

# The Sabbath Recorder

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WHOLE No. 3,874

**Southward Bound** A pleasant journey from Clarksburg, W. Va., by way of Cincinnati, Ohio, through the blue grass region of Kentucky, and over the Blue Ridge Mountains of Tennessee where the Cumberland River breaks through the rugged mountain passes, brought me to the historic valley of the Tennessee near the flourishing city of Chattanooga. Here in the fields of what is now an earthly paradise, were enacted some of the most bloody tragedies of the Civil War. Memory was busy with the stirring events of fifty-six years ago, when the heroes of North and South met in deadly strife on Chickamauga field, Lookout Mountain, and Missionary Ridge.

Today the peaceful city on the Tennessee over which the two armies fought for possession, shows no sign of the fearful struggle through which it once had passed. Old Lookout Mountain, the scene of Hooker's "battle above the clouds," palisaded to its crest, with its rugged, rocky, deeply furrowed ravines, still towers above the river's bend; but it stands no longer as a grim fortress with loaded cannon ready for battle. Today it overlooks a beautiful valley filled with peaceful industries, and sends out alluring invitations for tourists to use it as a pleasure park. Lookout Mountain on the one side and Missionary Ridge on the other seem to vie with one another in efforts to furnish entertainment by way of sight-seeing for all visitors to Chattanooga. Then there is Orchard Knob where Grant established his headquarters, standing as a sentinel over the national cemetery where sleep some fifteen thousand of America's heroic dead.

Not far away—a half hour's ride—is the battle-field of Chickamauga, one of the bloodiest of the war; where for three days the blue and the gray fought in deadly conflict until nearly four thousand were slain, and more than twenty-three thousand wounded.

Upon that historic ground now stands the cantonment which, a few months ago, sheltered the boys in training for the battle-

fields of France. This great camp is now practically empty and its destruction is already begun. The prison camp too is there where thousands of Germans were interned. This camp was surrounded by three woven wire fences, one of which was heavily charged with electricity.

As I rode away from this field of monuments erected by various States in honor of their fallen soldiers, away from the empty camps prepared to drill men for the conflict beyond the seas, I could but pray that our nation may be kept from the horrors of war forever. Let us cherish the hope that the pending league of nations will make future world-wars impossible, and that our own beloved homeland may never again be called upon to dedicate great cemeteries to the memory of men slaughtered in civil war.

We have enough Chickamaugas, Gettysburgs, and Atlantas now to keep us ever mindful of the horrors of war, and to warn us from the ways in which sectional hatreds are engendered.

After a pleasant twenty-four hours in and around Chattanooga we are off for New Orleans, and thence to Hammond.

**A Sabbath in Hammond** Leaving New Orleans at three o'clock on Friday, May 24, I reached Hammond in good time to prepare for the Sabbath. Brother Powell, pastor of our little church there, and my nephew, Charles Clark, recently discharged from the United States marines, met me at the station and soon I was in the home of my sister whom I had not seen for several years.

Of course the editor would be expected to preach on Sabbath Day, and he was glad to do so. The prayer meeting was well attended and the little flock seemed in good spirits. Pastor Powell led and nearly every one took part in the services. On Sabbath morning thirty-two persons were present. This was more than I had expected to see since so much had been said about the loss of numbers here. Hammond has

a good company of loyal workers, and I wish others might find a home here. No one of our ministers can visit Hammond without being impressed by the way his presence and help are appreciated by the church. The little flock is so remote from denominational centers that it seldom sees other ministers of its own faith, and when some one visits here his visit is greatly enjoyed. The people love Pastor Powell and he is doing a good work. It would be a good thing if every small church were as well provided for in respect to leaders.

**Read Again That Lay Sermon** The SABBATH RECORDER of May 19 reached me at Hammond, La., and I was deeply interested in its contents. As I read Brother Hosea W. Rood's memorial sermon, my heart was touched and I wondered if many hearts would not respond to his plea for making the proposed new building a real memorial building. Did you fail to read it? Maybe you skip the sermons thinking them too dry to interest you. If you skipped that for such a reason, you certainly made a mistake. If you did read it carefully I know your heart must have been stirred by the thoughts expressed concerning denominational memorials. Really, that lay sermon ought to bring several thousand dollars in Liberty Bonds to the fund for a new building.

**Was It Not a Mistake?** Whoever reads Secretary Shaw's notes on page 316 of the RECORDER for May 19, must feel that the well-meaning people of America have made a mistake by encouraging the cigarette habit among the soldiers as they have done. After the ill effects of cigarette smoking had been so well established, and after many States had placed it under ban, it did seem strange that so many Christians should become almost enthusiasts in their efforts to set our entire army to smoking. I can not avoid the fear that the next generation will have to reap a fearful harvest from the seed-sowing of these years. The testimony of medical science regarding the ill effects of tobacco upon the children of parents whose every fiber has been saturated with nicotine, can hardly be overlooked in these days. And there are thousands of thoughtful men and women who, upon seeing the

young people so completely given up to the smoke habit, will feel that the American people have made a great mistake.

**Looking Homeward** The editor's leave of absence is near its end. When this RECORDER reaches its readers he expects to be in Plainfield, but home conditions there will be so different he can hardly imagine how it will seem. He is comforted, however, with the thought that so many sympathizing and helpful friends await his coming, and that God's promises of sufficient grace and of strength according to our day will not fail in time of need.

The Psalmist said, "Thou hast been my help, leave me not neither for sake me," just as though his hopes were based upon what God *had* done for him. He felt sure that what his heavenly Father had done, this he would continue to do in the days to come. It is a great source of strength when a child of God can recall the ways in which his Father has bestowed blessings of comfort and help in days of darkness. "Thou hast been my help," and I can trust Thee for the days to come. Many a child of God, looking homeward in the highest sense, has been enabled to trust for grace to finish his journey to the heavenly home. Thank God for the home feeling that comes to those who are looking toward the Father's house. Every happy home on earth should beget a longing for the home that can never be broken up.

### HISTORY OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF ALFRED, N. Y., 1816-1916\*

FRANK L. GREENE

(Continued)

July 4, 1817 (they seemed to choose a good date for a good deed) the church "chose Dea. Daniel Babcock and Bro. Richard Hull as preachers of the Gospel and called them forward to the work of the ministry in word and in doctrine, and for one to improve one Sabbath and the other the next as circumstances may require." Two years later (June 4, 1819) the progress of these brethren in the ministry was formally approved and it was voted to "appoint and consider them as Licensed

\*Prepared for the Centennial Celebration of the church, October 20, 1916.

Preachers, and return them to Conference as such." Their ordination was taken up October, 1820, but deferred at their request, Hull especially feeling unworthy. Three years later (September 14, 1823) the call to ordination as Evangelist Elders was renewed, and May 9, 1824, a letter was sent to Conference "respecting our labor and feeling toward having those candidates ordained that we sent to Conference last fall for that purpose." There seems to have been some hesitancy on the part of Conference in granting their request, possibly on account of Hull's lack of education. May we not say that the insistence of the church was justified in after years?

In September of that year Elders Eli S. Bailey, William B. Maxson and John Greene were sent by Conference, and, meeting with the church, formally ordained Daniel Babcock and Richard Hull as Evangelist Elders (September 16, 1824). They had already given more than seven years of faithful service as preachers of the Gospel.

To return: April 2, 1819, after due notice it was "voted that the word 'Sabbatarian' should be erased out of our Constitution and the words 'Seventh-day Baptist' should be placed in lieu thereof."

November 19, 1820, Elder Amos Satterlee visited the brethren and at a special church meeting he presented his credentials from Brookfield and expressed a desire to settle here. "The brethren subscribed about 45 dollars in produce to assist him when he comes." His presence was indicated in February following, when he was sent to Troupsburg and No. 1 on a mission. He united with the church May 6, 1821, and was therefore the first ordained minister in this association. His home was on the site where Arthur B. Greene now lives.

In the next few years he performed considerable missionary labor in western New York and northern Pennsylvania, employed partly by the church and partly by the denominational Missionary Board. He, like his brother David previously referred to, had some peculiarities which might charitably be called eccentricities of character. He also was repeatedly under discipline, and both were eventually excluded from the church.

In this day of trained preachers the following item is of interest:

"June 2, 1822. Voted that our speakers take their turn in speaking, but when it is one's turn and he feels nothing on his mind, for some one else to improve the time."

The simple and frontier character of their life is shown by the following entry from the record of June 1, 1823:

"Voted that Bro. C— procure a jug and two tin platters and two tin cups at the expense of the church. Adjourned to first First-day in July, at Nathan Greene's barn."

While I do not wish to make light of anything connected with communion, I can not escape the thought that the erring brother got the jug and had it filled, and so forgot the platters and cups, since he was repeatedly under discipline for too great familiarity with the jug. At any rate, the following month David Stillman was directed to "git two platters and two cups at the expense of the church." More pretentious cups of britannia replaced these six years later at a cost of 62½ cents.

#### MEETINGS AND MEETING PLACES

The first meetings of the church were held in private houses; a little later in schoolhouses, which came early, you may be sure.

The membership was widely scattered, and the schoolhouses were not large enough for general meetings, hence services were held simultaneously in two or three different districts under alternating leaders.

April 4, 1817, church meetings and Covenant meetings were put every two months. A little later Communion was appointed for every two months, and Covenant meetings for the Sixth-day before the Communion—a practice that continued for many years. The business meetings were subsequently held every month. Beginning at ten o'clock they made a day of it, largely devoted to discipline and ways and means. Women might attend, but they had no voice, and were not appointed on committees, even when one of their own number was under discipline.

April 6, 1821, "Voted that we have our Sabbath meetings at all three of the schoolhouses every Sabbath except after Covenant meetings [*i. e.*, on Communion Sabbath] then to have it here." The three

schoolhouses referred to were evidently the "upper" or "Coontown"\* schoolhouse at the forks of the road above Jonathan Palmiter's (now the home of William Jacox), the "lower" near Nathan Greene's, and the third, I am led to think, was the one located about one mile east of Alfred Station, near the present "Goose-pasture" or "Pleasant Valley" school, where ten years later the Second Church placed its first meeting house.

In 1824, services were appointed "at or near Joseph Goodrich's (Upper Vandermark Creek, six miles away) every other Sabbath except Communion, then here." In 1826 it was voted that meetings on South Hill be removed one-half the time to Silas Benjamin's, and two years later meetings were established "at the schoolhouse near Jonathan Lanphere's [now Railroad Valley, half-way to Andover] once in four weeks except Communion." Elsewhere this place is also called "South Valley," to distinguish it from East Valley, where appointments were regularly kept up.

In 1835, Elder Babcock was given permission to preach in McHenry Valley once in two weeks on the Sabbath; and four years later the same appointment was maintained except on Communion days, which occasions the church evidently intended to be rallying days for the whole church.

Eight distinct preaching places are here mentioned, covering a wide parish, and a few years later Elm Valley and Five Corners were added.

To return to 1823. On May 4th of that year it was "Voted to have Communion at David Stillman's next Sabbath," showing that the church still met in private houses. Just five years to a day later (May 4, 1828) it was "Voted that next Sabbath our meetings commence at the meeting house, and every Sabbath." This is the

\*In the 8th grade room of our public school hangs a painting of this old schoolhouse by Mrs. Myra Maxson Prentice, sister of President Allen's wife, presented to the school by her son, Mr. Frank Prentice, of Hornell, N. Y.

It is here named the "Queen Esther" schoolhouse, but might be called with greater accuracy, if less of dignity, the "Coontown" schoolhouse.

Stephen Coon, Sen., with a large family, lived on the Ellis farm. Elisha Coon, with a still larger family, occupied the farm now owned by Alva F. Randolph. Some of their older children were married and settled. Doubtless some other little Coons have escaped me. At any rate they largely peopled this schoolhouse and gave the name to the district.

only reference in the records to the erection of the first meeting house of the church. From outside sources we learn that a movement was begun in 1824 that resulted in the building during the next three years of a meeting house of wood, 36 by 50 feet, with a gallery on the sides and rear end, and situated a few rods below the present State Farm barn, on the other side of the road. This was the home of the church for a little more than 25 years, until this building in which we are gathered tonight, was ready for occupancy, as nearly as I can ascertain, late in 1854.

The Second Alfred Church, organized in 1831, had meanwhile built their first house near the junction of East Valley and Railroad Valley, one mile east of the Station. This building they occupied about 25 years also, removing to their present location and structure at Alfred Station in 1857.

December 5, 1852, "Resolved, that the time has arrived when a new meeting house should be erected for the use of the 1st S. D. B. Church of Alfred [and] located at Alfred Center."

In January, '53, a general meeting was called of all those interested in the project. In December following, they were still occupying the old building, but a resolution adopted indicated their intention to remove to the new building during the following season.

#### MISSIONARY SPIRIT AND ACTIVITIES

August 11, 1816, after a discourse by Abram C. Crandall, a letter was read and approved to the General Conference "to see if they cannot [inaugurate?] some measures for directing a missionary society in the United States." Thus this devoted company, before it could even call itself a church, started a movement looking to missionary effort. What it sought to set on foot through the Conference it carried into practice on its own wide field.

June 6, 1817, reference is made to brethren on the Genesee River. July 4, 1817, it was voted to send one brother to Angelica once a month.

