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## The Sabbath Recorder

Babcock Building

Plainfield, New Jersey

# The Sabbath Recorder

**W**HY do you wish to turn away from God? It must be because you do not understand him. You do not know how good and kind he is, how he longs to pour out his treasures upon you, to bestow good and perfect gifts upon you, even as the sun pours out his rays at noontide. And all that hinders your receiving his blessings is that you turn away from him or keep mountains of sin and clouds of unbelief between you and him. Will you not look at him as he is presented to you here, as the Father of lights, with whom there is no variableness nor shadow of turning, and who keeps sending forth good and perfect gifts to all who will receive them? Only give him your confidence: open your heart to him, and he will shine in it. . . . Open up everything to God, and he will show himself the "Father of lights," by taking all the darkness away. Then will the Holy Spirit take possession of your heart, and make it bright and joyful.

—J. Monro Gibson, D. D.

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

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**"Let a Man Examine Himself"** In two letters to the Corinthians Paul wrote of self-examination. The first recommendation was given in regard to one's fitness to sit at the table of the Lord, and in the second the apostle said, "Examine yourselves, whether ye be in the faith." The world would be the better for it if this instruction were followed by the children of God in their efforts to discover the cause of church inefficiency.

When things go wrong in church or state the tendency is to examine the other fellow and to pass judgment upon him, as though he alone were to blame. I suppose that in Paul's day critics and faultfinders were busy, and accusations were plentiful concerning things that threatened the church. Blaming the other man has been the common fault of humanity ever since the fight between good and evil began. What a change would come over the spirit of our times if every one would begin to follow carefully and conscientiously the admonitions of Paul, "Examine yourselves" and "Let a man examine himself."

Such a change would work wonders in our denomination. Indeed, I can think of nothing that would produce a more salutary effect. When the interest in church or denomination lags; when spirituality is at low ebb; when the influence of the church is little heeded by outsiders and there seems to be a loss of power to move men; when the children of God seem to have lost sight of the cross on which their Savior died; when worldliness and greed are gaining ground, and the church people are discouraged because there is but little forward movement, how would it do for each one to examine himself, and let the other man alone until the self-examination is complete and satisfactory?

When the good cause seems to languish, then is the time to examine self, and these are some of the questions each one may seriously ask himself: Am I any good to the church or to the denomination? If nobody did any more for the cause than I am do-

ing, what would become of it? If men were to judge the Seventh Day Baptist Denomination by my life, what opinion would they have concerning it? Is the Sabbath cause being helped by my influence as a Sabbath-keeper? Am I manifesting the Christ spirit among my fellows? Am I doing business on the square? Am I true to my weaker and poorer brothers? Will my conduct toward them be likely to draw them toward my church and give them a desire to come into fellowship with me? Do I live out my religion so that even my debtors will say, "He is a good man and I love to see him coming"? In short, if every Seventh Day Baptist were like me, what would our denomination be?

**Unbelievers Respect Genuine Christians** A consistent Christian commands the respect of unbelievers, and a church made up of such Christians will be strong and influential. God pity the church that has within its membership men and women who are selfish, and grasping, and hard-hearted; men who grind the poor, who are recognized as sharpers in bargain-making, and who must be watched to keep them from profiteering.

God's richest blessing must rest upon the church whose every member squares his life by the Golden Rule. If religion does not bring forth fruit in the life, every profession of Christianity is as worthless in God's sight as is a fruitless vine in the eyes of the gardener. "By their fruits ye shall know them."

Men who belong to the church and yet criticize it as though they were not members of it do not seem to realize that they themselves are in part responsible for the church's condition. They are also in a measure responsible for the estimate which the world places upon the Christian religion.

I read of an infidel who hated the church and despised many of the church people. Every week while people were going to worship he would start up an old rickety sawmill close by the road on purpose to

plague the churchgoers. But when he saw a good old deacon, his neighbor, coming he would stop the mill and keep very still, for, said he, "I never could bear to do anything to hurt the feelings of that good man."

Supposing every member had been as careful to exemplify his religion as was this deacon, do you suppose that infidel would have hated the church? Would he have started his mill to annoy worshipers whose everyday lives commanded his respect and admiration? Who could resist the influence of a church made up of members like that good deacon?

I know of a family where debt had become a great burden. The members had to plan and sacrifice to save out interest money, a portion of which was due a good old member of the church, called by his neighbor Uncle Ira. Twice a year this creditor came to collect his dues, but his spirit was so kind and he was so sympathetic that the mother in that home said, "Even if he does come offr money it always does me good to have a visit from Uncle Ira. He is a real Christian." Thus it is that even in our business we as church members are making friends or foes for the church.

These things remind us that greater emphasis must be placed upon the *individual* life if the church is to become more efficient in the work of the Master. There can be no good team work without true and loyal *individuals* standing by each other and co-operating heartily in every good movement. Criticism and faultfinding are sure to beget alienations between those who should be yokefellows. But careful and prayerful self-examination, in all humility, and with a desire to make one's life count for the greatest good, if followed by painstaking care to do one's part can not fail to strengthen our cause.

**Serious Times In Java** A card from Marie Jansz to Treasurer S. H. Davis of the Missionary Board brings news of the serious inroads being made by the influenza in Java. Her message bears the date of November 17, 1918, and states that funds sent her in July and in August had not reached her when she wrote. We sincerely hope she has received them long before this.

She expresses many thanks for sympathy and help from her American friends. As to the stress of circumstances under which this good woman is laboring, we give her own words: "We are in great need and trouble just now. A very bad kind of influenza is raging all over Java. In three weeks' time nineteen persons died in my colony, and only a very few are well. Sometimes it is even very difficult to get people to bury the dead. Sometimes I feel like mad. But our heavenly Father reigns, and he will bring me through till I reach his beautiful home in Paradise. I am sending you all my best wishes for the coming year. May God be with you all. I can not write more. Have been ill myself. I do feel exhausted."

Miss Jansz will be remembered in the prayers of many RECORDER friends, and all sincerely hope that she is seeing better days by this time.

**Interest in the Building Continues to Grow** During the serious illness, for more than a month, of Treasurer Frank J. Hubbard, friends from far and near have been sending in their gifts for the Denominational Building Fund. Since the middle of December \$677.00 has been received, which makes a fine addition to the amount reported before that date. We hope soon to publish a list of the donors and the sum of all gifts to date. Meanwhile let the gifts you are purposing to make for this worthy cause come right along.

We give here a sample of the messages that accompany some of the offerings:

DEAR EDITOR: I have been very much interested in what has been said in our most excellent RECORDER concerning the plans for the new Publishing House but until now have not been able to help in a material way.

I am sending you check for \$10.00 as a response to Rev. Mr. Branch's plan which to my mind is most excellent. What better proof need we have that we are a living church than a steady inflowing gift of money from many contributors. This is better than large contributions from a few. I hope to do more from time to time until this plan of a home for our publications becomes a fact.

**The Recorder Fund Is Being Remembered** We are glad to note that several friends have cheerfully responded to the request for money to send the RECORDER to persons who can not pay for it.

This is a help to the families where the paper goes fifty-two times a year and also a help to the board that has to pay the publisher's bills.

We like the spirit manifested in the following letter, and although it was not intended for publication we venture to give it to RECORDER friends for the good cheer it will bring to all who long to see greater interest in our good cause:

DEAR EDITOR: Enclosed is a check for six dollars, which is to be used to send the RECORDER to three families who are unable to pay for it. Wish the sum enclosed were very much larger, for your paper is too interesting not to be read by every one in our denomination.

Four dollars are sent from the Woman's Auxiliary Society of the New York City Church, and the other two dollars by friends.

**Illness of Secretary Shaw** Our readers will regret to learn that Secretary Edwin Shaw is quite ill at his home in Plainfield, N. J. If his correspondents fail to receive replies to letters they will please understand that Brother Shaw's physician has ordered absolute rest. We all hope and pray that he may soon be well again.

**A Great Movement** A great National Congress for a League of Nations is announced by the League to Enforce Peace, to be held in nine sections as follows:

Atlantic Congress....New York City, Feb. 5-6  
New England Congress.....Boston, Feb. 7-8  
Great Lakes Congress.....Chicago, Feb. 10-11  
Northern Congress.....Minneapolis, Feb. 12-13  
Northwestern Congress....Portland, Feb. 16-17  
Pacific Coast Congress, San Francisco, Feb. 19-20  
Mountain Congress....Salt Lake City, Feb. 21-22  
Mid Continent Congress....St. Louis, Feb. 25-26  
Southern Congress.....Atlanta, Feb. 28-March 1

Ex-President William H. Taft is the president of the League to Enforce Peace, and the plan is to "help in this greatest crisis of history to marshal public opinion behind America's real purpose in the war." In the invitation to attend the Atlantic Congress we find these words signed by twenty-four American statesmen and Christian leaders:

Agreements made at the Peace Conference will, for generations to come, vitally affect for good or ill the economic, political and moral well-being of mankind. The creation there of a League of Free Nations can alone insure the orderly development of the world and preserve

peace. To get such a league President Wilson wisely decided, by personal attendance, to throw his great influence on the side of an unselfish and righteous peace, with a League of Nations to safeguard it perpetually.

The series of nine congresses for a League of Nations, to one of which you are herewith invited, will give opportunity for those who won the war, both on and behind the fighting line, to speak their wishes. Agreement at Paris and ratification by the Senate may depend on the size and temper of these congresses and the carrying out in the States of the plan of action they adopt.

**North Loup Church Has Two Honor Rolls** In the quarterly bulletin of the North Loup (Neb.) Church two honor rolls are published. One under the title, "Another Honor Roll," contains the following names of those who have gone out from that church as missionaries or pastors into the world's harvest field:

Rev. H. Eugene Davis, Shanghai, China  
Dr. Grace I. Crandall, Lieou-oo, China  
Rev. Herbert C. Van Horn, Dodge Center, Minn.  
Rev. Royal R. Thorngate, Salemville, Pa.  
Rev. Jesse E. Hutchins, Brookfield, N. Y.  
Rev. Leslie O. Green, Farina, Ill.  
Pastor C. Burchard Loofbourrow, Walworth, Wis.  
Pastor Charles W. Thorngate, Exeland, Wis.  
Mrs. Angeline Abbey, New Auburn, Minn.

The pastor of North Loup Church says of this group:

We are proud of this group. But the list is not large enough. . . . Our nation mobilized her man power to make effective her strength for war. Fathers and mothers gave their sons and sent them to camp with a smile on their faces. If they had fallen on the field of battle they would have felt it an honor, and rightly so.

Is it not likewise an honor to be a soldier for Jesus Christ, to fall for him if need be on the field of battle? The needs of the hour are so great and impelling that the man power of the church must be mobilized to meet them. Not to do so is cowardice, and the end, denominational suicide.

The army honor roll of this church is also large. As published in the bulletin it contains thirty-four names.

The Young Women's Christian Association is making the happy discovery that every house it has that is stationed in a town where there are soldiers and sailors has become a Hostess House. The boys flock to the sign of the Blue Triangle as happily as they did to the Hostess House in the camp. This will be of interest to the mothers who are wondering what their boys are doing in leisure hours now that peace has come.—Y. W. C. A.

## "EDUCATIONAL LESSONS FROM THE WAR"

PRESIDENT BOOTHE COLWELL DAVIS

At Alfred College assembly, January 15, 1919, President Davis spoke upon the topic, "Educational Lessons from the War" as follows:

1. Germany's technical and utilitarian education was perhaps the most highly developed of any nation of the world at the outbreak of the war in 1914. The dash and effectiveness with which the war was started, the perfection of plan and equipment and the use of their modern inventions and discoveries lead the world to proclaim the efficiency of Germany. For the first two years of the war educators in America as well as in England and France were lamenting the want of scientific training in public education which leads to efficiency. We were acknowledging ourselves handicapped and Germany superior in efficiency.

Today with Germany and her allies beaten, humiliated and in utter confusion and disgrace, educational leaders are now calling attention to the element of efficiency which was at first overlooked in our American education and which never existed in German education, namely, a high moral purpose. We now know that there is no efficiency like that which is linked to a moral purpose. Selfish, materialistic, utilitarian science has broken down when opposed by moral purpose and generous and benevolent ideals.

2. Liberal arts training has been the main characteristic of education in England, France and the United States. The study of the humanities, languages, history, philosophy and social sciences have predominated. Human character has been held of more consequence than mechanical skill. Now the war has demonstrated that men trained after such a system of liberal arts culture produce the finest and most efficient officer material for military efficiency in all the world. The secret of this high efficiency of liberal arts training is in the fact that the moral purpose stands out constantly as the supreme motive for action. Every element of technical and scientific training included in this liberal culture is subordinated to the moral purpose.

The statistics of French, English and

American university participation in the war prove most conclusively these facts and furnish the most interesting and stimulating evidence that could possibly be imagined. In the first place, these liberally trained men flung themselves into the conflict with the very first call of their country, by immediate enlistment. When America desired to establish officer training camps in the spring of 1917, she called upon the colleges for the material for these camps. When it was found that the war must continue for the second year and possibly longer, America called for the organization in the five hundred colleges of the country, of units of the S. A. T. C. in order to develop officer material for the great army of millions of men.

It is too early to record from all the colleges the military record of these schools. But the few statistics that are at present at hand indicate that the colleges of America enrolled in the service of the country in two years, more than 100 per cent of their total enrolment at the outbreak of the war. In Alfred College, the total number of men in the service was 129 per cent of its enrolment of men in the spring of 1917, and including the Agricultural School, it was 103 per cent of the total number of men in both student bodies. The number of men enrolled in the service is 27½ per cent of the entire body of living alumni (men). Of the men enrolled in the service not including the S. A. T. C., 38 per cent received commissions; and of the total student enrolment in the service including the Agricultural School and the college, 21 per cent received commissions. Alfred's total enrolment including 145 members of the S. A. T. C. aggregated 255 for the college, and including the Agricultural School, 377 members.

