In preparing the list for the printers of contributors to

THE
DENOMINATIONAL
BUILDING FUND

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

A corrected list of contributors will be published in the Recorder in the near future

Do you not want YOUR name to appear?

Send your Bonds Today

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

EASTER, 1919
M. E. H. Everett

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

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

Austin, Pa.
SEVENTH DAY BAPTIST DIRECTORY

AMERICAN SABBATH TRACT SOCIETY

President: Rev. Alfred E. Whitford, Milford, Wis.
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(Incorporated 1916)

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Southern—Mrs. M. G. Stillman, Lost Creek, W. Va.
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THE TWENTIETH CENTURY ENDOWMENT

President—Prof. Frank L. Greene, Alfred, N. Y.

THE SABBATH RECORDER

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

VoL 86, No. 15  Plainfield, N. J., April 14, 1919  Whole no. 3857

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

The future is not an actor, it is a result. The tomorrows of denominational life will be just what your todays are making them. Must the faith of our fathers suffer and our heritage be just a shadow of what it might have been? Must the interests of our children, the gifts of God, be just a shadow of what they might have been? Must the faith of our children be just a shadow of the faith of our fathers? Is this the past that we were looking to when we were younger?

Cheering Messages in the Recorder

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

There is a bundle of letters here expressing sympathy from friends far and near, some of them from none Sabbath-keepers whom we have known only through the Recorder. Mrs. Gardiner has enjoyed them with me as she has been able to hear them read. Everyone knows how much such letters are worth, so I do not need to tell them. But I do wish to tell how much like such a bunch of letters the Recorder seems this morning as I read its pages.

Brother George Shaw's question, "Who Has the Answer?" touched my heart, for I know that the friend whose letter he did not think himself worthy of giving me anything about, but that I read, you must certainly feel strong promptings to do your part toward raising funds for the proposed denominational building. Do you care anything about your future as a people? Do you care enough about it to make that future something to be proud of? Whether you care or not, you are actually shaping the future for your denomination and for your children's children, and there is no way of preventing the results of your present position regarding these important matters.

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

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

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

A great scientist once said that the greatest defect in our modern system of education is that it makes no provision for the training of parents. We might with just as much propriety say that the greatest defect in our church education is lack of training for teachers.

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

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

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

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

What better monument can a man raise to perpetuate his memory than to endow a school or library? In what way can he be more sure of extending his influence after he is gone, than by fixing some of his money where it will represent him in good works for other men long after he ceases to labor? What one does for others in the spirit of helpfulness is likely to be remembered; but what he does for self is soon forgotten. Our schools, our boards, our denominational building, are all pleading for just the help we can give. What are we doing for the future? It will be what we make it.

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

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

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

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

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

It is the business of reason to correct the excesses as well as the defects of the passions, thereby guiding to a state of perfect rectitude.—Plutarch.
written verse of Scripture including all the verses of the 91st Psalm. It was a great sight to me to see this fine company of young people together there like so many brothers and sisters having the best kind of a time with no sting left in it. I just had a glimpse of them there, and was gone to make ready for the work at the church.

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

SALEM COLLEGE SUMMER SCHOOL

Announcement

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

A summer at Salem College is an opportunity worth making your time cost in effort, time and money.

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

WHY COME TO SALEM

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

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

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

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

5. To those who teach or expect to teach

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

1. Minimum salaries have been raised 50 per cent. This should be an inspiration to teachers to prepare to do better teaching. School boards are given power to pay a higher salary for normal school graduates than for teachers holding the ordinary first-grade certificate; boards are also empowered to allow increased salary to teachers who have attended approved summer schools, or new school code, sections 51.

2. After 1921, all applicants for first-grade certificates must have completed at least one year of high school work, and in addition thereto, nine weeks of professional work. This professional work may be conducted in a Salem Summer School. Additional requirements will be made from year to year until the full four year high school course and a full year of professional work and training will be required of all first-grade teachers. Now is a good time to begin to prepare for the higher standards. See section 104.

