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

The Sabbath Recorder

A TRIBUTE

To One Who Loves His Fellow Men

There are men that time but mellows as it ever onward goes;
There are hearts that carry fragrance as the fragrance of the rose;
There are greetings that are warmer for the snowy, frosted head;
There are memories we shall treasure e'en till memory has fled.

There are faces time has furrowed, where are joy and sorrow blent;
There are feet that ne'er grow weary when on deeds of kindness bent;
There are souls that bid defiance to each worldly, selfish creed;
There are men we love to honor for each thought and word and deed.

There are those who are as sunbeams as they go their daily round.
They are worthy of remembrance, for but seldom are they found.
So I write this humble tribute, though it needs a worthier pen,
To a prince of nature's molding,—one who loves his fellow men.

—Samuel Wyatt

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
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Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
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 Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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

VOL. 86, No. 9

PLAINFIELD, N. J., MARCH 3, 1919

WHOLE NO. 3,861

Our Building Fund On another page are published the names of all who have given to the fund for a much-needed Denominational Building. We are glad to see this fund growing. The movement for such a building is the only one that is *widely* denominational, and when the building is completed it will be a monument to the unity and loyalty of all our people. Our other denominational interests will always savor somewhat of the local spirit. They will seem, at least, to belong to certain sections of the denomination, and, naturally enough, the interest of people in these localities will be focused upon the institution in their midst. Not so with the Denominational Building. Upon this the friends in every section of the land can look with pride and say, "This building is ours. It stands for our undivided people. For such a people it will witness through generations to come."

Cumberland Church To Disband

Our readers will be sorry to learn that the little church in Cumberland County, N. C., is about to disband. This church was organized November 14, 1887, by Rev. Arthur E. Main, who was then corresponding secretary of the Missionary Board. The members, six in number, were converts to the Sabbath through the *Outlook*, edited by Dr. A. H. Lewis. They were Missionary Baptists before embracing the Sabbath. In 1893, there were nineteen members; but since that time removals, and deaths and hard pressure from the world have gradually reduced the number of members, until now the end has come.

Brother J. Franklin Browne, the late pastor, writes that the church property has been sold to the Government for use by Camp Bragg. He expresses the hope that a small organization may be made at Hope Mills, a small village a few miles distant from the old church site.

More concerning the matter will be found in the Home News of this paper.

Brother J. Franklin Browne Wishes to Serve Sabbath Keepers

Brother J. Browne has closed his official connection with the general mission which he has been serving as an unsectarian Christian. He much prefers to serve in some Sabbath-keeping community where he can be free to teach the whole truth. Owing to his health, he prefers to live in some southern field. He writes that he is able to travel and serve on a circuit and wants to be actively employed "while the day lasts."

Brother Browne is lonely since the death of his mother over a year ago, and more recently, his only sister has passed away. He says: "Please pray and ask prayers that I may be guided to the work God chooses for me." His letter is written from 902 Person Street, Fayetteville, N. C.

Important Points On Americanization

The question of Americanizing the thousands of foreigners in America is pressing to the front as never before. The policy that allows so many "Little Germanys" and "Little Italys," or colonies of any foreign peoples who speak in other tongues, to establish themselves in America can but be productive of evil.

We are glad to see our Government taking this matter in hand. It is beginning at the root of things when it gives so much attention to the education of foreign children, especially in the line of the kindergarten. During the impressionable years of childhood our customs and ideals can be instilled into the mind as in no other period of life. The influence of the kindergarten teacher can be brought to bear upon the home-life of the alien in a most natural and sympathetic way, thus enlisting the interest of mothers, through their children, in things truly American.

Mothers' meetings in which shy foreign women are made to feel at home, night schools for men of other tongues, industrial institutions for newcomers—all these me-

thods are good and desirable. But they do not begin early enough to insure the greatest success. It is not enough to enforce school laws for children of so-called school age. This method leaves two or three valuable years in child-life unprovided for. Four million American children are being robbed of educational advantages during these years if we have no national kindergarten system. The Government is beginning at the foundation in its great kindergarten movement. We look for wonderful results in the next generation.

Will They Heed The Warnings In the attempt to assassinate Clemenceau at Paris, and in the unearthing of a plot to murder our President upon his return to America, the nation has a warning written large and plain which should not go unheeded. For many months we have seen certain newspaper cartoons, and read bitter criticisms of our President which can have no other effect upon certain minds than to fire them to the point of murder.

These unfair insinuations, usually for political purposes, are not all found in the so-called yellow journals. It seems as though some of the papers hitherto regarded as among the best, are watching every move our President makes, for fear he will do something that will make campaign capital for his political party. Imagination has done its best in many cases to prejudice the public mind in advance against the President's plans.

It is the old, old story of demagogues and extreme partisans denouncing every movement made by leaders of the other side, in order to carry selfish points and gain the ascendancy. No good man escapes. No great leader, of whatever party, is safe under such a despicable policy. J. Wilkes Booth believed what the papers said about Lincoln's being a tyrant, and his abnormal mind prompted him to fire the assassin's bullet. Czolgosz read and accepted the representations of yellow journals until the natural result came in the murder of McKinley. The man who assailed Clemenceau was undoubtedly stimulated to action by the poison of false charges against that great peacemaker. Lying propagandists go about insinuating great falsehoods; cartoonists give them emphasis and the seed

is sown which is bound to bring the harvest of crime. No other result can be looked for when cracked brains are thus fired with an impulse to kill.

The slandering of great leaders to arouse distrust and to make political gains should be stopped at once. If our own President becomes a victim, the country can lay the blame to the public press and to cranks in high official positions.

What the Liquor Men Can Not Seem to Sense Judging from what friends of the late John Barleycorn continue to publish regarding the matter of prohibition it would seem that they have not fully comprehended the fact that the liquor business is dead beyond resurrection.

There are some things to which the mourners in this case seem entirely blind. They do not realize that the great mass of American people have become fully awake to the atrocities of the demon whose hands have long been red with humanity's blood, whose very breath has been the withering blast of vice and crime, and whose home has always been a resort for criminals.

With millions of dollars to spend in efforts to save the rum fiend, and with a few unprincipled men ready to accept this money for services in efforts to stave off the inevitable, the eyes of John Barleycorn's advocates are blind to the fact that humanity has awakened to the real nature of their friend and has come to regard him as a dangerous alien who must be deported. The liquor interests can not succeed; for humanity has made wonderful progress of late in the way of the crucified Christ, and we know that the spirit of the cross is stronger than all the devilish powers of money, greed, and lust. The world is learning too much of the rule of human brotherhood for it to keep on putting the battle to the lips of the weak. The morning begins to dawn. We have the promise that man, by the help of God, shall banish evil from the earth. None of these things can the liquor people, as yet, seem to understand.

Every State but three has ratified the national amendment, and John might as well try to stop a Kansas cyclone as to try to check the prohibition movement in this nation. Still, if we judge by what the

friends of liquor say, they do not seem to sense the matter. There are none so blind as those who *will not see*.

Illness in the Home Deprives Us of Help For eleven and one-half years the editor's wife has been his mainstay in the editorial work. But owing to a serious nervous breakdown immediately after the holidays Mrs. Gardiner was obliged to give up all work on the RECORDER, and for two months our home has been a sort of private hospital. We are glad to be able to say that she is now gaining a little every day.

During these weeks the friends in the publishing house are kindly helping the editor out.

THE WORK AT FOUKE

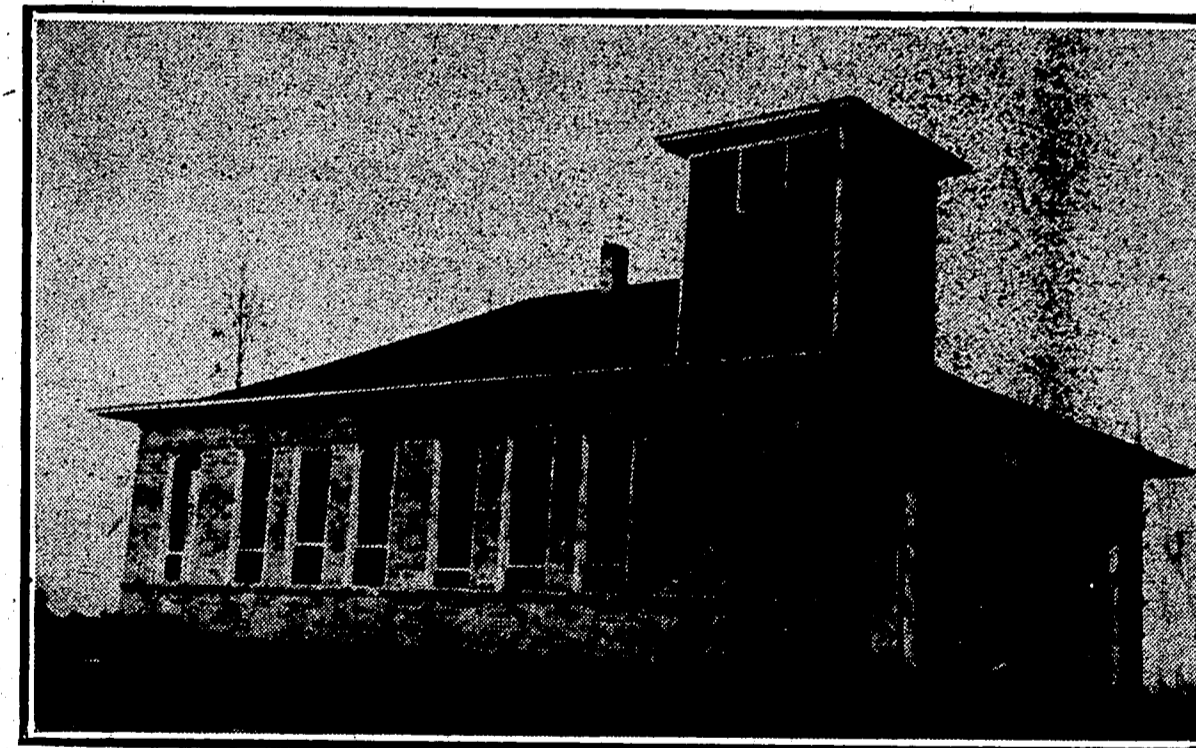
Dear Friends of the Fouke School:

The new Fouke School building is, with the exception of a little interior work, completed and the people of the Fouke Church wish to express, through the RECORDER,

them for the advancing of Christ's kingdom.

The Fouke Academy has an enrolment this year of twenty-five which is the largest in its history. In the other rooms there are at present about fifty pupils. Miss Minnie Godfrey who was assistant last year is principal of the school and the pastor who dropped in from the army camps about the middle of January is helping teach the Academy classes. The other teachers are Mrs. Jennie Williams and Miss Elva Scouten, one of our last year's Academy graduates. The new building makes us all work harder to try and make the school a success.

Now it is time to be thinking about next year. We will need at least three teachers. In the first place there should be some one who can act as pastor of the church and principal of the school. Then there must be one other high school teacher and at least one teacher for the grades. We have two teachers in the grades this year but a new public school building is just being completed and the probability is that we



Fouke School Building.

their thanks to the many, many friends whose generous contributions have made the new building possible. The building with all its equipment cost about \$5,500.00. All but \$500.00 of this has been paid. About \$2,000.00 was contributed by people outside of Fouke. A fairly good library of about eight hundred volumes also came from outside sources. We appreciate these gifts very much and will do our best to use

will not have many pupils in this department next year. We can not tell for sure about this yet. Here are some splendid opportunities for serving God. There are surely some people who are ready to take them and receive a blessing for themselves as well as giving a blessing to others.

Yours in Christian service,
FRED I. BABCOCK.

Fouke, Ark., Feb. 16, 1919.

WHAT SHALL OUR COUNTRY DO NEXT?

RELIGIOUS AND CIVIL RIGHTS

The moral revolution induced by the war is no less fundamental or significant than the industrial. Each is competent to lead the nation into paths which have been untrodden and which violate cherished ideals of the past. We can not avert, nor do we wish to avert, many changes which are wholesome as well as perhaps inevitable. A great shaking up and a serious examination of principles hitherto supposedly permanent is a necessary result of such a violent incursion into our normal lives.

The exigencies of warfare have caused us to lay aside, at least temporarily, many principles which we have conceived to be basic. Individual consciences, however sincere, have been cajoled or threatened into conformity. The clause in the Constitution of Pennsylvania, repeated in substance in others, "No human authority can in any case whatever control or interfere with the rights of conscience," a clause which came down by direct descent from William Penn's declaration, "My prison shall be my grave before I will budge a jot, for I owe obedience of the conscience to no mortal man," has been adjourned. The exercise of the right of free speech and the free press, so vital to liberty in all Anglo-Saxon countries, the subject of so many eulogies by statesmen and orators, has been greatly curtailed. A nation-wide propaganda has been exercised for the purpose of guiding the thinking and actions of the people into lines which would unite public sentiment. News items have been colored or suppressed to create the desired bias. The wrath of communities has been turned upon honest patriotic men who dared to think for themselves, and the elemental rights of personal liberty and property invaded. Much that we have fought against in the militarism and autocracy of Prussia we have adopted in a modified form.