Alfred's average in proportion to the men in attendance is fully up to or above the average of the colleges whose statistics are now available. No finer proof could be given of the success both in the development of the moral purpose and the efficiency because of this moral purpose, even in the grim work of the war, than these statistics exhibit. Educational leaders are therefore renewing the emphasis which this experience justifies and calling attention again to the worth of liberal training as a

necessary type of culture, not only for professional men, but for engineers, manufacturers and business men as well. American college training makes men, first, better citizens; and second, more successful and efficient professional or business men, engineers, manufacturers or laborers.

3. The war and military training and camp life, and most of all, the colleges' experience with the S. A. T. C. have shown certain dangers inherent in the experience and training necessary for military purposes. Notwithstanding the very excellent results in physical development, health and personal carriage and manner which military training produces, there are obvious dangers; notably in the use of leisure. Military life prompts the desire for artificial recreations. I can not discuss these at length today or refer in detail to camp life and its experiences.

The recent meeting of the Association of American Colleges emphasized particularly the dangers which were observed in the life of the S. A. T. C. Perhaps most noticeable of these criticisms are the following. The leisure moments of many men were employed in games of chance and forms of amusement which encourage gambling. Another regrettable tendency was the almost universal habit of cigarette smoking among officers and men. In many instances this proved a very lamentable excess. In some cases students indulged in horse play and hazing which endangered the health and even the life of members of the units. Other forms of recreation included many parties for dancing which were liberally provided by people of generous spirit who wished to give the men entertainment in good society. All these encouraged the feeling among the men that leisure moments must be filled with some artificial recreation in order to be bearable. The fine qualities of mind and heart which may be developed through good reading and individual use of time in ways that promote culture and wisdom, are in danger of being overlooked under conditions such as those surrounding the S. A. T. C., and in the leisure hours of life in army camps. Should military training ever come to be a part of general college education, it will be necessary for educational authorities to guard against the dangers which are inherent in the sys-

tem of military instruction which permits the military view to dominate the intellectual.

4. Our war experience has taught college authorities and students alike, first, the great lesson that education is for self-mastery, self-control, poise and balanced judgment; second, that education must equip men for unselfish service and that any training, however mechanically and technically efficient, which does not make service supreme, has in it the elements which destroy efficiency.

Efficiency to be efficient must be inspired by a moral purpose. College training will now, more than ever, stress those qualities of mind and heart which exalt the moral purpose. Spiritual values and unselfish Christian motives will have a new place in higher education.

### QUARTERLY MEETING AT MILTON

The January quarterly meeting of the churches of Illinois and southern Wisconsin was held at Milton, January 24-26. The October meeting had not been held on account of the epidemic of influenza at that time. Hence this was the first meeting since last summer.

The theme of the meeting was the one suggested by Secretary Edwin Shaw, "More Men for the Ministry and More Ministry for the Men." The meeting was well attended in view of the condition of the roads and of the health of the communities represented.

On the eve of the Sabbath Pastor Sayre, of Albion, preached from 1 Thessalonians 5: 12-13. He sought to exalt the essential worth of the ministry and the true peace of the Church of Christ, incidentally calling attention to the shortcomings of unworthy ministers and appealing for a ministry of exalted character. His sermon was followed by a meeting of testimony led by Brother George W. Burdick in which a very large number of people spoke with evident feeling of their gratitude and appreciation for ministers who had helped them.

Sabbath morning after the usual exercises of the Sabbath school, the regular morning service was held at which Elder George W. Fifield, of Chicago, preached from Matthew 9: 37-38. His discourse was a full and comprehensive exposition of the call

to the Christian ministry and the nature of the work of the true minister of Christ. It was an eloquent and forcible appeal to all Christian churches to rise to the exalted ideals that the speaker earnestly and powerfully set forth.

Sabbath afternoon there was held a meeting under the charge of the young people, the theme being "Who will go?" The spirit of all the exercises was one calculated to make young people, young men especially, think of the claims of Christian work and the ministry in particular. President Daland was asked to tell of his own personal experiences in coming into the ministry and tried to exhibit the psychological forces that actuated him to this end. He stated these mainly as heredity, the influence of parents and a Christian home, and the effect of the conflict between competitive ideals in a mind seeking intellectual truth. He emphasized the value of influences in early life which subsequent hostile forces are usually incompetent to overthrow.

The evening after the Sabbath was to have been devoted to a sermon by the pastor of the church at Walworth, who was unfortunately detained at home by illness. In place of this there was arranged a symposium of short addresses on the subject assigned for the evening, "Ministerial Compensation." President Daland spoke of the compensations aside from that of money, and Brethren C. B. Hull, George W. Post Sr., E. M. Holston, A. E. Whitford, and A. B. West spoke of the various phases of the subject of the support of ministers by churches and congregations.

On Sunday morning there was held a business session at 10 o'clock, at which officers were elected and other business transacted. The president of the next quarterly meeting will be Pastor E. D. Van Horn, and the meeting will be held at Milton Junction in April. Brother George O. Sayre was elected secretary-treasurer and Miss Carrie E. Nelson was chosen to be the representative of the young people on the board of officers.

At half past ten Mr. A. B. West took charge of the meeting and an address was delivered by Pastor W. L. Burdick, president of the General Conference, in which he presented fully and clearly the plans and purposes of the Commission of the

Executive Committee of the Conference and showed the value of unity and harmony in our councils and especially the need of advance movements in all directions, chiefly in the increase in the ranks of our ministry.

In the afternoon Pastor Van Horn preached and gave an address which in an orderly manner gathered up the chief lessons of the quarterly meeting. He set forth the joys and comforts of a minister's life in a way that must have appealed to any young man who was present. Many who heard the address hope that it may be printed in full in the SABBATH RECORDER.

Following this service, which closed the quarterly meeting, Pastor Burdick met for a brief conference, those especially interested in denominational matters. The music throughout the quarterly meeting was arranged by Prof. A. E. Whitford and was exceedingly well rendered and appropriate to the occasion.

W. C. D.

#### REMEMBERED VILLAGE OF SON'S GRAVE

Colonel Theodore Roosevelt, through the medium of the American Red Cross, arranged in the last days of his life to give substantial expression of his gratitude to the people of the little village in France near which his son Quentin is buried. One of his last acts was a request to the Red Cross to donate the \$6,900 share of the Noble Peace Prize money received from him, to the French village whose residents have kept Quentin's grave decorated with flowers and sent many tender communications to the family.

When the Red Cross suggested to Colonel Roosevelt that he designate the way in which his contribution should be expended he immediately requested that it be disposed of in this way. Colonel Roosevelt left the decision of the exact form his gift should take to the Red Cross. The wishes of the villagers in this respect are now being consulted by officials of the Red Cross Commission for France.—*Red Cross Bulletin.*

"Michelangelo was wont to say of the chippings that fell from his mallet to the floor of his studio, 'While the marble wastes the image grows.'"

## MISSIONS AND THE SABBATH

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

### LETTER FROM DOCTOR GRACE CRANDALL

Rev. Edwin Shaw,  
Plainfield, N. J.

DEAR MR. SHAW:

We have arrived at the first break in our long journey and I will send you a little report of progress. Mrs. Crofoot wrote you from San Francisco. That part of our journey was a bit tedious but still not bad. We stayed while in San Francisco at the home of a classmate of mine of the old nursing days. We were there only from Thursday until Sabbath forenoon, for our steamer went according to schedule.

Friday was a day full of many duties as we had a lot of red tape to go through with the custom officials and the several consulates. You will be glad to know, however, that our baggage all came through on time and that we had no examination of baggage and no duty to pay.

We left the dock soon after 1 p. m., and all went well until we passed the famous Golden Gate. Then our troubles began. I will never again boast that I am a good sailor. I did not do as well as the man on board who said that he had six meals on Sunday, three going down and three coming up. However, I did as well as I could and I had no special benefit of any food until Monday morning. After that I have been pretty good but we did have a desperate night last night.

All the way there have been those delightful waves which they call ground swells down in Rhode Island. Our boat was traveling diagonally against them and the lovely twisty roll which resulted was anything but a delight. Maybe some of those same Rhode Islanders can remember taking a trip from Randolph Street in Chicago down to the fair grounds in 1893. If they should remember, they would understand. As I said, however, last night was the worst. I do not believe that any of us lay still in our berths more than a half minute at a time until early this morning. Furniture

and dishes were crashing on deck and in the kitchen all night. A bag of potatoes got loose on the deck over our cabin and played tag for a while to help on the general hilarity. It was a lovely night and no mistake. But we have been quiet in dock today and have been glad of the rest. It has been a restful Sabbath, indeed, and we are thankful for it. We did not feel much inclined to go sight-seeing after our exercise of the night.

We leave at five o'clock this afternoon and we are wondering what the next twelve days have in store for us. However, we hope that since our course will be different that we shall at least have a different kind of a roll.

I hope that Mrs. Shaw and yourself had a very pleasant holiday season. Our Christmas was spent on the train and our New Year's on this topsy-turvy ship. However, there was a New Year's eve celebration even if the piano did have to be roped in place. We also had a midnight prayer meeting which was very helpful. There are quite a number of missionaries on board. Few, however, are bound for China and none whom we have ever met before. Many are going to India and a large number are of other nationalities. There are a number of the Danish and quite a few Norwegians. We also have some French officers, and most unusual of all, a Czecho-Slovak who weighs 312 pounds. He is a Red Cross doctor bound for Siberia.

We will again report progress from Yokohama provided we survive the next twelve days with no sight of land and many waves.

Love to Mrs. Shaw and kindest regards to yourself,

GRACE I. CRANDALL.

Honolulu, Hawaii,  
January 4, 1919.

### BRINGING THE WEST TO THE WOMEN OF THE EAST

"No nation can rise above its women."

This thoroughly modern and thought-arresting sentence was recently uttered in China, not by an American missionary, but by a Chinese statesman, at the founding of the Young Women's Christian Association.

The thinking men of the Orient are becoming alive to the present day situation.

Although far behind men of the Occident, still they have seen the unrest which the war caused, and the awakening desire of their women for a chance to express themselves.

Work in foreign fields is, for this reason, of tremendous importance at the present time. The Y. W. C. A. along with other organizations, must be ready to offer the women of Japan, China, India and South America those opportunities for a broader life which they are seeking.

In order to raise \$500,000.00 for foreign missions a nation-wide student campaign will be entered upon by the Y. W. C. A., the Y. M. C. A. and the Student Volunteer Movement in our universities and colleges, as part of the World Fellowship program. At the International Student Conference held at Northfield, Mass., a year ago, it was decided that the campaign should be carried on in co-operation with church and mission boards of the Protestant Evangelical churches of the country.

The Y. W. C. A. will play an important part in the campaign. It has at present eighty secretaries in the Orient and South America, and there are nineteen centers where work is being carried on.—*War Work Council.*

### ANNUAL MEETING AT LITTLE GENESEE

MARY E. BOWLER, CLERK

The annual meeting of the church and society of Little Genesee was held as usual on the first sixth day of the new year, January 3, 1919. A light fall of snow the previous night gave us a pleasant day, winter scenery and the use of sleighs.

The preliminary meeting called at 11 a. m., was given to the reports of the various activities for church and social betterment. We have shared in the universal interruption of the usual church and social appointments from influenza, but on the whole reports were not discouraging. Miss Gladys Hulett, secretary of the Sabbath school reported average enrolment for the year 150; average attendance for year 91 7-25; average attendance last year, 76 8-9; largest attendance 179, smallest, 31. The Home department and Cradle Roll are sustained. The treasurer, Miss Helen Maxson, reported \$112.06 contributed by class for support

of school. The White Christmas entertainment which consisted of reading of "The Littlest Son," interspersed with music, was much enjoyed by those who were there, but attendance was small on account of unfavorable weather. The gifts were made by classes. The amount was \$115.24. The objects specified were Girls' School in Shanghai, Fouke School, Java mission, Ministerial Fund, Belgian children's fund, Denominational Building, South American mission, orphan's adopted.

The organized class grows in favor. The social feature seems to foster a fraternal spirit, expressions of sympathy, a more regular attendance and greater interest generally. The Berea class report social and class interests will sustained. They adopted a French orphan as their Christmas gift.

The Bethel class of young married people, from which our soldier boys have gone out, have kept in touch with them all by letters and other remembrances. Deacon Ferris Whitford was the last to go in July in the Y. M. C. A. work. The Floral Calling Committee visited all the sick and shut-ins on Christmas, remembering them with sweets. They mourn the loss of four members by death through the year, Marion Hazzard, Laura Sanford, Harold Burdick and Guy Burdick. The class raised \$78.50. They contributed to the support of the Sabbath School Board and raised for missions, \$12.42.

The Mizpah class of fifteen young people under twenty pledged \$36.50 to adopt a Belgian orphan as their Christmas gift.

The class of young boys from 10 to 14 was the banner class, contributing for the support of the school for the year \$22.14.

The Christian Endeavor, Mrs. D. P. Hall, secretary, has 31 active and 11 associate members. The absence of several members has rather crippled them this year. The proceeds of a social, \$27.40, was invested in War Savings Stamps and turned over to Denominational Building Fund. The Junior Christian Endeavor of twenty-five members was reported by Arlouine Hall. Meetings are held Sabbath afternoon.

The library has added about one hundred volumes this year, making 1,438 volumes on the shelves; loaned 1,884 books, a larger proportion of them non-fiction than ever before. The loan of magazines has been es-

pecially high, over 300 going out to the homes. There has been sent to the Woman's Board \$121.00 with \$20.61 in the treasury, making \$141.61 raised by the women of the church and society for the board. The Sunshine Society reported \$69.96 received and \$67.09 expended. Of this \$25.00 went to the Woman's Board. The W. C. T. U. is active and earnest and at this meeting shouting hallelujahs.