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

4. Teachers attending approved summer schools may be excused from attending the county institute, and for such work will be entitled to a coupon of credit entitling such teacher to additional remuneration of one dollar per month for each month taught during the year, 1914 and 1915.

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

COLLEGE AND ACADEMIC WORK

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

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

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

I am bigger than anything that can happen to me. All that we can do in this world is help. Some of the little things of fortune and suffering, are outside my door. I am in the house and I have the key.—C. F. Lummis.
THE COMMISSION'S PAGE

APPRECIATION OF PASTORS—CONTINUED

OUR PASTOR

First of all, our pastor is a genuine good man, a kind, loving, helpful, devoted husband and father. Theirs is a beautiful home life. You are always welcome there. He is social and friendly, always putting one at ease, so no one need feel timid while conversing with him, a very good mixer. There is none so low but he has an interest in them; by so doing he has become the friend of those who never go to church. They say, "I like that man."

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

While he shows great strength and firmness, he is gentle, kind, sympathetic, cheerful, and friendly, always putting himself at the disposal of those who are in need of counsel and aid. He has an original thought, and it is a fascination to study his methods. His sermons that reach the young are stimulating and inspiring. He is always alert to the needs of the community, and he is always ready to help with his prayers and advice. He is always there for his people, and he is always ready to help them.

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

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

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

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

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

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

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

SIR WALTER SCOTT

PROF. C. R. CLAWSON, THE SABBATH RECORDER

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

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

Early the boy displayed a fondness for reading and at the age of six read ravenously. At the age of ten years he had several notebooks filled with border ballads which he knew from beginning to end. His retentive memory stored up for future use innumerable tales and anecdotes. Like some boys of our own day Scott did not evince any great fondness for school life.
Notwithstanding this fact he, like our own Lincoln, became a thorough student though his days were limited. He was familiar with every detail of his country's history and could read with ease in German, French, Italian and Spanish. At the age of fifteen years he read Dante in the original together with several romances in the French. During the summer holidays he would climb high up among the cliffs where, seated in some mossy corner, he would read till the bright of the northern day lingered in departing on the hill tops. Often he would forget all about his meals, so infatuated was he with his reading and the rugged landscape. Then at night after going to bed he would devour Shakespeare by firelight. Scott loved every inch of the land just as Wordsworth loved the lake region of England. The environs Edinburgh were classic. The ruined abbeys and moss covered palaces were eloquent of Scotland's earlier grandeur. Here was the palace of kings. During these rambles his mind was at his desk where he wrote till twelve.

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

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

Unlike DeFoe, there was nothing in Scott's writing that would soil the mind with an unpleasant image. His charming personality with his insatiable love for children and all dumb animals made his life attractive and lovable. Such was his love for children that after he built Abbotsford on the banks of the Tweed, he gave a sumptuous house to a local girl as a reward for the care she had given the children. The Tweed was Scott's delight as he was accompanied by him on many of his excursions. At his death Scott mourned the loss of a faithful friend.

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

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

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

The "Lady of the Lake," written in memory of Lake Katrine, was the culmination of his poetical reputation. This poem is a most beautiful piece of landscape painting, a song of love and life. Scott had no equal. Imagine the scene which met the bewildered traveler as he emerged from the dell to command a full view of Lake Katrine! This is a fine poem to read aloud. Scott loved the lake region of England. The earlier grandeur. Here was the palace of kings.

Wordsworth loved the lake region of England. The earlier grandeur. Here was the palace of kings. At the top of the hill were the ruined palaces of the kings. At the top of the hill were the ruined palaces of the kings. The classic. The ruined abbeys and moss covered palaces were eloquent of Scotland's earlier grandeur. Here was the palace of kings. In his secretof Scotland's mighty kings. Here also was the ruin of Melrose of which he himself said:

"If thou wouldst view fair Melrose aright,
Go visit it by pale moonlight;
For the nightsome day, Gild, but to flout the ruins gray."

