, the two agencies chiefly concerned as will be seen by the last paragraph of the report.

The constitution of the Foreign Missions Conference provides that, "votes are to be regarded as an expression of the personal judgment of the members of the Conference and do not therefore commit their respective boards and societies." Hence, none of the Mission boards have in any way been committed by the action of these two great federations of the denominational organizations for doing mission work. Many, however, of the Mission boards, such as those of the Methodists, Presbyterians, Congregationalists, Baptists, etc., have already approved the movement, and are financing it by a loan of their combined credit.

It will be seen that the Interchurch World Movement is not a federation, it is not a delegated body, it has no official responsibility to any of the agencies of the churches that are asked to co-operate. The informal gathering of December 17, 1918, appointed a committee. This committee, with counsel and suggestions from the Foreign Missions Conference and the Home Missions Council, formed the organization, gave it the name and selected the General Committee. Whether this same Committee of Twenty, or the General Committee, appointed the Executive Committee, I do not know. I understand that the General Committee has been made considerably larger than one hundred, and the Executive Committee consists of twenty-one persons instead of fifteen. The General Secretary that has been selected to direct this work is Rev. S. Earl Taylor, the man who has so successfully conducted the great Centenary Movement among the Methodist Episcopal Churches recently.

The first step after the completion of the organization and arranging a plan for financing the movement is the "survey." This has already been started. For example, I have been asked to furnish a complete list of names and addresses of missionaries abroad and at home who are connected with the Seventh Day Baptist Denomination. To these workers will be sent letters and blanks, questionnaires, in order to gather statistical, financial and other information concerning their fields and work. These questionnaires will go to every nook and corner of the world, and will then come back to the headquarters of the movement in New York City to be sorted and classified and combined and reduced to tables and charts. This information in the hands of leaders, with lantern-slides, moving picture reels, diagrams, messages from pulpits and platforms and committee rooms, etc., will be used to carry out sections 2, 3, and 5 of Article III of the report as given above, that is, for education and publicity, a field campaign, and a financial drive.

At the New Haven meeting of the Foreign Missions Conference I voted with the others to approve the plan. For the great work of missions, the proclamation of the gospel of Christ, among evangelical churches it looks towards efficiency in the



use of funds and workers. It is co-operation where there often used to be hostile competition. I have sent in a list of our missionaries, including all who are supported wholly or in part by denominational agencies. I shall write to each of these workers suggesting that they answer the questionnaires that come to them with great care for accuracy as to facts where data is available, and careful estimates and approximates in other matters.

Thus far I see my way clearly. But when it comes to co-operating and participating in the campaigns which are to be held and the financial drive which is to be made, I am in the dark. At the present time I feel that it would be unwise for our Missionary Board to approve the entire plan, and to ask the churches to get ready to unite with all the other churches in these campaigns and drives. It looks to me, not like a federation of Missionary boards, but the elimination of denominational agencies in mission work. I may be wrong, I very often am wrong. But that is the way it looks to me now.

As a people we have done our work for temperance, not through denominational agencies, but the W. C. T. U., the Good Templars, the Prohibition Party, the Anti-Saloon League, etc. I think we have been wise in so doing. But when it comes to the cause of missions, I believe that our churches ought, and I think that they desire, to express themselves in that work through denominational agencies.

It may be said that the plan of the movement permits this very thing. Yes, it does. But the plan as a whole does not look to a temporary movement that shall cease as an organization when the survey shall have been made, and the campaign conducted, and the financial drive promoted. It looks to permanency. The leaders and officers of the great missionary organizations of America are supporting and conducting the movement. It looks to an interchurch, that is, an undenominational, agency to promote the cause of missions, and it seems to me that the inevitable outcome must be an interchurch supervision and administration of missions. There is now a constantly and rapidly growing amount of interchurch missionary work, especially in foreign lands. As a people we would be expected to make

our proportional share in the support of such work. And it would soon come about that all our missionary effort would cease to yield any influence for the Sabbath of Christ.

This movement appears to me to go beyond co-operation, and becomes a "pooling" of missionary interests. Perhaps it is not wise to introduce this matter into the SABBATH RECORDER. But our people will be hearing about it in various ways. Very likely the campaigns and the financial drive will be conducted in much the same way that the Red Cross and other war efforts were conducted last year. Everybody will be expected to unite and work and give. As secretary I feel that I have certain responsibility, and that the people have a right to know what the secretary's attitude is in regard to such a movement. If, as the movement proceeds, I come to look at it in another light, and can see how our people can unite in these campaigns and financial drives in such a way that their efforts and influence shall not be lost with reference to the Sabbath of Christ, then I shall be ready to change my attitude, for I believe that we should, wherever possible, heartily co-operate in religious and social movements that are Christian.

#### WHY WE ARE SEVENTH DAY BAPTISTS

(From the minutes of the Seventh Day Baptist Central Association of 1918)

We are Seventh Day Baptists because we believe in *God*, in *Jesus Christ*, and in the Bible. We do not here undertake to define *God*, but we are constrained by his love and truth. We accept Jesus Christ as his Son, and as our Divine Savior and Master, whom we try to follow in loving obedience. The Bible, the supreme record of the revelation of God to men, we take for our guide in life and conduct.

With this fundamental foundation of belief, we come face to face with these unquestionable facts:

That the Sabbath is a constituent part of the inspired story of creation.

That the Sabbath is given a central and significant place in the Decalogue.

That the Hebrew prophets set great store by the spiritual and social value of the Sabbath.

That Jesus Christ loved, honored and

kept the Sabbath; and that he spiritualized and glorified its use, thus making it no longer a burden, but a blessing to mankind.

We can not find in the New Testament any evidence that the Sabbath principle was abrogated, or that another day was substituted for the Seventh Day for Sabbath observance.

And so we believe that the seventh, that is, the last, day of the week, is the supreme time symbol of our holy religion, and that it is the one sacred means of restoring and preserving the Sabbath idea, supported, as it is, by the authority of the Bible, by the authority of the life and teachings of Jesus.

We believe that the Church and the world stand in great need of the Sabbath of Christ as a medium of imparting divine truth and blessing, and never more so than at the present time. Jesus himself said: "The Sabbath was made for man, and not man for the Sabbath."

Therefore, believing as we do, in face of these simple, plain facts, we are impelled by the power of loyalty and of love to God, to Jesus Christ, and to the Bible, to live and to labor for the Seventh Day—the Sabbath.

We are Baptists because immersion in water, as practiced by Jesus and his disciples, is a symbol and a pledge of our new and risen life in Christ, who said, "I am the resurrection and the life."

How then, we ask, can we, as disciples of Jesus, as believers in the Bible, be other than *Sabbath-keeping*, or *Seventh Day Baptists*?

#### TWO RICH MEN

REV. G. M. COTTRELL

Recently two rich men died in our town. One, a banker, who had almost grown up and developed with the city, of which financially he seemed an integral part. He had a reputation for clear-sighted, level-headedness on questions of finance. He had encouraged and helped finance two or three industries that grew to be the leading institutions of the city. His careful management and long life devoted to the banking business, brought him wealth and placed him apparently in the millionaire class. He was a member of the Baptist church and helped in the building of their beautiful

stone boulder church. He was a trustee of Washburn College.

But he died. He left \$50,000 to Washburn, a few thousand to his brothers, perhaps a small amount to his housekeeper, and the bulk of his fortune went to an adopted son, and he has since died of the "flu"—then whose shall all this wealth be?

The other man was not so rich. He built a gymnasium for Washburn. He was a liberal giver to the church, the Y. M. C. A., the Y. W. C. A. and Ingleside, an Old Ladies' Home. He left in his will thirty or forty thousand to the Presbyterian College of Emporia. His widow, who more recently died, was in full sympathy with his liberal policy, and carried out his bequests, and continued them in her own name. Ten thousand dollars more to Washburn, \$5,000 to the Presbyterian Church, \$5,000 to the pastor, and thousands more to her friends, relatives, employees. It denoted a generous heart like that of our own benefactor, George H. Babcock.

We have not many millionaires among us, but we have fifty and hundred thousand-dollar men. What shall we do with our money? Which man shall we emulate? Shall we not build our own monuments in churches, schools, charities, that shall bless the world, and cause men to rise up and call us blessed?