The meeting adjourned for dinner which was served at the hall a-la-cafeteria. The attendance was smaller than usual, but there was the same genial atmosphere and cordial sociability that makes us feel it was good to be there.

The annual church meeting at the church at 2 p. m. was called to order by the moderator, Thomas B. Burdick. Prayer was offered by Rev. J. L. Hull. The minutes of the last annual meeting and interim were read by the clerk. The report of the treasurer was read and adopted. The amount pledged on the annual budget was \$2,106.24. Received for church expenses \$1,775.27, for various denominational objects \$309.42, with money brought forward making \$2,088.06. Paid on church expenses \$1,218.64, for denominational objects, \$309.42, leaving a balance of \$560.00.

The pastor in his report for the year spoke of the unusual conditions we had been called to meet. He said, "In a large measure we have stood the added strain and justified ourselves. Doubtless we have done some things and left undone others that normal times would not justify. But the church in the main has been loyal in performing her duties and faithful in maintaining her appointments, in view of the fact that in addition to the strain occasioned by war, an epidemic of influenza prevailed for two months. The pastor's work as well as others has been more or less demoralized by these uncertain conditions. They have created new and varied duties and responsibilities. The unusually large number of funerals at times became depressing. But funerals were followed by weddings, so while we have wept with those who wept, we, too, have rejoiced with those who were getting married, on more occasions than in all our experience.

The election of officers resulted in the election of Thomas B. Burdick as modera-

tor; Mary E. Bowler, clerk; S. D. Wells and George H. Crandall, trustees. With reluctance the request of the treasurer, Mrs. E. R. Crandall, that she be relieved from the duties of the office was granted and Deacon A. J. Crandall was elected treasurer. Mrs. Mary E. Wells moved an expression of appreciation and thanks for the long and faithful service of our retiring treasurer, which was numerously seconded and given by a unanimous rising vote. Mark Sanford and Herman Burdick were appointed ushers; T. B. Burdick, chorister; W. H. Burdick, assistant; Net Wells, organist, and Mrs. John Bell, assistant; Fred Burdick, chairman of Finance Committee. Pastor Loofboro was engaged as pastor with an addition of \$50.00 in salary. The discussion of various business interests finished the meeting.

*Little Genesee, N. Y.,  
January 23, 1919.*

### WILL BOLSHEVISM COME WITH NATIONAL PROHIBITION?

The advertising space that the United States Brewers' Association used to occupy before its pro-Germanism made its very name abhorrent is now filled again with arguments for the same cause, though no longer signed with the brewers' malodorous name. A four-column advertisement marked "political," headed as this editorial is headed, and signed by "The Association Opposed to a National Prohibition," appeared in leading newspapers of this and other States last Saturday—at the end of a week in which seven States ratified the amendment to the Federal Constitution.

There dawns the day of dissolution to the interests which have fattened on a business to whose wastefulness and immorality the long-suffering American people have at last awakened in indignation. The interests whose investments are imperiled by the reform are fighting with their backs against the wall. The public must be prepared to see prohibition furiously assailed in the next few weeks with the strongest intellectual weapons which beer and whiskey and wine money can hire or buy. When a ponderous legal argument—like Everett P. Wheeler's brief against the validity of the two-thirds vote by which Congress sent the amendment down—is destroyed by a

decision of the Supreme Court, a wave of poison gas is immediately let loose by some "Association" professing to be working unselfishly to save society from the curse of Bolshevism. This is what the newspaper reader breathed-in last Saturday morning:

*Bolshevism means confiscation of all property—licensed immorality—the elevation of ignorance—reduction of wages—unstable laws. The Bolshevik has no respect for laws. He uses every restraining law as an argument against all law. National prohibition—unfortunately the most drastic assault upon personal freedom ever contemplated under a republican form of government—will be the best excuse that can be offered to stir up strife among the people.*

*If you will give it one moment's serious thought, you will realize this is so.*

This is followed by the statement that former President Taft is "irrevocably opposed to national prohibition," and then every citizen "who is sick of compulsory restraining orders upon our personal habits" or who owns any property, even a Liberty Bond, is besought to telegraph, telephone, or personally interview his or her State legislator and urge him to vote against ratification.

This is very shrewd propaganda. For sheer foxiness it is more vulpine than the slyness which was brought to light by the Senatorial investigation of the brewers' plots. It shows greater cunning in covering the trail. It does not reek of the saloon. It cleverly appeals to an honorable and timely motive, the defense of America against the horror of Bolshevism. Thus it seeks to ally with the forces protecting the saloon in this extremity, the self-same patriotic elements which the pro-Germanism of the brewers has alienated. It courts the favor of a war-weary public by suggesting that prohibition may provoke lawlessness and strife. And it further makes a bid for the man of poverty who opposes the saloon for economic reasons, by putting into his head the notion that prohibition instead of increasing values may let loose a power that will unsettle the foundations of all property.

"If you will give it one moment's serious thought you will realize that this is so," says the advertisement. A single minute might perhaps produce such an inconsiderate judgment. But it should not require many minutes of deliberate thought to reveal the fallacy of the appeal.

"The Bolshevik has no respect for laws."

the advertiser correctly says. Strike out "Bolshevist" and insert "Saloonist" and you face a fact that needs no advertising. The saloon is a notorious law-breaker and the father of it, selling to minors, selling to schoolchildren, selling to women, selling on Sunday, selling at illegal hours, maintaining places of assignation and "back rooms" where crimes are planned and political conspiracies hatched. Despite all its professions of innocence, seldom is it "in the hands of law-abiding citizens." There is not a court record in the land that does not prove its guilt.

The thing that brought Bolshevism upon Russia was not prohibition. It was the culmination of ages of oppression, poverty and misery, ignorance and alcohol, which produced a fertile soil for the germination of revolutionary social and political theories. The beer pot and the anarchist have always been boon companions. When the police round up our American Bolsheviks those who are not taken in parlor conferences will be netted in the saloons. If the Massachusetts Chamber of Commerce has \$75,000 "to fight this damnable curse that is surging across Europe," it could not spend the money to better advantage than in closing the thousands of saloons in Boston and the mill cities and repairing some of the damage that alcohol has wrought, by endowing "good-will industries" on the pattern of Morgan Memorial. Thus it would effectively combat licensed evil, which is already with us and which, like its twin barbarian in Russian, consumes property, promotes immorality, perpetuates ignorance, reduces wages and makes a mockery of the law. If you will give it one moment's serious thought you will realize this is so.

The duty of the hour is to fight both Bolshevism and the saloon in whatever disguise they appear, and wherever the fight is on. It is on at this very hour in the State House at Albany and in several other capitols. Every legislator should hear from his constituents in no uncertain terms as to his duty. Write, telegraph, telephone, urging him to vote for immediate ratification. Do it today. Tomorrow it may be too late.—*The Christian Advocate.*

"Conscience is like a fine instrument. It needs tuning and retouching occasionally to keep it in good condition."

### THE CHURCH OF TOMORROW

Words can not be found adequately to express our feelings at the termination of the war. The terror is past. The peril which has hung over the world for the past four years has been averted. The flow of blood has been stanchd. And we sing with a new sense of gratitude and obligation, "Praise God from whom all blessings flow."

The world can never be what it was before the war. Nations can not be what they were. This war has so enlarged our conception of patriotism that never again can it be tribal and provincial with its narrow limitations of love and hate. In its stead we are to have a patriotism for humanity.

The church can not be what it was before the war. Greater tasks and greater opportunities are before the church than she ever dared to dream of in the past. The church that does not recognize her divine mission, that is content to mark time merely, that does not in some large measure meet the challenge of the new day will be sloughed off and trodden under foot of men.

1. The church of tomorrow must be a spiritual church or fall by the weight of her own selfishness and sins.

German rationalism and materialism have spread over the whole earth, settling down over the schools and churches like poisonous gases over the battlefield. This age of rationalism and materialism has ended in the most awful hell the world has ever known. The war has been not a condemnation but a vindication of the religion of Jesus Christ. We are at the sunrise of a new day. Thinking men and women see the utter hopelessness of the tasks ahead of us save only as there is a rebirth of the teachings of Jesus Christ, save only as the spiritual verities as taught by Jesus become the dominating passion in the lives of men.

2. The church of tomorrow must be a unified church, seeking to answer the prayer of the Master "That they all may be one."

Not organic unity, but a church unified in Christian service. For the past four years men of every race and religion have been standing shoulder to shoulder fighting a common foe. The same spirit of co-operation must dominate the church of tomorrow, if the church is to meet the demands of the new day.

3. The church of tomorrow must be an international church.

Man's provincialism must go. A new idea of brotherhood has arisen, one bigger than national boundary lines. However the map of Europe may be remade; whatever the changes of history may be, this new note of internationalism is here to stay. Whenever we see the Stars and Stripes waving above us we will want to place by its side the flags of Belgium and France and England and Italy. The "Star Spangled Banner" will mean more to us than it ever did. So will the "Marsellaise" and "God save the King."

4. The church of tomorrow must be a humanitarian church.

It must be a church interested in the every day welfare of humanity, in everything that makes for happy homes and the best welfare of community life. The church should be satisfied with no program that seeks less than the Christianizing of the whole social order. Never again should it be possible to say, with any evidence of truth: "The church is a rich man's club."

5. The church must incarnate the doctrine of love.

America entered the war when the cause was going hard against the Allies. She asked nothing for herself, just the privilege of helping to thwart mad militarism. It would be a tragedy if, after the war, the very ideals and methods against which we have been fighting should conquer us. The most Godlike thing in the world is love. This we must preach inflexible and uncowed. We must have no hatred, no bitterness. For hate "will burn up the national soul in impotence and scorch the national conscience to cinder."

May God help the church—and Seventh Day Baptist churches in particular—to exalt the principles of love, service and freedom, of righteous social and economic order, of just human relationship; may God help us to meet the needs of the new day, by recognizing our common Master, seeking to make his life, standards and program realized throughout the earth. May he help us to meet the manifold relationships not as partisans, but as Sabbath-keeping Christians, actuated by a sincere and devoted love of God and man.—*Church Bulletin, North Loup, Neb.*

**WOMAN'S WORK**

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

**JUST FOR THE CHILDHER**

If twinty goolden pounds I had,  
Or, better, twinty guineas,  
'Tis quickly I would run, bedad,  
An' change thim into pinnies;  
Thin up an' down the world for miles  
I'd walk the barest places,  
An' faith, I think I'd put some smiles  
On sad, poor little faces!

For many's the lad I know full well,  
Barefuttid, cowld, an' skinny,  
An' many's the girl, the thruth to tell,  
Would jump to see a pinny.  
I'm but a rough ould rougue meself,  
An' through the towns they bawl me;  
But, sure, if I could show such pelf  
'Tis just a saint they'd call me.

I wandher here, I wandher there,  
A rambler and a rover;  
I see the hedges whin they're bare,  
An' whin with green grown over.  
An' whin the rich I see in state  
Go by in mothors flashin',  
I think of One divinely great,  
Who rode in humbler fashion.

I see the sorrows of the poor,  
An', more than that, I feel thim;  
I know the griefs that they indure;  
None bether can reveal thim.  
An', whin I see the little ones,  
The Paddies an' the Jimnies,  
'Tis thin my heart on money runs,  
'Tis thin I long for pinnies!

Ah, if 'twas goolden coins I found,  
Ould Ireland's roads I'd range thim;  
I'd walk unto the great seas' bound—  
But, first of all, I change thim.  
I'd change thim into copper pince,  
An' search the barest places,  
An' plant a smile—an' think 'was sinse—  
On sad, poor little faces!

—Denis A. McCarthy.

**SCENES FROM LIFE**

Relating What Is the Matter With the Boys

LOIS R. FAY

SCENE I.

Father and mother at the table eating breakfast. Boy about twelve years of age comes down stairs, looking sleepy and humming to himself. As he enters the room the mother greets him with:

"So you've managed ter git down at last."

As he loiters along by the side of the table, the father thunders:

"Come, quit that and wash up and come git yer vittles double quick. Can't be fooling round all day."

SCENE II.

The boy comes up the cellar stairs with a pan containing a few potatoes on one arm, a jar of fruit, a cabbage and a turnip perilously near falling are hugged tightly by the other. He murmurs something about having all he can carry in one load. The mother does not thank him as she takes them to prepare for the next meal, but crossly exclaims:

"That's too many potatoes. Now why didn't yer put the cabbage and the turnip in the pan too, not hug them up to yer coat 'n' git it all dirt?"

SCENE III.

Father brings a box of bolts into the kitchen on a cold winter morning, and begins sorting them, measuring some of the shorter ones with one held in his hand.

Boy comes along up to the box and bends over it asking interestedly: "What yer lookin' for?"

Father answers: "Come, git yer head out er the way. Yer don't need ter think you've got ter stick yer nose 'n everybody's business. Git along out er the way now. If yer've nuthin' ter do, I can give yer plenty er work."

SCENE IV.

Two brothers sitting at a table reading by a lighted lamp. The older boy is resting his elbows on the table with his hand supporting his head. He absorbs a large share of the light, but both read on undisturbed till the mother enters the room. She walks quickly to the older boy and gives him several smart cuffs over the head exclaiming:

"Come, don't you know any better 'n to take all the light! Hain't yer no sense at all? Anybody'd think yer was a hog. Yer've showed that way er doin' long enough, and it's time yer had one good lesson on takin' the biggest share of everything. Hain't yer got no manners at all, great big feller like you," etc., till both boys leave the room.

SCENE V.