July 11, 1819, the church was visited by Elder Daniel Coon, and Brother Richard Hull was sent with him to the Genesee River and Pembroke (Erie County) at the expense of the church. June 2, 1820, "Voted to visit the inhabitants at No. 1

[Independence\*] and at Genesee River once in two weeks."

Two months later Deacon Daniel Babcock was sent to visit the brethren at Pembroke and Clarence at the expense of the church.

January 5, 1821, Missionary subscription was circulated and Brother Hull and Deacon Babcock were sent to Troupsburg and were clothed with authority to receive members into the church. February, 1821, Elder Amos Satterlee and John Babcock (father of Rev. George C. Babcock and grandfather of Rev. Oscar Babcock), were sent to Troupsburg.

May 6, 1821, "Voted that we have meetings at the villages of Angelica once in two weeks, and that some one of the speakers attend there on the Sabbath, and then preach on the Genesee River the First-day following."

October 6, 1821, Elder Satterlee was appointed for one month "to visit the destitute in 'Aussion' [Ossian, Livingston County] Angelica and No. 1, and as many other places as he can in that time, at the expense of the church."

February 25, 1826, Elder Richard Hull and Deacon George Stillman were sent to the Genesee River brethren with authority to administer the sacrament to them.

In 1850 Committees on Funds for Home Missions reported various sums of money from the six different districts into which the large parish had been divided for that purpose—also 1 pr. socks, 1 pr. hose, 1 skein stocking yarn, 1 ham, 15 lbs. pork, 3 yds. shirting, 10 lb. honey, 1 vest pattern, 3 bu. wheat, 1 child's dress pattern.

#### YEARLY MEETINGS

September 2, 1827, "Voted that the clerk be instructed to write circular letters to the adjoining churches of our order that the said churches annually or oftener assemble together for worship."

The following month the clerk was directed to write these churches inviting them "to meet at our meeting in Alfred on six day before the second Sabbath in November next at twelve o'clock at noon." This was the beginning of the Yearly Meeting. Four years later this gathering was refer-

\*This was still a part of Alfred. Being the first township in the eastern range, as surveyed, beginning with the Pennsylvania line, it was called "No. 1." It was organized as Independence in the following year.

red to under that name, and was held in September.

#### GENERAL CONFERENCE

The first reference to General Conference is made August 4, 1815, when Abel Burdick and Nathan Greene were appointed to draught a letter to Conference in Brookfield, and Clark Crandall was chosen messenger to the same. August 1, 1817, the church applied to be received into fellowship in the Conference and sent delegates. Since then, for a period of 99 years, it has maintained vital relations with the Conference which has held its sessions here and has been entertained by the church twelve times; viz., 1830, 1836, 1841, 1845, 1858, 1866, 1875, 1885, 1896, 1901, 1907, 1914.

#### WESTERN ASSOCIATION

The General Conference at its session at Hopkinton, R. I., in 1835, adopted a plan for organizing all the churches into three associations named Eastern, Middle, and Western.

January 25, 1836, this church approved the plan of Conference and, at the call of the Hayfield Church, sent Elder Daniel Babcock and Maxson Greene as delegates to meet those from other churches to forward the measure.

May 1st following a committee of seven was sent to meet the other churches in Friendship at the yearly meeting in June, "to take into consideration the propriety and benefit of itinerate preaching and to devise means for the same to be put into operation."

From the first the chief object of the churches in thus associating themselves was better organized missionary effort and a concerted plan for furnishing the preached word to the weaker churches and frontier settlers. For forty years this purpose was kept in view, until 1877, when all missionary enterprises were turned over to the denominational Missionary Society.

June 4, 1837, the church appointed "the deacons, David Stillman, Thomas Lewis, and Maxson Greene, as delegates to attend the Western Association requesting to be received as a member of that Association." This was evidently granted, but just five years later the church, "after discussing the subject relative to petitioning this Association for a withdrawal, it was carried, Yeas 20, Nays 19." J. R. Irish and Max-

son Greene were sent as delegates to present the petition. Nothing more is heard of it, however, and the matter seems to have lapsed by common consent, as the association was invited to hold its next session at this place. Again and again its sessions have been held here, and the union has remained unbroken during all these long years.

#### A TIME OF TRIAL

For some time there had been growing in the church a feeling of need for a more personal and responsible leadership. As early as November 7, 1830, Maxson Greene, one of the most far-seeing and enterprising members, had presented a letter to the church urging the necessity for the church to select some one to preside over the church as a pastor. The matter was taken up at once and the 26th of the following month (the day after Christmas) at 10 o'clock a. m. was appointed as a day of fasting and prayer for that purpose. No decision was arrived at, and the discussion continued and dragged along for several years.

In the spring of 1831, Elder Spencer Sweet, a former First-day Baptist minister, had accepted the Sabbath and united with the church, and on April 3d "the church expressed their freedom toward Eld. Sweet to improve among us."

On the same day it was voted, "That the three points of our Articles respecting *Laying on of hands, Washing one another's feet, and Religious fasting* [heretofore permissible but not obligatory] be erased from our records."

Arising partly from this action, and partly perhaps from jealousies, doctrinal differences and misunderstandings began to appear among the leaders.

April 11, 1832, it was "voted that Eld. Hull, Eld. Babcock, and Eld. Sweet improve on the Sabbath at the meeting house in rotation for the ensuing year."

Remember this was largely, if not wholly, unremunerated service. They were rugged men and did not hesitate to speak their mind, and doubtless each had his following. The breach widened and resulted three years later (August 2, 1835) in a letter of recommendation to Elder Babcock as an Evangelist Elder to join some other church. On the same day Elder Sweet was granted a letter of dismissal.

The following month this action was taken by the church:

RESOLVED That, Whereas a difference of sentiment exists in this church in respect to some points which we do not [regard] essential to Christian fellowship, it be enjoined on our ministering brethren to refrain from any remarks in respect to such sentiments as would have a tendency to stir up strife and create disunion in the church, and That it be enjoined on ministers and brethren both, in publick and private, to treat the sentiments of those brethren who dissent from them with the same tenderness and respect as they claim from them."

Pretty good doctrine!

These ministering brothers did not withdraw at once. Elder Babcock was delegate to the association in June, 1840, and was here as late as October 4 following, probably removing to Milton, Wis., during that autumn.

Elder Sweet still had the good will of the church and, August, 1838, was asked "to feel free to labor among us when convenient opportunities offer."

Elder Richard Hull removed to Canton, Ill., probably in 1837, and died May 11, 1838, aged 52 years. Whole families,—literally scores of their members were removing to the Great West. It was a time of uncertainty and discouragement. Elder Alexander Campbell, Elder Joel Greene, Elder William B. Maxson, Elder H. H. Baker, and Elder Stillman Coon were invited here successively to labor for short periods. Elder Maxson had refused the pastorate. And then!—then, without blare of trumpet the Academy was started by the constructive spirits who stood about it. The great revival came in '38 and the spring of '39, resulting in the baptism of more than 200, and the ordination and installation of a strong, well-trained man, April 3, 1839, as the first real pastor of the church.

Such means did God make use of to care for his own.

#### DISCIPLINE

The reader of today perusing the records of the early days of the church is impressed with the extraordinary amount of time and labor and patience expended in dealing with erring members. For the first forty years, I venture that three-fourths of the time of the monthly church meetings was thus occupied. It was a frontier life. The laws and the courts had not yet asserted themselves. To the church was left the civiliz-

ing, restraining, culturing oversight of these sturdy settlers, and she exercised it with infinite detail, and earnestness and patience.

The 2nd Article of the Covenant reads:

"We agree to watch over each other jointly and severly for good—That is, to try to admonish all Disorderly Conduct in whatsoever way it may appear, by scriptural measures and with a gospel spirit; and try to live in obedience to the Law and Gospel of God, and to encourage holiness and persevering. *This will we do if God permit.*"

The last words are underscored, and they did it in italics. Their watchcare extended to both bodily and spiritual welfare. Though poor in this world's goods, they were very neighborly; the sick and afflicted were helped, the widow and the fatherless were cared for. The year in which the church was constituted (1816) was called the "year without a summer," or "Eighteen hundred and froze-to-death," as some jocularly dubbed it. Distress was widespread, but they shared with each other, endured, and turned toward God.

During the first half-century, hundreds of dollars were spent caring for the sick and finding homes for the aged among them.

A case in point: In 1824, a brother was taken sick at Friendship on a journey. Dr. Collins was sent there to care for him at the expense of the church, and a member was appointed to superintend his farming, and call for assistance pending the sick brother's recovery and return.

Not less diligently did they watch over each other for spiritual good. As early as September 4, 1814, their first preacher was called to account for reporting and repeating stories contrary to the truth, the charge being that he was "adicted to tell rong storys," and the case occupied the greater part of the time of four successive church meetings. The more frequent subjects of discipline were intoxication; abandoning, or laboring on, the Sabbath; neglecting meetings; rowdy conduct; being "at variance" or going to law.

The following is of record:

"Resolved that in the opinion of this church the bible does not tolerate the practice of one brother going to law with another in any case whatsoever."

Committees were always appointed, generally of three or more, to cite the offender before the church or to investigate, "to labor in love" and to report. Tragedy and

comedy strangely jostle each other in these reports. A few details may not be uninteresting.

Brother S. C. was charged with *drinking*. The committee found the report to be true. The brother "said he had dranked; it made him sick, but he thought he had not dranked so much as he had done many times that had no effect, so that he did not feel guilty for drinking to mutch, but was sorry it had sutch an affect on him." The same brother on "town-meeting day got intoxicated, and scuffled or rassled and nocked off hats"; but he came forward and satisfied the church, or, to use the quaint phrase used over and over again, "the brethren took up satisfied."

W. G. "has acted out of character in giting intoxicated and acting as a clown, and is apt to tell wrong stories." The same again "intoxicated at Training and danced and joined company to wake up officers."

Day times the officers at General Training had the young bloods under discipline, but at night horse play was rampant, and officers suffered. "Waking up officers" was a favorite amusement.

Another had been in a quarrel and "stript to fight." Two "quarreled at Russell's store and talked to each other out of character."

A committee was appointed to visit Brother Samuel Burdick for "rassling and frolican." "Reported that Bro. W. C. had been guilty of causing dogs to fight and offered to bet on his dog!" and the scribe adds, "and other things that was not becoming." S. H., of Troupsburg, "got intoxicated while making a coffin." "Reported that brothers Wm. and Chas. Spencer and sister Elizabeth Saunders had disfigured themselves and countenanced folly in joining with the world in recreation to gratify the carnal mind at a breaking-up of school"—which being interpreted means, joining a "nigger" minstrel show at a school-break-up. Read that charge again and note the felicity and euphemism of the language.

Brother J. C. D. (grandfather of Captain R. E. Burdick) was charged with "reporting in Brookfield that this church was determined to have Bro. Hull ordained even if it took a sheep." A committee was appointed to cite him before the church to explain.

"Reported that Bro. E. C. had frequently

drunk spirituous liquor to access. He was present and had a hearty admonition from a number of the brethren, and as he did not see fit to say much on the subject, we therefore voted that we consider him under admonition, and put it over till we see fit to take it up again." They evidently rubbed it in.

"Reported that Daniel Maxson had plaid ball and danced at David Stillmans on Town Meeting Day." At the next monthly meeting "he owned the crime and acknowledged twas rong and did not mean to do so no more"; so the church "took up satisfied."

Complaint was made by a neighbor against Uncle Elijah Lewis over Pine Hill "for telling me that I was a nave and a liar and he could prove it and all that kept him off of me was my gray hairs." Oh! they were very human in those days.

Brother S. M. was charged with "going to the caravan on the Sabbath and going in without paying anything."

One more which those who knew President Kenyon will appreciate:

In 1860 a committee was appointed to investigate a charge against Brother W. C. Kenyon of calling a fellow-member in Trustee Meeting "You scoundrel, you villain, you dastardly coward, you consummate rascal!!" The committee reported that "Prexy" held that the circumstances justified the language.

As one reads the more than a thousand pages closely written whereon the actors come and go, generation after generation in their turn, there abides with him a deep appreciation of their sturdy sincerity, their high standards, and endless forbearance in seeking again and again to restore the erring one to his Christian allegiance. God has blessed the labors of the fathers and mothers of this church.

(To be continued)

"Who can doubt that national prohibition will mean an unspeakable amount of suffering saved our domestic animals? Many a deed of cruelty, of neglect, resulting in starvation and even death, has been due to drink."

There is no other conceivable privation to be compared with an ignorance of our Creator.—*Mann.*

### "AIM AT THE SUN"

"And you'll hit the Moon"

This for the L. S. K's, Kansans in particular. That was a bold demand of Brother Ingham, p. 541, of the April 28th RECORDER, asking \$20,000, from L. S. K's for the Randolph Endowment for Milton College. But I am glad of it. Heretofore we have talked in terms of \$500 or \$1,000, for particular purposes. But now we have a challenge to the most and best that is in us, and it is within our power. The time of our test has come. We're to be "weighed in the balance"; not only the L. S. K's, but the rest of the denomination as well. If we've earned laurels in the past, they will not suffice us today. We must meet the issues and duties of the present day. A new spirit is abroad in the land. We are becoming used to herculean tasks. Millions of men for service, billions of money for war, billions for purchasing bonds, billions for reconstruction, millions for denominational enlargement, millions for the better care of the clergy worn out in the service, millions for schools and missions. If we fail at this hour to respond to the demands made upon us, we place ourselves far below the hosts of up-looking people all about us, and invite defeat to our most cherished hopes and plans.