These we trust are matters of the past. It is our duty to see that they are discarded with the emergency which palliated them. We must lay aside the scepticism concerning the efficiency of moral and spiritual forces, and concerning the ultimate triumph of righteousness sometimes through suffering. We must strive to

eliminate feelings of personal hatred and recur to the principles and spirit of Jesus Christ for the weapons of our warfare.

On the other hand, we value the spirit of unity begotten by common suffering; the example of the great self-sacrifice of those who from a sense of duty risked their lives and life plans for the service of a great cause; the new vistas of world brotherhood and of human rights and opportunities opened to us. In many respects the great crisis may be an epoch in the higher reaches of moral development.

MILITARY TRAINING

But this can not result if we fall back upon the old ideas and plans against which our soldiers have battled. The training of a nation to arms creates in the new generation the spirit of militarism. How powerful such impulses are among adolescent youths, how often they are bound up with the denial of civil rights, with trust in the strongest battalions as a means of carrying out a national purpose, with the arrogance of a military caste which claims and finally believes that might makes right, are well known to educators and historians. The effects are not seen in a day, but the tendency grows with time, and should be resisted at the beginning.

The demands for such compulsory training come in several forms. The high schools and colleges of the country are urged to introduce it. This is opposed by many competent educators. There is only space for one testimony. A commission of nine men, three of them army officers, appointed by the governor of Massachusetts says "The overwhelming weight of opinion from school teachers, military experts, officers both of the regular army and of the militia, and the general public, is against military drill. . . . The commission does not recommend military drill in the schools, but is opposed to it. . . . It is worth noting that military drill as such is given in the schools of no countries of the world except Australia and Japan." The new English Education Bill, the best thought of the foremost men, omits all provision for military training.

The nations of continental Europe have usually required two or three years compulsory service in camp, following the age of about nineteen years. All other occupations are given up and the time spent

LEAGUE OF NATIONS

Instead of this, we and all the world should look towards disarmament, the end of that costly and unchristian system which provokes wars and inflicts unbearable burdens on our own and coming generations. If any one asks how the people are to be reconciled to this policy we would answer that the most hopeful outlook at present seems to reside in a League of Nations, an organization of the peace-will of mankind. Such a league enforced by the moral obligations which arbitration has proven so effective, and by a growing Christian sentiment which will feel that a venture of faith in God and righteousness is the lesser risk to take, would seem our best security.

We would appeal to our people now, in the formative days of a new era, to steady themselves in the face of this great problem before an unfortunate solution fastens itself upon us. The alternative to the league seems to be preparation for a new war, a war more destructive, as science develops, to life and possessions, more deadly to civilization and all the joy of living, more disorganizing to Christianity, than anything the world has seen.

Let us work for the triumph of universal good-will by such practical methods as now seem within our reach.

Issued by the Representative Meeting of the Society of Friends.

304 Arch Street,
Philadelphia, First Month 17, 1919.

"Ye companies of governor-spirits grave,
Bards, and old bringers-down of flaming news.
From steep-walled heavens, holy malcontents,
Sweet seers and stellar visionaries, all
That brood about the skies of poesy,
Full bright ye shine, insuperable stars;
Yet, if a man look hard upon you, none
With total luster blazeth, no, not one
But hath some heinous freckle of the flesh
Upon his shining cheek, not one but winks
His ray, opaqued with intermittent mist
Of defect; yea, you masters all must ask
Some sweet forgiveness, which we leap to give."
"But thee, but thee, O sovereign Seer of time,
But thee, O poets' Poet, wisdom's Tongue,
But thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ.
O all men Comrade, Servant, King, or Priest,—
What 'if' or 'yet,' what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou crystal Christ."—*Sel.*

in intensive military drill. A modification of this is the Swiss system which demands perhaps nearly as much time, beginning at the same age, but covering some three months in the summer for a greater number of years. Such extensive claims on the time of a young man can only be justified by state necessity and for a good cause. They ask the years in which he is to receive his college education or his business start in life. For wage-earners they exact a heavy sacrifice, even if liberally paid for.

Such training in some cases has physical advantages; not much, however, for the great mass of our population who engage in manual labor. It may also spread the idea quite wholesome that every citizen owes a duty to the state. On the other hand there are serious objections, if the military conception governs the exercises.

At the basis of military training is the idea of unthinking obedience. Whatever is commanded by a superior officer must be obeyed without question. It may offend the best judgment or the sincere intelligent conscience of a subordinate, but this is no excuse. In war the soldier has no alternative.

Their's not to reason why;
Their's but to do and die.

This is not the best attitude of the citizen of a free democracy. He needs carefully to think out his duty by the best light he can receive and to do it against opposition of any sort. In all ages the reformers have braved opposition for great causes and conquered, and so the world has advanced in wisdom and righteousness. The man who thinks for himself and is impelled by duty, is the man for America.

The nation needs to go very slowly into any course which tends to bring us towards the attitude of German mechanical obedience. Even from the soldiers' point of view it is probably true that the independent American boy with personal convictions and a sense of duty, untrammelled by the long training of the camps, was more efficient than the automaton which he conquered. For all civil and moral purposes he is vastly superior. A trained military ideal of life means an America which cancels much that our pioneers brought over the seas and which has been our choice heritage of freedom for two centuries.

LOOKING AHEAD

MISS LOIS R. FAY

The January-February number of "The Defender" has just come to hand. This magazine is the official organ of the "Lord's Day League" formerly the "New England Sabbath Protective League," and is edited, published and mailed in Boston.

It is interesting to notice how the name of this society has been changed, no doubt because the name "Sabbath Protective League" occasioned the production of evidence by Sabbath-keepers showing conclusively that Sunday can not truthfully be called the Sabbath. With the adoption of the new name "Lord's Day League," another proposition is before Sabbath-keepers, to show the world Sunday is not the Lord's Day, any more than it is the Sabbath, if Scripture is taken as authority.

I emphasize the statement that the world must be shown the facts concerning the identity of the Sabbath and the Lord's Day, because in the world are many who are not prejudiced against Jehovah's Sabbath by church affiliations. A person who believes in the Sabbath of Jehovah might feel called to go to the leaders of the above-mentioned society and convince them of their unscriptural position; but as leaders of Sunday agitation are as a rule prejudiced by church training and tradition, such energy and effort often yields little fruition. The soil round about such a stronghold is not of the right grade of fertility for arguments based on Scriptural authority on the Sabbath question to take root. Whereas since "the field is the world," and the world is a great field of opportunity, if the good seed be sown there, there will surely be found some fertile soil there that will cause the seeds of truth to take root and yield "some thirty, some sixty, and some a hundred."

The "Lord's Day League" is preparing within its camp for an active campaign. It dares not stand openly for the observance of Sunday as the Sabbath, for thus it would expect direct refutation from Sabbath-keepers; but it takes these indirect questions as a slogan: "Does the twentieth century need one day of rest in seven? Shall it be preserved for our children and children's children?" Behind this camouflage it can work, but the nature and intent of its work

appears in this announcement: "Honorary Advisor, William, Cardinal O'Connell."

While this society is working behind its camouflage, Sabbath-keepers have an excellent opportunity to work also, sowing the seeds of truth in the hearts of people, so that when Sunday agitators emerge from shelter and make themselves felt in some civil law, the people will refuse to accept or support anything false, either by vote or by influence.

Enlightenment and encouragement by Sabbath-keepers will help the Jews in their plans for reorganization of Palestine. They should not be permitted to think they must incorporate the American Sunday into their new civilization. They should be impressed with the fact, that many Christians will rejoice if Jews are loyal to the Sabbath of Jehovah, that acceptance of Christ does not mean acceptance of Sunday. Just the knowledge that there are Christians who still observe the Sabbath of Jehovah, will be an influence of incalculable value in preventing Jews who become Christians from abandoning the Sabbath for Sunday.

Therefore while the "Lord's Day League" is hoping for the perpetuation of Sunday among both Jews and Gentiles, let us be busy also. We often think of colportage as an important method of carry on propaganda, and so it is, but it is not the only method nor is it always effectual. People have been led into this line of work for the novelty of it, and their faulty conduct has brought antagonism to the cause they canvassed for. A good book presented by hand of an iniquitous novice is tainted by the giver. On the other hand one righteous life is a power for good, whether the printed page follows or not; but if it follows its work is made more effective by the support of an upright home life. It is this genuine sort of righteousness which exalts any cause, and enables the few on the right side to put to flight thousands on the wrong side.

If there was the same propensity in mankind for investigating the motives, as there is for censuring the conduct, of public characters, it would be found that the censure so freely bestowed is oftentimes unmerited and uncharitable.—Washington.

MISSIONS AND THE SABBATH

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

NOTES FROM THE SECRETARY'S OFFICE

Readers of the RECORDER will be glad to know that the Rev. Edwin Shaw is improving in health and that it is hoped that before long he will be back at his desk in his usual vigor. The affairs of the office are being looked after in his absence by the office secretary, Miss Dorothy Hubbard, assisted by Rev. George B. Shaw, pastor of the New York Church, who is under partial employment of the Tract Society.

Quite a number of our churches are holding special services and the pastors are urged to report these meetings promptly and fully to the SABBATH RECORDER or to the secretary's office. Among these special meetings may be mentioned the work of Rev. D. B. Coon at Waterford, Conn., Rev. J. H. Hurley at North Loup, Neb., Rev. E. E. Sutton at Salemville, Pa., and Rev. W. D. Burdick at Gentry, Ark. Let all of these and all others be reported promptly to the SABBATH RECORDER.

Miss Anna M. West, our missionary teacher from Shanghai, China, who is at home on furlough, is now in New York City taking special work at Columbia University, and spending part of her weekends with nearby churches. Miss West and the pastor of the New York Church attended a meeting held in New York on February 26th, under the direction of the Board of Missionary Preparation. The subject of the conference was "The Specialized Training of Missionaries." A definition of a missionary specialist quite generally accepted was: "A missionary specialist is one who through study and practice has become so proficient in some missionary activity as to be able constructively to lead in that activity." Missionaries should not be narrow or shallow. The world needs broad men sharpened to a point.

Rev. George B. Shaw occupied the pulpit of our church in Westerly, R. I., on February 15, speaking in the interests of the Tract Society. On March 1, he was in Shiloh, N. J., on a similar mission.

FROM CHINA

Financial Report of Grace High School from June 1, to Nov. 30, 1918

| Receipts | |
|---|-----------------|
| Balance June 1st | \$ 437 98 |
| Tuition fees, board, uniforms, books etc. | 1,429 36 |
| Interest on balance at the bank | 4 26 |
| Gift from Alumni Assn. to refit reception room | 20 00 |
| Gift from Mrs. Sara G. Davis, to refit reception room | 50 00 |
| | Mex. \$1,941 60 |

| Expenses | |
|---|------------|
| Teachers' salaries | \$ 510 00 |
| Board | 577 33 |
| Light | 20 83 |
| Water | 11 80 |
| Coolie wages | 48 00 |
| Books, stationery, etc. | 48 91 |
| Athletic supplies | 12 70 |
| Waung Ts Dau's account | 4 27 |
| Reception room, new floor, paint, kalsomine, etc. | 65 45 |
| Tables and chairs for reception room | 18 40 |
| Advertising | 13 80 |
| Whitewashing and painting | 12 50 |
| Hospital fees | 1 60 |
| Wreath for funeral of old pupil | 2 00 |
| Mops, brooms, etc. | 3 30 |
| Petties | 5 93 |
| Expense of commencement invitations, etc. | 10 43 |
| | \$1,367 25 |

Balance to December account 574 35
 Mex. \$1,941 60
 J. W. Crofoot.