The same room. The mother sitting by the evening lamp alone, her face wrinkled

and drawn with nervous tension and rheumatic pains. Boys gone off with undesirable companions against her wishes. Father doing the arduous winter chores alone. Clothing and building show signs of disrepair. The mother murmurs:

"O dear, I don't see what ails boys these days. I know I never hated work like they do, goin' off and leavin' it all for father 'n' me ter do, after all we've slaved for them, workin' our fingers ter the bone ter git 'em clo's 'n' vittles. It's been washin' 'n' mendin' 'n' cookin' 'n' sweepin' day after day all these years, till I'm all crippled with rheumatiz. 'N' off they go with them good fernuthins, never spend any more time in the house 'n' ter sleep 'n' git their vittles. Land! how they do shirk anythin' that looks like work. Never see such ungrateful critters, after all we've done for them," etc.

SCENE VI.

The old clock in the corner looks as if it knew what is the matter with the boys in this case. Do you?

**WORKERS' EXCHANGE  
ANNUAL REPORT OF CIRCLE NO. 2,  
MILTON, WIS., FROM JANUARY 1,  
1918, TO DECEMBER 31, 1918**

REPORT OF SECRETARY

Number members, 53 active, 3 non-resident; average attendance, 23; gain in membership, 6; lost in membership, 3.

Officers: President, Mrs. C. A. Davis; vice president, Mrs. E. B. Hill; secretary, Mrs. E. D. Bliss; treasurer, Mrs. W. W. Clarke.

Items of interest: The Circle bought two \$50.00 Liberty Bonds with which it paid its pledge of \$100.00 to Milton College. It also adopted a French War Orphan, paying \$36.50 for its maintenance for one year. The monthly birthday teas have been kept up with much pleasure and profit to all.

MARGARET BLISS,  
Secretary.

TREASURER'S REPORT

Dr.

Balance in treasury .....	\$ 3 35
Received for dues .....	55 03
Received for individual gifts .....	73 65
Received for suppers .....	57 31
Received for work .....	9 42

Received for birthdays .....	27 81
Miscellaneous .....	8 78
	<u>\$235 35</u>

Cr.

Missionary work .....	\$ 25 00
Tract work .....	10 00
Education work .....	110 00
Local church work .....	18 85
Miscellaneous .....	26 67
French War Orphan .....	36 50

	<u>\$227 02</u>
Balance on hand January 1, 1919 .....	8 33
	<u>\$235 35</u>

H. VINE CLARKE,  
Treasurer.

**THE WORK AT INDEPENDENCE, N. Y.**

Editor SABBATH RECORDER,  
Plainfield, N. J.,

DEAR SIR:

I have been asked to send you a report of the work of the Independence, N. Y., Ladies' Aid Society for the past year.

During the year 1918 we have received from suppers and dinners served at the parish house, \$97.25. By personal gifts to the society, \$22.50. Balance on hand January 1, 1919, \$74.61. A total of \$194.36. Our expenditures for the past year have been \$122.59.

We have had two addresses in connection with our suppers, one by Professor Davies on Patriotism and another by Mr. Beckwith on Sunday-school Organization.

At our annual meeting the following officers were elected: President, Mrs. Ethel Clarke; vice president, Mrs. Celestia Clarke; secretary, Mrs. Bessie Clarke, treasurer, Mrs. Mizpah Green. We also had a committee appointed, called an Originality Committee, the idea being to have something new by way of entertainments, etc., brought into our work for the coming year.

We feel that the society has done good work during the past year but are hoping that it may do even better for the year 1919.

Sincerely yours,  
HATTIE B. CRANDALL.

Andover, N. Y.,  
January 24, 1919.

America holds the future.—Matthew Arnold.



### TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 12, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Theodore L. Gardiner, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Jacob Baker, George B. Shaw, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Henry D. Babcock.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee recommended that the Board set aside the sum of \$50.00 as a discretionary fund for the use of Secretary Shaw.

Recommendation adopted.

The Committee on Distribution of Literature reported 265 tracts sent out and a net gain of 16 subscribers to the SABBATH RECORDER. They also reported having sent fifty letters to various pastors or church clerks, offering literature and racks, responses to more than one-half of which have been very encouraging and gratifying.

On behalf of the Committee on Italian Mission verbal reports were made by J. G. Burdick and Rev. W. D. Burdick.

Secretary Shaw made verbal report of progress for the committee on publication in tract form of the address made at the last General Conference by Rev. A. J. C. Bond.

Business Manager L. P. Burch stated that Rev. A. J. C. Bond is considering and has taken up with him the matter of having a selection of his sermons published in book form by this Society, and that he has offered to purchase \$100.00 worth of the books if the Society sees fit to publish. After discussion it was voted to accept Brother Bond's proposition and publish the sermons, and that the matter be referred to a committee of three to be named by the President. President Randolph named as such committee, William C. Hubbard, Theodore L. Gardiner and Secretary Shaw.

J. G. Burdick, chairman of committee to increase subscriptions to the SABBATH RECORDER, presented the following report and recommendations:

#### REPORT OF COMMITTEE FOR RECORDER DRIVE

To the American Sabbath Tract Society:

Your committee appointed to formulate a plan to increase the subscription list of the SABBATH RECORDER, and also to awaken interest in the RECORDER throughout the denomination, would report the following recommendations,

1. That we ask our churches to hold a SABBATH RECORDER Rally Service on the first Sabbath in April, consisting of, (a) a Friday night meeting of testimony to the value of the RECORDER, (b) a Sabbath morning sermon to be devoted to increasing interest in our denominational paper, (c) C. E. meetings planned to arouse new interest in the RECORDER among our young people.

2. That this committee prepare and send to the pastors of our churches a letter setting forth the purpose of, and suggesting plans for this drive. Where the church has no pastor the letter is to be sent to an active lay-worker of that church.

3. That during the week following the Rally Services a thorough canvass be made for new subscriptions and renewals for the RECORDER. As an incentive in the canvass we recommend that some of our denominational books now in stock be offered as premiums to those who secure new subscriptions.

4. That C. E. societies be invited to assist in carrying out the work of the drive, the society to work under the direction of its pastor.

This recommendation has the endorsement of the Young People's Board.

5. That the issue of the RECORDER two weeks preceding the Rally Services be prepared with special reference to these services; that several short articles be prepared by different writers on subjects relating to the RECORDER; and that a sufficient number of extra copies be printed so that Lone Sabbath-keepers who are not RECORDER subscribers may be supplied with copies.

6. That each church be asked to provide a fund to be used to supply the RECORDER to any of its members who are not able to pay for it.

Respectfully submitted,

WILLARD D. BURDICK,  
JESSE G. BURDICK,  
LUCIUS P. BURCH,

Committee.

The report was adopted and the committee continued to conduct and manage the proposed campaign.

The Treasurer's report for the second quarter was presented, and having been audited, was adopted.

Vice President William C. Hubbard presented a letter written by him, December 31, 1918, to Arthur E. Crone, cashier of the City National Bank, as follows:

111 West Fifth Street,  
December 31, 1918.

Mr. Arthur E. Crone,  
Cashier City National Bank,  
Plainfield, N. J.

DEAR MR. CRONE:

My brother, Frank J. Hubbard, Treasurer of the American Sabbath Tract Society, is, as you know, very ill and unable to attend to his duties as Treasurer of the Society. Miss Ethel L. Titsworth, of his household, is familiar with the books and accounts of the Tract Society, and in order that payments be made to cover the current month and January, 1919, I respectfully request, after consultation with some of the Directors of the Tract Society, that she be allowed to sign checks in his stead. I will personally undertake to have this action ratified and approved at the January meeting of the Society, and have a copy of the resolution forwarded to you. She will sign—Ethel L. Titsworth, Acting Treasurer.

Thanking you for this courtesy extended, especially on my brother's account, I am

Yours very truly,

WILLIAM C. HUBBARD,  
Vice President American Sabbath Tract Society.

Upon motion duly made, seconded and by unanimous vote, it was resolved that Miss Ethel L. Titsworth be and hereby is authorized to sign as acting Treasurer all checks or orders drawn upon the City National Bank for payment from the funds of the Society deposited in that bank, during the illness of Treasurer Frank J. Hubbard, or until further notice.

Secretary Shaw presented the following report:

#### REPORT OF THE JOINT SECRETARY FOR THE QUARTER ENDING DEC. 31, 1918

The last quarter of 1918 was a season of distraction and confusion. The intensity of the terrific struggle of war in France and other parts of Europe was felt in all realms of life among us for the first half of the quarter, and the reaction from that intensity and strain in relaxation that followed the signing of the armistice and the celebrations of the victory, was felt just as severely.

The epidemic of influenza and pneumonia that has been raging throughout the country has had its dire effects upon all kinds of work, including that of churches and religious activities. At least two churches in the denomination held but two Sabbath morning services during the quarter, and many, if not most of the other churches, have been in the same condition in reference to the holding of public meetings. Sickness and death have cast a shadow upon all homes and hearts. Organized denominational work has been interfered with almost to the point of standing still.

The Secretary has been affected by the situation. It seemed inevitable. His work like that of others has been broken and shattered. He has done the best he knew how to do un-

der the circumstances. Considerable time has been spent in the office. He has attended the October meeting of the Missionary Board and the November and December meetings of the Tract Board. He has preached on Sabbath morning once in New York, once in Waterford, two Sabbaths in New Market, one Sabbath in Syracuse, Sabbath eve at Rockville and also at Waterford, one Sunday morning at the Grace M. E. church in Plainfield and one Sunday evening at Bethel chapel in Plainfield. He has given chalk talks to the Young People's Society of Christian Endeavor at Waterford, the Sabbath school at New Market, at the Sabbath-school hour of the Yearly Meeting at Plainfield and at three different Sunday schools in Plainfield. He has conducted two funeral services, one of which was the daughter of the late Rev. J. W. Morton. One whole week was given to a meeting at Syracuse of the Commission of the Executive Committee of our General Conference.

During the quarter he has sent to the pastors of the denomination at different times the following literature: Missionary Ammunition, Christian America, and the Call of a World Task, all of which were intended to be helpful along the lines of missions. He sent to the pastors and about two hundred other leaders in the denomination a little leaflet of his own which he called "The Price of Victory." He has sent to all the churches a letter in reference to evangelistic work, with a blank for answering questions. His correspondence in reference to the work of the two boards and of the General Conference has been carried on as best he knew how to have this work done, but it was so entwined and combined and intermingled that he has made no effort to classify and separate it as to postage or stationery used, or the amount of time given to each cause. To him it has been one cause.

The Secretary is now trying to conduct two departments in the SABBATH RECORDER, one called *Missions and the Sabbath*, and the other *The Commission's Page*. This requires considerable thought and study and time. In fact to do it well would require all his time and labor.

Respectfully submitted,

EDWIN SHAW,

Joint Corresponding Secretary,  
Missionary and Tract Societies.

Plainfield, N. J.,  
December 31, 1918.

Correspondence was read from G. Velthuysen, Thomas W. Richardson and Rev. George Seeley.

The following reports were received:

#### REPORT OF WILLARD D. BURDICK FOR THE QUARTER ENDING DECEMBER 31, 1918

To the American Sabbath Tract Society:

At the beginning of the quarter I was at Grand Marsh, Wis., calling on our people and advising with them, about work on that difficult and very needy field.

On the first Friday night in October I preached at the Milton church. According to Pastor L. C. Randolph's plans this was to be the opening service of his fall and winter series of Friday night evangelistic meetings.

Sabbath morning I went to Albion, but found the church closed because of the influenza. I called on Pastor Sayre and others while there.

On my return trip I made a short stop in Chicago, at the suggestion of Secretary Shaw, to see some of our people about Seventh Day Baptist interests in that city.

Since returning to my home at the conclusion of my trip in the Northwest my time has not counted in field work, but I have spent considerable time in assisting to revise the L. S. K. Directory for the new L. S. K. secretary, and in writing letters to L. S. K's and others in different parts of the United States.

WILLARD D. BURDICK.

New Market, N. J.,  
Jan. 12, 1919.

REPORT OF FIELD WORKER GEO. B. SHAW

To the American Sabbath Tract Society:

Owing to the fact that churches have been generally closed during the quarter on account of influenza, it has not been possible to do the amount of work planned. It is expected that the time lost will be made up soon.

The following is an outline of reports given orally and published in the SABBATH RECORDER:

Time spent—two weeks  
Fields visited—Brookfield, Leonardsville and West Edmeston, N. Y.  
Expense chargeable—\$12.84  
Money received on field—\$19.86  
Calls made—29  
Pages of tracts distributed—1,498  
Sermons and addresses—10  
Average attendance—46  
Other public work—Sabbath schools addressed, 2; Bible class taught, 1; public schools visited, 3  
Respectfully submitted,  
GEO. B. SHAW.

The Secretary was instructed to write a letter expressing to Treasurer Frank J. Hubbard and his family, the sympathy in his severe illness, and our gratitude that he has been spared and our hope for his complete and speedy recovery.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary,

ASA F. RANDOLPH,  
Assistant Recording Secretary.

Hon. Lloyd George said recently: "Drink during the war has used up as much tonnage as the Germans have sunk with all their submarines. Drink during the war has killed more men than have been killed by the German submarines. Drink during the war has destroyed more food than all the German submarines put together."

## SECOND QUARTERLY MEETING OF THE MEMORIAL BOARD

The regular quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of the Secretary, January 12, 1919, at 10.15 a. m. There were present Henry M. Maxson, Joseph A. Hubbard, Orra S. Rogers, Clarence W. Spicer, Holly W. Maxson, William C. Hubbard and Accountant Asa F. Randolph. Absent—Prof. E. E. Whitford who is engaged in Y. M. C. A. work in France, William M. Stillman, who is in Florida and Frank J. Hubbard, convalescing from pneumonia.