We can do it, but it will need the faithful co-operation of every one, especially the strong and financially able, as well as the weak and poor. The burden will be too great to expect another to carry your share. "Every man shall bear his own burden." And there will be exhilaration in attempting something really worth while.

Twenty thousand dollars will mean only about \$500 for each State. But some States will have to give much more than this, in proportion as their L. S. K's outnumber those in other States. Brother Ingham has asked me to canvass Kansas, which I will do, unless I can find someone else who can do it better. Now for a "strong pull, a long (?) pull (that will depend on the 'pullers'), and a pull all together."

Topeka, Kan.,

May 18, 1919.

G. M. COTTRELL.

Above all learn to acquiesce in the truth as soon as discovered.—*Montaigne.*

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Any resident of Indianapolis will tell you just how many steam railways and how many interurban trolley lines converge and intersect in their city, and how many enter and pass through it. A map of Indianapolis showing these roads looks like the hub of a wheel with many spokes, a fact which has no doubt given the name "Pivot City." The city claims to have the longest street in the world, for in the center, around an open park, is a street in the form of a complete circle, which, like the brook in the poem, goes on and on forever. Within the circle are fountains and statues, monuments and arches, and with its special decorations this was a veritable court of honor for the home-coming soldiers at the time the secretary recently spent a day at Indianapolis and at Greenwood, a nearby town.

Fort Wayne, Ind., claims the distinction of having the finest county court-house in the United States. Even a brief visit to the building would make one hesitate to challenge the truthfulness of this claim, and it is said that the beauty of the interior design and architecture, the material and the decorations, makes a still deeper and better impression as one studies the details and the plan as a whole. But there are other attractions in this the largest and most flourishing city in northern Indiana, not the least of which to the secretary is the fact that it is the home of Mr. Walton H. Ingham and family. The secretary spent a very pleasant and profitable day visiting and counseling with these friends, who are among the staunchest supporters of all our denominational work, and especially of Milton College, and just now in particular of the Lester C. Randolph Memorial Endowment Fund. If you don't know about this matter, look it up; and if you do know about it, don't neglect to do your full part towards making it a grand success.

The secretary invited himself, and was most cordially received, as a visitor, to a meeting of the Board of Trustees of Milton College on Wednesday evening of the week he spent in southern Wisconsin. Aside from the ordinary routine work of the reports of officers and committees there were three matters in which the secretary took special interest. One was the action of the trustees to confer collegiate degrees upon the members of the senior class. Another was quite a prolonged discussion, but followed with definite action, concerning the teaching force for next year and the salaries to be paid; and the other was the presentation by President Daland and the endorsement by the trustees, of a plan in which the colleges of Wisconsin are co-operating in a united drive for financial support from the people of the State. In the expenses and in the returns Milton's share is one-seventeenth, based on the number of semester hours of work done by the colleges for the year 1917-1918.

The college chapel at Milton is unchanged since the secretary parted daily company with it eleven years ago. The same dear faces look down from the portraits on the walls: the Whitfords, Searing, Place, Kumblein, Stillman, Rogers, Babcock. The piano and the choir are in the same corner where once sat Ellen Socwell Ramsey, John Barlass, Nettie West Burdick, E. E. Campbell, Marcia Jones Holmes, Jesse G. Maxon, and a host of others. The same seats, the same desk. But the faculty was almost a new aggregation, and the student body, while containing many familiar looking faces, consisted of an altogether new generation. It was with fond recollections of by-gone years, and with a keen relish for the present situation, and a firm hope in the future that the secretary stood up to speak to the students on Thursday forenoon at the hour for chapel exercises. If only some word then uttered might prove helpful, and in its influence in others' lives be multiplied a thousand fold!

While writing these words the secretary is riding on the train going north from Elmira, and is approaching Ithaca, the home of Cornell University. With all his regard and respect for these large and well-equipped schools, he is not in any degree sorry

that his *alma mater* is Milton College, and he thoroughly enjoyed visiting again the classrooms, the laboratories, the libraries, the campus and the athletic field. He feels a sort of proprietary interest especially in the library and its equipments. He looked over the list of periodicals which the present librarian has selected to keep upon the racks and tables for the use of the students, and he challenges any one to produce a better list for a general library in a college for the same amount of money. But there is a real need of more funds for the purchase of new books that are being published in the lines of college work. A better investment of one's gifts could only with difficulty be discovered.

The prayer meeting of the Christian Associations Friday night in the Davis Room was an occasion for reminiscence which the secretary could not, at least did not, resist. The president of the Y. M. C. A. is Howell Randolph, son of Rev. Lester C. Randolph. The president of the Y. W. C. A. is Helen Shaw, daughter of Rev. George B. Shaw. At this meeting were Neil Mills, son of Rev. O. S. Mills, Marjorie Burdick, daughter of Rev. W. D. Burdick, Tacy Coon, daughter of Rev. D. Burdett Coon, Dorothy Wheeler, daughter of John Wheeler, and a son and daughter of the secretary himself. The parents of many of the other young people at the meeting are well known and well loved friends of the secretary; but those mentioned were classmate friends in Milton years ago. He told the young people that as he looked back to his college days the one most sacred time and place was the Davis Room on Friday nights. Are there others who share this feeling with the secretary? There are many.

The train is just leaving East Ithaca going towards Freeville, through the beautiful lake country of west central New York, a different type of beauty from that of Geneva and the lake country between Chicago and Milton, each in its own way. I am enjoying this, but not as keenly as I enjoyed a ride while in Milton out to Storr's Lake and the dump by Goodrich Lake. Howell was going out with a wagon load of old tin cans and other rubbish from the hardware store. I invited myself to go with him, out through the old gate and down the lane, once bordered with maple

trees, now with elms, between fertile fields, every rod of the way to the lake as familiar as my own face in the glass, in company with a son of my own college chum with whom so many times I have gone over the same road. Yes, it was a beautiful ride even though it was with a load of rubbish to the dump.

At Milton the secretary had the opportunity to see Dr. Palmborg and to talk with her about herself and the work at Lieou-oo, China. Miss Palmborg has rented rooms and is keeping house with her adopted daughter Eling. She is yet weak from the operation she underwent at Shanghai not long before she started home. She looks a little thin and haggard, but seems to be gaining all the time, although not as rapidly as we wish she were. With the much needed rest this spring and summer at Milton it is expected she will be able to attend the General Conference at Battle Creek and take a place on the program both at the time when the work of the Missionary Society is presented and when the Woman's Board holds its session.

The disregard for the regulations concerning smoking in public places is alarming. I write these words in the waiting-room of the railway station in Cortland, N. Y. In the past few minutes three men, one of them from the ticket office, have been smoking here, although there is posted in a conspicuous place, "No Smoking," and the door to an adjoining room is marked, "Smoking Room." The other day three men were smoking in the front door-way of the car. I was in the rear end of the car, but of course the smoke came all the way through. I got to talking with the conductor about the growing disregard for well recognized regulations of the smoking nuisance. He said at last, "Well, it is here, and people may just as well get used to it." I fear that many look at the matter as this man looks at it. I fear that public sentiment is not only indifferent to this disregard of smoke regulation, but rather encourages it. What can be done to arouse public sentiment so it will condemn this lawlessness concerning smoking in public places?

While the secretary's notes this week are in reference to his visit at Milton College,

the actual writing is being done while traveling in New York. The Syracuse, N. Y., morning paper tells of the successful crossing of the Atlantic by the flying machine NC-4. This is an example of success that follows the most careful preparation in every detail of the enterprise. Nothing was left to luck or chance. There was no hurried, unprepared action. Perhaps the secretary can use this fact in urging college students to take time for thorough preparation, and in suggesting that haste often hinders. Patient, complete preparation lies at the basis of the success of this triumphant flight across the sea. Patient, careful, complete preparation is at the basis of all the greatest successes of life.

### THEOLOGICAL RECONSTRUCTION

W. B. SELBIE, D. D.,  
Principal of Mansfield College, Oxford

Theological reconstruction is a very difficult and a very delicate topic. Perhaps I had better explain at the outset what I mean by it and what I am going to try to do. I am going to try to put before you what I believe ought to be the attitude of the Christian churches throughout the world, to the whole question of theological restatement. That question has been forced into almost undue prominence by the war. Most of you have seen something of what men who have had special opportunities of observing the religious attitude and conditions of men in the army have said. They have told us with almost startling unanimity that these men know extraordinarily little of the religion which they profess. They have told us how wonderfully Christian is their conduct, how they show, under the most terrible circumstances some of the greatest Christian virtues, but that they do not understand that these are Christian, and that they entirely fail to relate their conduct to anything which they have ever learned in the Christian Church; and also they tell us that when these men come to talk about their religion, they display, as I have said, a very strange ignorance, and they also are under the impression that we in the churches do not tell them, and have not told them, the whole truth.

### THE CHRISTIANITY OF CHRIST AND THE CHRISTIANITY OF THE CHURCH

So far as my own experience goes, I find that there are other people who do not belong to the Christian Church who are very diligent with a kind of anti-Christian propaganda, and that this has obtained a very considerable hold on the minds of many people, not merely in the working classes, but in the better educated classes of the community, and that these people feel that the Christian Church has little or nothing to say in reply to the more or less skeptical if not atheistic positions to which they have been led. The result has been not only the ignorance that I have mentioned, but a very curious and sad indifference to the whole of religion as it is presented by the Christian churches. People are drawing a distinction between the Christianity of Jesus Christ and the Christianity of the Church. They are telling you that they believe in Christianity, but that they do not believe in the churches; and it is surely time that those of us who are interested in what I might call corporate Christianity, who believe in the future of the Christian Church, reckoned with this position and sought to set our house in order.

### CHANGING THEOLOGY

I do not think myself that the churches are greatly to blame for this condition of things. There has been of late an extraordinary amount of criticism of the churches, much of it ignorant, some of it malicious, and I think all of it more or less misinformed; but I can not acquit, for example, those who are supposed to be the leaders and teachers in the Christian Church of a certain amount of blame for the present condition of things. Most of these leaders, the theological teachers, for example, in all our theological colleges and universities, are quite willing to grant that theological reconstruction is called for. In fact they are doing something of the kind themselves every day. They realize that it is a process that has always been going on, and I think that sometimes the average Christian in our churches is not quite sufficiently alive to the fact that of all the sciences theology changes most easily, and perhaps most readily adapts itself to the changing currents of thought of the day. But unfortunately, while it is true of what

I might call the theology of the classroom, it is not true of the theology of the Church. If you will carry your minds back a little way to the time when *Essays and Reviews* was published in this country, you will remember, or at least you have read about, something of the storm that was caused. Carry your minds a little further back to the publication of *Lux Mundi*, and you will remember what happened then. Then go a little further back still and come face to face with *Foundations*. . . . We have only to carry our minds back and consider what has happened to become perfectly sure that theological reconstruction, whether we like it or not, is a process that is always silently going on, and that it is something with which the Christian Church is bound to reckon, if she is to retain her intellectual freedom and sanity.

#### THE NEED FOR FRANKNESS

So I want to plead for courage and frankness in dealing with this subject. I am quite sure that people generally, especially the young, are always ready for everything that we can say to them in this matter. I see a good deal of students, and I know something of the ferment that is going on in the minds particularly of women students at the present time, and I believe that the churches generally are missing their opportunity with these, the most precious lives in the land. Many of us have had experiences, melancholy experiences, of talking to the better educated men in the army, and we have realized how they have become slowly alienated from the churches—it does not much matter in this connection what denomination they may belong to—it is the same everywhere—simple because the churches have nothing to say to them in language which they could understand and accept. I say that that must be changed, and it is therefore very essential that the whole of those people who are responsible for the life and teaching of the Christian Church should face a matter of this kind.

#### THE LACK OF TEACHING

I suppose that we are all thankful for those wonderful reports which the Archbishop of Canterbury's Committees have been putting out of late. We have all, I should imagine, read some of them at least. I hope that we have all read the report on

the teaching office of the Church. That was in every respect a timely and most useful contribution to the subject. But I would like to make one criticism of it. It did not really face the fundamental difficulties. It told us a great deal about the necessity for better training for the clergy, for a more definitely teaching ministry and office in the Church. It dealt with questions relating to the young and to the presentation of religion to adolescents and the like. But it did not really face the fundamental question as to the change which has taken place in the form of Christian truth and the necessity of expressing Christian truth at the present time in language not of hundreds or thousands of years ago, but of today. It is quite true that the churches will need to be more definitely teachers. Is it not the case that very often the people look up like hungry sheep and are not fed? The people who are serious about religion in these days are not content to be put off with platitudes or with the ordinary half-baked little address that very often passes for a sermon. They want to have great subjects dealt with in a great way. They want to have their minds stimulated and their faith enlarged, and if this is ever to be done the Church will have to undertake the work of teaching far more seriously than she has ever attempted it as yet.