#### SUMMER SCHOOL IN ALFRED

College Will Be as Lively in Summer as During the Winter Terms

"Time is money"—an expression which has been heeled and soled so many times that the uppers are nearly gone. But nevertheless it is true. The Summer School posters are out. And those of us who expect to enjoy a leisurely summer are beginning to figure on some way to spend it. But still that old "saga" looms up. And why wouldn't it be wise to convert part of our vacation into money? There's no argument against education not being valuable—particularly the course offered at Alfred. The summer course, which lasts from July 8th to August 20th, presents a large variety—Agriculture, Art, Ceramics, Chemistry, Domestic Science, Education, English, French, German, Greek, History, Latin, Mathematics, Physical Education, Physics, Rural Education and Spanish.

The course in Rural Education prepares holders of a 72-count Regents diploma for an Academic certificate.

Summer life at Alfred is unlike that of regular college routine. The weather is pleasanter, affording many forms of outdoor recreations characteristic only of the quiet Allegany hills and a good natured body of sound-workers. There is plenty of healthy opportunity for both work and play. Then there is not the usual rushing of activities. Some might call it dead. But to the nature-loving it is just small, quiet Alfred—infused with invaluable education and the huge, deep beauty of the hills.

For detailed information write Director of Summer School, Alfred University, Alfred, N. Y.—*Fiat Lux*.

### GOLDEN WEDDING CELEBRATION

William Jay Whitford and Hattie E. Holmes were married at Preston, N. Y., March 20, 1869, at the home of Clark T. Rogers, uncle of the bride, who was justice of the peace at that time. Emma Rogers (Purdy) and Dr. A. C. Rogers, of California, were witnesses. They lived on the Holmes farm at Preston until 1875, when they moved to Brookfield, buying the farm where they now reside. At this home many relatives and friends have been royally entertained very often as long as the health of Mrs. Whitford would permit.

In appreciation of their lives of faithfulness, the members of the Seventh Day Baptist Church planned a golden wedding celebration, but fearing lest a large gathering would be unwise they arranged for a surprise dinner and a golden wedding box. The delicious dinner was served by their son and wife who reside with them. Mr. Whitford made the remark several times that, "All we lack is the friends to eat with us."

Mr. and Mrs. Whitford were both lovers of flowers and while they were able the church was decorated each Sabbath morning with bouquets from their garden. As a special remembrance of this the church sent beautiful bouquets of carnations and roses. Among their presents were a five-dollar gold piece and many other useful gifts of money and presents, besides a

shower of letters and postcards from friends far and near.

In the afternoon a few of the neighbors and friends came in to extend congratulations. Pastor Hutchins was invited to bring his guitar and favor them with several songs appropriate to the occasion. All the callers were treated with portions of the dinner.

Mr. and Mrs. Whitford were genuinely surprised, but thoroughly enjoyed the day. Many of the gifts were not opened at once but this pleasure left for succeeding days.

A word further in appreciation of these good friends will not be out of place. Those who attend their church know that it must be pretty bad weather or something unusual at home that hinders "Uncle Jay" from walking down to the church services. The pastor has spoken to him of this and received the reply that there was no other place for him to be on the Sabbath but at the church. A friend has this to say of Mrs. Whitford, "I wish you might have known Aunt Hattie as I remember her. She was quick and very keen with ready wit, she was ever looking out for the comfort and welfare of others. Her pantry always held something delicious for hungry boys and girls." Such a memory of our loved ones makes every such tribute justly fitting, that we may brighten their lives a little longer while time is yet given to them.

J. E. H.

### POWER FOLLOWS PRESIDENT

According to a decision rendered by the attorney-general, the presidential functions go with the President and he practically carries the office in his hat. That is to say, the 10 days which the Constitution gives the President within which to sign or veto bills passed by Congress, do not begin to run until the engrossed copy of the bill actually reaches him, wherever he happens to be at the time. It had been planned to send copies of all bills by special couriers, on swift steamers, across the ocean, so as to give him time to consider and act on the bills within the 10 days allotted, and allow him to notify Congress by cable. The new decision makes this rigmarole unnecessary, for the President will have the full 10 days from the time the measure reaches him, the same as if he was at the White House in Washington.—*The Pathfinder*.

## WOMAN'S WORK

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

### ITS AIN DRAP O' DEW

Confide ye aye in Providence,  
For Providence is kind;  
An' bear ye a' life's changes  
Wi' a calm and tranquil mind.  
Though pressed and hemmed on every side,  
Ha' faith an' ye'll win through;  
For ilka blade o' grass  
Keeps its ain drap o' dew.

Gin reft frae friends, or crossed in love,  
As whiles nae doubt ye've been,  
Grief lies deep hidden in your heart,  
Or tears flow frae your e'en.  
Believe it for the best, and trow  
There's good in store for you;  
For ilka blade o' grass  
Keeps its ain drap o' dew.

In lang, lang days o' simmer,  
When the clear and cloudless sky  
Refuses ae wee drap o' rain  
To nature, parched and dry,  
The genial night with balmy breath  
Gars verdue spring anew,  
An' ilka blade o' grass  
Keeps its ain drap o' dew.

Sae lest 'mid fortune's sunshine  
We should feel owre proud and hie,  
An' in our pride forget to wipe  
The tear frae poortith'd e'e,  
Some wee dark clouds o' sorrow come,  
We ken na whence nor hoo;  
But ilka blade o' grass  
Keeps its ain drap o' dew.

—James Ballentine.

### THE TOO-ABSORBING VISION

"THAT chap," said the Business Man to me, "has the expression of a dreamer."

"Is that anything against him?" I questioned, rather flippantly. "And which chap do you mean?" For our subway car was crowded.

"I mean the fellow over in the corner," the Business Man told me; "the one with the pointed nose and the strange, intense eyes. The one in the black hat and coat."

I followed his gaze and looked at the man in the black hat and coat—looked at him with interest. He was a big man, with a strangely detached expression. One thought when one looked at him first that

his eyes were rather too close together, but after a moment it became apparent that it was only the expression that made them look so.

"An interesting face," I said.

"A dreamer's face!" corrected the Business Man none too gently. He accented the word "dreamer."

I myself have always rather fancied dreamers. I have many times built my castles in Spain out of thin air and rose-tinted soap-bubbles. I have seen them vanish and have built them, lovingly, all over again.

"I don't," I said to the Business Man, "understand why you speak in that tone of voice!"

The Business Man smoothed his expensive tie with an expensively gloved hand. He was a bit complacent.

"Dreamers," he remarked in a large manner, "never get anywhere!"

Hotly I resented the remark.

"Some folk," I said, "who aren't dreamers don't get anywhere either!"

"Quite so," agreed the Business Man. "Quite so!"

There was a silence between us for a moment. It was the Business Man who broke it.

"You see," he said, "it's this way. A dreamer fixes his eyes on something directly in front of him, and he stares at it (get the expression on that chap's face!), and he stares at it, and he stares at it until it absorbs him. And pretty soon he's forgotten that there's anything but the something directly in front of him."

I spoke again in defense of the dreamer. "Isn't his concentration worth while?" I questioned.

The Business Man smiled—smiled as one smiles who has come out far ahead in an argument.

"It would be," he told me, "if the whole world didn't lie on the other side of his vision!"

The man in the black coat and hat rose from his seat. Still absorbed in his dream he walked down the aisle of the car. His gaze was far ahead and he did not see the three pairs of feet that he stumbled over. He jostled against an old lady, not rudely, but thoughtlessly. At the door he paused to question the guard.



"Is this Times Square?" he asked.

"Times Square," the guard told him, "is two stations back."

With a vaguely annoyed look the dreamer hurried out. I turned to the Business Man.

"Do you think," I questioned, changing the subject, "that we'll have much more snow?"

But that night, when I reached home and was alone in the quiet of my room, I began to think again of the dreamer in the subway, and, strangely enough, a sentence from my conversation with the Business Man came back to me. "His concentration," had said the Business Man bluntly, "would be all right if the whole world didn't lie on the other side of his vision!"