Seventh Day Baptist Mission Evangelist and Incidental Account

From June 1st to Nov. 30, 1918

| Receipts | |
|--|----------------|
| June 1, balance | \$ 302 11 |
| July 15, Rosa W. Palmberg gift toward repairs at Lieu-oo | 112 50 |
| Aug. 15, S. H. Davis, 3rd quarter 1918 G\$125 at Mex. \$1.75 | 218 75 |
| Oct. 18, Rosa W. Palmberg, premium on hospital insurance | 30 61 |
| Nov. 20, S. H. Davis, 4th quarter 1918 | 218 75 |
| | Mex. \$ 882.72 |

| Expenses | |
|--|-----------|
| Evangelist, salary for six months | \$ 180 00 |
| Repairs on bamboo fences | 18 70 |
| Coal tar for fences, etc. | 17 70 |
| Chinese land tax | 13 52 |
| French land tax | 57 90 |
| Lumber for repair of porches, etc., at Lieu-oo | 125 16 |
| Labor ditto | 62 86 |
| Paint for hospital and dwelling Lieu-oo | 51 45 |
| Insurance on parsonage | 18 62 |
| Insurance on hospital | 30 61 |
| Repairs of roofs (Shanghai) | 28 25 |
| Cement, sand and stone | 6 40 |
| Repairs of city chapel | 5 50 |
| Paint and sand paper | 5 98 |
| | \$ 662 65 |

Balance December 1 260 07
 Mex. \$ 882 72

Audited and found correct
 Rosa W. Palmberg. J. W. Crofoot.

**Financial Report of Girls' Boarding School
and Two Day Schools**

Susie M. Burdick
In account with
The Seventh Day Baptist Missionary Society
June 1, 1918, to Nov 30, 1918

| | |
|--|------------|
| Dr. | |
| Balance June 1, 1918 | \$1,875 83 |
| Bank interest | 17 05 |
| Shanghai Church for Day school | 20 00 |
| Rent from city | 20 00 |
| For teacher's services | 8 50 |
| Remittance from Missionary Society, United States | 262 50 |
| Tuition Day schools | 127 00 |
| Tuition and board in boarding schools | 1,050 19 |
| Sale of work | 46 37 |
| | <hr/> |
| | \$3,427 44 |

| | |
|-------------------------------|------------|
| Cr. | |
| Rice and provisions | \$ 303 10 |
| Fuel and electricity | 62 34 |
| Rent | 36 00 |
| Books, clothing, and supplies | 28 16 |
| Repairs and furnishings | 108 81 |
| Wages | 827 60 |
| Incidentals | 4 47 |
| Balance Nov. 30, 1918 | 2,056 96 |
| | <hr/> |
| | \$3,427 44 |

Audited by Rosa W. Palmberg and found correct.

WORLD-WIDE WORK FOR THE ANTI-SALOON LEAGUE

J. H. LARIMORE

In spite of the fact that the Secretary of State of the United States has proclaimed the nation-wide prohibition amendment to be a part of the Federal Constitution, effective January 16, 1920, the Anti-Saloon League of America does not assume that the devil is dead, and that, therefore, it is time to dismiss the meeting and go home.

The League believes that although prohibition is assured, the people must be made ready for it, and that, therefore, there must be a campaign of education along law enforcement lines, and a getting ready, on the part of state governments, to pass needed laws and arrange law enforcement machinery so that the dry law passed by Congress really will be enforced.

But that is only the plan of the League for the United States. It has begun at Jerusalem and now is anxious to carry the gospel of prohibition to the uttermost parts of the earth.

"The genius of the League movement," says Ernest H. Cherrington, general manager of the League's publishing interests, "as well as its genesis, is in the churches. The League has defined itself as 'the church in action against the saloon.' The prohibition warfare has been of the church, and although men outside the church aided in the fight that has now become victory, nev-

ertheless the church is to be credited with having originated and pushed to a successful conclusion the great temperance movement, just as the church in all ages has originated and consummated every moral and religious movement."

"The church is both a home and foreign missionary organization. The liquor traffic has been the greatest enemy of the church at home, as it also has been a great hindering influence against the church in foreign mission fields.

"To free foreign lands from the liquor traffic would, we believe, do more than any other one single thing to bring unbounded success to missionary enterprises. Who can doubt there would be a marvelous ingathering in China, Japan, Africa and India—the great mission fields—if prohibition were to come to those lands?

"The same ship that carries missionaries to foreign lands also carries casks of rum and barrels of whiskey to debauch the natives whom the missionaries are trying to build up. After prohibition goes into effect in the United States this will no longer be true of ships sailing from American ports, but ships sailing from other Christian lands will still convoy intoxicants to so-called heathen lands.

"And so the League program is a world program. Long before the end of the liquor traffic in the United States was in sight the League made its plans to go into other nations with the prohibition fight. American brewery capital is getting itself ready for investment in the Orient. American missionaries are pleading that something be done to prevent the fastening of the liquor traffic on the peoples of the Orient. So whatever is done to relieve the old world of the liquor traffic is very certainly and manifestly a missionary enterprise.

"The League plans to open a branch office in every world capital. Already it has an office in London in charge of William Eugene Johnson, veteran saloon forger, who will assist the dries of the British Isles in their battle against liquor.

"Bishop James Cannon, Jr., of the Methodist Episcopal Church South; Rev. Dr. H. B. Carre, of Nashville, and L. B. Musgrove, Birmingham banker and planter, are in France. Preparations have been made for a campaign in New Zealand.

**HENRY CABOT LODGE'S TRIBUTE TO
THEODORE ROOSEVELT**

THE tribute paid to Theodore Roosevelt on Sunday, February 11, was world-wide. In all the principal towns and cities of his native land, sorrowing Americans mourned one of the greatest of their race. In Westminster Abbey a congregation which crowded the ancient fane heard Archdeacon Carnegie describe him as the man who had done most to unite the two great divisions of the English-speaking people. In the French capital Mr. Wilson and Mr. Lansing did him honor in a service held in the American Church; while in the other capitals of European countries, as on other continents, similar homage was paid to the man who richly deserved it all.

Perhaps the most impressive service in America was that of the joint session of Congress held in the House of Representatives, at which Senator Henry Cabot Lodge delivered the address. This was the first time in a generation that the officials of the legislative, executive and judicial branches of the Government, the heads of the military and naval establishments, together with the diplomatic representatives of nations convened in a State memorial service for a private citizen.

Senator Lodge's eulogy was a magnificent eulogy—one, we are told, which moved his hearers to tears. After reviewing the biographical details of the life of his dead friend, Mr. Lodge continued:

"He lived to see the right prevail; he lived to see civilization triumph over organized barbarism, and there was great joy in his heart. In all his last days the thoughts which filled his mind were to secure a peace which should render Germany forever harmless and advance the cause of ordered freedom in every land and among every race. This occupied him to the exclusion of everything else, except what he called and what we like to call Americanism.

"There was no hour down to the end when he would not turn aside from everything else to preach the doctrine of Americanism, of the principles and the faith upon which American government rested, and which all true Americans should wear in their heart of hearts. He was a great patriot, a great man; above all, a great Amer-

"As rapidly as possible offices will be opened in Singapore, Bombay, Petrograd, Rome, Tokio, Peking, Melbourne, Rio Janeiro, Mexico City, Manila and elsewhere—even, probably, in Berlin.

"Bishop Cannon, Dr. Carre and Mr. Musgrove are meeting daily with temperance representatives from other lands, at the same time the peace congress is in session, and the temperance men from all lands are watching the temperance interest at the peace table. Whatever is written into the final documents, it may be certainly anticipated that temperance leaders will not miss an opportunity to safeguard the nations, especially the native peoples, from encroachments of the liquor traffic."

**WEARING OF UNIFORM BY DISCHARGED
SOLDIERS**

Present law authorizes a discharged officer or soldier to wear his uniform from the place of discharge to his home, within three months of the date of his discharge from the service. Therefore the officer may wear his uniform only upon occasions of ceremony. The enlisted man must return his uniform within four months of date of discharge, but can wear it only as stated above. An act is now before Congress which, if passed, will authorize enlisted men to keep the uniform which they are permitted to wear home, and to wear that particular uniform only, provided some distinctive mark or insignia, to be issued by the War Department, shall be worn.

It will thus be clearly seen that neither under existing or proposed law will a discharged soldier be permitted to wear uniforms made by civilian or other tailors. They may legally wear only the particular uniform which they have been permitted to retain.

Commanding officers of camps, posts and stations will give the widest publicity to this information, both among the soldiers of their commands and in the local press. No person will be permitted to solicit orders for, or deliver uniforms to, soldiers about to be discharged. Persons or concerns persisting in selling uniforms to such soldiers, after having been warned not to do so, will not be permitted to come on or do business on the reservation.—*Christian Work.*

ican. His country was the ruling, mastering passion of his life from the beginning even unto the end.

"Theodore Roosevelt always believed that character was of greater worth and moment than anything else. He possessed abilities of the first order, which he was disposed to underrate because he set so much greater store upon the moral qualities which we bring together under the single word 'character.'

"Let me speak first of his abilities. He had a powerful, well-trained, ever-active mind. He thought clearly, independently and with originality and imagination. These great gifts were sustained by an extraordinary power of acquisition, joined to a greater quickness of apprehension, a greater swiftness in seizing upon the essence of a question, than I have ever happened to see in any other man.

"He had a large capacity for administration, clearness of vision, promptness in decision and a thorough apprehension of what constituted efficient organization. He could not have done all these things unless he had had most exceptional natural abilities, but behind them was the driving force of an intense energy and the ever present belief that a man could do what he willed to do. As he made himself an athlete, a horseman, a good shot, a bold explorer, so he made himself an exceptionally successful writer and speaker.

"Only a most abnormal energy would have enabled him to enter and conquer in so many fields of intellectual achievement. But something more than energy is needed for the largest success, especially in the world's high places. The first requisite of leadership is ability to lead, and that ability Theodore Roosevelt possessed in full measure.

"Whether in the Legislature at Albany, the Civil Service Commission at Washington, or the Police Commission in New York, whether in the Spanish War or on the plains among cowboys, he was always vivid, never to be over looked. Nor did this power stop here.

"He not only without effort or thought drew the eager attention of the people to himself, he could also engage and fix their thoughts upon anything which happened to interest him. It might be a man or a book,

new or old; reformed spelling or some large historical question, his traveling library or the military preparation of the United States, he had but to say, 'see how interesting, how important is this man or this event,' and thousands, even millions, of people would reply, 'We never thought of this before, but it certainly is one of the most interesting, most absorbing things in the world.'

"Roosevelt was always advancing, always struggling to make things better, to carry some much-needed reform and help humanity to a large chance, to a fairer condition, to a happier life. Moreover, he looked always for an ethical question. He was at his best when he was fighting the battle of right against wrong. He thought soundly and wisely upon questions of expediency or of political economy, but they did not rouse him or bring him the absorbed interest of the eternal conflict between good and evil. Yet he was never impractical, never blinded by counsels of perfection, never seeking to make the better the enemy of the good. He wished to get the best, but he would strive for all that was possible even if it fell short of the highest at which he aimed.

"He studied the lessons of history and did not think the past bad simply because it was the past, or the new good solely because it was new. He sought to try all questions on their intrinsic merits, and that was why he succeeded in advancing, in making government and society better where others, who would be content with nothing less than an abstract perfection, failed. He would never compromise a principle, but he was eminently tolerant of honest differences of opinion. He never hesitated to give generous credit where credit seemed due, whether to friend or opponent, and in this way he gathered recruits and yet never lost adherents.

"The criticism most commonly made upon Theodore Roosevelt was that he was impulsive and impetuous, that he acted without thinking. He would have been the last to claim infallibility. His head did not turn when fame came to him and choruses of admiration sounded in his ears, for he was neither vain nor credulous. He knew that he made mistakes, and never hesitated to admit them to be mistakes and to correct

them or put them behind him when satisfied that they were such.

"But he never wasted time in mourning, explaining, or vainly regretting them. It is also true that the middle way did not attract him. He was apt to go far, both in praise and censure, although nobody could analyze qualities and balance them justly in judging men better than he. He felt strongly, and as he had no concealments of any kind, he expressed himself in like manner. But vehemence is not violence nor is earnestness anger, which a very wise man defined as a brief madness.

"It was all according to his nature, just as his eager cordiality in meeting men and women, his keen interest in other people's cares or joys, was not assumed, as some persons thought who did not know him. It was all profoundly natural, it was all real, and in that way and in no other was he able to meet and greet his fellow-men. He spoke out with the most unrestrained frankness at all times and in all companies.

"Not a day passed in the Presidency when he was not guilty of what the trained diplomatist would call indiscretions. But the frankness had its own reward. There never was a president whose confidence was so respected or with whom the barriers of honor which surround private conversation were more scrupulously observed. At the same time, when the public interest required, no man could be more wisely reticent.

"He was apt, it is true, to act suddenly and decisively, but it was a complete mistake to suppose that he therefore acted without thought or merely on a momentary impulse. When he had made up his mind he was resolute and unchanging, but he made up his mind only after much reflection, and there never was a president in the White House who consulted not only friends but political opponents and men of all kinds and conditions more than Theodore Roosevelt.

"Theodore Roosevelt's power, however, and the main source of all his achievement was not in the offices which he held, for those offices were to him only opportunities, but in the extraordinary hold which he established and retained over great bodies of men. He had the largest personal following ever attained by any man in our history.