#### THE PLACE OF THE OLD TESTAMENT

Now, may I leave this general aspect of the subject and come to something more concrete? The first of the great difficulties with which we are faced, I think, is in connection with the Holy Scriptures, and there, first of all, we shall have to begin to teach the truth, to dissociate ourselves from preconceptions and prejudices. I think that it is one of the saddest tragedies of the present time that so many people should be actually repelled from Christianity by certain views of the Bible, views which have long since been abandoned by all those who know anything about it. . . . How many people today really understand that the morality of the Old Testament is sub-Christian and pre-Christian? . . . I would like to suggest, if I may be bold enough to do so, that it is quite time that these results were taught to Bible-school teachers, in Bible schools, and in all the pulpits of the land. You will find that

people are intensely interested. . . . You will find also that children are extremely interested in this aspect of the subject. I was responsible many years ago for getting something of this kind taught in certain schools, and everybody was surprised at the response, because, mind you, boys of ten and eleven and twelve are pretty sharp, and girls of the same age are perhaps equally sharp—possibly more so—and they see through these subjects. They want to know certain things, and I can not but feel that when they are put off the results to their budding religious life must be very disastrous.

#### THE GUIDING LINES OF REVELATION

Now what is the general effect of this new knowledge of the Scriptures? People say, "Of course it does away with your doctrine of revelation and inspiration, and the rest of it." Surely nothing of the kind. It only gives you certain guiding lines which make it possible for you to speak about revelation at all. It teaches you that if God speaks to men he will speak always in language which the men to whom he is speaking can understand, that he does not give a modern cosmology to the men of two or three thousand years ago, that he speaks to them in the kind of poetic terms that they can appreciate. Hence the first chapters of the Book of Genesis. It makes you understand that revelation, too, is a progressive thing, that God leads men on slowly and gradually and graciously, fitting them from time to time for higher reaches of truth and faith and conduct. It helps you to understand how all those things in the Old Testament which are so difficult to explain, its low morality, its coarseness, the strange actions which are attributed even to some of its best characters, belong to the time, and are not for all time. It makes you realize that the very purpose of them, as they are there recorded, is to show how God by his grace leads a people out of these things into something nobler and better and more in accordance with his will.

#### INSPIRATION NOT INERRANCY

And then, in regard to inspiration, it brings home to you at least one thing, and that is that there is no inspiration of things, that books, writings, letters, pens, are not inspired, but only men, that it is the Spirit

of God breathing into men and that inspired men "spake as they were moved by the Holy Ghost." It also teaches you that the function of inspiration is not to produce inerrancy. Where does the Bible ever dream of claiming anything of the kind for itself? The function of inspiration is not to produce inerrancy, but it is to enable men to speak the will of God in their time and in the language of their time, to tell people in such terms as they can understand what is God's will concerning them, and what is God's will for their world. Therefore you have in the Old Testament and in the New, men writing under the influence of the Holy Spirit of God in order that they may teach the world God's will. For we do not, I think, always remember, as we might do, that the great purpose of the Scriptures is not to teach us any of the "ologies," but to teach religion, and that men and women who will go to the Scriptures to find guidance in religion will find it. If they go there to find history, or biology, or geology, or anything of the kind they will be mistaken. If we use the Scriptures as surely they were intended to be used, that we might be able to see from them God's chosen way of leading men and women into the knowledge of himself, of setting before the world the development of religion under certain terms and conditions, if we will use them for that purpose, we shall discover that this is indeed the very Word of God.

#### CHRISTIANITY THE CONCEPTION OF GOD

The second difficulty with which men and women are faced at the present time, and one which, I think, needs very frank treatment on the part of the Christian Church, is the whole question of the idea of God. . . . We are asked to believe, as though it were some new thing, that God shares the sufferings of his people, that in all their afflictions he is afflicted. I should have thought that any Christian knew that long ago. . . . I came across a story the other day—if you will forgive a story in a time like this—of a small American girl who was found by her mother drawing a picture. The mother asked what the picture was about. "Oh," she said, "I am drawing a picture of God." The mother said, "Nobody knows what God is like." "Don't they?" the child said; "they will when I

am through." That seems to me to be exactly the position of a great many of these good people who write books for us on the nature of God, on the idea of God; when they are "through" they have said everything that is to be said. That is not Christian. If we are to Christianize our theology we shall have to get away from the old dogmatism. We shall have to get away from the old creeds, to put them on one side for the moment, at any rate, to realize what they are, how they came to be, what immense pagan elements are in them, how they speak to us more of Greek philosophy than of Christian thinking; and we shall have to come back to Jesus Christ, or, rather, to go up to Jesus Christ and try to see God as he set him before the world. The terms in which Jesus Christ spoke about God were not the terms of the Throne or the lawcourt, or the judgment-seat. They are the terms, as some one has said recently of the home. It was "Father" and "love" of which he spoke. Now you can far more easily get at people along those lines than along the lines of any metaphysical theology. You can far more easily help men and women to understand the relation of themselves, of their souls, to God, in terms like that than in any of the terms which are used in the textbooks. The theological people know this perfectly well. They are always saying it in one form or another, and it does seem a pity we can not get this into our pulpits. We have far too many sermons, I think, on the credal aspect of Christianity, far too much anxiety among us to keep up these old philosophic forms of thought, and far too little attempt really to bring the teachings of Jesus Christ right home to the people.

#### SIMPLICITY IN RELIGION

There has been a great plea of late for simplicity and reality in religion. It is a reasonable plea, and I think that this plea can be best answered. People are greatly puzzled at the present time about the relation of God to evil. . . . And yet surely, it is not so difficult if you will take the whole teaching of Jesus on this subject. You have there the kernel to the answer which is required. Men and women want to have things made so easy. You remember the illustration which Professor James gave one day to indicate the sort of thing.

He says, "Imagine a football team. What that football team wants is to get a ball into a certain position between two posts. Well, if that is what they want, why does not the captain or one of the members of the team get up in the night and put it there?" That is exactly what people want God to do. The whole essence of the game that it should be wrought with sweat, and blood even, and the whole essence of God's treatment of us is the same. He is working under conditions, and it would not be playing the game to banish evil from the world and make everybody good by a stroke of the pen. It is only by sweat and toil and agony and sacrifice that God can do his work. I think that that needs to be put very strongly in a generation like ours. And the key to it all is the love of God, a love which is set forth in the New Testament in the clearest possible terms, a love whose symbol is what the old writer calls "that jagged tree, the cross," a love that, as our hymn tells us, is often three parts pain, but is love all the time, and a love unto the uttermost, that seeks the lost sheep until it is found. How many pulpits have got the boldness to press that "until it is found," the love, as the hymn says, that will not let go? . . . Try to go straight to the truth of the thing; and the truth of the thing is there in the New Testament in those parables of Jesus for him who runs to read.

#### THE HISTORICITY OF THE NEW TESTAMENT

I must pass on rapidly now to another difficulty with which people are faced at the present time, and that centers round what I call almost an even more sacred subject, the person of our Lord Jesus Christ. "What think ye of Christ?" is the crucial question of Christianity today. . . . I quite grant that there are people in Germany and in this country who have come to the conclusion that Christianity would be an easier thing if Jesus Christ were not an historical Person, that a religion founded on a kind of myth which is an amalgam of ideas that were floating about in the world at a certain age is an easier thing to defend. As the Americans say, for those who like that sort of thing that is about the sort of thing they like, and that is about all there is to be said for it. If only people knew, the whole question of this historicity of the New Testament may be

regarded by this time as practically settled, and, you may say, settled on the side of the historian. You may take it as assured that, generally speaking, the story of Jesus Christ which is given you in the first three Gospels holds water, that it holds good, and that there you can find your foundation for Christianity.

#### THE CHALCEDONIAN CHRISTOLOGY

Very well; are you prepared, are the churches prepared, to rebuild their Christology on that historical basis? because it does seem to me that there is the point where reconstruction is more needed than at any other. I suppose that, technically speaking, the theory we are supposed to hold at the present time is still that of Chalcedon, the two natures in one Person—a theory which modern psychology has made impossible, and which really does not touch the average man. . . . Can we not realize that what makes Jesus Christ Divine to us is not some more or less problematica-metaphysical connection with the Godhead, but his unique consciousness of God, his unique relation with men, the fact of the work of sacrifice which he wrought, and the fact also that he was perfect man, without sin? Do we not find in these moral and spiritual considerations something that will appeal to men as no metaphysical considerations ever will, and ought we not to lay our stress upon that side?

. . . I should like to say that in doing so we are doing no dishonor, surely, to our Lord. We are simply taking the New Testament presentation of it and seeking to interpret that as best we may for the men and women of our time. The same is true again with regard to the whole question of man's sin and man's nature and man's salvation. We are supposed, many of us, still to believe in total depravity. I hope that we believe nothing of the kind. But if we do not believe it, for heaven's sake let us say so, and let us tell people that religion is not an alien thing, that religion is natural to man. Let us tell them that men and women are made in the image of God, and that the unnatural thing is to fall away from God, to repudiate this Divine Fatherhood. . . .

#### THE ASSURANCE OF THE FUTURE

I have no time to refer to some of the other subjects that I wished to bring be-

fore you. I will simply mention one. That is the whole question of the future. That, again, is a question which has been made acute by the war. It is one of the disappointments of the time that so many people in their distress have turned almost anywhere rather than to the Christian Church. They go to Spiritualists, to Christian Scientists, and to all manner of wizards that "peep and mutter," rather than to the Christian Church, the result, I suppose, of the feeling that the Church has never really had anything very definite to say on this subject. Yet if there is one thing that Jesus Christ did for men it was to bring "life and immortality to light" through his gospel; and if there is one thing on which the Christian Church ought to have been able to speak with an absolutely certain note it is the assurance of the future. It seems to me that there at least we must make up our minds to preach far more definitely and clearly than we have done in the past. . . . There is every reason why we should tell men that if in this life only they have hope in Christ they are "of all men most miserable." There is every reason why we should make it plain that man was not made to die. I do not see how we are ever to lift the level of life in this present world unless men and women come again to believe, and to believe heartily, that this world is only the vestibule to another.

#### AN EDUCATED MINISTRY

Now for all this there will be needed an educated ministry in all the churches. May I close by urging that there is not a question before the Church at the present moment of greater importance than the thorough education of those who are to be the Christian teachers of this country in the coming days? Men are coming back to the theological colleges everywhere, coming back in numbers that have surprised us. But these men will need to be prepared. They will need to go through stern discipline. They will need to have the eyes of their understanding opened. There are two things which every man who wishes to be a minister of Jesus Christ must know, two things at least. The first is, if I may quote one of the wisest theological teachers I have ever met, Mr. Kelly, of Kelham, that he must know his Christianity. That sounds elementary. But mind you, Christianity takes some knowing. It means Hebrew,



and it means Greek, and it means a long knowledge of history, and it means dry dogmatic disquisitions in the past. It means philosophy and psychology. Christianity means all these things, if you are to know it. He must know it in that way intellectually, and he must know it experimentally. Your real expert in religion is, after all, not your theologian, but your saint, and every minister needs to be saint as well as theologian. I would not bate one jot of that word "saint," either. He needs to know his Christianity in those two ways, and then he needs to know men and women. I myself welcome some of these men who have been through the army, because they have had a knowledge of men that comes to very few of us. They have seen humanity in the raw and in the rough. I am not at all sure that we shall not get rather a different type of minister than some of the "nice young men" we have had in the past, and it will be a very good type. You all agree to this, no doubt. Will you send us more of such men? Will you back up those who are trying to teach theology at the present time? Will you realize that the great thing that the Christian Church can do is to send out today a great band of well instructed, earnest, faithful men to carry the message of Jesus Christ to the world in terms which the world of today can understand, and to bring home to them the power and wonder of the truth as it is in him?—*From Christian Work.*

### THE DRIVE FOR RECORDER SUBSCRIPTIONS

Reports coming in from the churches concerning the RECORDER Drive are encouraging. North Loup heads the list with thirty-five new subscriptions. This is a result of a thorough canvass of the church by Pastor Davis. It would, of course, be impossible to get that number of new subscriptions in small churches or where nearly all the people were already subscribers.

Other churches are doing well. Alfred reports 14, Nortonville 14, Little Genesee 9. But we will not at this time give the complete list. The important thing is that the canvass be thorough in every church. We await with interest the completed reports of all the churches.

### MEMORIAL SERVICES FOR BROTHER FLOYD VAN HORN

On Sabbath morning, April 5th, were held at the Welton church, memorial services for Floyd Van Horn who passed away at Great Lakes Training Station, October 6, 1918.

The program included talks by Wade Loofboro on Floyd's interest in music, with special reference to his connection with the choir and orchestra, and by Pastor Burdick regarding Floyd's work with the Sabbath school and Christian Endeavor. Iris Arrington recited a poem, "In Memory of Floyd Van Horn," written by Mrs. Olga Arrington Jacobs. Rev. Edgar Van Horn, of Milton Junction, delivered a sermon on the topic, "Patriotism and True Democracy."

Three selections were rendered by a mixed quartet: "Ours is the Victory," "A Song of Heaven and Homeland," and "The Victory is Coming."

The poem mentioned above, written by Mrs. Jacobs, was printed in the SABBATH RECORDER of October 28, 1918.