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

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

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

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

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

"Peace with justice" is the Russian cry now. In our angriest moments we never contemplated being cruel enough to give them full justice. —Toronto Globe.
MISSONS AND THE SABBATH

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

SABBATH RALLY DAY
SECRETARY EDWIN SHAW

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

MISSIONARY AND TRACT SOCIETY NOTES

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

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

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

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

"DEAR MR. SHAW:

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

"Please give my regards to your friends and oblige,

"Yours sincerely,

"TOONG TSING-ONG.

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SABBATH RALLY DAY
SECRETARY EDWIN SHAW

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

MISSIONARY AND TRACT SOCIETY NOTES

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

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

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

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

"DEAR MR. SHAW:

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

"Please give my regards to your friends and oblige,

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THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA
REV. EDWIN SHAW

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

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

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

1. Organization
   
   a. National Committee of approximately one hundred
   
   b. State and Local Committee

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

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

4. Field Campaign
   
   A field campaign for the purpose of arousing the church to a realization of the urgency of united effort in meeting the needs of the Christian forces in the world, and of inspiring and organizing the Christian forces to undertake an adequate world program. This field campaign will include a series of regional conferences to be begun at the earliest possible moment, followed by conventions and training conferences throughout the country, to acquaint the churches with the message, plans and methods of the Interchurch World Movement. Second, a movement shall be made to secure the funds shown by the survey to be needed to carry through the world program on an efficiency basis.

5. Conservation and Extension
   
   Conservation and extension program to be worked out as the movement progresses and to maintain the sustained co-operation of all the churches involved.

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

IV. Immediate Steps

1. If and when the foregoing proposals shall have been recommended for submission by the Foreign Missions Conference and Home Missions Committee, the Committee of Twenty shall proceed to complete the organization by calling together the members of the General Committee who shall act with full authority to carry out the foregoing proposals.

S. Earl Taylor, Chairman.

William B. Miller, Secretary.
use of funds and workers. It is co-operation where there often used to be hostile competition. I have sent in a list of our missionaries, including all who are supported wholly or in part by denominational agencies. I shall write to each of these workers suggesting that they answer the questionnaires that come to them with great care for accuracy as to facts where data is available, and careful estimates and approximations in other matters. Thus far I see my way clearly. But when it comes to co-operating and participating in the campaigns which are to be held and the financial drive that is to be made, I am in the dark. At the present time I feel that it would be unwise for our Missionary Board to approve the entire plan, and to ask the churches to get ready to unite with all the other churches in these campaigns and drives. It looks to me, not like a federation of Missionary boards, but the elimination of denominational agencies in mission work. I may be wrong, I very often am wrong. But that is the way it looks to me.

As a people we have done our work for temperance, not through denominational agencies, but the W. C. T. U., the Good Templars, the Prohibition Party, the Anti-Saloon League, etc. I think we have been wise in so doing. But when it comes to the cause of missions, I believe that our churches ought, and I think that they desire, to express themselves in that work through denominational agencies. It may be said that the plan of the movement permits this very thing. Yes, it does. But the plan also looks to a temporary movement that shall cease as an organization when the survey shall have been made, and the campaign conducted, and the financial drive promoted. It looks to permanency. The leaders and officers of the denominational organizations of America are supporting and conducting the movement. It looks to an interchurch, that is, an undenominational, agency to promote the cause of missions, and it seems to me that the inevitable outcome must be an interchurch and international administration of missions. There is now a constantly and rapidly growing amount of interchurch missionary work, especially in foreign lands. As a people we would be expected to make our proportional share in the support of such work. And it would soon come about that all our missionary effort would cease to yield any influence for the Sabbath of Christ.

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

WHY WE ARE SEVENTH DAY BAPTISTS

(From the minutes of the Seventh Day Baptist Central Association of 1838)

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

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

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

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

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

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

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

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

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

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

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

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

TWO RICH MEN

REV. G. M. COTRELL

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

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

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

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

SUMMER SCHOOL IN ALFRED

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

"Time is money"—an expression which has been heeded and soiled so many times that the uppers are nearly gone. But nevertheless it is true. The Summer School posters are out. And those of us who expect to enjoy a leisurely summer are beginning to figure on some way to spend it. But still that old "saga" looms up. And why wouldn't it be wise to convert part of our vacation into money? There's no argument against education not being valuable—particularly the college course at Alfred. The three-week course, which lasts from July 8th to August 20th, presents a large variety—Agriculture, Art, Ceramics, Chemistry, Domestic Science, Education, English, French, German, Greek, History, Latin, Mathematics, Physical Education, Physics, Rural Education and Spanish.
The course in Rural Education prepares holders of a 72-count Regents diploma for an Academic certificate.