**D**REAMING is all right! I wouldn't much admire the man or woman who had never dreamed a dream or built a castle in Spain. Dreaming is one of the intensely human things that keep people close together. But dreaming, like anything else—no matter how worth while it is—may be carried too far.

**I** ONCE knew a little girl whose mother wanted to give her some medicine for a sore throat. It was pleasant medicine, made of honey and white pine and a bit of lemon.

"Take it, dear," I heard the mother say. "It will be good for you!"

The little girl took the medicine, and she liked it very much indeed, for it was sweet medicine. And so, later in the day, she made various excursions to the medicine bottle.

It was a large bottle of medicine. But the little girl, having been told that it would be good for her, had no qualms about consuming it. And she was very much surprised when she was taken suddenly and violently ill.

"What," she sobbed, "is the matter with me? I feel awful sick."

Her mother gave one look at the bottle of medicine and another at her small daughter's distorted face.

"Where," she questioned, "has that medicine gone?"

"You said," the little girl, still sobbing, told her accusingly, "that it was good for me. So I drank it. But it wasn't!"

A doctor was called rather hurriedly. He laughed after the manner of doctors.

"There's nothing in the world to really do her harm in that medicine," he said; "it's only the sweet that's making her sick. She'll be quite all right in a day or two!"

She was quite all right the next morning. But she went around in a chastened manner, for she had learned a lesson. She had learned that a little of something may be good for one, while a great deal of the same thing may do an infinite amount of harm.

**A**ND that same lesson applies to the folks who are dreamers. A certain amount of dreaming is the butter that makes the bread of life pleasant to eat, and the salt that seasons the existence of every day, and keeps it from being flat.

But the person who dreams at all times and in all places—the person who spends his whole time dreaming—is, as the Business Man said, not likely to get anywhere. For he can not see beyond the vision that his dream has built, or through the illusion that his fancy has painted.

Friends of mine, it isn't hard to strike a happy medium. Don't allow dreams to be swept from your life—that would be a terrible thing to do; don't take away the rose-colored glasses that color your world with light and beauty; don't allow yourself to be so busy that you can't see romance and poetry in the everyday. But—keep your vision small enough and detached enough, so that it will serve as the frame on the picture beyond it—the picture that is a great world full of great people who are doing great deeds.—*Margaret E. Sangster, in the Christian Herald.*

#### WOMEN'S WORK AT WESTERLY

The Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church met in the church parlors for their annual meeting on Tuesday, April 1, 1919. The following officers for the year 1919 were elected: President, Mrs. W. H. Browning; vice presidents, Mrs. John Austin, Mrs. J. A. Saunders, Mrs. John R. Healey, Mrs. Howard M. Barber; secretary, Mrs. W. H. Healey; treasurer, Mrs. Charles Stanton; collector, Mrs. Elisha Burdick; directresses, Mrs. W. S. Martin, Mrs. E. E. Whipple,

Mrs. G. H. Lanphear, Mrs. LaVerne Langworthy, Mrs. Gurdon Hiscox, Mrs. John Tanner; auditors, Mr. and Mrs. A. N. Crandall.

During the past year on account of the severity of the influenza epidemic and the closing of meetings of all kinds, we have held only 11 meetings, but a considerable amount of work has been accomplished, 277 garments and 1,331 button holes for the Red Cross, and a great many aprons for our own work. The sum of \$25 was also raised for the Red Cross Linen Shower.

We have served only two suppers, one on February 4, which the vice presidents had in charge, and one in connection with the sale of aprons and food and candy. This one was on March 25, and the men, under Mr. A. H. Langworthy, served a very fine oyster supper. The young ladies of the S. D. B. Society kindly helped by taking charge of the food and candy table.

We now have 93 members; we have lost four by death during the year,—Mr. and Mrs. G. N. Burdick, Mrs. Dwight Stillman and Mrs. Carey Main. We will miss them in our work.

We have made our usual appropriations as follows: Missionary Society, \$35; Tract Society, \$35; Ministerial Relief, \$20; Anna West's salary, \$40; Susie Burdick, \$40; Fouke School, \$20; Woman's Board, \$5; SABBATH RECORDER, \$10. We have also completed our Milton College Scholarship.

Our annual church meeting and supper will be held on April 13, 1919.

SECRETARY.

#### TRAINING LITTLE CHILDREN

Suggestions for Mothers issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West 40th Street, New York.

##### CHAPTER XXX

The Child Is Not a Possession—He Is an Individual Needing Care, Nurture and Love to Help Him Express Himself

MRS. BERTHA GOODKIND

**M**ANY parents fail to realize that the child born to them is not a personal possession, is not a thing to mold according to their own desires, their own ambitions, or their own social aspirations. From the very start we must rid ourselves of this sense of ownership and begin from the cradle days to look upon the child as an individual being, whose

sacred right it is to unfold his own self with the help, care, nurture and love which are due him.

What definite means can the home adopt for the best development of the child in the first six years of his life? First, with regard to the things which surround him—furniture, pictures, books, toys, clothes and ornaments. In how far may these lend themselves to his development?

In the room in which the child spends most of his time indoors, the furniture ought to be plain enough so that he can do no great harm in playing freely about. A small, substantial kindergarten chair and table to work on are almost indispensable in the child's room. Kindergarten materials can be obtained from Milton Bradley Co., Springfield, Mass., or E. Steiger & Co., 49 Murray Street, New York. Both companies send free catalogs upon request. A good blackboard should be hung securely on the wall, care being taken that it hangs low enough for the child to use easily, for from the hour he can toddle he will delight in chalk markings, and these even then will have value because of the muscular development afforded the arm and hand.

The pictures on the wall in the child's room ought to be distinctly for him, and hung low enough so that he may take them down and handle them whenever he chooses. Every child likes color and delights in the "story picture," the picture which has a story connected with it. Pictures of animals, of family life, of other children's activities, of the simple trade-world such as sustain family life, are excellent for the nursery.

The child may be taught to discriminate between his own things and those belonging to others by being allowed to visit the family living room where mother's and father's books and their pictures and furniture are used with caution and care. This will also lead him gradually into an appreciation of the adult's standard of art in pictures, music and literature.

The value of good music in the home can not be overestimated. Fortunate the child whose ear is accustomed from the cradle to beautiful sound and melody. And yet even more fortunate the child who is accustomed to hearing the singing voices

of those about him. Children love to hear songs, children's songs, big people's songs and folk songs. They love to hear the songs of long ago when mother was a child, and the lullaby grandmother sang. The child loves especially a bedtime song, sung beside his crib before the final "good night."

As to books, there are the standard ones, the Mother Goose Nursery Rhymes, the simple animal story books, and the fairy tales in simple form. A helpful list of modern books, picture and story books, has been carefully reviewed and listed by the Federation for Child Study and may be had upon application to the secretary, Mrs. Thomas Seltzer, 219 West 100th Street, New York City, N. Y., for 30 cents. The Bureau of Education also has suitable lists of children's books.

Story-telling is a great art and the mothers or fathers who have this gift can give their children unbounded joy and fill them with fond memories of the story-hour that will never be forgotten.

As for moral influences in the home, it is the words the child hears us speak, the things he sees us do which will have the greatest effect on his attitude toward those about him, such as respectful care and tender affection toward the grandmother, the grandfather, the aunt, the uncle; our treatment of those in our employ, etc. Family festivals, such as birthday celebrations, Christmas Day, special excursions or picnics in which the whole family join, make glorious impressions on the child's mind.

The spirit of charity should permeate the home. The little child is too young to know how to help the less fortunate, but he will imbibe the home spirit and with his growing understanding he will adopt the ideals by which he is surrounded.

Above all other influences the most telling is that which the parents create by means of their relationship to each other. If peace reigns supreme and father and mother live as one, having a deep, true and earnest affection for each other, facing together the joys and sorrows, and supplementing each other's strength at every turn, there is no greater legacy they can leave their children than the influence and memory of such a home.

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

### AMERICAN SOLDIERS AND PROHIBITION

The statement that the American soldiers in France were bitterly opposed to the ratification of the prohibition amendment has received wide circulation, and has been made the basis for a campaign of protest by the representatives of the liquor interests. The statement, however, has always been general in character or limited to small groups or individuals.