"This extraordinary popular strength was

not given to him solely because the people know him to be honest and brave, because they were certain that physical fear was an emotion unknown to him, and that his moral courage equalled the physical. It was not merely because they thoroughly believed him to be sincere. All this knowledge and belief, of course, went to making his popular leadership secure; but there was much more in it than that, something that went deeper, basic elements which were not upon the surface. They were due to qualities of temperament, interwoven with his very being, inseparable from him and yet subtle rather than obvious in their effects.

"All men admire courage, and that he possessed in the highest degree. But he had also something larger and rarer than courage, in the ordinary acceptance of the word. When an assassin shot him at Milwaukee he was severely wounded; how severely he could not tell, but it might well have been mortal. He went on to the great meeting awaiting him and there, bleeding, suffering, ignorant of his fate, but still unconquered, made his speech and went from the stage to the hospital. What bore him up was the dauntless spirit which could rise victorious over pain and darkness and the unknown and meet the duty of the hour as if all were well. A spirit like this awakens in all men more than admiration, it kindles affection and appeals to every generous impulse.

"Very different, but equally compelling, was another quality. There is nothing in human beings at once so sane and so sympathetic as a sense of humor. This great gift the good fairies conferred upon Theodore Roosevelt at his birth in unstinted measure. No man ever had a more abundant sense of humor—joyous, irrepressible humor—and it never deserted him. Even at the most serious and even perilous moments, if there was a gleam of humor anywhere he saw it and rejoiced and helped himself with it over the rough places. He loved fun, loved to joke and chaff, and, what is more uncommon, greatly enjoyed being chaffed himself. His ready smile and contagious laugh made countless friends and saved him from many an enemy. Even more generally effective than his humor was the universal knowledge that Roosevelt had no secrets from the American people.

"And then he had yet one more attraction, less serious than the others, but none the less very important and very captivating. He never by any chance bored the American people. They might laugh at him or laugh with him, they might like what he said or dislike it, they might agree with him or disagree with him; but they were never wearied of him, and he never failed to interest them. He was never heavy, laborious, or dull.

"If he had made any effort to be always interesting and entertaining he would have failed and been tiresome. He was unfailingly attractive because he was always perfectly natural and his own unconscious self. And so all these things combined to give him his hold upon the American people, not only upon their minds but upon their hearts and their instincts, which nothing could ever break and which made him one of the most remarkable as he was one of the strongest characters that the history of popular government can show.

"He was also, and this is very revealing and explanatory, too, of his vast popularity, a man of ideals. He did not expose them daily on the roadside with language fluttering about them like the Tibetan who ties his slip of paper to the prayer wheel whirling in the wind. He kept his ideals to himself until the hour of fulfilment arrived. Some of them were the dreams of boyhood from which he never departed and which I have seen him carry out shyly and yet thoroughly and with great personal satisfaction.

"He had a touch of the knight-errant in his daily life, although he would never have admitted it; but it was there. It was not visible in the mediaeval form of shining armor and dazzling tournaments, but in the never-ceasing effort to help the poor and oppressed, to defend and protect women and children, to right the wrong and succor the downtrodden.

"Passing by on the other side was not a mode of travel through life ever possible to him; and yet he was as far distant from the professional philanthropist as could well be imagined, for all he tried to do to help his fellow-men he regarded as part of the day's work, to be done and not talked about. No man ever prized sentiment or hated sentimentality more than he. He preached unceasingly the familiar morals

which lie at the bottom of both family and public life.

"The blood of some ancestral Scotch Covenanter or of some Dutch Reformed preacher facing the tyranny of Philip of Spain was in his veins, and with his large opportunities and his vast audiences he was always ready to appeal for justice and righteousness. But his own particular ideals he never attempted to thrust upon the world until the day came when they were to be translated into realities of action.

"When the future historian traces Theodore Roosevelt's extraordinary career he will find these embodied ideals painted like milestones along the road over which he marched. They never left him.

"His ideal of public service was to be found in his life, and as his life drew to its close he had to meet his ideals of sacrifice face to face. All his sons went from him to the war and one was killed upon the field of honor. Of all the ideals that lift men up, the hardest to fulfill is the ideal of sacrifice. Theodore Roosevelt met it as he had all others and fulfilled it to the last jot of its terrible demands. His country asked the sacrifice and he gave it with solemn pride and uncomplaining lips.

"This is not the place to speak of his private life, but within that sacred circle no man was ever more fortunate in the utter devotion of a noble wife and the passionate love of his children. The absolute purity and beauty of his family life tell us why the pride and interest which his fellow countrymen felt in him were always touched with the warm light of love. In the home so dear to him, in his sleep, death came, and—

"So Valiant-for-Truth passed over and all the trumpets sounded for him on the other side."—*Christian Work*.

It is with great regret that one sees in these days that knowledge of the Bible is declining among all classes of the community. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of a knowledge of the Bible and of all that the Bible means would be incalculable to the life of the country. It would be a great misfortune if generations of children grew up who did not know the Bible.—*Viscount James Bryce*.

WOMAN'S WORK

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

OUR HEROIC WOMEN

Our Christian women, noble band,
Have heard their heathen sisters' wail,
Where darkness hovers o'er a land,
And shrines and idols glooming stand;
Where hope but waits to faint and fail
Repeating o'er the age-long tale
Of woman's servitude to lust:
These women hear their King's command,
And trusting him who taught them trust;
Remembering it was none but he
Who gave them life and liberty
They go to set their sisters free,
And in his strength they will prevail.

And as their Master grieved, they grieve
To see their kind bowed down and bent;
As he relieved so they relieve,
As he achieved so they achieve
For those whose lives are hopeless spent
In ignorance and discontent:
Where love constrains they would outreach
Till all men everywhere, believe
Their Master's teachings, they would teach;
At home—in native mountains wild,—
On Afric's shore, the jungle-child,
The Mexican children, priest-beguiled;
They go where'er their Lord has sent.

Their gentle hands have soothed the hurt
Wherever sin and crime have stepped;
The great round world their mercies girt;
No fear nor perils disconcert;
The oceans crossed—the mountains leaped—
On tropic sands—where snows lie heaped,
They stand where dying women weep
And heal their wounds, their hearts convert
And bring the Shepherd back his sheep.
The little ones, his lambs they feed,
The mothers sad they gently lead
To founts that flow with life indeed.
A golden harvest they have reaped.

Awake, oh, Christian women, wake,
Much has been given, much required.
Would you your Master's talent take
And spend it for your selfish sake
And not as he, your Lord, desired?
Would you be flattered and admired
And spend your life in idle round
While hearts in bitter anguish break
And virtue to the earth is ground?
No, give your service, prayers and gold;
They will return you many fold,
Oh, you who life's sweet message hold,
By such a vision be inspired!

—T. J. Golightly.

A MESSAGE FROM OUR CORRESPONDING SECRETARY

To say that we have not had Missionary societies among our women would be unfair to the many who have worked so hard for years to earn money for the support of our missionary cause at home and across the ocean. But we need to know more of the conditions, the things that help, and the things that hinder our sisters in the East from being fully Christianized and made happy in the service of Jesus Christ, our Savior and theirs. "These ought ye to have done, and not to leave the other undone." Now that we can lay aside the activities of Red Cross sewing and knitting is it not a good time to make a united effort to begin the study of missions?

The women of the Milton and Milton Junction churches have recently organized Mission Study circles, independent of the Ladies' Aid, meeting on dates for the lesson only, holding the regular work meetings as before, using as a textbook, "Women Workers of the Orient," by Margaret E. Burton. The women of the Salem Church also are meeting for special study of missions. We hope many others are doing the same with the "aim of study to show the changes that are rapidly coming in the life of the women of the East today, to understand their cause, to realize the dangers and opportunities of such a transition, and to recognize the challenge to Christian women." Says Dr. Gibson in his "Mission Problems in South China," "When we carry the gospel to the heathen we are, no doubt, making an experiment; but what we are putting to the proof is not the scheme of a few enthusiasts, or an optional offshoot of church work. We are putting to proof the gospel itself. The question is neither more nor less than this, Is Christ the Savior of men, or he is not? Therefore when men say, 'Do you believe in missions?' I reply, 'Do you believe in Christ?' Be assured that the Christ who can not save a Chinaman in longitude 117 degrees east, is a Christ who can not save you in longitude 3 degrees west." We feel especially interested in China because of our missions there, but other nations need Christ, too. It is said that in Tokyo, Japan, 80 per cent of the working people have no religion whatever. What of Moslem countries, of In-

dia and of Java? So the outlook broadens, and appeals to all who love Jesus Christ, and who have the light of the blessed Bible, to bring, to send, the knowledge of him, and the abundant life he promises, to our sisters in the East who now, as never before, are looking to Christian nations to teach them, and lead them in the better way.

We can not expect to be interested in something we do not know much about, so rather than relax our energies, let us try to inform and fit our minds to take in something of the true conditions and great needs of our sister in the East, "She knows no Savior from sin, she has no Bible to tell her of God, and the soul. We have all these things which she lacks and the ability to share them with her." Something like this was in the mind of our president, Mrs. Hattie West, as she wrote you that brave letter last week.

Yours in loving service.

METTA P. BABCOCK.

"It's been a long way to mission fields,
It's been a long way to go,
It's been a long way to mission fields,
To teach all lands we know;
So it's good-by to the homeland
And all we hold so dear;
It's been a long, long way to mission fields,
But God will help us there.

"It's a short way to mission fields,
It's the surest way to go.
It's the only way to bring salvation
To all the lands we know.
So let's all now pull together,
Let this be our aim,
To make a short, short road to mission fields
And all lands the same."

AMERICAN SABBATH 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, February 9, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Asa F. Randolph, Henry M. Maxson, Esle F. Randolph, John B. Cottrell, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Alex W. Vars, 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. James L. Skaggs.

Minutes of last meeting were read.

The following report was presented:

REPORT OF ADVISORY COMMITTEE

Voted that it is the sense of this committee that the Field workers should proceed to their fields of labor as planned by Secretary Shaw.

Voted that on account of the increased cost of living, it is the judgment of this committee that Secretary Shaw's salary and allowance for house rent should be increased, and that we recommend that this Board take steps to arrange for such increase at an early date.

We recommend that the Recording Secretary of this Board be instructed to send a message of encouragement and cheer to Secretary Shaw, and that a copy of the same be sent to his family.

A motion to adopt the first resolution was presented and it was voted to amend the motion so that the report as presented be made to read, "that Sabbath Evangelist W. D. Burdick proceed to his field of labor as planned by Secretary Shaw."

By vote the second resolution was adopted and referred to our Joint Committee, with request for action so speedily as possible.

The third resolution was adopted by a unanimous rising vote.

Voted that Rev. George B. Shaw be asked to take temporary charge of the work of Secretary Shaw, now absent because of illness, and also be asked to communicate with members of the Missionary Society and learn their wishes with regard to handling its part of the work of Joint Secretary Shaw during his absence.

The Supervisory Committee made verbal report "that work and matters were as usual at the Publishing House."

The Committee on Distribution of Literature reported 10,325 tracts sent out, and a net gain of nine RECORDER subscribers.

The Committee on Italian Missions reported the average attendance for December and January at New York as seven and at New Era twenty-three. Visits and calls 281. Tracts distributed 400.

LIFE STORY OF FREDERICK CHARRINGTON

The life story of Mr. Frederick Charrington, who has, by his wonderful mission work, transformed the East End of London, is as interesting as the most exciting novel. He was born in the year 1850 and was heir to an interest in the vast brewery business which, if he had accepted it, would have amounted to about seven millions of dollars. Being furnished with an abundance of money as a young man by his father, he became quite a traveler. He was a member of the Church of England, and often had for his companion on his journeys young rectors who were preparing for the ministry.

Once he made a tour through Europe with William Rainsford, who afterwards became so celebrated as the pastor of St. George's Episcopal Church, New York City. On their return from their travels, Mr. Rainsford chided himself because he had said nothing to Charrington about his religious life. He then remarked to him, saying, "I feel very guilty that I have not spoken to you on the subject of religion." He then asked him this plain question, "Do you know that you are a saved man?" At first Charrington seemed offended, knowing that he was endeavoring to lead a moral, as well as a religious life. Mr. Rainsford pressed the question of personal experience and got the young man to promise to read through the third chapter of the Gospel of John, at his first opportunity. As he came in his reading to the words, "Marvel not that I said unto you that ye must be born again," he became greatly affected. He said he seemed face to face with Christ, and afterward concluded that this moment was the turning point in his life.