Correspondence was read regarding the will of the late Andrew J. Greene, of Adams Center, N. Y.; Rev. L. J. Branch, White Cloud, Mich., regarding a loan of \$185 to the Seventh Day Baptist Church at Bangor, Mich., which was referred to the Finance Committee and the Secretary, with power.

The Finance Committee's report was presented in detail, showing changes in securities for the quarter. The Treasurer's report, ending Nov. 30, 1918, was read and having been audited, was formally approved.

The question of assisting young men preparing for the Seventh Day Baptist ministry was referred to the Finance Committee, with power, as no applications for assistance had been received the past quarter.

The Treasurer reported that all 4 per cent Liberty Bonds had been converted into 4¼ per cent Bonds. He also submitted a list showing very few mortgages in arrears in interest.

The Geo. H. Babcock Discretionary Fund was voted divided as follows: \$200 to the Seventh Day Baptist Education Society for Alfred Theological Seminary; \$200 to Milton (Wis.) College; \$825.88 to Salem (W. Va.) College.

The Henry W. Stillman Discretionary Fund was, by vote, divided as follows: \$155.22 to the American Sabbath Tract Society; \$155.23 to the Seventh Day Baptist Missionary Society; \$310.45 to Milton College.

The D. C. Burdick Discretionary Fund was voted as follows: \$283.30 to the American Sabbath Tract Society; \$283.30 to the Seventh Day Baptist Missionary Society.

Minutes were read and approved. Board adjourned.

WILLIAM C. HUBBARD,  
Secretary.

Disbursements for the quarter to general denominational interests:

Alfred Theological Seminary	\$ 325 00
Seventh Day Baptist Missionary Society	800 08
American Sabbath Tract Society	1,906 22
Salem College	1,078 42
Milton College	3,229 97
Alfred University	4,549 19

## TOM SHIRLEY IS HOPEFUL

DEAR UNCLE OLIVER:

Some weeks ago I wrote you, and at the time I was trying to bring myself to accept the Seventh Day Baptist doctrine and practice. Doubtless you understand that I still greatly admire that little puritanic niece of yours, Miss Kate Smith, even though I can not conceive of her ever consenting to be "unequally yoked together with an unbeliever."

I write to you the more freely because I take it from some of your writings, that you are broad and liberal in your views, keeping pace with the times.

I think I have never seen the time when I was so hopeful of becoming a loyal Seventh Day Baptist as now. Not that I will have to change to their position, but that they are coming to mine, that is, they are growing broader and more businesslike.

Take that Insurance idea: Several years ago, one man—he may have been a little erratic, and some might call him a crank—advocated a something of the kind, and later offered to give some property and even money, to start a sanitarium. By the payment of a nominal sum, any pastor might have a home and care, but there was no response. Now I see that they propose to raise all salaries under \$700, and soon to bring them to \$1,000, with a pension for those over sixty years of age. I say that if the good work can go on until all shall be paid according to necessary expense and services rendered, until denominational officers and all pastors of churches shall have their fares paid to Conference (not their expenses so that one may double or triple another from the same place) and all pastors have an equal chance, that all worthy ones may be treated as such, while those that are not may seek other fields,—

then I am financially with the Seventh Day Baptists.

Of course, you know that it is my skepticism that Kate objects to, and I admit that if I take the Bible as it reads, there is no way to avoid the Sabbath. But I hear of Seventh Day Baptist churches that have no hesitancy in calling in Sabbath-breakers to teach their children rather than change their regular order and have a Seventh Day Baptist preach for them. So I am impressed that they don't care any more for the Sabbath than I, and they should not expect their children to hold to those old and exploded ideas.

Now that "The Boys are Coming Home," and the new order of religion taught by the Y. M. C. A. and K. of C. is to be the only religion that will hold the boys, don't you think that Seventh Day Baptists will fall in and keep pace? I have been reading "The Earth Quake" by Arthur Train, and on pages 187-188 one of the captains says: "Do you know we've got a Y. M. C. A. hut for every regiment? No Sunday-school talk, either—anybody goes, Jews, Roman Catholics, Hindus, Atheists. I have a vaudeville show every ten days that honestly beats anything on Broadway. Right in my company I have two professional actors, a professional dancer, an acrobat and a juggler."

Now that strikes me as fine. No denominational lines, "no Sunday-school talk,"—that should certainly hold the boys and draw the crowd. And if the Seventh Day Baptists will fall in line now with this new service, they certainly will grow, and when this view is generally accepted (and if you could say a word to help). I think Kate might see that I am not so far out of the way after all.

Very truly,  
TOM SHIRLEY.

In our moral life we may always be hopeful. Confidence is half the victory. The stern resolution to succeed, to be the nobler man, to attain somewhat nearer to the stature of the perfect man in Christ Jesus, is an earnest of success. Everything favors moral victory when we really wish it,—our past successes because they have worn the path smoother, our failures because they have driven us back into the path. Let each year mean spiritual gain.—George D. Latimer.

**YOUNG PEOPLE'S WORK**

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

**OUR GOAL AND BUDGET**

Trusting in the Lord Jesus Christ for strength and with a full realization of our responsibility for Christian service we pledge ourselves to the following activities as the least we can do for Christ and the Church.

1. Reconsecration of self to the home church work.
2. Wider interest in and more active support of mission work at home and abroad.
3. Every society doing individual work to win individuals to Christ.
4. Extension of the organization of societies so that there shall be at least one society, Junior, Intermediate or Senior, in every church in the denomination.
5. At least ten per cent increase in membership of each society.
6. At least twenty-five per cent increase in Quiet Hour Comradeship.
7. At least twenty-five per cent increase in membership of Tenth Legion.

The young people's budget for this year is \$1,200.00, divided as follows:

Dr. Palmborg's salary .....	\$300 00
Fouke School .....	200 00
Fouke building fund .....	100 00
Missionary Board .....	100 00
Tract Society .....	100 00
General missionary work .....	175 00
Salem College library fund .....	75 00
Young People's Board .....	100 00
Emergency fund .....	50 00

**OUR RELATION TO GOD—TRUSTING**

Christian Endeavor Topic for Sabbath Day,  
February 15, 1919

DAILY READING

- Sunday—Child and Father (Rom. 8: 14-17)  
Monday—Trusting in trouble (Ps. 31: 1-24)  
Tuesday—During discipline (Heb. 12: 4-11)  
Wednesday—In dark days (Hab. 3: 17-19)  
Thursday—Trusting God's love (Rom. 8: 31-39)  
Friday—Victorious trust (2 Cor. 4: 8-18)  
Sabbath Day—Topic, Our Relation to God. II.  
Trusting (Ps. 91: 1-16)

The topic under consideration is the second subject in a series that will occupy ten meetings. Six of these subjects, as has previously been noted, have to do with "Our Relation to God"—repenting, trusting, obeying, praying, serving, reverence and public worship. The other four of the ten have to do with "Our Relation to Others"—toward enemies, toward parents and others in the home, toward neighbors and friends, toward world-brotherhood.

Our relation to God has very much to do in determining our relation to others. Why? Our relation to God likewise has much to do in deciding to what use life shall be put, the valuation we shall place upon life's possibilities. Why? Why should young people who grow up under the instruction of the Sabbath school, who are trained in Christian Endeavor, realize more fully the true value of life than those whose lives do not come under these helpful influences?

But to come to the consideration of the topic itself—trusting. When we come to study, and analyze carefully this particular subject of Christian belief, we are conscious of a paradox in our thinking, the which, because we can not reconcile it with our traditional belief and teaching, is often never thought out. Instead we stumble on in blind faith, yet the contradiction remains, often raising doubts and fears and destroying our peace of mind.

The paradox—the contradiction—is this: From earliest childhood we have been taught that no harm shall come to those who trust in God. Yet we know that many of the followers of Christ in the early centuries were victims of pagan hatred and cruelty, that since, many Christian men and women, strong in faith and trust, have had their lives snuffed out in great catastrophes such as earthquakes, storms, floods, shipwrecks, railroad accidents and in various other ways made possible by the complexity of our present civilization—that many a noble, trusting young man fell in No Man's Land, or came forth so maimed, that death might have been welcomed as a merciful angel. Shall we say that these were lacking in trust? Or that the protecting care of God was removed? Why should one be taken and another left, each trusting implicitly? This is what gives rise to the paradox? Is there no answer to it? If not, then we must still go on blindly trusting.

But there is an answer to it, an answer that satisfies and steadies our faith and increases our trust. Paul has given us the answer to it: "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." In other words, if we submit our lives trustingly to him, God's hand of providence and care is over us at all times both in life and in

death. God does not impartially withhold trials, hardships, disappointments, sickness, death and sorrow from those who believe in him and trust him. It would be a contradiction of the laws of his universe if he did. "Into each life some rain must fall." He permits it. Every Christian person must expect his full share of the adversities of life. But here is the difference: Those whose lives are not submitted to the divine will, accept misfortune in blind submission, or with resentment, often rebellion. Those who trust in the divine goodness accept them in the confidence that God's love is as real, his good will toward us as much a fact in times of adversity as in times of prosperity. To grasp this great truth will put a sweetness and trustfulness into life that will steady and keep us through the times of greatest stress and strain, and free us from worry and anxiety.

"Step after step, feeling Thee close beside me,  
Although unseen,  
Through thorns, through flowers, whether the  
tempest hides thee,  
Or heavens serene,  
Assured thy faithfulness can not betray,  
Thy love decay.

\* \* \* \* \*  
"Let me keep on, abiding and unfearing  
Thy will always,  
Through a long century's ripening fruition,  
Or a short day's;  
Thou canst not come too soon; and I can wait,  
If thou come late."

**YOUNG PEOPLE'S COMMISSION**

On December 19-20, leaders of young people's work in many denominations and officers of the United Society of Christian Endeavor met in New York City to consider problems connected with their work and plan prayer-meeting topics and programs. The organization of this group is called "The Interdenominational Young People's Commission," of which Daniel A. Poling was chairman in 1918, and Rev. William Ralph Hall, of Philadelphia, secretary.

The Commission adopted a series of prayer-meeting topics for 1920. The topics were prepared by a topics committee on which the Epworth League and the Baptist Young People's Union were represented. These bodies will follow the topics outlined.

The Commission considered the correla-

tion of Christian Endeavor societies with the Bible school and other organizations in the church and the question of missionary education for young people. A committee was appointed to study this subject and report to the Commission.

The meetings were characterized by warm friendship, and proved immensely helpful through the opportunity they gave for an exchange of ideas and a statement of problems from various angles.

The president for the year 1919 is Dr. F. O. Erb, of Philadelphia, and the secretary is Rev. William Ralph Hall.—*Christian Endeavor World*.

**SEARCH THE NEW TESTAMENT IN VAIN**

THE Redlands, California, *Review* reports a sermon by "Rev. T. F. Fitzgerald, of Sacred Heart Catholic Church," in which occurs the following paragraph that is well worthy of very careful and prayerful consideration on the part of all believers in the Bible:

"If there be any one thing in the whole Christian code which the Bible Christian is strong in practicing and inculcating, that one thing is the observance of the Sabbath. He will tell you that before Moses brought the command from Mount Sinai, God himself, by his example of rest after the work of creation, teaches us that the Sabbath ought to be observed. And what is the Sabbath?—The Sabbath is the seventh day. Sunday?—Not at all. The Sabbath is Saturday, the seventh day. If the Bible contains the whole Christian code, and nowhere commands the Sabbath, those who keep Sunday transgress its command. You will search in vain the whole New Testament to find one single text justifying the observance of Sunday." The foregoing statement is characteristic of what is often said to the Protestant world by the Catholic clergy. Mr. Fitzgerald states a definite truth when he says, "You will search in vain the whole New Testament to find one single text justifying the observance of Sunday."

**THE INCONSISTENCY OF PROTESTANTISM**

The logic of the whole of Mr. Fitzgerald's discourse is that Protestants are inconsistent in holding to the Bible as their only guide, since they do not in all things follow the divine Book, but in some things

follow instead the traditions and teachings of the Catholic Church. The Catholic Church makes the claim that it has the right to command the observance of Sunday, and that the church is duty bound to observe the day, even though the plain command of Jehovah to observe the seventh day is set aside.

God has given a definite Sabbath law. It is one of the plainest things in all the Bible. It says, in language that need not be mistaken or misunderstood, that the seventh day is the Sabbath; and Catholics as well as Protestants ought seriously to ask themselves the question, Will a precept of men that sets aside a precept of Jehovah be accepted before the great white throne in the Judgment day? God will determine these questions by his word, and not by the decrees of church councils, no matter how much may have been claimed regarding the authority of such councils.

It should be as clear as the unobstructed noonday sun that the great Jehovah has not authorized a body of men, nor even a church, to change his divine and righteous precepts.—*Exchange*.

#### HOW TO MEET THE GARISH DAY

**D**URING the past four years we have been passing through the night. Darkness has been about us with thick encompassing folds. We have experienced black seasons of disappointment and anxiety. Sometimes we have been held in the clammy grip of humiliation and fear. We have lived through wintry seasons when it almost seemed as though there would be spring no more. And who among us is not prepared to say, on the long review of the fearful road, that our people have known how to be abased? I do not think that our passions have been soured. I do not think that we have been blinded by an unclean hate. Our powers of persistence have never failed. There has been no yelling and no screaming when calamity became almost intolerable. We have not turned back in the furrow even when the plowshare seemed to be grinding against rock. On the whole there has been wonderful calmness. There has been a patience which wasted no strength in petty and peevish criticisms. And there has been a spirit of sacrifice beyond all telling, lavish and unholding, surrendering every-

thing to feed the sacred cause. I really think that we can say we have known how to be abased.