The report of Dr. Daniel A. Poling, associate president of the United Society of Christian Endeavor, who has just returned from a month's speaking campaign among the American troops at the front, is the first definite and specific statement on this question.

Dr. Poling says: "The announcement of the ratification of the amendment was first made to an audience of more than three thousand soldiers at the Palais de Glace, Paris, and since then in every great military center of our overseas forces, from Brest to Bordeaux, from Le Havre to Toul, and from Verdun and Chaumont to Coblenz in Germany. Without a single exception the general reception of the message has been the same. Everywhere the announcement has been received with generous and vigorous applause.

"He slanders the army in France who says that it will return to America to denounce the victory that substituted sobriety for drunkenness, prohibition for license. The men over there are not saints, but thousands who have not turned down their own wine glasses are outspoken in their commendation of ratification.

"The Americans in France under General Pershing are representative Americans; they reflect the spirit, the aspirations, the ideals, and the faith of the homeland; they have learned in a hard, red school to appreciate moral values; and they do not, they will not, deny the epochal triumph achieved at home by their fellow Americans while they were winning victory and undying glory abroad."—*Christian Work*.

"Ungoverned temper soon governs the man."

## YOUNG PEOPLE'S WORK

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

### TOILERS OF AMERICA

Christian Endeavor Topic for Sabbath Day,  
April 26, 1919

#### DAILY READINGS

Sunday—Man a worker (Gen. 2: 15; 3: 19). Even in the ideal state in the Garden of Eden God provided employment for man. He was not left to spend the time in idleness; he was to cultivate and care for the garden. Useful employment is for our best good, but selfishness and wrong doing, either on our part or on the part of others, may add grinding toil to our work.

Monday—Honest toil (Acts 18: 1-4). It may be well for a minister of the gospel to have a knowledge of some mechanical trade, and it is not unbecoming for him to turn his hand to honest and useful labor when occasion demands, but he should be free to give his best efforts to the work to which he has been called.

Tuesday—Our duty to work. (2 Thess. 3: 6-16). Christians, above all others, should be law-abiding, quiet, peaceful and industrious, never tiring of living well-spent lives.

Wednesday—Grinding oppression (Isa. 3: 13-15). The employer has no right to exploit the labor of the employed without just return, nor to oppress and make more unbearable the conditions which poverty already imposes.

Thursday—The just Judge (Mal. 3: 1-6). Men in their selfishness and hardness may be unwilling to pay the wage earners a just wage, may deal dishonestly with the unfortunates of society, but the time will come when Jehovah as the great Judge will judge righteous judgment.

Friday—Jesus, helper of the poor (John 6: 1-13). Even when the people sought him from selfish motives, Jesus was not unmindful of their needs but ministered to them in abundance. Though he had sought rest for himself and his disciples, he forwent his own needs to relieve the suffering of the many and satisfy the hungry multitude.

#### THE TOPIC

Sabbath Day—Topic, Christianity and the toilers of America (Matt. 9: 35-38) (Missionary meeting).

By toilers is no doubt meant those who are doing the world's work—those who labor for a daily, weekly, or monthly wage; those who are working at the various building trades, in the shops and factories, in the many and varied lines of unskilled labor, and so on. And a little investigation will serve to show, no doubt, that this great

army of workers is made up of many different nationalities, with as many different ideas of life and religion. And it is probably safe to say that a little further investigation will serve to show as well that the larger part of this great army of wage earners care little about religion, if not actually hostile to it and the church. What is the reason for this? No one reason can be singled out; there are many reasons. Some would place all the blame upon the church; others would say that the wage earners are all at fault themselves. Both are at fault. The natural sinfulness of the human heart has much to do with it, while the misapplication of Christianity is responsible in a large measure.

Not only that, but in America today—just now—we are reaping the fruit of pernicious political, religious and philosophical teaching of Europe. The result of the whole system has been to make out of men haters of law and order and government, and to incite discontent and revolution. A proper application of the principles of Christianity would have avoided all this. The result has been to make men hostile to religion and the church. Often working under unjust industrial conditions, even in America, agitation for better pay, shorter hours, and so on, has been kept up until it is likely not unjust to say that the idea of a majority of the wage earners of America today as to what constitutes the highest good in life may be epitomized in the slogan, "Better pay and shorter hours."

The toilers of America are often dissatisfied; many of them are not getting any real satisfaction out of life. Where lies the fault? Largely the fault lies in the fact that they are seeking for satisfaction in the wrong way. They have left God and religion out of life. The church and the wage earners should come to a better understanding; often each stands aloof from the other. The church should demand humane industrial conditions for the wage earners. The church should create confidence in itself by effectively applying Christianity to modern-day industrial conditions, and wage earners should, on the other hand, turn to the church as the only organization that "stands forever for the two-world theory of life"—present and future.



## LOCAL C. E. UNION MEETING

REV. WILLIAM M. SIMPSON

The Christian Endeavor societies, of Alfred, Alfred Station and Hartsville, have for some time been organized into a local union. Meetings are held quarterly, and officers are elected annually. Pastor Wardner Randolph, of Hartsville, is president this year, and Miss Ruby Clarke, of Alfred Station, is secretary-treasurer. These and the presidents and vice presidents of the three societies comprise the Council.

Sabbath afternoon, March 29, the Local Union met at Alfred Station. Miss Sarah Jones, president of the Alfred Society, led. After the praise and devotional service, several items in the Goal of the Young People's Board were considered.

Pastor Wm. L. Burdick spoke on "Re-consecration of Self to the Home Church Work." He told of the forward movements in several denominations, and reminded us that in each of these there was this key-note of personal consecration, without which no forward movement in religion is possible.

Mr. Clyde Dwight, of the Alfred society, spoke of the opportunities of young people in home and foreign mission work. Endeavorers should learn a lesson from the spirit in which home missionaries give so generously of time, talent, and money for the cause of Christ. The Macedonian cry for help in foreign fields should appeal to all Christians, and the manner in which some of our acquaintances have given themselves as "living sacrifices" for the cause of foreign missions should be an inspiration to more loyal Christian endeavor on our part.

Mr. Wardner Randolph spoke on the Budget. He showed the worthiness of objects for which the Young People's Board asks funds. The work of Dr. Rosa Palmberg and her associates at Lieu-oo is practical Christian work among people sorely in need in a territory given over exclusively to Seventh Day Baptists. The Fouke School has for a number of years furnished the most of the really good teachers in Miller County and adjoining counties in Arkansas. The Missionary and Tract societies are the two chief agencies through which we as a denomination seek to extend our influence. Salem College is a powerful influence for good in the Southeastern

Association. And the Young People's Board needs funds for the extension of Christian Endeavor. Therefore, let us be more prompt in paying our apportionment to the Young People's Board.

After a song by the male quartet of the Alfred Station society, Miss Ruth Phillips read her paper, which follows this article. The meeting was dismissed by the Christian Endeavor benediction.

The Alfred Station society had planned a denominational social appropriate to be held on a Sabbath afternoon. To the ladies were given slips of paper bearing names of Seventh Day Baptist churches; to the gentlemen, slips bearing names of the pastors of these churches. Couples were formed by matching slips. "We hope each church can find a pastor," some one explained. Then there was a denominational spell-down, the ladies spelling and their partners defining the words. Pastor Burdick and his partner, Miss Gould, easily "spelled down the whole school" by telling where one pastor is located, who came rather recently from another denomination. But they were spelled down with several others on the last name of a well-known missionary in Java.

On the walls had been hung pictures of seventy men and women prominent in the work of our denomination. Fifteen minutes was too short a time in which to write these names. Some couples wrote over forty names correctly; none wrote fewer than fifteen. "Try us again some time, after giving us a chance to learn our lessons," some said. Why not? Why not announce through the church notes in the local paper that on a given date there will be a denominational social with a spell-down,—words chosen from the last *Year Book*. Another good way to match partners would be to cut in two some slips of paper bearing historical facts about the denomination, each person finding the rest of his sentence. Another good stunt that I would like to try would be to give to each member present the name of a member of some of our boards. One place in the room should be assigned as Missionary Board headquarters, and all who received names of different members of the Missionary Board could gather there and organize by electing Mr. Clarke, president emeritus, Rev. C. A. Burdick,

president, etc. Likewise, another place in the room could be designated as Tract Board headquarters; another, Sabbath School Board headquarters; another Young People's Board headquarters, etc. After all are organized, the secretaries of the several boards could report to whole company. If the Riverside society has not already such a plan in their new books, perhaps they can try it out and include it in their second edition.