As John Wesley obtained the witness of the spirit in the memorable prayer meeting at Aldersgate, and afterwards changed the face of the religious world by his devotion, so Charrington received the light that has since illuminated the dark slums of London. He was much impressed with the last verse of the chapter he read, which says, "He that believeth on the Son hath everlasting life." It was then that he realized that he possessed eternal life.

The story of his life, written by Guy Thorne, is most happily entitled "The

The Committee on RECORDER Subscription Drive made verbal report of progress, which was gratifying.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary,

ASA F. RANDOLPH,
Assistant Recording Secretary.

AN OPEN LETTER TO TOM SHIRLEY

DEAR FRIEND TOM:

I am always interested in reading your letters in the SABBATH RECORDER. I am interested in the keenness and suggestiveness of the lines themselves, and also in what I see written between the lines.

To anyone familiar with denominational affairs it is interesting to follow your thinly veiled thrusts at various individuals and interests.

However, I have a suggestion for you. It is not that you criticize any less or that you do not write for the RECORDER. It is that you sign the name by which you are known throughout the denomination. In the first place, you are running the risk of being falsely accused of being cowardly. In the second place, added interest would be given to your letters if your known name was signed. In the third place (the preachers have to have the three places) other men are being suspected of writing these letters.

Take for example your letter in the RECORDER of February 3rd. Would it not be possible in this case for all three reasons to suggest that you sign your name other than Tom Shirley? It is not pleasant to receive an anonymous letter. Even an anonymous love-letter would not be very satisfying, to say nothing of a comic valentine. If the officers and policies of some board are to be attacked in the denominational paper it should be over the name of some known person. Do not understand me to suggest that any man or board or policy should be immune from criticism. Go to it, Tom, but sign your other name.

Very truly your friend,

GEO. B. SHAW.

65 Elliott Ave.,
Yonkers, New York.

Great Acceptance." Soon after the Holy Spirit's baptism upon his soul, as he was going from the brewery to visit the school for ragged boys, he had to pass one of the most damnable saloons of the East End, called "The Rising Sun." He says, "As I approached this public house, a poor woman with two or three children dragging at her skirts, was calling out to her husband inside, saying, 'O Tom, do give me some money; the children are crying for bread.' The husband looked at her for a moment, and then knocked her down in the gutter. Just then I looked up and saw my own name 'Charrington,' in huge gilt letters, on the top of the public house, and it suddenly flashed into my mind that that was only one case of dreadful misery and fiendish brutality in one of the several hundred public houses that our firm possessed. It was a crushing realization, an unavoidable object lesson. What a frightful responsibility for evil rested upon us! And then and there, without any hesitation, I said to myself, 'Well, you have knocked your poor wife down, and with the same blow, you have knocked me out of the brewery business.' I determined I would never enter the brewery again."

Mr. Charrington's father was amazed and angered, and on the very verge of madness at his son's decision. The young man said, "It was a question between himself and his conscience and the God whom he served, and that nothing could possibly affect the issue." Shortly after this scene, the elder Charrington was thrown from his horse and soon after passed away. In his last moments, he dismissed all the members of his household from his bedside, saying, "Let Fred remain with me." Then he exclaimed, "You are right, Fred. You have chosen the better part which will never be taken away." Then they prayed together. The father said to him in the morning, "After you prayed with me, my sleep was like an angel's slumber." Shortly afterwards he passed away.

When young Charrington's consecration and devotion to the uplifting of darkest London became known, he was one of the most popular men in England. One day, the Strand was filled by the masses of people for several hours, waiting to get into Exeter Hall, where the young ex-brewer

was to preside at a Band of Hope meeting, and where Mr. Charles Garrett, the great temperance orator, was to speak. The crowd around Carnegie Hall, recently, where Billy Sunday was to speak, was few compared with this immense throng which filled the streets of London. Dr. Newman Hall was nearly an hour getting through the crowd to the meeting. This was but the beginning of the career that has been memorable every year till the present hour in the life of this religious and moral reformer. Should it not impress the youth of this age that for Christ's sake and humanity's sake, a young man gave up \$250,000 income a year, surrendered the peerage, with its social privileges and family distinctions—the Vanity Fair of many a millionaire's life? Did the great apostle Paul do much more than this? Unlike the rich young ruler, who went away from Christ sorrowful, this young man accepted the call of the Master to surrender all and follow him. Well may this be called "The Great Acceptance."

Aided by Lord Shaftesbury, and other distinguished English reformers and philanthropists, a great assembly hall was constructed, seating 5,000 people, where meetings are daily held and thousands of the poor cared for in body as well as soul. No person in all England stands higher in point of nobility of character and usefulness than Frederick Charrington. His motto is, "Forward, in the name of the Lord." He seems utterly devoid of fear as regards bodily harm. He goes down into the deepest sinks of iniquity and into the most awful houses of wretchedness and crime. He was the man who first put Mr. Stead, then editor of the "Pall Mall Gazette," upon the track of his wonderful discoveries of iniquity, which were emblazoned before the English public.

Mr. Charrington thinks nothing whatever about himself. Mr. Thorne says, "There is something paradoxical about him. A paradox is only truth standing on its head to attract attention. He was born to kingship, to leadership in the world."

The writer concludes as follows: "Who of us can say that in our youth we turned away from all this world has to offer? We have lived wholly and entirely for others, among the most appalling surroundings. We

have held up the standard of our Lord in the forefront of the battle, never to have swerved so much as a hair's breadth from the very thickest of the fight, who has kept the faith always."—*The Christian Work*.

"NOT ALL THE KING'S HORSES AND ALL THE KING'S MEN"

The German Kaiser and King Alcohol have had a big fall. They are both too dazed to realize how complete and irreparable it is. A few Prussian Junkers and courtiers still remember Wilhelm Hohenzollern's birthday and drink to his restoration, but the great German nation rejoices that it is rid of him and his like forever. So King Alcohol, whose dethronement is the subject of general rejoicing, still has his courtiers and hangers on who can not convince themselves that the old regime is dead and gone.

Though "personal liberty" is the cry of those who protest against prohibition, the men who voice it are mostly not those whose personal habits have been interfered with, but those who profited by these habits. Stringent regulations against social vice are seldom met with protest from those who indulge in the vices. They are ashamed to be heard. The opposition comes from real estate owners and worse who make money by pandering to vice. This is the situation in regard to alcoholic beverages. It is not the drinking men who are loudest in the resistance to the reform. Many of them doubtless supported it, and many more hope it will save themselves and their sons from the ever-present temptation. The first-line fighters against the enforcement of the law are those who make money by the sale of liquor. A great noise will be made about personal liberty, but all the liberty they want is the liberty to "put the bottle to their neighbor's mouth" for cash. The man who makes the bottle joins in the shout, and the cork cutter, and label printer, the barley and hop growers are made to see that their interest lies in the same direction. With their combined purses they will hire men of national fame, professional advocates, whose names will attract crowds to the nation-wide meetings which are now being projected. The people who are thus attracted will be told how their sacred rights have been invaded and they will be wrought

up to a pitch of moral indignation which, it is fondly hoped, will restore to the liquor-maker and the liquor-dealer the "right" to fatten on the waste and woe of others.

Men stand at the street corners in New York handling out buttons with the slogan, "No Beer, No Work." It is said that there are others which threaten, "No Beer, No Bonds." The buttons are given away and workingmen are expected to wear them and take up the cry.

Who pays for the buttons? The liquor trade!

No intelligent laborer would foot the bill unless he worked in a brewery. When the call went forth to the Labor Unions to indorse "No Beer, No Work," the powerful organization of printers in New York known as Typographical Union, No. 6, rejected the proposal as an insult to the intelligence of its members.

Let no one be mistaken by this anti-dry campaign. It may succeed in disguising itself as a popular uprising in the name of freedom. But it is nothing more than the desperate effort of a commercial interest to save its own business, by a false appeal. The newspaper report of the organization meeting in New York said:

"Primarily the gathering was a meeting of the Association Opposed to National Prohibition, but one might have mistaken it for a national convention of hotel and restaurant men from the number of representatives on hand from the Hotel Men's Association of New York City, the New York State Hotel Men's Association, the Society of Restaurateurs and the Hotel Supply and Equipment Association—composed of dealers in crockery, glassware, fixtures and other dealers who help equip hotels. Also there was a large representation of the New York Retail Liquor Dealers' Association and kindred interests present."

These are the people whose publicity will be in the newspapers, and whose paid attorneys will harangue the citizens in the name of outraged liberty.

Do they take the American people for simpletons?—*Christian Advocate*.

It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence.—*Washington*.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.,
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 Comradship.
 7. At least twenty-five per cent increase in membership of Tenth Legion.
- The young people's budget for this year is \$1,200, divided as follows:

| | |
|----------------------------|----------|
| Dr. Palmberg'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 |

LETTER FROM SUPERINTENDENT OF EXTENSION

DEAR YOUNG PEOPLE OF THE S. D. B. DENOMINATION:

Is the church of which you are a member alive? Are its members active in the Christian work of the community? Are they the leaders in such work, the ones who see the needs and the opportunities, and "start things"? Are the people of your church interested in our mission? Are they filled with the consecration and zeal for service that have come to many during the stirring events and great changes of the last few years?

If all of these questions may not receive an affirmative answer, I feel sure there is something lacking in the young people.

Are all the young men and women, boys and girls of your community organized for work? Surely there is no church in our denomination that hasn't enough young peo-

ple for at least one Christian Endeavor society, Junior, Intermediate, or Senior. Don't let the membership of your society be limited to members of the church, but interest other young people of the community. It will help your society and may be the means of winning outsiders to the Master's service.

If there are other young people's societies in your community, unite with them in occasional meetings. Be interested in the county and state Christian Endeavor work. These things will give you inspiration.

Don't wait for some one else to take the initiative. This opportunity for service is for you and for me.

Your fellow worker,

FLORA E. ZINN,

Superintendent Extension.

Farina, Ill.

ENVY AND COVETOUSNESS

Christian Endeavor Topic for Sabbath Day,
March 15, 1919

DAILY READINGS

Sunday—Envy not evil-doers (Ps. 37: 1-11)
Monday—Envy, breeder of strife (1 Cor. 3: 1-7)
Tuesday—The cure for envy (1 Cor. 13: 4-7)
Wednesday—Moth-food (Matt. 6: 19-21)
Thursday—Gain not godliness (1 Tim. 6: 1-11)
Friday—Modern dangers (2 Tim. 3: 1-5)
Sabbath Day—Topic: Envy and covetousness
(Luke 12: 13-21)

THOUGHTS FROM THE DAILY READINGS

Envy not those who seemingly are happy and prosperous while living sinful lives. In time they shall reap that which they have sowed. The law of recompense will be fulfilled in their lives. The right understanding of life is to trust in God and do good.

Jealousy and strife among the followers of Christ is a sure evidence of immature Christian life and experiences. It reveals the fact that our lives are still selfish.

The cure for envy is love. Love never faileth.

Earthly treasures are not of lasting value; they may even be taken from us, but heavenly treasures (Christian character and all good resulting therefrom) are treasures that are lasting, and can not be taken from us. We give place in our hearts and lives to those things that seem to be of most value to us. The relative place of importance which we give to things in life is most essential.

To be contented to live good and uprightly is truly profitable, but to live only to accumulate riches often leads us into a course in life that will be responsible for failure in the end.

Selfishness, the love of money and of pleasure is a modern-day danger.

THE HEART OF THE LESSON

The request with which the man came to Jesus was not peculiar to that time. The same trait of character is responsible for much of the mass of present-day litigation of our courts. The frequent and bitter contestation of wills is a striking illustration of the part that covetousness plays in modern-day life. Another striking and dangerous illustration of the same spirit is exhibited by the demands of the present supporters and agitators of extreme socialism and Bolshevism.

Jesus refused to become a party to such a controversy, because it was not within his province. He came to teach the great lessons and principles that should free men from envy and covetousness.

His warning was that we should free ourselves from inordinate desire of possession, for the real worth of life is not dependent upon the possession of large holdings of wealth.

It is possible for the spirit of covetousness to take such complete possession of us until we lose all thought of everything else. We may even become so successful in the accumulating of property that we shall no longer have any real need of it, but so long as the spirit of covetousness is the controlling force in lives we will not be willing to give of our abundance to the work of the Kingdom of God. We shall keep on accumulating, never getting real good out of life, but always promising ourselves that "sometime" we shall sit down and take our ease. But like the rich man of the parable we shall find, when it is too late, that our earthly possessions are no longer needed by us. How many men have thus robbed God and the world of the good that they might have done, and in the end have lost all.

Those who lay up treasures alone for themselves are pitifully poor and miserable. It is those who lay up treasures in the kingdom of heaven that are truly rich. Consecrated wealth—talent, ability and means—

dedicated to the service of God and humanity is uncorruptible treasure here and hereafter. Coveted and ill-gotten wealth is moth-eaten treasure at best.