P. S. B.

The system of government which our fathers, by valor and fortitude, preserved and maintained, embraced those priceless jewels of human happiness—"civil and religious liberty." During the past century and a half our Republic has passed through many perilous times. The black clouds of war have at times threatened our national existence, yet, with a consciousness of right and justice to defend them, our people have maintained their liberty and their system of government.—*General Nelson A. Miles.*

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

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

## WOMAN'S WORK

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

### JUNE

Why!—June!—Bless your heart, how you surprised me!

Slipped right in before I knew it,  
Didn't you?

Had the calendar advised me  
Singing I'd have beat you to it,  
Yes! That's true!

But, no matter! Little sweet, you!  
Brides and roses rise to greet you!  
Smile on you!—Are pleased to meet you  
In the glad year's noon.  
Brides and buds and bugs!—Oh, me, O!  
Why do bugs complete the trio?  
Why, June?

My!—June!—Such a time as May provided!  
Quite a chilly proposition  
Was Miss May!

All her judgments were lop-sided  
And to jar us was her mission  
And her way—

She departed wildly, madly!—  
Like a child behaving badly!—  
So I welcome you right gladly!—  
Take you as a boon!

As each day your worth discloses  
I will deem you midst your roses  
My June!

—*Griff Alexander, in the Pittsburgh Dispatch.*

### THE SILENT AUDIENCE

"IT'S so much easier," the girl told me half-laughing, "to do a worth-while thing in front of—well, an audience! Particularly if it's a hard thing."

"I don't think," I ventured, "that I quite understand what you mean."

The girl hesitated a moment before she answered.

"Well, it's this way," she said at last. "This morning while I was on the porch talking to our next door neighbor, my little brother came out with a torn stocking in his hand. It was a very special baseball stocking of his, and he wanted it mended at once."

"I don't like to mend stockings, and I am afraid that if I'd been in the house by myself I might have told my little brother so. But out on the porch, with my neighbor watching me, I took that stocking in my hands and darned it with never a thought of not wanting to. It's very strange."

"It is strange," I murmured, and waited for her to expand her idea. After a minute she did.

"I imagine," she told me, "that it must be easier for the average soldier to be brave when he is going over the top with the rest of his company than it is for him to be brave when he is sent on scout duty alone. Perhaps I am wrong, but there is a certain strange psychological thing about the presence of other people—a feeling that's one-third encouragement, and one-third inspiration, and one-third desire to appear at one's best."

"Of course, when I mended my brother's baseball stocking for him this morning, I was only doing what I very likely would have done under any circumstances. But had I been alone in my room, darning that stocking, I would have drawn the rough edges together carelessly, in a 'good-enough way,' and I would probably not have accepted the task as graciously as I accepted it in front of my neighbor on the porch."

"Having that neighbor as an audience made my darning better. Although I did not formulate the thought, I know that underneath my absorption in my work there was a certain feeling of pleasure in the fact that my neighbor was having the chance to see that I *could* darn stockings—and darn them very well. There was a certain subconscious pride in the fact that she would see how ready I was to help my brother. It made the task much easier! But, now that I'm admitting things, I'm afraid that I am not exactly proud of feeling that way, for it seems an almost self-conscious, conceited state of mind. And yet I fancy that a great many people do have that feeling."

IT was a moment before I spoke. For I was remembering a certain cold day when I had gone swimming alone and had lingered on the beach for nearly half an hour before I had dared go into the icy water. And I was remembering another day when I had very gaily splashed into equally cold water, another day when I had been with a crowd of young people who had not feared the chill.

"I don't think it's anything to be ashamed of," I answered at last, and slowly; "it's just human nature to want always to be at one's best before people. Nobody likes to do things that other folk will laugh about."

Nobody likes to be a quitter, or cowardly in any way. People like to be thought pleasant, and as brave as possible, and—well, game.”

“Then,” the girl spoke thoughtfully, “then it would be better, wouldn’t it, if we could always have an audience of people who would spur us on to do our best? It would be better if we could always feel that some one was watching and listening? And—”

“I think it would!” I told her soberly.

The value of an audience—it’s an interesting thing to think about! When you are by yourself—writing, or working, or sewing—it’s something of a test to stop suddenly and say, “Would I do this more thoroughly and efficiently if I were being watched?” And the answer is very often a revelation.

ONCE read the story of a man who had done a great wrong to another man—a very great wrong indeed. But he was quite heartless about it, and never bothered much about the suffering he had caused, until his victim suddenly died. And then, all at once, he found that he was conscious of a presence—a haunting, reproachful presence—that was with him at all times.

At first, being a typically story-book villain, he did not mind the presence that obtruded itself upon him. But as time wore on and he found himself waking from sleep with a start, and looking nervously into dark corners, and seeing curious resemblances to his victim on strange faces, he began to grow thin and worried. He began to wear a fugitive look, a hunted expression. And then, finally, he became weak and ill—and at last, raving deliriously of eyes that kept following him, he died.

It wasn’t a pleasant story. But one, reading it, could not fail to see the moral that it pointed. For it was an allegory, and the villain in reality haunted by nothing but the knowledge of his wrong deed.

AUDIENCE? Every one, always, has an audience! Some people call the audience *conscience*, and it is always with you—always watching, always listening.

And so we, who realize that we can do things in a more worth-while way if we are being watched, should always try to remember that silent audience! And we

should do our tasks well, and we should be kind and gentle and considerate, and we should never be careless or lazy just because we think that nobody will ever guess that we *are* being careless and lazy.

We should, in short, do our very best and be our very best to please ourselves. For we always know when a task is well done, and we can usually tell when it has been badly done. And if we make of ourselves a critical audience, we will, I am sure, please that audience that lives in our hearts and minds and souls—the audience that is called Conscience.

From out of my heart there spoke a voice—

A calm little voice and still—

And it said to me, “Have you done your part,  
With a steady, cheerful will?

Have you brushed the care from another’s life?

Have you smiled in the face of dread?

Have you done your part?” asked the voice of me.

And I wondering spoke and said:

“What are you, Voice, that you ask me this?

Why do you seem to care

Whether I shirked my task or not,

Whether I did my share?”

And the voice rose out of my heart again,

And it said, “I am just the trace

Of the hand of God that is stretched to you,

And the smile that lights his face!”

—Margaret E. Sangster, in the *Christian Herald*.

### BELITTLING THE SABBATH

MARTHEA S. RASMUSSEN

I was asked to take part in the Sabbath Rally program and was given as my subject “Belittling the Sabbath.” This seems to have been the failing of all ages. Before the Flood we know only God’s commands to keep it in remembrance of his rest after the creation. Noah waited seven days after letting out the dove. After that there are several references to the week and it seems it must have begun and ended at a distinct time. Even in the wilderness the keeping of the Sabbath seemed hard to enforce, as the son of a Jewish mother and Egyptian father picked up wood. Now this does not seem a great sin but we know the punishment and this was written for our admonition. The Israelites were an economical people and some work seemed necessary on the Sabbath, especially as they saw the heathen treat all days alike. Jeremiah says “her adversaries mocked her Sabbaths.” Is that not just what is being

### PRESTON F. RANDOLPH

REV. A. J. C. BOND

Preston Randolph was born November 19, 1836, on Greenbrier Run, near Salem, W. Va., and died at his late home in Salem, May 2, 1919. Most of his long and useful life was spent in this community, and his active years were devoted to the interests of education in Harrison, Doddridge and Ritchie counties. He was a lifelong member of the Salem Seventh Day Baptist Church.

He was married in April, 1868, to Miss Harriet Meredith. To this union four



children were born. One son died in infancy. Another son, Clyde F., died in 1904, when just entering upon his duties as an associate professor in the West Virginia University. He is survived by a son, Ray, of Salem, and a daughter, Mrs. Joseph Rosier, the wife of President Rosier of the Fairmount Normal School. He is also survived by his wife who was Miss Jennie Davis, and to whom he was married in 1910, his first wife having died the previous year.

In the death of Preston F. Randolph there passes from the stage of action one of the pioneers of this country, one whose influence for good has been widespread, and will be lasting. When we speak of the pioneer we are likely to think of men with brawn and muscle and physical strength, men of hardihood, who have felled the for-

done in this age? The temptations to dishonor God’s day are many, more perhaps because we do not realize how particular God is about his law.

A minister once said that if we had given more of our sons to the ministry, we might not have had to give them to the war. In the same way, had the people remembered God’s law as a whole, these terrible things that the world has passed through might not have come to pass. In this war, all the commandments have been broken, even the first, for all who set themselves above the Commander make of themselves a God or put themselves first. The fact that the people from the Jews down to this day find it so hard to set aside a day as the Lord commanded shows selfishness. I think selfishness was really the root of the first sin and all that followed. Men must first belittle God or put themselves first to be able to set his will aside. In the civil world, we know the validity of the whole law. How about God’s law? We know that God’s love for his children is great and it is only by his grace that we are able to know and obey him in all things as he shows them to us.

One way to belittle the Sabbath would be to leave one’s work undone and so not be prepared. We should commence to make ready as for a special occasion. One woman said that she began to make ready for Sunday on Thursday. By having the Sabbath in mind all the week we will be more ready to do it honor, and we have the example of Jesus to follow. He was not narrow in keeping the Sabbath and all that his enemies could accuse him of was doing good. If there had been other deeds they would have mentioned them. So with the example of our Lord Jesus we shall not go astray.

*Milton, Wis.*

Thirty-five thousand, six hundred and sixty-seven horses and mules are reported to have died from disease or wounds in the service of the United States before the armistice was signed. The total casualties were 42,311.—*Our Dumb Animals*.

Honor and shame from no conditions rise; act well your part, there all the honor lies.—*Alexander Pope*.

ests and tamed primeval nature, making the home of the wild beasts inhabitable by man, and blazing a road to material prosperity. Such is the work of the pioneer, and there were many who were fitted to that arduous and necessary task. Physical strength and industry are essential to material prosperity, and the latter is the basis of civilization. Civilization's superstructure, however, while built upon a material foundation, is constructed of finer materials. It is made up of men and women, intelligent and Christian. It was in these finer things that Uncle Preston Randolph was a pioneer.

An old student of his living in another State writes under the date of May 7, "It seems like the passing of a landmark when I think that Preston Randolph is gone. He is associated in my mind with the progress of West Virginia as no other man is. He came there (from his college preparation) at the time such work was needed, and what he did started an educational movement that was simply wonderful, and the importance of which can never be realized." In speaking of some of his personal experiences, especially in the matter of discipline, the writer adds: "But all the little grudges were soon forgotten, and I very early learned to appreciate the new meaning of the things I had been trying to learn in school. How arithmetic took on new meaning, and how my reader came to say things to me I had never heard before. How I came to see a reason for learning things, and the inspiration received from him has influenced my life all through."

This is a beautiful tribute from a pupil of years gone by. Doubtless it could be duplicated many times from men and women far and near who came under the influence of this pioneer school teacher.

His work as a teacher was not confined to the select and public schools, but he was an early leader in Bible school work. He organized several Bible schools, conducted institutes and was for years superintendent of the Salem Seventh Day Baptist Sabbath School. He was interested in all the work of the church, and his Christian faith supported him to the end. Often in the weakness and pain of his last illness he checked his own impatience by breaking out in the song learned in childhood, "Jesus loves me, this I know, for the Bible tells me so."

The simple funeral services were held at the old home, conducted by his pastor who was assisted by President C. B. Clark. The frail body which was never able to accomplish a great deal where strength and weight were needed, but which housed for more than eighty-two years a spirit progressive and helpful, was laid to rest in the I. O. O. F. Cemetery. He still lives.

During the last months of his life "Uncle Preston," as everybody in Salem called him, was engaged in writing what he called his Autobiography. While this was undertaken too late in his life to have the historical value that his interesting career makes possible, the following paragraphs will doubtless be of interest to many SABBATH RECORDER readers. He was too feeble in mind to write a coherent story of his life, but naturally dwelt upon certain incidents.

The writer was born November 19, 1836, the eighth child in a family of twelve children, five sisters and seven brothers. He had some serious defects. By a fall upon the hard road in play the hip joint was badly bruised. The mother came to the trundle bed next morning and bathed the painful hip. The joint gradually dislocated in the upward and backward luxation.

The writer had also an imperfect speech and a want of robust health. These defects enlisted the sympathy of parents, brothers and sisters. Four brothers including the writer jointly bought an advertized system for acquiring rapid penmanship. The others insisted that the weaker brother take the practice. If his handwriting is now any better than theirs he owes it to them.

In a hewed log house built by the father for his father-in-law, a brother of Rev. Lewis A. Davis, a distinguished missionary in Ohio and West Virginia, the writer's father taught a school in the kitchen when the writer was less than five years old, and he, the writer, was not allowed to read nor recite in the father's presence in the school because of his stammering. He was taught to read by Harriet, the older sister, in a small church surrounded by woods half a mile east of the home and at Laurel Run, one and a half miles west. He desired very much to attend a school taught by his sister Esther in a vacant log house near by

from which the family had recently moved into the new brick house. But he was not permitted to do so. The father's word was unquestioned law.

The writer's father, William F. Randolph, was a teacher before he became of age and he wanted his children to have a good education. He taught the writer in a school kept in the kitchen when he—the writer—was less than five years old. Four brothers, Silas, Judson, Preston and Jethro, were taught spelling by Waldo, the oldest brother. Benjamin Reynolds, the colporter, a frequent visitor at the writer's father's house, offered a book as a prize for the one standing the highest in the class, a record being kept of the place of each at every session, the one leaving off head to go to the foot at the next session. Who won the book is not now recalled, not the writer, certainly, or the book would be remembered.