## EVERY SOCIETY DOING INDIVIDUAL WORK TO WIN INDIVIDUALS TO CHRST

RUTH L. PHILLIPS

(Paper read at Christian Endeavor Local Union Meeting, Alfred Station, N. Y., March 29, 1919)

As it seems to me, there are two objects for which the Christian Endeavor society is working; first, to bring people who do not know Christ to know and love him; second, to help those who already know him, to be better friends of Christ, and to help him more about his work.

We are apt to be so busy with caring for those who have already become Christians, or maybe with other things, that we do not take the time or trouble to look outside of our society or perhaps within it, for those who do not know and love him. We put off doing this with numerous excuses. "It is not *my* duty to speak to such a person; I don't know him well enough; I don't know how he would take it; he might think it queer," etc. We should stop and ask "Am I my brother's keeper?" But we know that, if we are Christians, we are. We hesitate because we feel we have not tact, power, wisdom, love enough, and that we ourselves are not good enough to influence a person to give his heart to Christ. But Paul says God can use people best who realize their own weakness, providing they also realize God's great strength, which may be theirs. He tells us that God's power "is made perfect in weakness." Therefore we have no excuse for a lack of power to do the work of soul-winning, after we have had God's preparation for this greatest of all work. Or, we may ask, "Is it my duty to do everything? I am so busy with other things—all good and all necessary—that I have no time for this work." When we begin to make this excuse, stop and ask ourselves "just how much does Christ and

Christianity mean to me?" In the same degree we will be willing—not only willing but eager—to pass this best part of life on to others. We always find time to do the things that seem most important. If Christ and his Kingdom in this world seem of most importance to us, we will find time to obey his command to go forth and spread his gospel over all the earth.

I often think we do not give up enough for our religion to make it mean much to us. Within the last year or two we have had to put up our money and make all kinds of sacrifices for our country, including our own dear ones; but today, and largely, I think, because of this fact, our country is more sacred, and we love it better than ever before. Ask the boys who have laid their lives on their country's altar, ready to be sacrificed if necessary, how much their country means to them, if you would appreciate the value of sacrifice.

Have we a right to the best gift of life—the Christ love—selfishly to keep it all to ourselves? No. The world needs today, as never before, the unselfish, uplifting, hand-out-to-help-the-other-fellow religion of Christ; and if we Christians do not rise to this opportunity and duty, the world will become a place where every one is grabbing all he can get for himself, and the other fellow may sink or swim for ought he cares. Our home, our town, our State, our nation, our world, needs Christ; and if we Christians sit back, merely enjoying our own little stock of religion, neglecting to live Christ and to bring others to know him, ours will be a lost home, a lost town, lost State, nation, world.

Christianity will not spread rapidly enough in the world if all people who know Christ are merely good and kind to those who do not know him. So often it requires the personal touch, the personal question, the personal persuasion, and above all, the personal prayer of Christians, before those who do not know him are ready to give their lives definitely into his keeping.

We, as Christian Endeavorers, then, true to our pledge, "Striving to do what he would have me do," will not be content to sit by and see the world starving for Christ, and the good things that the love of Christ brings, without doing, not our bit, but our utmost, to give them what they need.

One very important reason why we should do this is for our own good. In so much as we reach out and minister to other lives, our own lives are enriched; and to such extent as we smother the Christ-life within us, scarcely ever letting it see the light, death and decay come into our own character and spirit life.

So it is with our Christian Endeavor society. The live, growing and really effective society is one composed of members who are not simply looking out for the spiritual good of themselves and those of their own number, but whose hearts and interest and prayers include the whole world, in their effort to bring the world to Christ.

## SUGGESTIONS METHODS IDEAS

FOR

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If the only heritage which this generation gives to those who come after it is an indebtedness of billions of dollars for them to pay at least the interest on, and part of the principal, without at the end of the war doing something to prevent future wars, we will not in the future receive the blessing of mankind, but its condemnation.—*Senator Mann.*

### PRESIDENT ROOSEVELT AT CHURCH

In 1906 the following letter was received by the Christian Advocate from J. Herbert Pearsall, of Westfield, N. J. The editor, Dr. J. M. Buckley, filed it for future use. Its presentation at this time will give an intimate view of Mr. Roosevelt from a side on which but little has been written.—Editor.

Happening to spend Sunday in Washington not long since, I dropped in for the morning service at the little Dutch Reformed Church where President Roosevelt is wont to worship—not that I expected to see the President, because it was a showery, disagreeable day, and a good part of churchgoing Washington was at home, taking its ease. I must confess merely to a curiosity to see the church made famous by the President's attendance and had just made a mental note that the hour for commencing had come when there was a slight commotion in the rear and to my surprise up the aisle swung Mr. Roosevelt, prompt to the second.

Into his seat, which was well up toward the front, he strode, almost slammed his hat and umbrella on the floor, bowed a moment in prayer and was ready for the service. The simplicity of it all nearly took my breath away. The chief magistrate of a mighty nation, wielding a power perhaps greater than any European monarch, coming out to a little church on a stormy Sunday morning, just like a common mortal. Why did he not attend one of the big Washington churches and listen to a high-salaried divine with a slice of the alphabet after his name? Where was his escort, his carriage, his military guard? The church was not crowded. There was no unseemly craning of necks to see this noted man.

The minister paid no more attention to him than to any other member of his church. Surely, I thought, there will be some sort of a special sermon, saying much about current events of the day and a little about the gospel. But, no; it was a good, honest, plain gospel sermon, and the President seemed to enjoy it. His singing and responses to the Scripture readings were like his talks to Congress—clear and energetic, as if he didn't care who heard him, so long as he knew he was right. Throughout the sermon he gave the most careful attention. He impressed one as being a man who believed in exercising the same sincerity in religious matters as

in any others, and I got a new light on his now famous "square-deal" principles.

Near him, but without attracting especial notice, were a couple of sharp-eyed men, who I am afraid heard little of the sermon, but who knew everything else that went on in the little building—secret-service officers, with a keen knowledge of human nature, on the lookout for cranks or worse. The service concluded, everyone stood in their places while the pastor shook the President's hand and then accompanied him, bowing and smiling, down the aisle. By the time I could get outside Roosevelt was a block away, arms going, umbrella swinging and coat tails flying in the breeze, while half running a short distance behind were two secret-service officers, trying to keep up.

Returning to my hotel I could not help being proud of my country, where such democracy was possible; of our President, who stood so loyally by the religion of his forefathers, and of my Lord, in whose presence mighty rulers bow the knee and become as little children. It was easy to see why at the last election the people poured out their votes for this man as they never had before in the country's history. It is, after all, the home on the prairie, the hearthstone in the mountain and the cottage by the sea that make and unmake our Presidents, and they love an honest, God-fearing man above any scheming politician that ever grew.—*Christian Advocate.*

### THE CHANGING CHURCH—THE CHANGELESS CHRIST

The Christian Church will be beaten to its knees unless it drops voluntary upon them and questions its own spiritual integrity. There is perhaps not a single church in the world with more than half its efficiencies utilized. The discipline of armies will teach the Church to account for all its resources. Our new consecration will sever the broken limbs, the empty branches, the bland leaves spreading themselves along fruitless boughs and cast them into a tempest of hurtling flames, even consuming the motes of the atmosphere until it is clean. Love will do it; the honest spirit of inherent inquisition will do it. The world will pale at the splendors of the Church purged of half its slacking profes-

sors, having rediscovered its power to speak and command attention, to move together and mold the universe to its benignant will, offering no apology for its existence, making no defense of its integrity, but gathering the earth at its feet by the captivating charm of its spiritual fervor.