But now we have passed out of the night into the light. Disappointment has changed into blazing triumph. We can scarcely recognize the altered world, the transition has been so sudden and startling. Everything seems new. If we have known how to be abased shall we also know how to abound? When triumph sits upon our banners shall we keep our stature? Shall we maintain our dignity? When things all go our own way shall we retain a calm mind and a saving of self respect? Shall we be bigger than our triumph?

I think we have now arrived at our supreme test. Everybody is aware that in personal life many a man has known how to be abased who did not know how to abound. He kept his moral wholeness in the days of the pinch, but he went to pieces in the days of plenty. He was "all there" in the long season of struggle and hardship, but he was missing in the softer and more genial time of success. And, as it is with individuals, so it is with nations. For, after all, a nation is not a separate entity, although we do sometimes talk and reason as if it were a sort of abstraction or a corporate body quite other than the ordinary folk who go along our streets. The nation is composed of men and women just like you and me, and its character changes with our character; and if your fiber and mine is softened by the genial light, and if we are belittled in the day of triumph, the nation grows soft and mean, and it lays aside its majesty like a forsaken robe. How, then, I ask, is it going to fare with us in these propitious days? I speak now to believing men and women in Christ Jesus, and I ask how we are going to abound and how we may know how to abound. How may we outstep our victories and add to our stature and be always bigger than our gains? What shall we do in the day of light, in order that we may be children of light?

Has our Lord Jesus any guidance for us? Is there any clear counsel in his word? Is there any shining example in his life? Our Savior most surely knew the seasons of abasement. But now and again he passed out of the night into the light, and once or twice it is recorded that popular favor blazed upon him like a fervent noon. Jesus

of Nazareth knew how to be abased; what did he do in the days of abounding?

From all the bright, fervent, favoring moments in the life of Christ, one piece of guidance becomes clear, and it is this—when we pass from the night into the light, from conditions of abasement into conditions of power, from struggle to success and sovereignty, our only means of safety is found in retiring into the recollection of God and in keeping our gaze upon the things that are unseen and eternal. When we come to big things, we must become bigger men by ascending into the upper floors of our being, and rising above the lower levels where we are the slaves of demeaning servitudes. You may remember those lines in one of Tennyson's "Idylls of the King," in which he describes the tiers of sculpture which adorn the walls in Merlin's hall:

"On the lowest, beasts were slaying men;  
On the second, men were slaying beasts;  
On the third were men with growing wings;  
On the fourth were warriors, perfect men."

And it is by ascending from the lowest tier into the uppermost tier of being where life finds wings, and where therefore it can move in height and light and sight, that we can survey the spiritual landscape which is our true inheritance and look upon the shining world of our moral treasure and possessions. And it is there we acquire the power to meet every circumstance as large souls who are competent to make every circumstance pay tribute to the Lord and Savior of our life.

It is out of such enlargement, which is born of this ascension, that there are come the virile virtues and the stalwart graces which are the vital defenses of the soul. May I just name them. First of all, then, there will be in our lives the saving virtue of divine reverence. Revering the highest always lifts us into its communion, and in communion we begin to share its strength and beauty. And then for a second thing, there will be in our lives the saving virtue of self reverence. A reverence which makes us immune to everything that is mean, and in every class of circumstance delivers us from the peril of self debasement. And, as a third thing, there will be in our lives the saving virtue of self control. For a man who reveres God and reveres himself is ready for the swiftest transition of circumstance, and whether the

change be friendly or unfriendly he holds himself in royal self control and neither loses head nor heart. The garish day does not make him lose his heart, which means that he retains the grace of magnanimity. The life which ascends to meet a circumstance is purified in passion and clarified in judgment, and all the powers of being move in strong and harmonious fellowship. We shall know how to be abased, and we shall know how to abound.

The days of test are before us. Do we know how to abound? The apostle Paul never displays any great spiritual assurance without at the same time revealing its root. The confidence is like a great tree planted by the rivers of water, that bringeth forth its fruit in its season. "I know how to abound!" Such is the tree. "I can do all things in Christ who strengtheneth me." Such is the root. This man meets every circumstance, whether it be like a summer zephyr or like a winter's tempest, rooted in the rich and intimate fellowship of the Lord Jesus Christ. Midnight finds him rooted. Noontide finds him rooted. He encounters everything in the mighty power of the Lord. And that is our secret, our only secret, and it is the secret in which alone the Church of God can make herself triumphant in these tremendous days. It is not so much the reinterpretation of our creeds which is required, although that may be needful. It is not so much the overhauling of our organization, although that may be imperative. It is not so much the reordering and enrichment of our services of worship, although that may be requisite. The overwhelming need of the Church of Christ is to be rooted in her Lord, so that she may be able to meet every national circumstance as its master and to approach every condition in the fortitude of an invincible hope. That alone will restore to us our heritage, and that will do it. There is nothing in this world more impressive than a noble and dignified confidence, a serenity of assurance which is pervaded by moral and spiritual strength. If the Church of Christ—by which I mean the entire fellowship of believers in Christ Jesus—can in these days share the moral and spiritual dignity of Christ, she can save our country from the feverish destruction that wasteth at noontide. Let us believe in the contagiousness of Christian nobility. Let us believe in the contagiousness of a lofty pride. Let us

believe in the contagiousness of an energetic serenity which is the expression of a pure and consecrated life. In Christ let us be more than conquerors! Having known how to be abased, let us make it brilliantly clear that we know how to abound.—Dr. J. H. Jowett, *From The Continent; by permission.*

### FIFTH LOAN EMBODIES THE IDEALS OF THE AMERICAN PEOPLE

JOHN PRICE JONES

The Administration, having completed successfully its task of winning the war through the agency of the War and Navy departments, has called upon the Treasury Department to write the last chapter in its work of financing the struggle.

A campaign to float the last big war loan will be started in April, the exact date to be announced soon. This issue will be called the Victory Loan, and according to an estimate of the Secretary of the Treasury, may be for \$5,000,000,000.

The new loan, fifth in the series of war bond issues put out by the Government, will mark the final effort of the American people as a whole, in the world struggle. With a million American soldiers to maintain in Europe, considerably more to be discharged and reabsorbed in the industrial life of the country, and outstanding expenses to be met, the need of the projected loan is evident.

The United States, whose people by nature are given to planning, executing and carrying out plans to a final conclusion, is bound to finish well what was so gloriously planned and so splendidly executed up to the actual conclusion of hostilities. Writing "finis" to the world struggle means more than giving the command "Cease firing" to our soldiers, particularly while an Army of Occupation is to be kept fed and clothed.

The ideals for which our young men fought, suffered and in so many instances died, must be perpetuated. Their companions in arms must come back to a country resting on a firm, prosperous basis. Their mothers and fathers and friends, for whom they made the supreme sacrifice, must be guaranteed a life of tranquility, in a nation of concord. The bringing about of this

happy condition depends largely upon the flotation of a loan adequate to meet the demands of a Government under heavy expense.

There is a constructive appeal to American patriotism in this new Victory Loan. Of course there is not the thrill of impending battle in the air, or the terrible anxiety of loved ones on the battle line. But subscribers to the new loan have the holy purpose before them of aiding in the upkeep of the Federal Government for which those who went to France, fought so valiantly. Now that the conflict is over, Americans can not fall from the roadside. The highway of peace, with prosperity, is before us all, but to travel it, we must start with our war ledger clean. Oversubscription of the Victory Loan will insure us a clean slate.

### THE WAY IT IS DONE IN ONE CHURCH

In the Young Woman's Missionary Society of North Loup Seventh Day Baptist Church, it is proposed to meet denominational demands in the following manner, as published in the *Bulletin*:

"Perhaps those who can not attend the meetings of the Young Women's Missionary Society will be interested to know something of what the society is doing. Each year we must make a payment of \$50 and interest on our Milton College Scholarship. Our apportionment, this year, to the Woman's Board is \$92.40. In all, we must raise for the year approximately \$200.

"Because of so many wartime demands on both time and money the society has not been able to earn money as usual. The plan finally decided on was for each member to pay \$4 a year, in quarterly payments, if possible, each one receiving credit on the treasurer's books when payment is made. Mrs. Ella Green is treasurer.

"The money thus collected will cover the budget for the year, providing each member is interested enough to feel that she, individually, is responsible for the success of the plan. Every member will have to help make it prove so."

The heart is not a treasury which is impoverished by giving, but a power which is strengthened and enriched by loving.—*Elizabeth Charles.*

## CHILDREN'S PAGE

### A NEW KIND OF BROWNIE

JOHNNY JUMP UP ran down the steps of his mother's cottage, hurried across the lawn, and jumped over the brook. Then he rushed up the steep hill to the home of his friend, Jelly Beans. Johnny never walked anywhere, he always ran or rushed along as if he had to fill every moment to the brim—that is why they called him "Johnny Jump Up" instead of just Johnny Tucker, which was his real name. Without waiting to knock, he pushed open the door of Jelly Bean's house (his real name was Gerald, but they called him Jelly) and bumped straight into Jelly himself, who was starting out with a glass to pick some huckleberries, which grew in abundance all along the side of the hill.

"Oh, dear!" he cried; "have you got to pick those horrid berries again today? I wanted you to come over and help me make boats to sail in the brook."

"Sorry," said Jelly; "I'll come as soon as I'm through. I told mother I'd pick a glass full every day. We all do; then it isn't so much for each one and makes enough for a pie or preserves. Come on and help."

"I hate to pick berries, but I'll watch you," said Johnny Jump Up, sourly.

In a few moments he rushed again into the house and met Mrs. Beans just coming out.

"Please give me a glass, Mrs. Beans," he cried; "I'm going to pick you some berries."

"But you don't have to, Johnny, unless you want to," said Mrs. Beans. "I thought you hated to pick berries."

"Oh, it's fun to pick with Jelly," said Johnny. "I want to."

In less than half an hour both boys were back with their glasses full and, placing them on the table, ran out to the brook.

When it was lunch time Mrs. Beans took up the two glasses of berries to put with the others which the girls had gathered, for they had each filled a glass. She hesitated before emptying Johnny's, for only the day before she remembered hearing Mrs. Tucker say that she never could get

Johnny to pick any berries for her. And here was a whole glass he had picked and said it was "fun." It didn't seem fair to keep them, so she called:

"Johnny! Johnny! Come here!"

Johnny Tucker rushed up from the brook to the house, where he saw Mrs. Beans waiting for him.

"Johnny, supposing you take these berries home to your Mother for a surprise," she said. "I heard her say just yesterday that she wished she had some."

Johnny's eyes sparkled. "All right," he said, "I will," and he ran out of the house and down the hill and up again into his own home, where, finding no one in the kitchen, he put the berries on the table and ran in to dinner.

After dinner, like a flash, he was off again to Jelly Beans' house.

"Oh, dear! Have you got to dry all those dishes?" he cried as he spied Jelly, towel in hand, attacking a pan full of washed dishes. "That's girls' work."

"I don't care!" said Jelly Beans calmly. "Mother's got lots to do and Mary and Sally are away, and so I don't mind—it won't take long." And with a flip of his towel at Johnny, he rubbed the dish he held in his hand vigorously.

"Well, I s'pose I'll help," said Johnny grudgingly, "but I hate to wipe dishes."

Then suddenly there flashed through his mind a picture of the pile of dishes he had seen on his own kitchen table as he hastily ran through, and his face flushed; for he knew that he had slipped out quickly before any one had a chance to ask him to help wipe them. Slower and slower he wiped until with a quick jerk he threw down the towel and was out and away before Jelly Beans, who gazed after him with mouth open, knew what had happened.

Johnny jerked open the kitchen door quietly. No one was in sight, but there were the dishes in the pan on the table and he could hear his mother upstairs singing the baby to sleep. Very quietly he went to work, and, almost quicker than it takes to tell it, he had the dishes all dried and put away and was out of the house again to join Jelly by the brook.

That night Johnny Jump Up went home tired, but whistling merrily. He didn't know just why, but somehow the day had

seemed happier than usual, and as he reached the porch his mother was waiting for him with a twinkle in her eye and a smile on her face.

"Johnny," she said, "do you know that there has been a Brownie or a Fairy here today? I found a whole glass full of those 'horrid little huckleberries' on the table before lunch, and after I came down from putting Bobs in his crib, I found the dishes all dried and nicely put away! Isn't that queer?"

Johnny's eyes twinkled back into hers as he said, trying not to smile too broadly:

"Twas queer, wasn't it?"

"But the best part of it was," continued Mrs. Tucker, "that I was so tired when Bobs at last went to sleep that I said to myself on the way downstairs:

"Oh, dear, if only some one had finished those dishes for me, I'd be so glad! And there they were all done! Well, whoever it was—Brownie or Fairy or"—and she looked keenly at Johnny—"or anybody, I'm very happy and thankful."

Johnny's eyes glistened as he thought of the many times he had so willingly done things for other people when he hadn't even offered to help his mother. Somehow that seemed different, but hereafter—

"Well, mother," he said, "whether it was a Brownie or a Fairy, never mind. But I think he's come to stay."

And he had.—*J. C. R., in Christian Work.*

### EGG-TREES (?): A SERMON TO BOYS AND GIRLS

REV. WILLIAM M. SIMPSON

Some days, when I was a boy, my mother would use a lot of eggs, and then she would break just a small hole in the end of the eggshell, and after taking the white and yolk out at that small hole, would give me the shells. You could never guess what I did with those eggshells. I took them out to the garden and put them on the cherry tree, slipping the end of a twig through the holes in the shells. It was then an old looking tree, indeed. Once when I had the cherry tree thus decorated, Uncle Jim Stephenson came to our house for a visit. "Well! Well!" he said, "I have known of egg-plants, but never knew that eggs grew on trees."