#### WEST UNION ACADEMY

In the year 1853 the writer's father, with the assistance of Elder Azor Estee induced Stephen Ward Potter, of Scott, N. Y., to come and endeavor to establish an academy at West Union. They secured the one-room schoolhouse, the only schoolhouse in West Union. It was a little west of north of the court house in a beautiful location. The writer's father also rented of Mr. Hickman, a clerk in the county court, the three-roomed cottage near the schoolhouse and took five of his children, Esther, Silas, Judson, Preston and Lewis, there to attend the school. Franklin F. Randolph, with his sister Rachel and cousin, Chapin F. Randolph, all boarded with them. There was the first teaching the four brothers had outside of the family. Two pupils of that school afterward each became a sheriff of the county, Charles C. Davis, a cousin of the writer, and Alexander Jeffrey, a cousin of the writer's father.

At the close of the first school year Mr. Potter did not return. Considerable stock was subscribed for the West Union Academy and a charter obtained by the writer's uncle, Samuel Preston F. Randolph, then in the legislature at Richmond, Va. The writer's father had prepared the charter and gave or sent it to his brother who secured its passage. A two-story building was erected and one room finished so that the writer's sister Esther taught one term.

Before the time for the fall term to open the second school year, a Mr. Burdick from New York State taught one term but could not be persuaded to continue. Elder Azor Estee taught the winter term and got Isaiah Bee to undertake the work. Mr. Bee taught several terms and bought the property and later sold it for a private residence. This closed all efforts to establish an academy at West Union.

#### TRIP TO ALFRED, NEW YORK

In April, 1856, William F. Randolph started four of his children, Esther, Silas, Judson and Preston, to the Alfred school. It required four days to make the journey. The father employed Monticue Meeks with a covered wagon, and on Thursday he took the four passengers and their baggage by way of Salem and Flint Run. In the valley of Middle Island Creek the young people stayed with a relative on the hillside. The next day they reached Sistersville on the Ohio River and stopped with another relative. Mr. Meeks bade them good-by and loaded with salt which, like other goods, was hauled from the river eastward. Early next morning a steamboat was seen about four miles down the river and very quickly as it seemed to them arrived and took them and their baggage on board. At two o'clock they stopped an hour at Wheeling and the writer bought for one dollar a red leather covered Bible, the smallest he has ever seen. He still holds it as a precious memento of that time. The next morning at daylight they left the boat at Wellsville, fifteen miles below Pittsburgh, and from there they took a train, the first they had ever seen. At a railroad crossing they changed cars for Cleveland, where they stayed until morning. They then went eastward and arrived at Alfred Station in the afternoon and went to Alfred Center in a wagon and stayed over night at Mrs. Satterlee's in the building first put up for Alfred Academy.

"Father," asked little Harold, earnestly, "is it true that the sun never rises in the west?"

"Yes, child."

"Well, then, I'm sorry for the Jones family. They are going to move out West. I wouldn't want to go where it's always dark."—Grit.

## YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.  
Contributing Editor

### WHAT WE OWE—HOW PAY IT

REV. R. R. THORNGATE

Christian Endeavor Topic for Sabbath Day,  
June 14, 1919

#### DAILY READINGS

Sunday—We owe ourselves (1 Peter 1: 17-25)  
Monday—Ready to pay (Isa. 6: 1-8)  
Tuesday—We owe our all (1 Cor. 4: 1-7)  
Wednesday—Ready to pay (Luke 21: 1-4; 1 Chron. 22: 14)  
Thursday—We owe our talents (Luke 19: 11-27)  
Friday—Ready to pay (Rom. 1: 13-17)  
Sabbath Day—Topic, What we owe and how to pay it (2 Cor. 8: 1-15) (Tenth Legion applications)

#### WHAT WE OWE

At the beginning of the present Conference year, we, the young people of our denomination, were pledged, by our budget, to raise \$1,200.00 for denominational purposes, as follows:

Dr. Palmberg's salary .....	\$300 00
Fouke School .....	200 00
Fouke Building Fund .....	100 00
Missionary Board .....	100 00
General Missionary Work .....	175 00
Salem College Library Fund .....	75 00
Young People's Board .....	100 00
Emergency Fund .....	50 00

Not a dollar of this but what was to have been used for a worthy purpose. The various societies should have taken steps and made plans to meet their apportionments early in the year, yet the report of the treasurer of the Young People's Board, Mr. D. M. Bottoms, Battle Creek, Mich., discloses the fact that apparently our societies are concerning themselves very little about the budget.

Mr. Bottoms in his report (see SABBATH RECORDER of March 17, pp. 343-345 for the report in detail) says: "There are sixty-eight societies in all of the associations and only fourteen of these have made payments, most of which have been less than one-half of their apportionment. Eight months of the Conference year have passed and of the total apportionment for all the societies amounting to \$1,164.70 there has been only \$125.16 paid, leaving an unpaid balance of \$1,039.54."

Eight months of the Conference year gone and only \$125.16 paid by all our societies of the total apportionment of \$1,164.70. Of course that was some two months ago. The societies may have responded in the meanwhile to the appeal of the treasurer, but the Young People's Board is still evidently concerned about the matter as shown by a reference to a financial drive in the minutes of the Board meeting of May 6 (see SABBATH RECORDER of May 19, page 629).

#### HOW PAY IT?

Why this failure to pay what we owe to Christian Endeavor? There must be a reason—probably several reasons in part. For one reason, the past year has been unprecedented in its demands for money for worthy objects. Drives for raising vast sums of money for one deserving purpose and then another have followed pretty regularly one after another. These in general have all been for worthy objects, but the question might be asked, have we not been solicited until we feel that there must be something of a letting up, and in consequence we have let down on our giving to the church and its affiliated organizations such as the Christian Endeavor? No doubt there are other reasons, but is not the real reason that we feel we have been asked to give too often and too much? But are we not making a grave mistake to shirk our responsibility to the church and its organizations in the matter of giving? How shall we pay what we owe to the church? Christian Endeavor stands for Christ and the church. Let us pay what we owe to Christ and the church with our tithes and offerings. Where are our tithes and offerings? What are we doing with them? If the members of our Christian Endeavor societies were in turn all members of the Tenth Legion it is safe to say that it would not be necessary for the Young People's Board to spend time and energy in inaugurating a financial drive. The various societies would be able gladly and promptly to pay their apportionments early in the Conference year. Not only would the societies be benefited by it and each individual member richly blessed in the practice of tithing, but the work of the Young People's Board would go forward without halting.

#### SOME THINGS TO THINK ABOUT

Below are given some things to think about in relation to the obligations of Christian stewardship. They are taken from an article written by Rev. Albert S. Baker, a missionary of Hawaii, on the subject of the Tenth Legion and published in the *Christian Endeavor World*. The questions which he propounds are excellent for discussion in connection with the topic. Following are the questions.

The Tenth Legion of the United Society of Christian Endeavor has for its motto, "Unto God the things that are God's." It is "composed of Christians whose loyalty to Christ their commander and spirit of self-sacrifice for the spread of his kingdom are expressed by the dedication of one-tenth or more of their income to his use."

1. What do you think of the idea for every Christian? Note that its ideal is one-tenth or more for every member; that the poorest can and should give at least one-tenth and that those able should give more. What about those aided by grants from churches or relief organizations? What about those in debt? Is God a preferred creditor? Does Romans 1: 14 give any light? Did you ever think about Malachi 3: 8? Is it as true of ten cents as it is of ten dollars?

2. Does a lack in us ever withhold blessings? What do you think of Malachi 3: 10? Note Philippians 4: 17; Proverbs 11: 25; Luke 6: 38.

3. Would it be any stranger for tithing to pay materially than for the keeping of the Fourth Commandment to do so, as has been abundantly proved? And, even if it did not, would not the spiritual returns repay the cost? 2 Corinthians 9: 8.

4. Is it worth while to be a source of thankfulness, as the Philippians were to Paul? Philippians 1: 3, 5; 4: 15. Does cheerfulness have anything to do with it? 1 Chronicles 29: 9.

5. Do those who give as they feel like it ever give as much as they think they do in a year? Did you ever test it? Do you pay your grocery bills that way? Is it any excuse for you because so many others give in this way.

6. Did Paul believe in systematic giving? 1 Corinthians 16: 2. Can there be such a thing as systematic giving? If not a tenth, is not some definite proportion best and more systematic?

7. Would giving be natural and easy if children were taught to tithe? How far should prudence for the future limit our giving of money? Do you believe Proverbs 11: 24? Should we consider all our possessions held "in trust"? Can generosity to family and friends make up for lack of it toward charities? Who are most generous, the very poor, the medium well-off, or the very rich? Is poverty any excuse? 2 Corinthians 8: 1, 2; Philippians 4: 19.

8. Will a boy whose father teaches him to tithe be likely to find that love of money is a root of all kinds of evil? Is wealth always dangerous? 1 Timothy 6: 9.

9. While Matthew 23: 23 emphasizes the carrying out of great truths, does it imply that tith-

ing may well belong to the gospel as well as to the law? What would Jesus say as to systematic and proportionate giving?

### WILSON THE JUST

I lingered long enough at the London Guild-hall meeting to note how deeply the President had impressed a staid company of British celebrities by what, even in a land given to honest speech, seemed a daringly frank statement of American resolve. In France the President was honored with a name that almost harked back to the "Honest Abe" of the 'sixties—"Wilson the Just." In Italy, the surging, grateful, reverent throngs all but unnerved this strong and quiet man, such was the mad enthusiasm of the people in city after city as they acclaimed "Il Presidente." An English statesman, a judicious man who is unaddicted to hero worship, said to me: "Clemenceau speaks in French, Lloyd-George speaks in English, Orlando in Italian, but Wilson speaks in the language of humankind, and he thinks for the world."—*Rabbi Stephen S. Wise*.

## SUGGESTIONS METHODS IDEAS FOR C. E. WORK

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**THE RECOVERY OF THE HOLY SPIRIT**

The late Professor Josiah Royce, in his study of "The Problem of Christianity," finds himself required to face anew "the problem of what the religious consciousness has called the Holy Spirit." He finds a doctrine "which traditional theology has so strangely neglected," but which is "the really distinctive and therefore the capital article of the Christian creed," specially in its bearing on the theory of the divine nature. "Theism which 'knows not so much as whether there is any Holy Ghost,' is not distinctively Christian in its meaning." Professor Royce's conception of the Holy Spirit as constituting the unity and the life of the beloved community need not here be discussed. It would not meet the full desire of many Christian believers. But few of them can fail to feel the strength of his plea for the recovery of the sense of the Holy Spirit. The Spirit's work and power in the world have never been more needed than now, and much of that power is to be expressed through those who seek to be his channels of grace.

A fuller sense of the Holy Spirit is needed for the vitalizing of the church. Dr. Philip Schaff's little catechism answers the question, "Who founded the Christian Church?" with the words, "Our exalted Savior, on the fiftieth day after his resurrection, by the outpouring of the Holy Spirit upon his disciples at Jerusalem." Some writers like to trace the beginnings back to the Old Testament days, but no one disputes this origin for the church as a vital body. Christ is its Head, but the Holy Spirit is its Heart.

The temptation to depend on machinery and plans and devices as ends in themselves and as having inherent value has proved irresistible to many good men. But the church will never have world-witnessing life until it has pentecostal gifts. Those gifts are wholly at its disposal when it will claim them, or when it will yield to them. Its vitality does not turn on its organization, for that needs to be vitalized or it becomes a drag on its life, as a limb through which the life blood does not flow becomes a menace to life itself. Nor are the church's creeds vital in themselves. They become grave clothes binding it to a dead past, unless they are vitalized by the presence of

the Holy Spirit whose function is to guide into all the truth. A living church can never be without a sense of the Holy Spirit of God, and the life of the church drags today because of the dim sense of his presence and directing power.

A fuller sense of the Holy Spirit is needed also for the unifying of the church. The calm way in which men talk of dividing the church still further is not born of devotion to the Holy Spirit of God. Yet provocations to such talk are not born of that devotion either. On the one side are earnest men whose thought of the guidance of the Holy Spirit is impersonal and vague; on the other are earnest men whose thought of that guidance is narrow and limited. Neither those who leave him out nor those who refuse to see his working outside the limits which they have set can be the leaders in the unifying of the church. The ultimate hope must be in those who yield themselves to his control, knowing in him one Lord, one faith, one baptism, and accounting the administration of all their several gifts the working of that one Spirit.

The brotherhood of man has been brought into prominence during recent years by the renewed assertion of the Fatherhood of God, and those who incline to deny that brotherhood have been forced to deny the Fatherhood. If Fatherhood is admitted brotherhood can not be denied. In somewhat the same way, if the common heritage of the Holy Spirit be admitted, the unity of the church can not be questioned. It becomes necessary for men to decide whether the claims of their fellow Christians to be guided by the Holy Spirit are valid, and that is a graver issue than most of them care to face.