The changeless Christ—the same yesterday, today and forever—becomes through the centuries the changing Christ. As his eternal brotherhood is enshrined in the hearts of all the nations, Christ is formed in us, shining through and transforming into his own image the Indian disciple, the Congo devotee, the Korean priest, the scout of the plains, the English statesman, the princes of the tribes of men.

But this unchanging inter-racial bond—the life of all men everywhere—has come to another crisis that out of a tragic war challenges the world to lead to oneness the changing nations in triumphant anthem about the throne of the changeless Christ.—*William R. Owens.*

We have known people who had every other kind of religion but home religion. They were good at looking after other people's children, but failed in caring for their own. They were capable in business, helpful in the church, ornamental in society, but failures in the home, and the real reason seemed to be that it required a good deal more grace to be Christian at home than it did to be Christian elsewhere. And yet Christianity was meant to make home happy, and so happy that for all time to come it would remain the earthly type of the heaven which lies beyond the veil.—*Christian Guardian.*

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

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## OUR WEEKLY SERMON

### OUR BEST SELVES

PROFESSOR J. NELSON NORWOOD, PH. D.

Text: "... And he [Elijah] requested for himself that he might die ..." I Kings 19:4.

As Elijah drooped under the juniper tree, his stock fell many points below par. He was anything but his best self. He was in no fit condition to make an accurate appraisal of himself. His mighty triumph at Mount Carmel had turned to ashes in his eager grasp, and the curtain of the future hid the fruitful if less spectacular triumph yet to be his after the lesson of Horeb and the still small voice. The brazen Jezebel and Ahab, her misguided lord, were chasing the will o' the wisp of Israel's political and commercial aggrandizement. Elijah felt that he had done his best to stem the idolatrous tide and failed. Israel was hopeless. So he requested for himself that he might die.

How typically human Elijah was! How we love the old hero as he grieved under the juniper tree! Who has not at least sipped the bitter cup Elijah drained? Who has not felt the crumpling sting of defeat? We vibrate between our better and our worse selves. Yet we must not accept as valid any inventory of our spiritual selves or any gloomy conclusion about the universe forced upon us in the shadow of a juniper tree. We have a right, nay a duty to judge ourselves by our best selves. We should picture ourselves to ourselves in the best possible light. We should learn to emphasize our victories, our achievements, to sample ourselves in the light of our mountain-top experiences. This is the only royal road to more successes, more spiritual achievement. Our mountain-top experiences flash to us our possibilities. They picture forth that ideal part of ourselves which must be trained into supremacy. Christ regularly measured people by the best that his discerning eye saw in them. It is sensible, psychological and Christian so to do. We should expect our associates so

to judge us and we should expect so to judge them.

This principle provides the only constructive standard for judging institutions or groups of people. It is the only effective way to judge your church. Emphasize its best self. Of course the church has unworthy members. Of course it has slept at its post at critical moments. Of course it sometimes gets an unpopular pastor. Of course some people object to the particular forms it uses, or the creed it embodies. But what possible blessing could your church ever bring to you or your family, or your community, if its members talked only of these defects? None, of course. To stimulate the church to its best service, dwell on its better self. One need not be blind to obvious defects. Defects should be removed. I am not speaking in absolute terms. It is all a matter of emphasis. Mere emphasis may bridge the whole vast gulf between fruitful truth and blighting error. Dwell on the secret comfort the church has carried to hundreds of weary, conflict-scarred souls in the parish. Talk of its silent leavening influence, of the grand moral issues it has championed, of its best loved pastors, of the good to be found in its forms and creeds. Then see the church flourish.

Judging by the best self is the only constructive way of judging nations. If we are ever to put salt on the tail of the shy dove of peace, and render forever impossible a repetition of the present world horror, the nations must learn to see and appreciate the best in each other. Peace can not come while the nations live in an atmosphere of mutual distrust, misjudging each other, their eyes forever open only to the ignoble. It is not needful to be blind to errors and wrongs, but the nobler side to the national life of our neighbors, friends and foes, must be cultivated and encouraged until it dominates international society.

There seems to have arisen in recent times an unusual tendency to mark men down to their lowest selves. We are just emerging from the era of the muck-raker. He has had a long innings. He has been the fashion. To appear able to pierce through generous professions to the sordid motives behind which surely control all human action ensures one against being thought sen-

timental. One gains the pleasant pose of the solidly practical, the canny, the world-wise. The mighty scientific impulse of the last century, the conquest of the world of things and the resultant focussing of so much of our thought on that side of life has warped our perspective and falsified our scale of values. We live too much on the material side of life among the things man needs in common with the animals. The pocket book has become our yard stick and the counting house our temple. We are prone to sneer the cynic's sneer at the manifestation of any motive above the most sordid. We tend almost unanimously to judge men not by their best selves, their divine-human selves, but by their lowest, their animal selves. This fault in our outlook on life, this habit of looking through a flaw in the window pane of existence, is most serious and threatens to pile disaster on disaster. If our civilization, of which we are so proud, so justly proud, can not be more thoroughly spiritualized, if we can not react, individually and collectively, to a more elevated interpretation of human nature, that civilization is bound to atrophy and die. It may go down in a welter of bloody destruction. Indeed it came dangerously near such a calamity. Had not the ruling powers in Germany simply gone a few steps farther along a road which we have all been traveling? Was not her cynical assumption that men and nations may be bent to her purposes by appeals to their lowest selves, but the logical harvest from the seed western civilization has sown in recent generations? We must revive our confidence in our higher, better selves, or we shall be deprived of them. We have too little faith in the reality or usability of our best selves. It is imperative that we face about, adopt a truer scale of values and encourage again the habit of using the divine-human within us. An animal is satisfied with the glorified-pig-pen philosophy of life, a man is not. The spiritual future of the race is at stake.

The only way one can die spiritually is by committing spiritual suicide. We have come very close to suicide. This too fashionable muck-raking attitude is the very worst sort of practical atheism. The nineteenth and twentieth centuries have seen the religious world racked and rocked by

questions of creed, miracle, and Biblical criticism. One side has been freely charged with atheism. Did the sun really stand still for Joshua? Can animals really speak, like Balaam's ass? Did the whale swallow Jonah? Did Lazarus come forth? Was water turned to wine? Was Christ born of a virgin? Questions like these have fanned liberal and conservative to furnace heat, and who dare deny their importance? But infinitely more vital is the grand query whether right and truth and God—our best selves—can live and conquer in this world. If they can not our condition is pitiable indeed. Then demons of selfishness, avarice, animalism, force, brutality, can never be chained. Man's best self can never emerge victorious from the hopeless conflict. Our best selves, our Christ, our religion, are but dreams, ghosts, more tantalizing phantoms conjured up before our longing eyes by some cruel world demon to mock us and make our inevitable defeat the more bitter.

We have definitions of religion in bewildering variety, but from this point of view, religion is a profound, unconquerable faith that the universe is so ordered that truth and righteousness can win supremacy therein; that our best selves, our most God-like selves can rule us individually and as groups. We must cling to this faith. We must never accept as final any judgment on mankind arrived at when we feel like requesting that we might die. No. We will reconstruct this old world, political, social, economic, ethical, diplomatic, national and international in harmony with our truest, our divinest selves. We must not fail, we will not fail, we can not fail, for "the Lord of Hosts is with us, the God of Jacob is our refuge."

### THE BATTLE CREEK SANITARIUM WANTS AT ONCE

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

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**THE LYNCHING RECORD OF 1918**

According to the records compiled by the Tuskegee Institute, Tuskegee, Ala., there were 62 lynchings in the United States in 1918. The year 1917 had 24 fewer lynchings. Of the 62 victims of mob-violence 58 were negroes, 4 were white persons. Five of the total number were women. Sixteen were accused of assault; fourteen were charged with complicity in murder; seven, with murder; and six, with threats to kill.

The banner State this year as usual was Georgia with a record of 18 lynchings; next came Texas with nine; while Mississippi stands third with a record of six. All the lynchings save three were in the South. Of these three, California, Wyoming and Illinois are credited with one each.