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

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

GOLDEN WEDDING CELEBRATION

William Jay Whitford and Hattie E. Holmes were married at Preston, N. Y., March 20, 1899, at the home of Clark T. Rogers, uncle of the bride, who was justice of the peace at that time. Emma Rogers (Purdy) and Dr. A. C. Rogers, of California, were witnesses. They lived on the Holmes farm at Preston until 1875, when they moved to Brookfield, buying the farm where they now reside. At this home many relatives and friends have been royally entertained very often as long as the health of Mrs. Whitford would permit.

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

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

In the afternoon a few of the neighbors and friends came in to extend congratulations. Pastor Hutchins was invited to bring his guitar, and with several outdoor recreations characteristic only of the quiet Allegany hills and a good natured body of sound-workers. There is plenty of healthy opportunity for both work and play. Then there is not the usual rushing of activities. Some might call it dead. But to the nature-loving it is just small, quiet Alfred—infused with invaluable education and the huge, deep beauty of the hills.

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WOMAN'S WORK

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

ITS AIN DRAPE O' DEW

Confide ye eye in Providence,
For Providence is kind;
An' he bears a life's cares
With calm and tranquil mind.
Though pressed and hemmed on every side,
His faith an' ye'll win through;
For ilka blade o' grass
Keeps its ain drap o' dew.

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

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

Sae lest 'mid fortune's sunshine
We should feel owre proud, and hie,
An' in our pride forget to wipe
Our tears, and after wise,
Some wee dark clouds o' sorrow come,
We ken na whence nor hoo;
But ilk blade o' grass
Keeps its ain drap o' dew.

*—James Ballentine.*

THE TOO-ABSORBING VISION

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

"Isn't that anything against him?" I questioned, rather flippantly. "And which chap do you mean?" For our subway car was crowded.

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

I followed his gaze and looked at the man in the black hat and coat—looked at him with interest. He was a big man, with a strangely detached expression. One thought when one looked at him first that his eyes were rather too close together, but after a moment it became apparent that it was only the expression that made them look so.

"An interesting face," I said.

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

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

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

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

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

Holly I resented the remark.

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

"Quite so," agreed the Business Man.

"Quite so!" I repeated.

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

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

I spoke again in defense of the dreamer.

"Isn't his concentration worth while?" I questioned.

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

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

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

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

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

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

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

Dreaming is all right! I wouldn't much admire the man or woman who had never dreamed a dream or built a castle in Spain. Dreaming is one of the intensely human things that keep people close together. But dreaming, like anything else, must be carried too far.

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

"Take it, dear," I heard the mother say.

"It will be good for you!"

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

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

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

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

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

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

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

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

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

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

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

Friends of mine, it isn't hard to strike a happy medium. Don't allow dreams to be swept from your vision by any road, but don't take away the vision, that his dream has built, or through the illusion that his fancy has painted.

The pictures on the wall in the child's room should be distinctly for him, and hung low enough so that he may take them down and handle them whenever he chooses.

Every child likes color and delights in the "story picture," the picture which has a story connected with it. Pictures of animals, of family life, of other children's activities, of the simple trade-world such as sustain family life, are excellent for the nursery.

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

The value of good music in the home can not be overestimated. Fortunate is the child whose ear is accustomed from the cradle to beautiful sound and melody. And yet even more fortunate is the child who is accustomed to hearing the singing voices...
of those about him. Children love to hear songs, children's songs, big people's songs and folk songs. They love to hear the songs of long ago when mother was a child, and the lullaby grandmother sang. The child loves especially to become song, sung beside his crib before the final “good night.”