Already it has been hinted that a renewed sense of the Holy Spirit is needed for the empowering of the church. It is not simply the life of the church that depends on his presence; it is also the power of the church that depends on him. Disclosure of the magnitude of the task before the church is shutting thoughtful men up to rediscovery of the sources of power. If half that is now expected of the church is to be accomplished, then no power short of divine, constantly realized and utilized, can be adequate; but that power is adequate.—*From the Continent, by permission.*

**SABBATH SCHOOL****CONVENTION ECHOES**

Following are some practical points gathered by Seventh Day Baptist delegates at the recent Rock County, Wis., S. S. Convention:

It is not the Standard the Sabbath school should work for, but the worth-while things it can accomplish. A school may be a standard school, it may have a Cradle Roll Department, a Home Department or organized classes, but if it fails through its Cradle Roll Department to come in contact with the home; if the Home Department fails to keep in touch with the members of that department; or if the organized classes fail to accomplish anything, that school is only a shell.

It should be the business of the pastor and the Sabbath-school superintendent to impress upon the officers and teachers the importance of their work in the Sabbath school, the biggest work connected with the church.

Special days should be observed by the Sabbath school, not in a hilarious way nor in a Puritanical spirit. The religious element should be prominent. It is well to have a Special Day Committee to arrange programs for these days.

The community is the field of the Sabbath school. We must not wait for people to come to Sabbath school of their own accord. We must go after them, get them and hold them. In order to do this three things are necessary: Careful preparation of teachers, adequate administration, and a real spirit of prayer.

The joy of Christian living can be taught by song as well as by the teaching of the lesson.

After all, the measure of a nation is what it thinks of God. There must be a system of religious education, not to take the place of evangelism, but to supplement it. A good start in this direction is the Vacation Religious Day School.

The special needs of young mothers of inexperience calls for classes for parents under the supervision of the Sabbath school. There must also be classes for the fathers and mothers of adolescent boys and girls. Courses of study on these subjects can be obtained.

Every child has the right to the training that will make him an intelligent Christian.

There should be unity in effort along the lines of evangelization of the world. We must stop waste of time and money and effort by trying to do a thing unitedly. We've got to get together in an effort to put across this religious program.

There should be a special effort made by the young men's classes of the Sabbath school to interest the returned soldiers in church and Sabbath-school work. Give them something bigger than cigarettes and eats. They will make fine leaders of Boy Scouts, and, if ready, teachers of classes of young boys.

**Sabbath School. Lesson XII—June 21, 1919**

LOVE. I Corinthians 13

Golden Text.—"Now abideth faith, hope, love, these three; but the greatest of these is love." I Cor. 13: 13.

## DAILY READINGS

June 15—I Cor. 13: 1-13. Love  
June 16—Lev. 19: 9-18. Love one's neighbor  
June 17—Deut. 6: 4-15. Love the basis of law  
June 18—Rom. 13: 1-10. The law fulfilled  
June 19—I John 3: 11-18. Love in deed and in truth  
June 20—John 13: 31-35. The New Commandment  
June 21—I John 2: 1-11. Love and light  
(For Lesson Notes, see *Helping Hand*)

**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.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

### CONCERNING THE CUMBERLAND, N. C., SEVENTH DAY BAPTIST CHURCH

The following statement concerning the Cumberland, N. C., Seventh Day Baptist Church is submitted for publication as a matter of information for our boards and other appointed workers:

The trustees of the church sold the house and lot for \$485.75, and deposited the money in the National Bank of Fayetteville, N. C. We also sold the church furniture to the amount of \$30 or a little over, for which we have not yet received payment.

The members of our church are now so much scattered that it is found impracticable for us to keep up a Sabbath school, or to hold other church services. Our church understood, however, that the clerk of the church, Brother J. A. Howard, is duly authorized to write letters of dismissal for any members of the church who may choose to call for them. We miss our church gatherings and services.

The church had raised \$36 to pay for needed repairs on our meeting house. We gave \$10 to a Jewish Relief Fund, \$10 to our Tract Society, and \$16 to the Missionary Society.

D. N. NEWTON.

Hope Mills, N. C.,  
May 18, 1919.

### OLD MEN WANTED IN BUSINESS

There is something askew in the enterprises of the church when it calls forth letters on "age limitations" of ministers and workers that are found in almost all church papers of many denominations.

This is not the situation in other callings to any great extent. Ministers are side-tracked ten or fifteen years younger than business men, or in many departments of activity where brains are the tools required.

There is some cause for this that ought to be discovered and steps taken to correct it.

A man at 50 should be far better equipped and worth more in religious work than he was at 30. In business, the man who is a success is worth more at 60 or 65, and often at 70, than at 40 or 50.

The writer has been associated with great enterprises more closely since he was 50 than before, and since he was 60 his

work has been decidedly more exacting and important than at an earlier date.

Since he reached 70 he has been active in war enterprises and refused at almost 72, an important official position with a salary just double the salary at 50, as that was double the salary received at 40.

This is not an exception in the experience of business men over 50 years of age in this country. In several concerns the writer is in, or has been in during the past 30 years, the leading directors and the higher officers are men 50, 60, 70 years of age and whose experience is worth more than the more up-to-date young men.

We have the younger men, too, but they generally carry out the plans that the older men lay out.

It has been said that the young people want the younger ministers. I have not known this to be the demand in the church of which I have been a member for more than thirty years and under four pastors, but I know that the young people have favored mature ministers, and in one instance questioned the calling of a young man of about 30, and cordially indorsed a gray-haired man of 60.

I lay the trouble mainly to the church officers, whom I have known to object to calling older ministers because they might have them on their hands by and by and they were hard to get rid of.

I divide the trouble with the officers and the older ministers themselves, who overestimate their past, almost worship their old barrel of sermons, refuse to polish their brains and oil up their cogs and keep their machinery and equipment in first class order.

The clamor for up-to-date young ministers is over done and the shelving of old ministers is done to a crisp.

Old business men keep right on their jobs if they want to, and keep most of the younger men mighty busy keeping step with them.—*From the Continent, by permission.*

Mother—"Why, Rose, you are late coming home today."

Little Rose (aged six)—"Yes, mother. The teacher said she wanted me to stay in this afternoon for misconduct. I stayed, but, mother, Miss Conduct never came at all."

## OUR WEEKLY SERMON

### IN THE BLOOD OF JESUS

REV. G. H. F. RANDOLPH

Scripture Lesson: Ephesians 1.

Text: Ephesians 1: 3, 7, 10, 12.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: . . . In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; . . . That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; . . . that we should be to the praise of his glory, who first trusted in Christ."

Here in the introduction of his epistle to the Ephesian brethren the apostle is in great exultation. He blesses the Lord! He is glad for the blood of Jesus. In it he, and they, had received such heavenly "blessings." In it they might all "be to the praise of his glory." In it "all things" are to be gathered together in Christ. The thought of it filled him with great joy.

Jesus had shed his precious blood that in him there might be a great gathering together—what we might call "a grand reunion." Not alone a reunion, a gathering of the families, of the nations, of the peoples of the earth; but that all which are in heaven, and which are on earth might clasp hands in a common brotherhood in him. It is a great thing to conceive that individuals alienated in this life can be reconciled by the blood of Jesus. It is a greater thing that rival and hostile nations can be brought to exercise jealous zeal for each others welfare through this unifying principle of heaven's design. It is, however, still more wonderful that the time shall come when all nations shall beat their swords into plowshares and their spears into pruning books; when "nation shall not lift up sword against nation, neither shall they learn war any more"; for they shall "walk in the light of the Lord"—under the blood.

But we are left in wonder, in amazement; even more, our souls are stirred with profound exultation, when we realize that we

may, by the blood of Jesus, be reconciled to God, be freed from their bondage of sin, be brought to reign with God in glory. "Oh, bliss of heaven to earth brought down by the precious blood of Jesus." Then, what a meeting that will be! In glory, in heaven's perfect bliss, to dwell eternally through the blood of Jesus! What a meeting that will be to gather with those who come from the east and west, from the north and south to sit down in the kingdom of God! What a joy, what glory to be there! What a privilege to fall at the feet of the blessed Master and cry, "It was thy blood that brought me here." What a privilege to hear, as the Revelator did, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them . . . saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, . . . for ever and ever." Shall we be there? Shall we hear that coveted, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Jesus died for this. His blood means this to every soul that trusts in Jesus for salvation.

It means even more than this. It means that we are blessed "with all spiritual blessings in heavenly places." Christ's blood gives us more than faith; it gives us something in return for our faith. It gives us more than trust; it has rest and comfort for the trusting soul. It gives more than hope; its realities are our only hope and confidence for the days to come, and so on through eternity.

Jesus' blood meant to Abraham a chosen seed for God, as he by faith went forth at God's word. It meant to Queen Esther a people ransomed from the wicked, murderous hand of Haman, as she, after fasting three days, night and day, went into the presence of the great king to plead for them. It meant to the one who was sick of the palsy a precious, "Son, thy sins are forgiven thee," in response to a faith that found a way to Jesus. It meant to the early disciples a sweet fellowship with each other and great favor with God, because they exercised faith to give all to the Lord, and trusted him. It meant to the church in Paul's time "diversities of gifts, but the same spirit"; so that some were wonderful preachers; some were powerful exhorters;

some were apt to teach, while others could heal the sick; and still others had the gift of helpfulness, so they went about doing good—helping folk wherever opportunity offered. Ask *them*, whence this diversity of gifts? They answer, "Tis the blood of Jesus." Or as Peter answered, "The God of Abraham and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus . . . , and his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

This blood of Jesus has meant much to the people of God in the centuries that have passed since those early times. To many martyrs it has been all it was to Stephen. To many heralds of God's truth it has proven all it did to Paul. To many persecuted it has meant all it did to those whom Saul persecuted and pursued,—it has meant victory. To many it has been healing of body and soul; comfort when there was no healing of body, and no earthly balm for the soul; and fellowship and communion with God when all else had failed. Oh, it has been everything to the faithful—always—everywhere!

And today it is all we need. The blood of Jesus is "all spiritual blessings in heavenly places." Or as the marginal reading would have it, "It is all spiritual blessings in heavenly things." It is the vital reality of which the wine we pour at our Lord's memorial is only a symbol. It is the purchase of our souls. Oh, may we drink deeper today at this soul renewing, soul refreshing, soul sustaining fountain as our thoughts turn to Calvary's blood-stained cross.

And yet, one other thought. We have these "spiritual blessings in heavenly things," that we may "be to the praise of God's glory," so that he might "in the fulness of times" gather together all things in Christ. As time moves on and on, days growing into years, and years into centuries, and centuries into ages, God continues to dispense his mercies, continues to display his love and grace,—blessing with spiritual blessings that "those who first trusted in Christ" might tell others the story—might bring the message of salvation to souls benighted. Thus in the dispensation of the fulness of times, one age tells

on another that follows, one century molds the succeeding, and one day fades into the eventide of another which bursts forth into a brighter day than the one which preceded it. Thus God is day by day dispensing time and it lengthens into hoary years, so that men reckon the ages that have already rolled into eternity. But we see not yet the day when all things are gathered together in Christ, we live in a wonderful age, and yet we see not that day when the message of salvation has reached every creature. There are myriads who today would say to the herald of the cross, "I never before heard of this Jesus." They have never yet heard his blood was shed for them. *Not even heard!* And what of the years and years that must be dispensed to let the gospel leaven work out the transformation of Christian character and Christian fruitage after they have heard; yea, and even *accepted* Christ as their Savior. Friends, how sad the picture! But it is the picture of today. It is too real. And to know that God in his dispensation of the fulness of times, according as he hath chosen calls us "to be the praise of his glory." He asks us to help in the preparation for that *glorious reunion*. He pleads by the precious blood of the cross that we will do *something* to lead men into the glory of that fulness.

In *behalf* of Jesus, for the sake of the *crucified* Jesus, for the *purchase* of his precious blood, oh, let us awake, let us put on our strength, let us do *something*.

Never before in the history of the race has the issue been so clearly drawn between democracy and autocracy, as at the present moment. With the entry of our own country into the great war, every other issue became subordinated to the one great question of the right of the people to rule themselves in their own interests, instead of the "right" to be ruled by dynasties and classes, in the interests of a favored few. The danger now is, not that democracy will be defeated, but that in the flush of victory the masses will forget that even in democracies a just government must be one, not of men, but of equitable laws established for the maintenance of the inalienable rights of the individual units of society.—*Liberty*.

## HOME NEWS

VERONA, N. Y.—As we are always pleased to hear from the various societies, in our denomination, we hope that others may feel an equal interest in hearing from the Verona Church.

In November last we parted with deep regret from our former pastor and wife, Mr. and Mrs. Simpson. Since that time the appointments of the church have been kept up with good interest, the young people showing commendable zeal in their attendance and willing service.

Though some of our number have been seriously ill with the dreaded "flu," and pneumonia, we have great reason for thankfulness, that their lives have been spared, and we have them still with us. Others of our older members who have long been prompt and efficient in church activities, have been passing through long, weary months of suffering. They have our sympathy and prayers that the Everlasting Arms may be their support and strength.