SOME BIBLE QUOTATIONS

A tranquil heart is the life of the flesh; but envy is the rottenness of the bones (Job 14: 30).

Let not thy heart envy sinners; but be thou in the fear of Jehovah all the day long (Prov. 23: 17).

Be not thou envious against evil men; neither desire to be with them (Prov. 24: 1).

Love suffereth long, and is kind; love envieth not . . . (1 Cor. 13: 4).

Let us walk becomingly, as in the day; . . . not in strife and envying (Rom. 13: 13).

Let us not become vainglorious, provoking one another, envying one another (Gal. 5: 26).

For where envying and strife is, there is confusion and every evil work (Jas. 3: 16).

There is that coveteth greedily all the day long; but the righteous giveth and withholdeth not (Prov. 21: 26).

For the wicked boasteth of his heart's desire, and the covetous renounceth, yea, contemneth Jehovah (Ps. 10: 3).

Incline my heart unto thy testimonies, and not to covetousness (Ps. 119: 36).

Let your conversation be without covetousness; and be content with such things as ye have . . . (Heb. 13: 5).

But covet earnestly the best gifts . . . (1 Cor. 12: 31).

ACTIVITIES OF CHRISTIAN ENDEAVOR WEEK

It is likely that most of our Christian Endeavor societies to a greater or less degree as they were able to adapt it to their own particular situation, made use of the program suggested by the Young People's Board for Christian Endeavor Week. Two of the societies have kindly sent their programs to the Young People's department, wishing to share them with other societies. They are from the Verona, N. Y., and Battle Creek, Mich., societies.

Along with the program from the Verona society comes the encouraging word that though the church is without a pas-

tor just now the church work is loyally sustained. Sermons are read, prayer meetings held, and so on. The following program for Christian Endeavor Week was arranged by a committee, and carried out on Sabbath Day, February 8.

Young People's Rally Song.

Reading of Ps. 51, in concert.

Song, "We Shall See the King Some Day."

Scripture Reading, Titus 2, Millicent Stukey.

Prayer Service, led by Craig Sholtz.

Song, "Loyalty to Christ."

Four points of the Christian Endeavor Compass, Marion Dillman.

Song, "Tell It Again."

Christian Endeavor Hints, read by the young people.

Best Things in Christian Endeavor, Millicent Stukey.

Song.

Christian-Challenge to Life Service, Artheda Hyde.

The SABBATH RECORDER in the Home, Genevieve Hyde.

Song, "The Way of the Cross Leads Home."

Service closed with Mizpah Benediction.

The program of the Battle Creek society will be found in another place.

CHRISTIAN ENDEAVOR WEEK AT BATTLE CREEK, MICH.

On Sabbath eve, January 31, was held the first meeting of Christian Endeavor Week. Ivan Tappan led. Professor C. H. Siedhoff read Eph. 5: 1-2, 6-21 and gave a few remarks on the Scripture.

Elder Kelley gave a talk on the motto which was on the blackboard—"Onward, Upward and Forward for Christ." He told us that if this was the motto of each that our Christian Endeavor would be so full of Christ that we could accomplish much more. Elder G. W. Lewis spoke on "Church Services." He had placed a few words on the blackboard which told of things that were necessary to have in our services so that all would want to attend. Frank Tappan told how the "Finances" of the church were handled. He told of the budget fixed, the way in which the committee were received by different ones when asked to give. He remarked how easy it

would be for the Finance Committee if all would tithe. Helen Jordan spoke on "Sabbath School." She told how it is the training school of the church and what great benefits were received. Mrs. Wardner gave us an idea of the midweek "Prayer-meeting Services." She told the story of a man who was down in the dumps and who told his mother that he was going to prayer meeting to get out of them. His mother told him that he had better get out of the dumps before he went for if every one went that way, just think what a meeting that would be. Ruby Babcock gave us a few suggestions that would benefit the "Community." She spoke of work that might be done for camp and the jails, and suggested more neighborliness among our own people. Elvan Clarke talked on "Loyalty to the pastor." He told how we could show our loyalty by always being ready to help him and to offer help so as to lighten his work. Emile Babcock told how the society needed "Mission Study," how our society had planned to spend a few minutes at each meeting, at which would be given a short talk, or a chapter from some mission book be read. About fifteen minutes were given for testimonies, in which quite a number took part.

Sabbath afternoon, February 1, the young people had charge of the services. G. D. Hargis was the leader. He read Titus 2: 11-14; 3: 8, and told how the Christian Endeavor was training the young people and how beneficial our meetings are.

Elder Jordan gave a talk on "Quiet Hour." He told how the Quiet Hour brought us nearer to Christ and gave us more strength to live as our Master would have us; that it is a duty and a privilege of every one to be a Quiet Hour Comrade.

Frances F. Babcock talked on "Tenth Legion." She gave the meaning of the Tenth Legion which is the same as tithing. She said all that we have is Christ's, so why not return to him that which is his own and prove our loyalty to him.

Dr. W. B. Lewis spoke on the SABBATH RECORDER. He told how valuable it is; how it should be in all of our homes and be read by all. He said that there are about forty-five homes in our society here and between thirty and thirty-five subscribers.

Elder Kelley preached a short sermon on

"Christian Challenge to Life Service," using the following outline:

1 Chron. 29: 5. Who then is willing to consecrate his service this day unto the Lord?

Theme: Consecrating Our Service to the Lord. A great program before them. David had made great preparations for building a great temple for the worship of God.

Trace the unfolding of the idea of a temple to God:

1. On the occasion of Jacob's dream. Profoundly impressed with the conscious presence of God. Erected a stone pillar and called it Bethel, which means the house of God.

2. The erection of the tabernacle in the wilderness, sacred as the dwelling place of God.

3. The temple of Solomon. The Shekinah gloriously manifesting his presence.

4. "Know ye not that ye are the temple of the living God, and that the Spirit of God dwelleth in you?"

What a glorious opportunity for the building of such temples unto God, and of being "laborers together with God" in such a wonderful work.

For such an opportunity, "who is willing to consecrate his service this day unto the Lord."

The service was closed by repeating the Mizpah Benediction.

Tuesday night a union service was held with the midweek prayer meeting. Elder Kelley led. There was a special prayer service for our soldier boys and for the bereaved families of those who have made the supreme sacrifice.

Friday night, February 7, Mrs. Marian Hargis led the Christian Endeavor meeting. A string quartet accompanied the hymns and Miss Lathers sang a beautiful solo. The topic was "I Will, and What Will I?" N. C. Babcock read Heb. 10: 5-9, 19-25. Professor C. E. Siedhoff spoke on "Pastorless Churches." He told how a person spent several years in preparing for the ministry and then received such a small salary that he could hardly live. He said all seven days of the week needed to be spent on the pastoral work, not just the Sabbath. If all would tithe the salary problem would be solved. Mrs. M. B. Kelley spoke on "Recruits for the Ministry." Small salary and lack of prayer were the reasons given for so few recruits. She told of the great opportunities before the ministers now "for the harvest is great but the laborers are few." Ivan Tappan read the "Seventh Day Baptist Exposé of Faith and Practice." He said this gave the Seventh Day Baptist principles better than he could tell them. Edna Van Horn told of our Mission fields. She

located them, told who the workers are and the work that is being done. A few minutes were given over to testimonies. Every one felt as if he had received a spiritual blessing. The meeting closed with the Mizpah Benediction.

Sabbath, February 8, Elder Kelley preached a "Decision Day" sermon, an outline of which follows:

Joshua 24: 15. If it seem evil unto you to serve the Lord, choose you this day whom ye will serve.

Theme: Israel's Decision Day.

Just before Joshua's death, he calls the people together and demands a definite decision as to whom they will serve, whether Jehovah God, or the idolatrous gods of their fathers.

The inference is that some of them had gradually reverted back to their former practices. Shows the tendency in all religious life to reversion. Should guard against this tendency. Call ourselves to frequent positive decision for God and the things of God.

Another great call to decision was when John the Baptist began to cry, "Repent ye for the kingdom of heaven is at hand." This cry taken up and enlarged by the Lord himself.

Another great call for decision is through the tremendously stirring events of the past few years. Men are called everywhere to decide for the principles of liberty, democracy and right.

The call for decision is here, the opportunity great.

After the sermon he gave an invitation to any who had not made a start for Christ to do so. He then invited all those who wished to reconsecrate their lives to Christ to please come forward. Many responded. It was a very touching service. At its close, Elder Threlkeld and Elder Kelley led in prayer.

FRANCES FERRILL BABCOCK.

CHRISTIAN CHALLENGE TO LIFE SERVICE

ARTHEDA HYDE

(Paper read as a part of the program for C. E. Week, of the Verona, N. Y., Christian Endeavor Society.)

The Christian Endeavor society trains young people for service and creates enthusiasm for service. It is well to resolve while young conscientiously to do whatever tasks may come. If we are faithful in performing the little tasks, God will give us the greater ones which must be accomplished. There are many ways in which a Christian may be of service to his family, friends, church and community.

God has some plan for each one of us and we should pray that he will direct our

lives and show us what this plan is. One would not necessarily have to go to foreign lands in order to lead a life of service, for there is much work to be done in the home land.

Every Christian should strive to cultivate the characteristics that Christ possessed. Although oftentimes he was very tired, yet he never failed to help any one who was sick or in trouble. He even died on the cross that we might be saved.

A Christian who leads a life of service has a great influence over others. One is often cheered and encouraged by little deeds of kindness. Words of appreciation now and then make the pathway of life a little easier and a little brighter for the one who receives them. We should watch for opportunities to help others. To practice kindness will bring cheer to them and happiness to ourselves.

Christ is the Good Shepherd. He bids us follow him. He will comfort and not forsake us in times of trouble. God is our refuge and strength. We should give Christ the vigor of our lives while we are young and hopeful and not wait until our earth's journey is nearly ended and then offer him our worn-out lives. Every Christian Endeavorer should strive to live a clean, noble and upright life serving God as best he can.

"O do some good deed every day,
And speak kind words along the way,
O sing a glad and cheerful song,
For it may make some weak heart strong.

"O help a brother bear his load
O'er life's uphill and dreary road;
With those who need, share every day
The blessings God has sent your way.

"O seek and you will always find
The sheaves of good to reap and bind.
There's something you can do or say
For Christ, the Master's sake each day.

"O do some good deed every day,
Then will the loving Master say:
Your deeds wrought in my name
Shall be recorded as done unto me."

There is no truth more thoroughly established than that there exists in the economy and course of nature an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity.—*Washington.*

RESOLUTIONS OF CARTWRIGHT CHURCH

The Cartwright Church of New Auburn, Wis., adopted the following resolutions in reference to Claude C. Coon, one of their soldier boys, who died at Camp Grant, Rockford, Ill., November 6, 1918, and requested that one copy be sent to the RECORDER for publication, one copy be sent to the family and a copy be incorporated in the minutes of the church:

Resolved, That the members of the Cartwright Church wish to express their profound sense of loss by the untimely death of one of our boys, Claude Curtis Coon, who was a faithful member of the church, superintendent of the Sabbath school before going to Camp Grant, and assistant scout master of the Boy Scouts at Pine Grove, Wis. His life and interests were closely associated with every good work in the community, and his influence upon others was most wholesome and uplifting. His deep concern for the religious welfare of the boys of our society, his faithfulness in the discharge of every duty and his spirit of happiness and good cheer, so manifested in the social life of the community, will become the most fitting monuments to his memory.

While we yield in sorrow to the unexplainable providence of God, we would entrust those who are nearest and dearest to him to the tender care of an all-wise and loving heavenly Father and pray that his life will inspire us to nobler and more consistent service in the vineyard of the Master.

MRS. H. L. COTTRELL, *Chairman,*
MRS. C. J. CARPENTER,
MRS. A. M. NORTH,
Committee.

Any man who says he loves the country from which he came as well as this country is no better than the man who loves another woman as well as he loves his wife.—*Roosevelt.*

May the vast future not have to lament that you neglected it.—*A. Lincoln.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-
tetics, Hydrotherapy and Massage. (Affili-
ation three months Children's Free Hospital
Detroit).

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

3-4-tf.

WHAT'S COMING? SABBATH RECORDER RALLY SERVICES

When?

Second Sabbath in April—12th. Mark your Calendar.

Where?

In all the churches, groups and homes of L. S. K's of the Denomination.

How?

Beginning with the Friday night prayer service, you are to pray for an awakened interest in the *Sabbath Recorder* among Seventh Day Baptists.

Then

Sabbath morning your pastor will preach a sermon that will arouse your interest and increase your appreciation of your denominational paper to a degree that will make you determined never to be without it in your *home.*

In the Afternoon

The young people will have something to say about the *Recorder* that will be interesting and instructive.