While we have engaged in a war whose purpose was to make the world safe for democracy, we have not made our own democracy as safe as it should be for the negro. As the *Pathfinder* remarks:

"We send naval fleets and military expeditions half way round the globe, to protect Armenians, Jews, Kalmucks, Kurds, Cosacks, Ukrainians, Czechs, Poles, Serbs, Esthonians, Lithuanians, Alsatians and so on—but when it comes to protecting our own citizens we can't do it."

The negro is an American citizen and as such is entitled to all the rights and liberties enjoyed by any citizen. We have our civil courts and our laws of legal procedure. The negro is entitled to trial by jury as much as the white man. Moreover, what the negro soldiers did for our country in the great war just ended rightly entitles him to a fairer treatment at our hands. One hundred thirty thousand colored soldiers were sent overseas and played an important part in the victories of the Allied armies. In the first draft 36 per cent of the negro troops were accepted as compared with 24 per cent among the drafted white men. Certainly the valiant part played by our negro troops in the struggle for world freedom on the European battle-field entitles them to a fuller enjoyment of democratic rights in the homeland.

State and local authorities seldom ever punish lynchings. Federal interference has not yet been attempted, but it is time that our national government enact such legisla-

tion as would enable it, in case of failure on the part of any State to do its duty in prosecuting mob murderers, to carry out the process of justice itself.

The lynching last July in East St. Louis, Ill., of a man named Robert P. Praeger on the supposition that he was a disloyalist called forth from President Wilson some strong utterances against mob-violence. Under date of July 26th, he was reported as saying:

"There have been many lynchings, and every one of them has been a blow at the heart of ordered law and humane justice. No man loves America, no man who really cares for her fame and honor and character, or who is truly loyal to her institutions, can justify mob action while the courts of justice are open and the governments of the States and the nation are ready and able to do their duty.

"We are at this very moment fighting lawless passion. Germany has outlawed herself among the nations because she has disregarded the sacred obligations of law and has made lynchings of her armies. Lynchers emulate her disgraceful example. I, for my part, am anxious to see every community in America rise above that level, with pride and a fixed resolution which no man or set of men can afford to despise.

"We proudly claim to be the champions of democracy. If we really are, in deed and in truth, let us see to it that we do not discredit our own. I say plainly that every American who takes part in the action of a mob or gives it any sort of countenance is no true son of this great democracy, but its betrayer, and does more to discredit her by that single disloyalty to her standards of law and of right than the words of her statesmen or the sacrifices of her heroic boys in the trenches can do to make suffering peoples believe her to be their savior. How shall we commend democracy to the acceptances of other peoples, if we disgrace our own by proving that it is, after all, no protection to the weak? Every mob contributes to German lies about the United States what her most gifted liars can not improve upon by the way of calumny. They can at least say that such things can not happen in Germany except in times of revolution, when law is swept away!

"I therefore very earnestly and solemnly

**HOME NEWS**

HOPKINTON, R. I.—The parsonage at Hopkinton, R. I., was the scene of a very pretty home wedding the evening of April 5, 1919, when Miss Eva Witter, the daughter of Rev. and Mrs. E. Adelbert Witter, was united in marriage to Sergeant Kenneth F. Horton, of Adams Center, N. Y.

The ceremony took place under the draped flags in the presence of about fifty of the immediate relatives and intimate friends of the families. The bride was dressed in white silk and carried a bouquet of flowers, being attended by her two younger sisters. The groom, dressed in full uniform, stood with the father of the bride in front of the flags to receive the bride. The ceremony was a simple ring service.

After a three-course luncheon the party took its departure amid the good wishes of the friends. The home will be in Adams Center, N. Y.

MILTON, WIS.—Lieutenant William D. Burdick, son of Rev. and Mrs. Willard D. Burdick, of New Market, N. J., has been appointed to the chair of chemistry at Milton College, Milton, Wis., to begin with the next school year in September, 1919. Lieutenant Burdick is a graduate of Milton College, and prior to his entrance into military service had been a teacher in the public high schools of Wisconsin. He is now at Madison, Wis., in the University of Wisconsin taking special work in preparation for his position at Milton College.

PLAINFIELD AND NEW MARKET, N. J.—At the annual meetings of the churches the people at Plainfield, N. J., increased the pastor's salary 12½ per cent, and the people at New Market, N. J., added 20 per cent to the salary of their pastor. This is in line with practically what all the churches of the denomination have been doing.

So many gods, so many creeds,  
So many paths that wind and wind;  
When just the art of being kind  
Is all the sad world needs.  
—Ella Wheeler Wilcox.

"Forget thyself and all thy woes,  
Put out each feverish light,  
The stars are watching overhead;  
Sleep sweet. Good night! Good night!"

beg that the governors of all the States, the law officers of every community, and, above all, the men and women of every community in the United States, all who revere America and wish to keep her name without stain or reproach, will co-operate—not passively merely, but actively and watchfully—to make an end of this disgraceful evil. It can not live where the community does not countenance it."

The lynching record of the past year is another stain on our fair civilization. Not until this blot on our national escutcheon is removed can our claim of attainment to the highest type of democracy be granted.—*The Christian Statesman.*

**THE RELIGION OF THE NEW DAY**

The religion of the new day will be the spirit of love among men. You say, "That is not new." I beg to differ. The practice of the spirit of love among men would be exceedingly new; so new, indeed, as to create a new heaven and a new earth. There have of course been individual men and women who have tried to live out the spirit of love. But in any large, collective sense, has it been tried; has it ever been done? Can you point to a single nation founded on it; to any civilization founded on it? Indeed, to go over a threadbare theme, that's the one thing that the nations haven't yet tried! They've tried greed and power; they've tried militarism and secret diplomacy and intrigue and mutual hate and suspicion. With what result? A world gone mad; war everywhere; Labor sullen; Capital fearful. Each and all of these things have been tried and have failed horribly; and God sits in sackcloth and the Devil laughs on his throne! Not a human society; not a State; not a nation has tried this mighty, master principle of Love, with all that it means of good-will, mutual faith, brotherhood and generosity. This is not a novel idea, I know. In our churches we've talked about the spirit of Love, to the point of satiety. In our lodges and chapters we have prated about it interminably. But the fact is, in any large, broad sense it has never been put to work. The time is now on us to let religion breathe its essential spirit of love through all the relations of men.—*Rev. Leonard A. Parr.*



## MARRIAGES

**HORTON-WITTER.**—At the home of the bride's parents, by the bride's father, Rev. E. Adelbert Witter, in Hopkinton, R. I., April 5, 1919, at 6.30 o'clock in the evening, Miss Eva Witter and Sergeant Kenneth F. Horton, of Adams Center, N. Y.

**KEIRNS-ROBINSON.**—At the Seventh Day Baptist parsonage in Nortonville, Kan., March 26, 1919, by Pastor Herbert L. Polan, Clarence H. Keirns, of Pardee, Kan., and Hazel M. Robinson, of Nortonville, Kan.

## DEATHS

**SIMPSON.**—In Woodhull, N. Y., March 13, 1919, Bernice May Simpson, age two years, nine months and twenty-seven days.

Bernice May Simpson was the daughter of Principal and Mrs. O. Huffman Simpson. She was a bright and active girl and for a child of her age was well developed in both body and mind. For a few days she had been suffering with a cold, which about four days before her death developed into influenza and was quickly followed by pneumonia.

Brief services were held at the home in Woodhull Sunday forenoon, March 16th, and the body was brought to Alfred Station, N. Y., where a farewell service, conducted by Rev. William L. Burdick, assisted by Pastor William Simpson, was held.

Interment took place in Alfred Rural Cemetery.

"There is a Reaper, whose name is Death,  
And, with his sickle keen,  
He reaps the bearded grain at a breath,  
And the flowers that grow between.

"Shall I have naught that is fair?" saith he;  
'Have naught but the bearded grain?  
Though the breath of these flowers is sweet to me,  
I will give them all back again."

"She is not dead—the child of our affection—  
But gone into that school  
Where she no longer needs our poor protection,  
And Christ himself doth rule.

"In that great cloister's stillness and seclusion  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead.

"Not as a child shall we again behold her;  
For when with raptures wild,  
In our embraces we again enfold her,  
She will not be a child.

"But a fair maiden, in her Father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion  
Shall we behold her face."

WM. L. B.