"They don't, really," I said. But Uncle

Jim did not let me forget the "egg-tree," as he called it.

Once my father bought a small tract of land that had fence-rows badly overgrown with brush and vines. In the northwest corner there was a tall elm tree, and (would you believe it?) almost every year there grew in the top of that elm tree a lot of wild grapes. Of course you know how that happened. A wild grapevine grew out of the ground near the root of that tree, and grew around and around that tree to the very top of it. Elm trees can not possibly produce wild grapes.

I once knew a young man who could swear, and cheat, and steal, and lie, and drink, and fight. Perhaps you think he got to be sheriff of his county, but he didn't. He lived in the jail for a different reason than to be sheriff.

In a certain Junior Society of Christian Endeavor of which I used to be superintendent, there was a girl who was always faithful in attendance and in doing the work of the society. When she was old enough she became active in the Young People's Society of Christian Endeavor. She became a Christian and joined the church. I hope you will not be surprised to know that she is now interested in World-wide Missions, and writes articles for the papers in the interest of missions.

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All purposes unsure,  
That weighed not as his work, but swelled the  
man's account:  
Thoughts hardly to be packed  
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All I could never be,  
All men ignored in me—  
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## OUR WEEKLY SERMON

### PROPHETS OF THE NEW DAY

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Scripture Lesson: I Cor. 14; Numb. 11: 26-30.

Text: *Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them.* Numbers 11: 29.

Ancient Jews and Gentiles held certain beliefs in common. Both believed in a higher Power or powers, whom they called God or gods. Both believed that the Deity communicated his will to men. And both believed that this divine will was communicated, not directly to all men indiscriminately, but only through certain specially chosen classes of individuals,—prophets, priests and sages. The hold which the last of these beliefs had upon the Israelites is illustrated in our Scripture lesson. The Israelites were at a crisis. Moses, by divine direction, was choosing seventy elders who were to be ordained prophets. But contrary to the custom and to current opinion, two men who had not been specially consecrated to be prophets prophesied in the camp. A young man ran and told Moses, and Joshua urged Moses to forbid these to prophesy. Then Moses replied, "Art thou jealous for my sake? Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them!"

This thought of Moses, the universality of divine gifts, never became current in Israel; but today it is beginning to have its fulfilment. It is now time for all Christians to take their places in the work of winning the world to Christ. We must all be prophets of a new and better world, not alone by becoming preachers, but by working, each in his own vocation, for a better era.

What characterized the prophets of Old Testament times? In the first place, it may be said that they were not all alike. There were great and small prophets, true and false prophets. But certain general statements may be made concerning all true prophets. They were what the word "prophet" literally means—men who speak

in God's behalf, God's messengers, God's heralds. Again, the prophets were seers—seers, men of vision. That is, they had keen moral and spiritual insight into personal, religious, social and political affairs. They could see the conditions and tendencies of their times. Consequently, they sometimes even predicted what should happen in the future.

Vision is essential, but vision alone does not make a man a prophet. With the vision, keen moral and spiritual insight, must be coupled courage. The prophet must also dare to speak what he sees. This is sometimes the harder part. For it costs, sometimes it costs much to proclaim an unpopular truth. But the prophet must not count the cost.

In the third place, the prophets were men of "like passions with ourselves." They lived in various surroundings, and consequently they developed different ideas, different degrees of culture, different forms of speech, different temperaments. Amos, living in the rugged section near Jerusalem, with leisure to observe the wrongs in politics, spoke with vigor, directness, brevity and without compromise. Hosea, with an unfaithful wife whom he still loved in spite of her unfaithfulness, told of Jehovah's unflinching love for unfaithful Israel whom he must still win back to faithfulness. Isaiah, a devout worshiper in the temple and conscious of his own sin and the sin of his people, must champion the cause of an ethical religion that puts morality in its proper relation to ritualism. Zephaniah, seeing the impending doom of his nation, could but utter a prophecy of warning. And so we might continue giving examples, showing that the prophets were men of like passions with ourselves, and that their messages were shaped by their individual experiences. Each, in his own way, in his own time, was a high-minded patriot, condemning the wrong, seeking to establish the right. They did not just promise a new day; they worked for it.

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apostles were able to see beyond the conventionalities and prejudices of the prevailing pharisaism to a religion that should be for all the world. Paul saw, by faith, the Christian religion planted in Rome, the capital of a world empire. Wherever the Christian influence has gone, enlightenment of the people has followed. The spirit of Christianity calls for an intelligent understanding of the problems which confront men, and for ability to cope with those problems. One can not become an apostle of the religion set forth in the Sermon on the Mount, who counts ignorance and mental laziness his chief assets. Jesus Christ taught and lived a religion that calls for moral discernment. He emphasized the responsibility of every one for the result of his actions upon others. He set forth clearly that our lives are bound up in the lives of others. None but a seer, a man of insight, can become a prophet of the Christian religion.

Christian prophets have also been men of courage. Stephen was not the only martyr to the Christian faith. Paul was not the only preacher who received thirty-nine stripes for his preaching. There are many great names that stand out prominently in the history of the Church—Luther, Wicliff, Melancthon, Calvin, Wesley. There are also thousands of unnamed heroes who in quieter ways have exercised true prophetic courage in the advancement of the cause of Christianity in the world. Christian prophets have also been men of faith—faith in God, faith in mankind, faith in themselves under God to accomplish the tasks committed to them, and faith in the eventual triumph of the cause of righteousness in the world. Christian prophets have not been content merely to foretell the coming of a better day; they have worked for it, and still do work for it. Nothing more certainly foretells the coming of a new and better day than an earnest and noble purpose to usher it in. Thus the evangels of the Christian religion prove themselves the greatest prophets.

Christianity is the great democratizing power in civilization. Thus the prophets of the Christian religion are to be found in every social class. When the Savior said, "If any man would come after me, let him deny himself, and take up his

cross, and follow me," he threw down the gauntlet to the caste system in religion. There is nothing oligarchical in the Christian "Whosoever will." The stronger the hold which Christianity gets upon any people, the more does the wish of Moses come true, "Would that all Jehovah's people were prophets, and that Jehovah would put his Spirit upon them." According to Christian principles, in the church "we are one body in Christ" while we have "gifts differing according to the grace that was given unto us"; in society we are all "neighbors" by "showing mercy" to those in need; in education, we are equal in our rights to develop our talents, even though those talents differ by natural endowment; in politics, the Savior's teaching concerning the kingdom of God makes us advocates of the rights of all men everywhere. The Sermon on the Mount is the seed from which must grow a world democracy.

Democracy can not concern itself with rights alone; it must be equally concerned with responsibilities. Every Christian is in a measure responsible for carrying the gospel into all the world. "Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them!" After centuries of Christian influence, we are now living in a time of unprecedented opportunities for the common man. All have gifts, all have training, all have opportunities, all have responsibilities. The present crisis calls upon every Christian to exert himself to the utmost to usher in the new day, the better day, the approaching day when the kingdom of God in the world shall be a recognized reality.

Ministers of the gospel, if they are to be prophets of the new day, must be able to express to the world the truths of the gospel in an understandable way and in a way applicable to the times in which we live. Christian teachers in the public schools have a similar duty. If they are to be prophets of the new day, they will not just go on hearing today's lessons and tomorrow's lessons without regard to the pupils' application of those lessons to their daily lives, but they will seek to enrich the whole of life by a broader intelligence, a deeper appreciation of God's word. The teachers themselves will be pupils of the Master Teacher, Jesus Christ.

Statesmen, prophets of the new day, will not stoop to corruption in politics, gaining

for themselves money, position, honor, or offices by dishonest means; they will seek by every honorable means to build up in honor the commonwealth in which they live, and endeavor to fit it to take its place in the commonwealth of the nations of the world.

"I think it is fine," I said to one studying to become a nurse, "that you can have all the advantages of this training and hospital experience." "Yes," she replied, "you can make people think you know more, whether you really do or not, and you can therefore get more money for your work." If she was in earnest in that reply, she is not to be counted among the prophets of the new day. To another nurse in training I said, "What do you expect to do after you complete your course here?" "If I can not go as a Red Cross nurse, I hope to get an appointment as a district nurse or as a worker in some institution," was the reply that marked her among those who are seeking to usher in a better day for the world.

Carpenters, prophets of the new day, seek not merely to build more houses, larger houses, more expensive houses, they seek to build better, more beautiful, more sanitary, more convenient, more homelike houses. Apprentices of the carpenter's Son of Nazareth, they are at least as much concerned to turn out good workmanship as to draw their wages.

Christian farmers, prophets of the new day, seek not only to make two blades of grass grow where one grew formerly, or to raise more bushels of grain, or finer animals, they also seek to rear a better class of men. To this task they dedicate themselves and their farms. A seed company published a finely illustrated catalog with beautifully colored pictures of the various seeds which they had for sale. The frontispiece in that catalog was a full-page picture of the proprietor's own boys. The picture was entitled, "Our Best Crop."

The title of that frontispiece indicates Christianity's task—to produce a crop of better men, better in every way. Give us men of better bodies, able to undertake and accomplish gigantic tasks; men of better minds, to solve the problems of life; men of nobler hearts, to realize the brotherhood of mankind and the fatherhood of God. The best efforts of every Christian are necessary for the accomplishment of

this task. In the war we have learned the value of counting on every man. The victories were won by the combined efforts of those at the front, those at the rear, and those at the home base. The selective-service draft regarded every man to have volunteered, ready to serve in the place for which he was best fitted. Christ regards every Christian to have volunteered to do the thing he is best fitted to do. A new day is dawning. Are you helping to usher it in?

### HOME NEWS

INDEPENDENCE, N. Y.—It has been some time since our name has appeared in the Home News department, but this has not been because we did not wish to hear from others, or because we do not enjoy the news from other fields.

Like many others our church activities have been slowed up for war activities and on account of the prevailing influenza. The epidemic has not been so prevalent or so severe as in some localities. Church services were closed for three weeks only and social functions have been reduced to a minimum some of the time.

In the fall, C. Milford Crandall was chosen and ordained a deacon of the church to fill the vacancy caused by the death of his father, Sherman G. Crandall, who has been a deacon of the church for nearly fifty years.

The church came to the yearly meetings with all bills paid and a small balance in the treasury, and with reports that showed a vigorous financial and spiritual interest. The budget for the Missionary, Tract, and Education societies was exceeded during the year. A new foundation is being put under the parish house this winter.

Some of our Sabbath-school classes have been holding socials recently. The Young People's class gave the proceeds of their social, \$32.00, to the Syrian-Armenian Relief Fund. The Bethel class met at the home of E. R. Crandall and Robert A. Spicer the evening of January 18 just for a good time, and all think they had it.

W. L. G.

The more room we give in our hearts to our fellow creatures, the more room there is left for God.—Fowler.



### TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergartners. Issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West Fortieth Street, N. Y.

There Should Be More Directed Hand-work in the Home—This Supplies the Imperative Need Which the Child Feels for Self-expression

#### ARTICLE XXV

MRS. STELLA CLAPSADDLE

WE often hear mothers lamenting the fact that there is no kindergarten in their neighborhood. They are intelligent enough to know what a benefit a kindergarten training would be to their children, but are not aware that many of the methods used in the kindergarten may also be obtained in the home.

This is particularly true of kindergarten hand-work, which composes a sort of elementary manual training course. For hand-work in the home it is not necessary to expend much time, labor or money for materials; indeed, they may nearly all be obtained in the home.

Plastic clay or equal portions of flour and salt worked into a plastic dough may be used to advantage. The child should begin by reproducing simple objects he sees about him, or he can create from his own imagination. Give the clay into the child's hands and let him do what he pleases with it. He will find plenty to do and greatly enjoy this occupation, besides unconsciously expressing some of his own ideas concerning which it will be valuable for the mother to know. Later on the child may be led to organize his ideas of form by being shown how to make a ball or other geometric form and with slight remolding change it into an apple, pear or other similar shape. This should never become drill work and the adding of bits of clay is more easily done than the pressing into shape of a mass of clay. But a perception of the geometric structure of all form is a part of the art world.

Paper-folding is simple, and an occupation which the child can easily manipulate himself. Give him a small, square piece of colored wrapping paper, have him bring opposite edges together, and then fold through the center, once. This will make a book which he can play he is reading or singing from, or he can call it a scrap-book and paste pictures in it. Folded twice, the piece of paper makes a nice lit-

tle square handkerchief which has just been ironed and is ready to put away. Next the paper may be opened out, and it will be seen that the two folds cross at the center. The corners may be folded to this center, one at a time. When three corners are folded in, it looks like an open envelope; after the last corner is folded in, the envelope is closed, and the "letter" is ready to mail. With a little ingenuity many other objects may be made by folding paper in different ways.

Cutting pictures from old magazines is one of the joys of childhood. To be able to do this well, the child must learn to use his eyes and his hands skilfully. It is splendid training, and cultivates patience and concentration as well as skill. If these are mounted in a scrap book it adds to the pleasure. Painting is also a joy to the boy or girl. Through this medium the different colors may be taught and appreciation of color can be developed.

Drawing becomes a source of great pleasure and profit to a child. Suggest that he begin by drawing something with which he is perfectly familiar. In the kindergarten the little child generally wants to draw a ball, which he can make with a simple rotary motion. It very soon occurs to him to make two balls on his piece of paper, perhaps two large balls, or one large and one small one. Because the ball he plays with has a string attached to it, he may next add a string to his drawing. Then some one discovers that it is possible to use different colors, one for the ball and one for the string. And, marvelous discovery, turned upside down the balls with their strings are like flowers on stems. It is not surprising to see the next step quickly follow, of adding little leaves to the stems. After this perhaps a bird or butterfly may be included in the drawing, and so on. These are merely suggestions as to how to help his vague beginnings to become definite objects.