We are all greatly encouraged that our new pastor, Rev. T. J. Van Horn, and wife have come to take up the work on this field, and make their home among us. The installation services were held May 3, with the following program: Lord's Prayer in concert; duet, Miss Iva Davis and Mr. Newey; Scripture reading, Deacon I. A. Newey; prayer, Deacon A. A. Thayer; song by congregation; "A Welcome From the Church," O. H. Perry; "A Welcome From the Sabbath School," Superintendent T. S. Smith; Rally Song, by the young people; "A Welcome From the Y. P. Club," Craig Sholtz; "A Welcome From the Christian Endeavor," Marion Dillman; C. E. Song; "A Welcome From the Ladies' Benevolent Society," Mrs. H. A. Franklin; solo, Miss Tina Burdick; response, Mrs. T. J. Van Horn (as Mrs. Van Horn was unable to be present her response was read by her husband); offering; duet, Miss Davis and Mr. Newey; response, Rev. T. J. Van Horn; song, "Blest be the tie," congregation; benediction. Mrs. Van Horn has been quite ill, since their arrival, but is improving. We all hope for her speedy recovery.

PRESS COMMITTEE.

DERUYTER, N. Y.—Our church with some degree of interest is still on the map. Since we were last heard from we have had a few pleasant occasions. One was an interesting Washington social, including program and supper. It was all somewhat unique. Then great interest was taken in helping the Armenians by sending them both cash and clothing; gifts of cash and clothing were also sent to Rev. T. L. M. Spencer for the members of his congregation.

Our church and society were greatly interested in the SABBATH RECORDER Drive, securing seven new subscribers. I know there is need for more interest in the *contents* of the RECORDER, by the old, middle aged, and young in nearly every one of our churches, as well as a desire to help the board in the publication of our excellent paper which is needed so very much in *every* home.

Our Sabbath school held interesting exercises on Mother's Day. (Why not have a Father's Day as well?) But the Sabbath Rally Day exercises in our Sabbath school outclassed all other days in the interest and loyalty manifested by our young people in presenting the excellent portion of the program furnished by them.

More members of our congregation and Sabbath school have moved away from among us, and as yet we have no settled pastor, but we have been very fortunate in securing ministerial services from First-day ministers including an evangelist, Rev. Mr. Strathearn who is holding meetings in the M. E. church.

We are looking forward to our coming associations and Conference with pleasure.

We would like to mention the fact that while the graduation class of our high school is smaller this year than usual, numbering only six, four of the class are Seventh-day young ladies.

We are also thankful that neither the war nor prevailing diseases have cast the shadow of death among our numbers.

E. C. B.

"Father," said the small boy, "what is an anarchist?"

"An anarchist, my son, is a socialist who has gone from bad to worse."—*Washington Star*.

## MARRIAGES

**FISHER-DAVID.**—At the home of the bride's mother, Mrs. Emily David, of Farina, Ill., April 30, 1919, by Pastor Leslie O. Greene, Miss Hazel David and Mr. Jesse Fisher, of Alma, Ia.

## DEATHS

**RANDOLPH.**—Preston F. Randolph was born November 19, 1836, on Greenbrier Run, near Salem, W. Va., and died May 2, 1919, at Salem. A fuller notice appears elsewhere in this issue.

A. J. C. B.

**BURDICK.**—Hiram S., son of Almond and Celinda Oviatt Burdick, was born at Belmont, N. Y., September 19, 1849, and passed away at the home of his son at Spencer, N. Y., May 1, 1919.

He had lived nearly all of his life in Allegany County with the exception of a few years at Battle Creek, Mich. In his early life he became firmly convinced of the truth of the Bible and was accordingly baptized. His life since has been of one who believed in following in the footsteps of our Savior.

He leaves to mourn their loss, his wife and four children: Mrs. A. R. Ormsby, of Hornell, N. Y.; Mrs. E. F. Testut, of Corona, L. I.; Mrs. F. L. Smith, of Johnson City, N. Y.; Horace Burdick, of Spencer, N. Y., also one brother, Emmet Burdick, of Hobart, Okla., and one sister, Mrs. Emma Cartwright, of Richburg, N. Y. Funeral services were conducted by Rev. G. M. Whittemore, of Spencer, and burial was in the Evergreen Cemetery.

\*

**McClyman.**—Frona Myrtle Smith McClyman, daughter of Mr. and Mrs. B. W. Smith, was born in New Chester, Wis., September 2, 1892 and died at her home in the same town, May 14, 1919, aged 26 years, 8 months, and 12 days.

On December 9, 1914 she was united in marriage to Frank H. McClyman, of New Chester, Wis. To this union were born three children, the youngest being six weeks old when the mother died. Besides her husband and babies she leaves to mourn their loss, her father and mother, Mr. and Mrs. B. W. Smith, of Grand Marsh, Wis., and four brothers and three sisters, this being the first break in a family of eight children.

She was a successful teacher in Adams County schools for three years. In this county she lived her life except one fall and winter spent in school at Milton, Wis.

She was converted under the preaching of a Milton quartet in the tent at Rock House Church and though she did not join the church her loving kindness and beautiful patience told to all who knew her of the one altogether lovely.

A precious one from us is gone,

A voice we loved is stilled,

An aching void is in our hearts

That never can be filled.

Thy way is best, and through we weep,

We would not break the calm repose,

Thou givest thy beloved sleep,

And Thou hast willed these eyes to close.

She was laid to rest in the cemetery by the New Chester Church.

M. M. S.

**MAXON.**—Cornelius F. Maxon, son of John H., and Alice H. Maxon, was born November 15, 1904, and died May 2, 1919.

He is survived by his father and mother, and three brothers and three sisters. He was born on Greenbrier Run near Salem, W. Va., and came with the family to Salem some years ago. His father has charge of one of the city water stations. Cornelius, while playing in the engine house with some other boys got caught in the machinery. His head received such a blow that he never regained consciousness.

Funeral services were held in the Greenbrier Church, by Pastor A. J. C. Bond, of Salem, and the body was buried in the cemetery near by.

A. J. C. B.

**DAVIS.**—Nellie C. Davis, daughter of Jeremiah and Anna Marsh, was born in Exeter, N. H., October 12, 1859, and died at her home in Shiloh, N. J., March 3, 1919.

Since the age of nineteen she has lived in New Jersey, the most of the time in the neighborhood of Shiloh.

She was married to William W. Davis, December 25, 1877, at Fairton, N. J. To them were born eight children, seven of whom are living and who were present at the farewell services, Carl M., Herbert D., Grace Davis Acton, Jerome F., Harold M., Mrs. Ethel Schaible and Hazel. Besides the husband and children she is survived by one sister, Mrs. Grace A. Mayhugh, of Manassas, Va., one half-sister, Mrs. H. Wells Davis, of Shiloh, and a half-brother, Joseph W. Marsh, of Bridgeton.

For many years she has been a member of the Shiloh Seventh Day Baptist Church. For a long time she had been in poor health and for twenty-two weeks has been confined to her bed, yet she was always patient and kind. She was prepared to go and often expressed a desire to depart and be with her master, but was willing to await with patience the end.

Funeral services were conducted at the home by her pastor, Erlo E. Sutton, who used as a text John 14: 2.

E. E. S.

**HOFFMAN.**—Miss Mary Josephine, daughter of Deacon John B., and Mary Josephine Hoffman was born near Shiloh, N. J., August 27, 1874, and died at the home of her parents in the village of Shiloh, April 4, 1919, aged 44 years, 7 months and 7 days.

For about two years she had been in declining health and for several months has been nearly helpless but always cheerful, hoping that she might again be well. Atrophy of the muscles with which she was afflicted evidently attacked the vital organs and suddenly terminated her life.

Besides her father and mother, she leaves to mourn her departure, one brother, H. Elsworth Hoffman, of Shiloh, two sisters, Mrs. B. C. Davis, of Alfred, N. Y., and Mrs. E. O. Jeffreys, of Milton, Wis.

She had always made her home with her parents and for some years had, in addition to her other work, cared for her mother who is a semi-invalid. For ten years she was postal clerk in the post office at Shiloh.

She was baptized and united with the Shiloh Seventh Day Baptist Church January 26, 1889. For several years she was a member of the choir. Forty-three were baptized and received into the church on the above date, nine of whom have gone on. Now another seat is vacant, another home desolate.

Farewell services were held at the home Monday forenoon, by her pastor, Erlo E. Sutton, who read as a Scripture lesson John 14 and used as a text, Isaiah 26: 3. Burial was at Shiloh.

E. E. S.

**ROGERS.**—David Dunham Rogers, son of Daniel B. and Mary Ann Titsworth Rogers, was born in Plainfield, N. J., August 5, 1850, and died at his home in Daytona, Fla., April 23, 1919, in the sixty-ninth year of his age.

Mr. Rogers is survived by Mrs. Rogers, whom he married about two years ago and who was Mrs. E. M. Tomlinson, of Shiloh, N. J., and by two sons and two daughters and several grandchildren. The sons are C. M. Rogers, of Daytona, Fla., and W. D. Rogers, of Orlando, Fla., and the daughters are Dr. Josie M. Rogers and Miss Mabel T. Rogers, both of Daytona, although Miss Mabel is teaching at Milledgeville, Ga. A sister and two brothers also are left, Mrs. J. W. Terhune, of Dorchester, Mass; D. H. Rogers, of Alfred, N. Y., and Lewis T. Rogers, who made his home with his brother.

He was educated in the Plainfield public schools and Cooper Institute, N. Y. At the age of twenty-one he was city engineer of Plainfield. On March 6, 1872, he was united in marriage to Julia Francis Davis, of Shiloh, N. J. To them were born the four children named above.

In 1873 Mr. Rogers went to Florida to determine whether it would be advisable to move to Daytona, and being pleased with the climate and location he returned there in 1874 with his wife and infant son, Clarence.

In 1914 occurred the death of his wife in the mountains of North Carolina. Mr. Rogers was married to Mrs. Etta Moore Tomlinson, of Shiloh, N. J., in 1917, and since that date he has made his home during the summer in New Jersey.

Mr. Rogers followed his profession of civil engineering in the state of Florida for over forty years, and was noted for his accuracy and skill. He has made many surveys of railroads, opened

up many tracts, and helped in every way in the development of the State. In civil life he always stood for the best things. He always fought for the highest type of politics. He served on the Board of Public Works during the entire term of its service, and always worked for the development of his home city.

Mr. Rogers was a member of the Seventh Day Baptist Church of Shiloh, N. J., at the time of his death. All his life he was very closely identified with the Seventh Day Baptist Denomination, having been raised in the faith and uniting with the church in youth, probably first with the church in Plainfield, N. J., later with Alfred, N. Y., and after his last marriage with Shiloh. Much of his life was spent as a lone Sabbath-keeper yet he was always true to the Sabbath. He was held in the highest esteem by those of other faiths with whom he was always ready to co-operate in Christian service. The pastor of the Baptist Church, of Daytona, said that in Brother Rogers he had lost a very dear friend and helper. While very quiet and unassuming, he was always very liberal with his means and it was not uncommon for some one in need to receive financial help marked "from a friend." He was of a deep spiritual nature and believed in the leadings of the Holy Spirit as revealed in God's Word and in the human heart. True to his promise regarding the faithful, God prospered him, not only in spiritual blessings but also in this world's goods. He sometimes said that God sent him more business than he felt he could take care of.

The last farewell services were held in his home at Shiloh, conducted by his pastor, Erlo E. Sutton, and the body was laid to rest in the beautiful Shiloh Cemetery.

E. E. S.

### A NATION'S PRAYER

God of the free,  
May truth exalted be;  
May justice dwell with men,  
Love come to earth again;  
So shall the rule of might,  
Yield to the reign of right,  
Which shall not fail.

God of the brave,  
May our flag no more wave  
Over the bones of men;  
May war now seek its den,  
May love's fair banner, white  
As thine own perfect light,  
At last prevail.

God of the true,  
May our red, white, and blue  
Merge with all flags of earth,  
That there may come to birth  
One nation led of thee;  
Let this its glad song be,  
"God reigns! All hail!"

—Thomas Curtis Clark.

Ignorance when voluntary is criminal.—  
Johnson.



### 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. Severance, pastor, 1153 Mulberry Street.

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

To democratize Christianity, and to Christianize democracy—this is the two-fold duty facing Christians of today and tomorrow. Of all their duties none is more imperative and more pressing.—*McGiffort*.

### THE SABBATH RECORDER

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

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### THE LIQUOR BAR

A bar to Heaven, a door to Hell,  
Whoever named it, named it well.

A bar to manliness and wealth,  
A door to want and broken health.

A bar to honor, pride and fame,  
A door to sorrow, sin and shame.

A bar to hope, a bar to prayer,  
A door to darkness and despair.

A bar to honored, useful life,  
A door to brawling, senseless strife.

A bar to all that's true and brave,  
A door to every drunkard's grave.

A bar to joys that home imparts,  
A door to tears and broken hearts.

A bar to Heaven, a door to Hell,  
Whoever named it, named it well.

—*The National Advocate*.

### RECORDER WANT ADVERTISEMENTS

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

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

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

WANTED—At once, two or three capable, experienced preferred, young men to work on up-to-date, completely-equipped dairy stock farm. Fine chance for staunch Seventh Day Baptist young men. Good pay. Sabbath privileges. Farm one-half mile from city limits. Write immediately, M. W. Wentworth, The Sanitarium, Battle Creek, Mich. 5-5-tf.

WANTED—Isn't there some hustling, enterprising, Sabbath-keeping man who would like either a good blacksmith business or a job the year around? On account of rheumatism I must either quit or have competent help. Write L. A. Van Horn, Welton, Iowa.—5-12-6t.