What Next?

By this time you will be ready for what will follow in the next few days. A committee of young people will call upon you for your subscriptions for the *Sabbath Recorder*—the most valuable paper that you can have in your home. *Don't refuse.*

OUR OBJECTIVE

THE SABBATH RECORDER IN EVERY SEVENTH
DAY BAPTIST HOME

ONE THOUSAND SUCH HOMES ARE WITHOUT IT

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THE OTHER WORLD

It lies around us like a cloud,
 A world we do not see;
 Yet the sweet closing of an eye
 May bring us there to be.

Its gentle breezes fan our cheek,
 Amid our worldly cares;
 Its gentle voices whisper love,
 And mingle with our prayers.

Sweet hearts around us throb and beat,
 Sweet helping hands are stirred,
 And palpitates the veil between
 With breathings almost heard.

And in the hush of rest they bring,
 'Tis easy now to see
 How lovely and how sweet a pass
 The hour of death may be.

To close the eye, and close the ear,
 Wrapped in a trance of bliss,
 And gently laid in loving arms
 To swoon to that—from this—

Scarce knowing if we wake or sleep,
 Scarce asking where we are;
 To feel all evil sink away,
 All sorrow and all care.

Sweet souls around us watch us still,
 Press nearer to our side;
 Into our thoughts, into our prayers,
 With gentle helpings glide;

Let death between us be as naught—
 A dried and vanished stream;
 Our joy be the reality,
 Our suffering life the dream.

—Harriet Beecher Stowe.

OUR WEEKLY SERMON

TRIUMPH THROUGH LOYALTY

E. ADELBERT WITTER

Scripture Lesson: John 18: 1-18.

Text: "The Lord is with you while ye be with him." 2 Chron. 15: 2.

With very many the principal thought of life as it is concerned with their religion is that of being saved themselves, while the thought of a special and personal service is lost sight of. "I am saved to serve" is a noble conception of a life saved by the grace of God and sanctified by the love of the Christ of God.

In our text there is the assurance that "The Lord is with you while ye be with him; and if ye seek him he will be found of you." This truth was spoken to one of Israel's kings. Just take your Bibles and read this second chapter of Chronicles from the 9th verse through and you will see how fully the truth of the text is exemplified. The secret of all this king's growth in power and in attractiveness to those outside of his kingdom is found in the fact that there was evidence that Jehovah God was with him. All through the history of God's hand dealings with the people of Israel we find that when they sought him with singleness of heart theirs was a life of progress, power and prosperity.

I think you will have to go no farther than to recall your own life experience for proof of the fact that when one draws nigh to God in real sincerity of heart and life-purpose God will draw nigh to him. This drawing nigh will be manifest in the better mastery of one's own nature, in the brighter illumination of one's own soul with the glory of the God nature and the sweet peace and comfort of a soul thus drawn near to God.

I read a little poem from the pen of Ella Wheeler Wilcox that impressed me very much and a portion of it is so appropriate I reproduce it here.

After speaking of the attitude of youth toward the real thought of Gethsemane she says,

"Down shadowy lanes, across strange streams
 Bridged over by our broken dreams;
 Behind the misty caps of years,
 Beyond the great salt pond of tears,
 The garden lies. Strive as you may,
 You can not miss it in your way.
 All paths that have been, or shall be,
 Pass somewhere through Gethsemane.
 All those who journey, soon or late,
 Must pass within the garden's gate;
 Must kneel alone in darkness there,
 And battle with some fierce despair.
 God pity those who can not say,
 Not mine but thine, who only pray,
 Let this cup pass, and can not see
 The purpose in Gethsemane."

What a new meaning does this poem of Ella Wheeler Wilcox give to us. What a new view of Gethsemane is here opened up to the mind. The gloom and darkness that has hitherto been so inseparably associated with the thought of Gethsemane is dispelled, and in its place shines out the light of truth in this lesson placed before the mind of man.

In this conception of the author we find a new meaning for that night of gloom with the Savior. Every step in the way of his former life experience had been preparing him for that night in the garden. His preparation was not to be found in the fact that he had fed the multitudes so wonderfully, or that he had healed so many of the suffering of earth by the touch or the word, or that he had tasted sorrow as he wept at the grave of Lazarus, or that the angel host had declared the fact of his acceptance by the Father at the time of his baptism. All these had entered into his preparation in just so far as he had learned to depend upon God as his leading light and upon his grace as his sustaining power.

There are two pictures of that night in Gethsemane that give to us different views of its real nature. To Judas it was the time of triumph of greed. Just get the picture of this triumph as Judas with his band of soldiers bound Jesus and led him away in the darkness of that night. How jubilant was the heart of Judas because he had so fully proved that the Christ was not possessed of the divine power of which he had faught. But let us look at the other picture.

To Jesus it was the time of the triumph of the Savior of the whole earth over the power of sin and darkness. While the thought of this experience so filled the heart of the Lord with shrinking and so

pressed his spirit with the load that must be borne that the triumph might be experienced, while in the midst of this great agony of soul there was wrung from his lips the words "if it be possible let this cup pass from me," yet the power that made possible the triumph is manifest, and the essence of triumph is manifest when he spake those words "nevertheless not my will but thine be done."

If we study these pictures we will see how bitter was the failure resulting from the triumph of greed. The triumph of Judas was not long. The bitterness of his sorrow, the despair that filled his soul, his utter inability to stand the strain of his triumph and to face the gloom of his Gethsemane is to be seen in the nature of his death when he went and hanged himself on a tree. There is need of looking no farther for a just manifestation of the truth set forth in our text, "But if ye forsake him he will forsake you."

How great was the victory of Jesus the Christ. We have but to follow the study through to find that he came out of the darkness and gloom of the garden to the triumphs of the Resurrection, by the way of the cross and the sufferings of that barbarous kind of death to be sure, but to the glorious richness of a triumph through the sustaining power of the heavenly Father just the same.

When rightly viewed there is a valuable personal lesson to be drawn from this Gethsemane experience. We must each pass through this garden experience. There are none of us who have come to the years of manhood and womanhood, I presume, who can not recall some time in our life when we have tasted the darkness and gloom of the Gethsemane experience. We may have felt that we were utterly deserted. We may have cried out in our bitterness, "My God why hast thou forsaken me." We may have realized the shame of defeat unless we have been prepared for just that experience by appropriating the lessons of God's word as we have walked the journey of life.

We must all pass through this garden experience. Shall it be for us a triumph in power and blessedness, one in which the world may be benefited, as with Jesus, or shall it be for us a time of defeat, as with

Judas, because we fail to seek the will and perform the good pleasure of the heavenly Father?

I wish to leave you here to think upon this question and pray the dear Lord to guide you, one and all, into the joy of his peace.

Hopkinton, R. I.,
February 21, 1919.

THE CHURCH IN THE FURNACE

A GROUP of army chaplains from the Church of England has recently issued a series of papers on the church and the war whose editor has given it the significant title "The Church in the Furnace." The essays are not official and they claim to represent nothing but the opinions of men who are at the front, where, as they feel, some things come clear in the heat of the fires. It may not be thought at all certain that vision is clearer at the front than at home. On the contrary, it is possible that normal home scenes are more revealing than the abnormal scenes of the battle line. Yet there is no escaping the earnest sincerity and the prophetic foresight of much that appears in this volume. It is addressed almost entirely to Church of England conditions. Most of the papers give no indication of the existence of any other forms of church life.

The testimony of this group of observers is that the fires are already burning hotly around the church. "We came out dimly expecting that our religion would pass through a fierce ordeal, and actual contact with warfare has not belied our expectations. The test has been sterner than any of us could have foreseen." That certain destructions shall occur and that certain purifications must come has grown entirely clear to these men. What the changes are, they can not yet tell. "But one thing is certain; we can never again be content with much that we accepted as quite natural in those far-a-way days before we came out here. We have seen visions and dreamed dreams, and to forget them or to refuse to act upon them would be treachery to the church we love."

It will not be ungracious to say that a national church may face severer tests in such a time than churches whose relation to the people has always been voluntary and whose

forms of service have been steadily subject to the desires of worshipers. But observers from the ranks of other churches, voluntary and nonliturgical, are bearing a similar testimony. Young men are coming back from camp and battle experience to challenge customs and matters of course in prevailing church life with protests that some call visions and some nightmares. The call of these men has to be met by acceptance or by refusal. Several committees are already in turmoil over it here in America. The new plans are poorly formulated and the end to be gained is much clearer than the means to gain it. The change is not easy but neither is it to be avoided.

The figure of the church in the furnace suggests inevitably the two results that are to come. There will be some things burned off—acquired things which are not of the true metal of the church. No one can yet make a list of such things. The fact that a particular element in church life is not needed or is out of place in a camp or at the front is no evidence whatever that it may not be wisely retained at home and used by the very men who have no use for it elsewhere. Yet it is very certain that years of habit tend to bring incidental things into such prominence that they become confused with essential things—their unimportance does not appear until the essentials are tested.

Men's lives are more important than their clothing, but they do not realize it until they have to choose between the two. Form of worship, methods, ceremonies, definitions of faith, are not of first importance, no matter who says they are nor how much they seem to be so. But it requires such furnace times as these to make the fact clear. Out of this fire the church will come stripped of some things which it has accumulated as trimmings of its life and has mistakenly identified with its life.

But the furnace is not to destroy the church. There walks through the furnace with it as with the three Hebrews in the time of Daniel, One like unto the Son of God. The church is not merely a human agency. It has human elements, but it is the work and agency of God. Because it is made of faulty, failing men, it needs to be purified. Because it is the body of Christ, it is sure of preservation. Its fundamental verities will be revealed and em-

phasized anew in this furnace of fire. Most of the things it has been seeking to do for the world will still need doing. Most of the words it has been saying will need to be said. Out of the fire it will come purged and tested, better ready than before to do the will of Christ its Head.—*The Continent, by permission.*

Sabbath School. Lesson XII—Mar. 22, 1919
ISRAEL WARNED AGAINST COMPROMISE. Josh. 23:
1—24: 28.

Golden Text.—"Evil companionships corrupt good morals." I Cor. 15: 33.

DAILY READINGS

Mar. 16—Josh. 23: 1-13. Israel Warned
Against Compromise.

Mar. 17—I Sam. 15: 10-23. Defeat Through
Compromise.

Mar. 18—Prov. 1: 7-19. Warnings Against
Evil Companionships.

Mar. 19—Judges 3: 1-8. Results of Evil Com-
panionships.

Mar. 20—Josh. 24: 14-23. A Call to Decision.

Mar. 21—I Kings 18: 30-39. The Decision on
Mt. Carmel.

Mar. 22—Ps. 3. A Prayer for Deliverance.
(For Lesson Notes see *Helping Hand*)

DISLOYALTY

The fact that the war is practically over does not alter the obligation of loyalty to the United States on the part of every man, woman and child within the four corners of the land. There is some evidence that the contrary impression prevails amongst wrong-headed as well as wrong-hearted people, who seem to think it safe to give expression to thoughts that are opposed to the nation. We are not referring to criticism of this or that official. That is the privilege and the right of every American. If it is unjust criticism it will appear to all fairminded persons sooner or later. We refer to the discrediting of the motives and the conduct of the United States in entering and carrying on the war. That kind of attack is unlawful now, as it was a year ago. Those who deride or decry this country and its institutions have no rightful place on American soil. They are enemies of the nation and deserve nothing at its hands. If a sense of decency does not teach them this, considerations of self-interest should prompt them to keep their disloyal sentiments to themselves. On this subject there should be no paltering of compromise.—*Jewish Exponent.*

HOME NEWS

CUMBERLAND CHURCH, N. C.—Since closing his pastorate of the Cumberland Seventh Day Baptist Church and engaging with others as an unsectarian worker in missions in the vicinity of Fayetteville, Elder J. Franklin Browne has twice preached for us very acceptably. His sermon last Sabbath was one of the best he has given us, and during his stay of about three days in the neighborhood the resident members had the pleasure of seeing him in their homes. He also called on a few other people.

Rev. D. N. Newton conducts the Bible lessons and preaches for us occasionally. We hope to have communion service next Sabbath. Deacon Howard has just recovered from influenza and his wife is sick. One other member had the disease.

Two of the workmen from Camp Bragg near Fayetteville—Seventh Day Adventists—attended the services last Sabbath. One of them has attended our gatherings on four Sabbaths and took part in our Bible lessons. The nearest groups of the camp buildings are about two miles from the church house.

Our little company is likely to be disbanded soon, as some of the members expect to move out of the cantonment within the next few weeks and the church property will probably be sold. This seems sad to all of us. Perhaps the Lord will be pleased to lead us to a wider place where we can serve him more efficiently. Brother, sister and myself expect to move to Hope Mills village twelve miles from here. The others have not yet decided where they will go. May we all cleave to the Lord with all our hearts and remain loyal to his Sabbath.