Stringing beads, buttons, seeds, spools, or anything else which can be strung will always hold the child's interest, and familiarize him with color, form and number, separately and in combination. A long bodkin is a good needle for this purpose.

With a little time and ingenuity spent in getting these various occupations started, any mother can direct the activities of her child into many educational channels, and

supply the imperative need which the child feels for self-expression.

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

### ENEMIES OF THE REPUBLIC

Oh, all ye young hearts, ponder long the enemies of the republic and avoid them. Consider and love well the friends of the nation. Avoid these wastes that have scattered the resources of our land. Flee from those black vices that ruined old cities, for these same vices are the enemies of your time. Remember that the hope of the republic is in God, in obedience to his law, in the good will and brotherhood that Christ teaches, in justice, in knowledge, in work, in hope, in economy and thrift, in self-reliance, in liberty and opportunity. America is simply a field, made by God, in which to grow men. The richest flower and fruit that waves in the land is made of beautiful souls and self-sufficing lives. Back of every great tool stands a great man, an inventor. Back of every beautiful picture stands a great painter. Back of every liberty stands a hero. Back of every reform stands a great heart, as well as a great mind. Dig deep, therefore, the well-spring of life in your own soul, and make the most possible out of yourself. Remember that he is the best citizen who asks nothing whatever from the state, but in return does much for the state. Away with that superficial lie, that the state owes you a living! Turn your back on any leader who offers you ease and abundance by freeing you from work! For the day you accept that philosophy your future will be behind you. Do all you can to bring in a day when the individual, having made the most possible of himself, shall unite with his fellows for a municipal schoolhouse and a municipal post-office, and many other municipal forms of service. . . . The paths that lead to prosperity have to do with an organized life, and educated life, and an obedient life. And the youth who has made the most possible out of himself, by accepting his own task and fulfilling the necessity of his own gifts, doing God's work for his fellows in Christ's way, will find that his crust has become ambrosia, his cold water has become

the nectar of the gods, and that his tools are steps in a golden stairway that will bring his feet at length to the throne of God.—*Hillis.*

### WOMEN AND CITIZENSHIP

Into this new world woman is being conceded her inherently divine rights of citizenship and man by these rights of woman is being lifted from the last quagmire of barbarism. Nothing in all human history since the birth of Christ has brought into the world more hope to issues of moral legislation. Nothing has promised so much for the elevation and purification of that unenviable thing known as politics. More emphasis will be placed upon the home, the school, the forces of mercy, the elevation of labor, the greater largeness of benevolence and the speedy and final triumph of temperance and sobriety. All hail the coming of woman to her inalienable estate. If any body of men should hail woman's coming to a co-partnership in civil rights and responsibilities it is a body of Methodist ministers and laymen who remember her decisive and magnificent service in the Church of God from the days of the women at the cross until this hour.—*M. E. Conference.*

### RED CROSS PROBLEMS

While the governments are engrossed with the food phase of the problem, the serious matter of supplying clothing for tens of thousands of refugees in France, Belgium and other countries makes a distinctive appeal to the regular relief agencies. The demand for refugee garments is becoming greater and greater, and the Red Cross representatives in Europe will find urgent use for all that they can be supplied with during the rest of the winter months.

No real picture of the situation as a whole is possible outside the limits of a many-paged volume. Food, clothing, medical supplies, personal attention, heart-to-heart interest—these are the things essential to a work which has only begun to reach the understanding since the echoes of gunfire have died away.—*Red Cross Bulletin.*

Nothing from man's hands, nor law, nor constitution, can be final. Truth alone is final.—*Charles Sumner.*

## DEATHS

**RANDOLPH.**—Alfred T., son of John D. and Salome Wacey Fitz Randolph, was born at Shiloh, N. J., November 2, 1841. He died at Plainfield, N. J., January 12, 1919.

He was married to Elizabeth Smith Swing, December 20, 1869. To them were born four children: Mrs. John B. Cottrell, Plainfield, N. J.; J. Harold Randolph, St. Petersburg, Fla.; Mrs. Erle F. Barker, Plainfield, N. J.; and Jacob H. Randolph, Boston, Mass. He is survived by his wife, four children and nine grandchildren.

He was a member of the 10th New Jersey Volunteers and was mustered into the United States Army for Civil War Service on October 9, 1861. He was commissioned as Second Lieutenant, March 21, 1864. He remained in service until April 6, 1865, when he was discharged on account of disability, having lost his right arm in the Battle of Winchester. During those years he was engaged in several important battles.

In young manhood he accepted the Christian faith and became a member of the Shiloh (N. J.) Seventh Day Baptist Church, where he maintained his membership until the time of his death. He spent many years as a teacher of public schools in southern New Jersey. He was ever a man of active, vigorous life. He spent a number of years at Alfred, N. Y., while his three younger children were in college there. During his last few years he suffered much from repeated strokes of paralysis. For nearly two years he has been tenderly cared for at the home of his daughter, Mrs. Erle F. Barker, in Plainfield.

The Scripture text used in the brief funeral address was taken from 1 Corinthians 15: 58: "Be ye steadfast, unmovable, always abounding in the work of the Lord." This text suggests the dominant characteristics of his life. Few men would sacrifice more than he to do a personal kindness. A Scripture lesson was read by Pastor James L. Skaggs and prayer was made by Rev. Theodore L. Gardiner at the Plainfield home, after which the body was taken to Shiloh for burial. A public funeral service was held in the Shiloh church, conducted by Pastor Skaggs, of Plainfield. J. L. S.

**TOMLINSON.**—Mineola, daughter of Thomas H. and Mary Davis Tomlinson, was born at Shiloh, N. J., September 10, 1869. She died at the family home, 212 East Seventh Street, Plainfield, N. J., January 12, 1919.

When Mineola was about one year old the family moved to Plainfield, where they have since resided. As a child her health was delicate, and she was much of the time confined to her home until the year nineteen hundred. Since that year she has been stronger, though suffering at times with severe illness.

She was characterized by a buoyant, cheerful spirit and she rose above her weakness and afflictions to such an extent that she won distinction for herself as one who served. Many beautiful tributes have been paid to her by sorrow-

ing friends: "She thought only of others," "She has been with me in all my joys and in all my sorrows." She spent much time in caring for the sick and in comforting those who were in distress. The sentiment of the following letter is characteristic of many letters received by Dr. and Mrs. Tomlinson: "I have learned with very deep sorrow of the great loss which has come to all of us who have known Mineola. Circumstances have made it impossible for me to see anything of her or the rest of your family for some years past, but I know how greatly she will be missed by all who have been privileged to know her; and still more by those who have been able to continue the friendship formed when we were all young. Her influence upon us when we were boys has been a great help to us in later life."

Mineola has been a member of the Plainfield Seventh Day Baptist Church since she was nine years old. Her death is a great loss to her aged father and mother, her brothers Rolland and Edward, her sister May, to the church, and to a large circle of friends.

A funeral service was conducted at the family home by Pastor James L. Skaggs, assisted by Rev. Theodore L. Gardiner. The family, accompanied by the pastor, went to Shiloh, January 15, to inter the body in the family lot. J. L. S.

**MOSHER.**—Mrs. Flora I. Whitford Mosher, widow of the late John M. Mosher, was born near Hartsville, N. Y., March 7, 1853, and died at the home of her daughter in Andover, N. Y., January 13, 1919, after an illness of nine days with influenza and pneumonia.

July 2, 1874, she was united in marriage to John M. Mosher, and to them were born four children who survive: Wardner Mosher, of Portorico; Charles Mosher, of Hornell; Edward Mosher, of Cranford, N. J.; and Margaret, wife of Luther Coleman, of Andover, N. Y., with whom she has made her home since the death of her husband ten years ago. Mrs. Mosher is survived by two stepchildren, Mrs. C. W. Lewis, of Alfred Station, and W. B. Mosher, of Plainfield, N. J.; and a sister, Mrs. Charles Shaw, of Alfred, and a brother, Horatio Whitford, of Hornell.

Mrs. Mosher was a woman of active, earnest temperament, a zealous worker for the better things of life and a leader in every activity enlisting her sympathy. At the time of her death she was the efficient president of the Ladies' Aid Society of the Andover Seventh Day Baptist Church. W. L. G.

**COON.**—George Coon, at Milton, Wis., on January 19, 1919, in the ninetieth year of his age.

George Coon was the son of Thomas and Susan (Bliss) Coon and was born at Richmond Hill, near DeRuyter, Madison Co., N. Y., March 17th, 1829. He was of an enduring physical frame, though not apparently a very robust man. His tenacity of life, evinced in his last sickness, was remarkable.

Mr. Coon's father and mother came from Rhode Island to New York fifteen years or thereabouts before his birth. He was the tenth of twelve children. His early life was spent

in Madison county, and on March 27, 1861, he was married to Cordelia Burdick at Leonardsville, N. Y. Thirty years later, in the spring of 1891, at the age of 62, he was baptized on the same day with his son Floyd, then a lad of fifteen.

Mr. and Mrs. Coon lived in Leonardsville for thirty years and in 1891 they moved to Wisconsin. They settled on Rock Prairie, where they lived for two years. At the end of that time, in 1893, they moved to Milton, and in September of that year they united with the Seventh Day Baptist Church at Milton, of which they remained members as long as they lived.

Mrs. Coon died June 28, 1909, and from that time Mr. Coon was in relatively feeble health and lived in Milton with his daughter Nettie, whose tender care and solicitude were given him with unremitting zeal till his death.

To Mr. and Mrs. Coon were born five children, all of whom are still living: Charles D. Coon, of Riverside, Cal.; Grace E. (Mrs. Earl) Wetmore, who lives on Rock Prairie, near Milton, Wis.; Nettie A. Coon, of Milton, Wis.; Clara M. (Mrs. Stephen D.) Searle, of Fairfield, Wis.; and Floyd T. Coon, of Milton, Wis.

Mr. Coon was very modest and unassuming, thoughtful, and of quiet disposition, kindly in manner and simple in his tastes. He was cherished as a loved friend by all who came to know him. His Christian faith, once confessed, remained always unshaken.

Funeral services were held at his late residence in Milton, on Thursday, January 21, conducted by President Daland. Interment was in the village cemetery at Milton. W. C. D.

**DUNHAM.**—George Vail Dunham, youngest son of William C. and Juliette Burdick Dunham, was born at Alfred, N. Y., April 26, 1891, and died January 23, 1919.

George was a bright, promising boy, and apparently a favorite among his friends; but when about twelve or fourteen years of age he was injured by a fall which apparently caused epilepsy, from which he never recovered, but which terminated in death at Skillman State Hospital, New Jersey. His brother, Harry Dunham, of Alfred, went to New Jersey and had his body brought to Alfred and he was buried by the side of his mother, in the Dunham plot, in Alfred Rural Cemetery.

It is sweet to think of his resting after these years of sickness, by the side of her who loved him as no one but a mother could love. His only sister, Susie, is in New Mexico, his brother, Edward, is with the American Army in France, his father is in the Groton Shipyard, Conn. His mother's sister, Miss Susie Burdick, is a missionary in China. Other relatives and friends, of Alfred, attended the services at the grave. I. L. C.

My hope for the perpetuity of our institutions has rested upon Bible morality. It is an element on which free government may be maintained through all time.—*Judge McLean.*

## GENERAL PERSHING VISITS NURSES' HUT

Miss Willie R. Young, Y. W. C. A. secretary who is now doing after-war work at a nurses' hut in France, writes of a visit which General Pershing made to the base hospital.

"The Commander-in-chief of the A. E. F. came to see us the other afternoon and stood before our fire and talked and joked with the group as though it were his custom to drop in every afternoon. He invited us to his chateau afterwards where we had a delightful time. He is truly one of the most simple and sincere and gracious men I have ever met, and an ideal host.

"Since the armistice has been signed we have been the channel through which nurses and doctors for the front have come on their way back to the port of embarkation. Every hour of the day or night, little groups sit around the room comparing their experiences and wondering what is going to happen to them. Streams of blue-clad figures with heavy boots and still heavier packs—always hungry and cold—have followed in. Our new fireplace has been a Godsend to dozens of men and women and has called out such remarks as 'This is the first time I have been really warm since I came to France,' or 'This is the first home-like spot we have struck in months.'

"The Young Women's Christian Association was never so greatly needed as during this trying period. It is seldom that the Association has a chance to complete a piece of work. It is splendid to think that her sticking powers are going to hold."—*War Work Council.*

God sets us all in the places where he wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we can not be pleasing him if we are not happy ourselves.—*Ruskin.*

"Commend me to the friend that comes  
When I am sad and lone,  
And makes the anguish of my heart  
The suffering of his own."

## 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 afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

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

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

## STENOGRAPHER WANTS A POSITION

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Theodore L. Gardiner, D. D. Editor  
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## Sabbath School. Lesson VIII—Feb. 22, 1919

MOSES PRAYING FOR ISRAEL, Exod. 32: 1-34: 9.

Golden Text.—"The supplication of a righteous man availeth much in its working." Jas. 5: 16.

## DAILY READINGS

Feb. 16—Exod. 32: 7-14. Moses Praying for Israel.

Feb. 17—Exod. 32: 30-35. Moses' Prayer Answered.

Feb. 18—Deut. 9: 11-19. Moses Fasting and Praying.

Feb. 19—1 Sam. 12: 19-25. Samuel Praying.

Feb. 20—1 Kings 18: 36-46. Elijah Praying.

Feb. 21—Eph. 3: 14-21. Paul's Prayer.

Feb. 22—Jas. 5: 13-20. The Effectual Prayer.

(For Lesson Notes see *Helping Hand*)

"No star is ever lost we once have seen;  
We always may be what we might have been.  
The hopes that lost in some far distant seem,  
May be the truer life, and this the dream."

## 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.

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