**BACON.**—Mrs. Nellie J. Bacon passed away on Tuesday evening, March 25th, 1919, at her home on South Academy Street, Brookfield, N. Y.

She had been in very poor health for some time and had suffered a great deal. She was a daughter of John T. Stillman and Ann Janette Dennison, and a great-granddaughter of Rev. Eli S. Bailey. She was born June 22, 1867, at Orville, Otsego County, N. Y. Besides herself there were two sons and two daughters, one of whom, Mrs. Hattie Holmes, remains. On July 12, 1884, she was baptized by the Rev. J. M. Todd and united with the Brookfield Seventh Day Baptist Church, where she has always held her membership in faithful service. For a number of years she was a very successful teacher in the primary department of the Sabbath school, which she was forced to give up on account of poor health. In 1876 she was united in marriage to Lenthal Bacon. To this union were born two daughters, only one of whom remains, Mrs. Eugenia Page, of Delhi, N. Y. Mrs. Page was her's funeral on account of a little daughter born about two weeks before.

Private funeral services were conducted at the home, Friday, March 28, at 2 o'clock in the afternoon by Pastor Jesse E. Hutchins and interment was made in the Brookfield Cemetery.

J. E. H.

**ROGERS.**—Ethan Clark Rogers, son of Mr. and Mrs. Charles E. Rogers, was born at New Market, N. J., October 4, 1888, and died at the home of his parents in New Market, February 20, 1919.

He was graduated from the Plainfield High School in 1907, and later attended college at Alfred, N. Y., and Rutgers College at New Brunswick, N. J.

Three years ago he had a severe illness, and since that time has been in declining health, being unable to work during the past year. Throughout his sickness he was patient and uncomplaining, always thoughtful of those who cared for him that he might not cause them unnecessary work.

When Ethan was thirteen years old he accepted Christ, and with several companions was baptized by Eld. L. E. Livermore, and united with the Piscataway Seventh Day Baptist Church. Before his long sickness he was a regular attendant at the prayer meetings and the Sabbath services of the church, but during the most of the past year he was unable to attend any of these services. But his interest in church and denominational work never ceased, and he enjoyed talking with friends about these interests, and found pleasure in reading the SABBATH RECORDER. He loved the Sabbath, and refused employment that necessitated his working on the Sabbath.

Several months ago his father told the writer that he had never heard Ethan use a word bordering on profanity or vulgarity. Since his death

a friend wrote to the family, "Having worked with Ethan for several months I can testify to his good character, and know that he was one of the purest minded young men I ever met."

His death occurred while his pastor was in Arkansas, and the farewell services were conducted by Rev. T. L. Gardiner, editor of the SABBATH RECORDER. The bearers were fellow-members of the Young Men's Bible class. A profusion of beautiful flowers at the services testified to the esteem and love in which he was held by his many friends.

In his immediate family his parents and two sisters, Miss Ethel, and Miss Bernice, are left in sorrow, but with pleasant memories of his beautiful life.

At the last communion service of the church he sent a message in which he quoted these words:

"O Thou whose wisdom guides my way,  
Though now it seems severe,  
Forbid my unbelief to say  
'There is no wisdom here.'

"Lord, if Thou bend my spirit low,  
Love, only, I shall see;  
The very hand that strikes the blow  
Was wounded once for me."

W. D. B.

**FISHER.**—Ephraim Burdick Fisher was born near Bowen's Corner, N. J., February 25, 1846, and died at his home in Shiloh, N. J., March 12, 1919.

He was the son of William and Mary Fisher. In March, 1869 he was united in marriage to Rebecca Jane Ayres who has been his companion for nearly fifty years. To this union were born a little son, who died in infancy, and two daughters, Elizabeth, wife of Luther S. Davis, of Marlboro, N. J., and Agnes, wife of George W. Post, Jr., of Chicago, Ill.

He is survived by an only brother, Charles T. Fisher.

April 6, 1867 he united with the Marlboro Church, remaining a member until his death.

Funeral services were held at the Marlboro church, March 16, 1919, conducted by Rev. Wilburt Davis.

W. D.

**MERRITT.**—Dwight Russel Merritt, son of Russel Wells and Olive Burdick Chester Merritt, was born in Ashaway, R. I., October 2, 1850, and died in the same house in which he was born, March 16, 1919.

November 30, 1871 he was married to Miss S. Ann Main. They have always lived in Ashaway, R. I. To them were born five children, two of them dying in infancy. The three living are Mrs. Florence Kenyon, Elmer Merritt and Mrs. Blanche Burdick, all of Ashaway, R. I. For some forty years he was engaged in the meat business in some form in Ashaway.

He was converted, baptized, and united with the First Seventh Day Baptist Church of Hopkinton, in Ashaway, in 1863. He had been a member of the church these fifty-six years. While very modest and unassuming he came into intimate knowledge of the business and religious relationships of the people of the entire commu-

nity. He was deeply interested in the religious life, experience and hope of all. He died strong in the faith and full of Christian hope. Besides the children mentioned above he leaves a wife and grandchildren to mourn their loss.

The funeral service was conducted at the home where he was born and where he had lived nearly his entire life, on March 19, by Pastor Coon.

D. B. C.

## WORLD CONFERENCE ON FAITH AND ORDER

Invitations to participate in the arrangements for the World Conference on Faith and Order of the Church of Christ have been sent to all the communions throughout the world by the Commission of the American Episcopal Church whose duty it is to issue them. During the great world struggle it was thought wiser not to issue invitations by letter to the churches in non-English-speaking countries, and in 1914, and again in 1917, it was hoped to send deputations to present and explain the invitation personally in those countries, but the war made that impossible. Now, however, the way has been opened, and there sailed on the *Aquitania* from New York, March 6, a deputation consisting of Dr. Anderson, Bishop of Chicago, and president of the Commission of the American Episcopal Church; Dr. Vincent, Bishop of Southern Ohio, and from 1910 to 1916 chairman of the House of Bishops; Dr. Weller, Bishop of Fond du Lac; Dr. B. Talbot Rogers, president of Racine College, and Dr. Edward L. Parsons.

The deputation hopes to proceed to London, Athens, Constantinople, Antioch, Jerusalem, Alexandria, Rome, Switzerland, France, Belgium, Holland, Denmark, Norway, Sweden and such other countries as can be reached. Many eminent members of churches in all these countries have given cordial assurances that the deputation will be sympathetically received and heard with interest and in the earnest hope that the World Conference may remove the prejudices, misunderstandings and mutual ignorance among the churches which should form the one visible Body of Christ, so that the way may be open for directly constructive effort to establish unity among the followers of Jesus Christ.—*Christian Work*.

"Truth can be outraged by silence quite as cruelly as by speech."

**SPECIAL NOTICES**

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.  
FRANK J. HUBBARD, Treasurer,  
Plainfield, N. J.

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

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

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

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

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

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

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

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

Any introduction of universal military servitude in the western world would send a chill over the entire American continent and be viewed with alarm by the rest of the world.—Oswald Garrison Villard.

**THE SABBATH RECORDER**

Theodore L. Gardiner, D. D., Editor  
Lucius P. Burch, Business Manager  
Entered as second-class matter at Plainfield, N. J.

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

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**Sabbath School. Lesson V—May 3, 1919**

MAN MADE IN THE IMAGE OF GOD. Gen. 1: 26-28; 2: 7-9; Eph. 20-24

Golden Text.—“God created man in his own image.” Gen. 1: 27.

**DAILY READINGS**

Apr. 27—Gen. 1: 26-31. Man made in the image of God

Apr. 28—Psa. 8: 1-9. Made for dominion

Apr. 29—Gen. 2: 7-17. Man in Eden

Apr. 30—Gen. 2: 18-24. Man's helpmeet

May 1—Eph. 4: 17-32. The new man

May 2—2 Cor. 3: 7-18. Changed into his image

May 3—Luke 10: 25-37. Man and his brother

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

The cords of memory connect our people with every race and every land. America is the one nation which seems to have been designed by Providence to construct a platform of patriotism world-wide in its scope.—Prof. Robert M. McElroy.

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REV. JAMES LEROY SKAGGS  
Pastor of the Plainfield Seventh Day  
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