EMILY P. NEWTON.

Fayetteville, N. C.

February 19, 1919.

NORTH LOUP, NEB.—The evangelistic meetings at the Seventh Day Baptist church are very well attended considering the almost impassable condition of the roads. Sunday night the house was pretty well filled. Rev. Mr. Hurley is giving his hearers some splendid sermons—sermons which make them think. A prayer

meeting is held each day at 10.30 o'clock to which all are invited—a workers' meeting is held each night at seven. A large chorus under the leadership of Eva Hill is a drawing feature. All singers are invited to find a place in the chorus. We are more than glad because of the interest shown in the meetings by the other churches in the village—glad because of the large attendance from their congregations Sunday night—glad because of their courtesy and kindness in giving up their Sunday evening meetings. "Come thou with us and we will do thee good."—*The Loyalist*.

MILTON, WIS.—At a business meeting of the Milton Seventh Day Baptist Church held last Monday evening a call was extended to Rev. Henry N. Jordan to become pastor. Pastor Jordan is at present associate chaplain of the Sanitarium at Battle Creek, Mich. His many friends here would certainly be glad to have him return to this community.—*Journal-Telephone*.

It is touching to observe on every hand the affection and gratitude of the French people towards America. In France, as well as in England, there is warmhearted and admiring recognition of the idealism and unselfishness of America's aims and attitude under President Wilson's leadership.

And there is the most genuine and generous appreciation of the valor, the fighting capacities and the conduct of our troops.—*Otto H. Kahn's Report of Visit to France*.

Get ready and the chance will come.—*A. Lincoln*.

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

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

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

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich. 3-4tf.

TRAINING LITTLE CHILDREN

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

CHAPTER XXVIII

Every Child Needs the Influence and Inspiration of Spiritual Motherhood as Much as Plants Require Water and Sunshine—Rightly Trained, the Nurture-Power of Mothers Would Help to Solve the Moral Problems of the Race

MISS HARRIET FRANCES CARPENTER

WOMAN'S power to nurture the good has been a theme for the poets of all times. Dante saw Beatrice but once, yet it was she who sent him on his way singing the greatest song of Christendom—the anthem of redemption from pride and selfishness. Wagner's Brunnhilde suffered her goddess nature to give place to the lowly limitations of human weakness that she might save the heroic Walsungs. Goethe's phrase, "the eternally womanly, leading men upward and on" is familiar to all.

Froebel also not only pointed out the spiritual nature of womanhood, but upon it he built his world of hope for the advancement of humanity. In the nurture-power of woman he sees the means of solving the moral problems of the race, of strengthening its spiritual life. It is his aim to lift motherhood to its highest plane, to see that chance plays a comparatively small part in the educative processes of humanity—that certainty encompasses the life of the children. He sounds the call to women for a higher unselfishness, courage and insight. Because of their universal love for things weak and helpless, he claims that all women are called into the fostering care of children, whether their own or others.

"I wish I belonged somewhere," pouted the hotel-bred child of wealth and luxury, yearning for a real home and a real mother. To cure his ennui his physical mother sent him to a kindergarten around the corner. "I'd like to stay here," he said to the kindergartner one day at parting, "all the time—eat and sleep—all day and all night—I wish you were my mother!" he finished in a climax of aspiration. He evidently felt the lack of real mothering in his own mother.

No child, however, rich or poor, should be deprived of the spiritual influence of real motherhood, by means of which alone his powers may be developed and without which lives have often been blighted.

What fitter task could Froebel realize for woman than for her to follow the path which she has more or less instinctively chosen throughout the ages? Yet it is with some fear and much instruction that he urges her on her way. Not lightly does he send her forth, but weighted with the greatest burden of responsibility that woman has ever borne. Why not trust her to do her work uninstructed, unconscious of the part she is playing? Her sympathy is undoubtedly great and spontaneous. But sympathy is not enough to insure wise discipline of the unruly tendencies of the human child. Misguided, sympathy fosters dependence and encourages weakness and self-indulgence. Untrained, it deals but vaguely with the practical problems of life. Moreover, even in women sympathy is often undeveloped. "Did your father whip you, as I wrote him?" asked a cross-looking teacher of a small, cringing Italian in the second year of public school. The same child came under observation in a fourth-year class some time later. He was listening with rapt attention to the immortal story of the "King's Children," told by a normal school practice student. The comment, "How alive Pedro is to the story," brought out the irritable response from the teacher in charge: "Oh, yes, he'll listen to stories, because he likes them, but he's a bad boy." Feeling that there must be something worth finding behind a face lit with enthusiasm for a tale so noble, the observer visited the home (so called) of the unfortunate Pedro; a drunken father and mother, a girl of 12 earning the living, the boy hungry for food and comradeship—it was all comprehensible in a moment. Pedro was transferred to an instructor possessing insight and spiritual power. Like a dog he followed her everywhere, until she transformed his love into acts of service, and he became the most useful member of the class.

Even when the intentions are of the best many are the pitfalls that surround the unenlightened experimentalist. "I have to whip him," a father gravely asserted of his sensitive, highly imaginative boy, "because then he stops doing the thing. He does something else, though," he added lamely, feeling, but not understanding, that he was not reaching the cause, but only the particular act. Had the child been less

strong and bouyant in temperament he might no doubt, have crushed him into submission; as it was, he only confused him, whereas firm but sympathetic comradeship might have cleared his path and helped him on to the higher manhood of which he was capable.

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

THE MORAL RESULTS OF THE WAR

We hear much of the moral aims of the war. Now that the great conflict is over it is proper to speak of those moral and religious results which are clearly seen to have emerged.

The first great result is the determination that war shall be forever abolished. It seems a contradiction to speak of abolishing what has resulted in good. But the contradiction is only apparent. Any great calamity brings some good. A fire or an earthquake which destroys half or two-thirds of the buildings in a city permits the rebuilding of that city after plans making for greater dignity, convenience and beauty. Such was the case in Portland, Chicago, San Francisco and many other cities. When frightful contagious diseases sweep through a community there are manifested such sympathy and helpfulness as were never known before, and the best scientific skill is invoked to make such dread visitations impossible. So, while the war has called forth much that is best in men and women, and while the glamour of it has created a sort of world enthusiasm, yet as an institution it is marked for destruction.

From the very soul of humanity comes the demand that war cease. It is too terrible to exist. It carries in its train too many horrors. It desolates too many homes. It takes the intellect and the scientific ability of civilization and applies in torturing and destroying men, women and children. It takes the choice lives and the hard-earned wealth of the world and throws it into the raging abyss of war. No one can question German ability and resourcefulness. The civilized world has stood aghast for four and a half years because of that nation's arrogance, greed and colossal success in terrorizing and murder-

ing. This resolution to put an end to war is the very key-note of the new "League of Nations." One may now read President Wilson's address at the opening of the Peace Conference. He pointed out how the burden of war had fallen upon the homes of Europe, how the great discoveries of science had been turned to purposes of destruction. "The League," he says, "should be the eye of the nations to keep watch upon the common interest, an eye that does not slumber, an eye that is everywhere watchful and attentive." And so the proposition for a league received unanimous approval. It is a certainty. It will, as Mr. Wilson put it, bring all nations under "the harness of civilization." The organized opinion of the world will support it. Any nation resorting to war will be treated as an outcast.—*Christian Work.*

INCONSISTENCY

One winter while riding in an electric street car, I noticed a sweet-faced woman on the opposite seat absorbed in the pages of that excellent magazine, *Our Dumb Animals*. A few minutes later, as the car stopped to take on a passenger, we heard a commotion in the street outside, and looking, we saw a man beating a horse which had fallen on the icy pavement. The sweet-faced woman sprang to her feet, and with the single ejaculation, "Oh! You brute!" hurried off the car and summoned a policeman. I followed to see that the fellow got all that was coming to him, and he got it, too, before "The Society with the long name" had finished with him.

But there was just one amusing thing about this whole affair—the sweet-faced lady who pushed the case with so much courage and energy, wore on her person a set of furs which had cost the lives of twenty animals, each one of which had probably suffered far more pain and misery than the horse, over the treatment of which she had been so wrought up. Of course, had she seen those animals suffering, it would have wrung her heart, but as she did not see it, and as in all probability no one had called her attention directly to the matter, she simply wore the furs and thought nothing about it.—*Ernest Harold Baynes, in Our Dumb Animals.*

Y. W. C. A. AIDS FOREIGN SOLDIERS

Foreign Speaking Secretaries Help Soldiers Get Work

With three centers in San Francisco and two in Los Angeles, the Pacific coast now leads in the work of the National Y. W. C. A. for foreign-born women. Among other large cities which have opened International Institutes, as these centers are known, are New York City, Cleveland, Ohio; Buffalo, St. Louis, Syracuse, St. Paul and many others, making the cities where this work is opened now total over 30. Workers in this kind of service are 262—all specialists in immigration and students in sociology and Americanization.

The International Institutes also furnish women who speak the languages most needed in the sections where the work is opened. During the war the Y. W. C. A. helped the women to understand the draft laws and in many instances in the getting of their allotments and in the understanding of insurances. Night schools are run in connection with this work allowing women who work all day to improve their English education at night. A part of the work is to demonstrate to the women sanitary living and to develop in them the desire to attain American standards. The workers frequently act as interpreters for foreign speaking peoples in hospitals.

At present they are aiding the United States Free Employment Service by acting as interpreters for foreign-born soldiers, who are seeking work since being discharged from the army.—*Red Cross Magazine.*

SEVEN STATES WORKING FOR KINDERGARTEN LEGISLATION

Special interest is being shown this winter in legislation to promote the extension of kindergarten classes. During the past year the United States Bureau of Education has urged civic organizations and women's clubs to work for more kindergartens as a vital wartime necessity to care for the children whose parents were both busy in the prosecution of the war.

It becomes daily more apparent that the care of the children of the alien is a problem second in importance to none; and as the kindergarten is known to be a vital Americanizing agency, the interest in this

department is receiving special attention at this time.

Word has been received that efforts are being made to secure Kindergarten legislation this winter in New York, Pennsylvania, Ohio, Illinois, Indiana, Kansas and Arizona.

The most popular model is the law in force in California under which its kindergartens have more than trebled.

President Poincaré said, when opening the Peace Congress, "But justice is not inert, it does not submit to injustice."

Is it not unjust to provide for only a small proportion of our children an educational advantage which all are entitled to receive? Those awake to the privilege of aiding this movement are invited to write for information to the Kindergarten Extension Division of the United States Bureau of Education or the National Kindergarten Association, both located at 8 West 40th Street, New York.—*Bureau of Education.*

THE CAMPAIGN OF MERCY WILL NEVER CEASE

Although there is to be no further expansion of the Red Cross work in France, its work will go on. It will bring comfort to our boys as they lie sick in hospitals and as they keep guard on German soil, and to the thousands of repatriated French people who are returning to their ancestral homes. Without the Red Cross army of mercy to follow in the tragic furrows made by the engines of war, the aftermath of suffering in France this winter would be a greater desolation than we can conceive. Fighting with mortal weapons may cease, but the campaign of mercy of the Red Cross will never cease as long as the need of cleansing and healing is present among the races of the earth.—*Maj.-Gen. Merritte W. Ireland, in the February Red Cross Magazine.*

The Children's Bureau has just announced a Back-to-School Drive whose object may be stated in the President's words "That no child may have less opportunity for education because of the war." The drive will attempt two things: to return to the schools and keep there the children who have deserted them for industry, and to keep the children now in school from leaving prematurely.—*U. S. Press Service.*

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

There is a revolting injustice in punishing the weak scoundrel who fails, and bowing down to and making life easy for the far more dangerous scoundrel who succeeds.—Roosevelt.

THE SABBATH RECORDER

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

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The Sabbath Recorder

With the outbreak of the great war the statesmen and public men of the Allies rapidly came to the conclusion that the necessary method of preventing war in the future was the establishment of a League of Nations. The President of the United States shared this opinion and soon became the best-known advocate of the idea. In America at the present time President Wilson, ex-President Taft and hundreds of other great Americans see in this plan the only hope of the world for the future. In England Premier Lloyd George, former Premier Asquith, Viscount Bryce, Viscount Grey, Arthur J. Balfour, the Archbishop of Canterbury and hundreds of other prominent men and women in all walks of life are ardent advocates of a League of Nations. In France President Poincare, Minister of Foreign Affairs Pichon, former Minister Leon Bougeois and men of similar standing feel that a League is a prime necessity. Throughout all the Allied countries men prominent in public life and elsewhere support this article of the program for the peace of the world.—National Committee on Moral Aims of the War.

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