As to books, there are the standard ones, the Mother Goose Nursery Rhymes, the simple animal story books, and the fairy tales in simple form. A helpful list of modern books, picture and story books, has been carefully reviewed and listed by the Federation for Child Study and may be had upon application to the secretary, Mrs. Thomas Seltzer, 850 West 100th Street, New York City, N. Y., for 30 cents. The Bureau of Education also has suitable lists of children’s books.

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

As in all other homes in the home, it is the words the child hears us speak, the things he sees us do which will have the greatest effect on his attitude toward those about him, such as respectful care and tender affection toward the grandmother, the grandfather, the aunt, the uncle; our treatment of those in need of employment. Family festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals, such as birthday festivals.

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

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

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

**AMERICAN SOLDIERS AND PROHIBITION**

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

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

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

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

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

Unraveled temper soon governs the man.
LOCAL C. E. UNION MEETING
REV. WILLIAM M. SIMPSON

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

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

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

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

Mr. Wardner Randolph spoke on the Budget. He showed the worthiness of objects for which the Young People's Board asks funds. The work of Dr. Rosa Palmberg and her associates at Lieu-oo is practical Christian work among people sorely in need. Everything over and above the Board's appropriation to Seventh Day Baptists. The Fouke School has for a number of years furnished the most of the really good teachers in Miller County and adjoining counties in Arkansas. The Missionary and Tract societies are the agencies through which we, as a denomination seek to extend our influence. Salem College is a powerful influence for good in the Southeastern Association, and The Young People's Board needs funds for the extension of Christian Endeavor. Therefore, let us be more prompt in making our apportionment to the Young People's Board.

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

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

On the walls had been hung pictures of seventy men and women prominent in the work of our denomination. Fifteen minutes was too short a time in which to write forty names correctly; none wrote fewer than fifteen. "Try us again some time, after giving us a chance to learn our lessons," some said, "Why not? Why not announce through the church notes in the local paper that on a given date there will be a denominational social with a spell-down,—words chosen from the last Year Book.

Another good way to match partners would be to cut in two some slips of paper bearing historical facts about the denomination, each person having one of his sentence. Another good stunt that I would like to try would be to give to each member present the name of a member of some of our boards. One place in the room should be assigned as Missionary Board headquarters, and all members of the board who received votes from different members of the Missionary Board could gather there and organize by electing Mr. Clarke, president emeritus, Rev. C. A. Burdick, president, etc. Likewise, another place in the room could be designated as Tract Board headquarters; another, Sabbath School Board headquarters; another Young People's Board headquarters, etc. After all are organized, the secretaries of the several boards could report to the whole company.

If the Rivett command has not already such a plan in their new books, perhaps they can try it out and include it in their second edition.

EVERY SOCIETY DOING INDIVIDUAL WORK TO WIN INDIVIDUALS TO CHRIST
RUTH L. PHILLIPS

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

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

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

"Is it my duty to do everything? I am so busy with other things—all good and all necessary—that I have no time for this work." When we begin to make this excuse, stop and ask ourselves "just how much does Christ and Christianity mean to me?" In the same degree we will be willing—not only willing but eager—to pass this best part of life on to others. We always find time to do the things that seem most important. If Christ and his Kingdom in this world seems of most importance to us, then it is our duty to obey God's command to go forth and spread his gospel over all the earth.

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

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

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

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

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

PRESIDENT ROOSEVELT AT CHURCH

In the following letter was received by the Christian Advocate from J. Herbert Powell, of Westfield, N. Y., Dr. A. J. Buckley, filed it for future use. Its presentation at this time is in the interest of the work of Mr. Roosevelt from a side on which but little has been written.—Shall we give President Roosevelt a side on which but little has been written?

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

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

The minister paid no more attention to him than to any other member of his church. Surely, I thought, there will be some sort of a special sermon, saying much about current events of the day and a little about the gospel, as it was a good, honest, plain gospel sermon, and the President seemed to enjoy it. His singing and responses to the Scripture readings were like his talks to Congress—clear and competent, as if he didn’t want to hold the minister at the throat, so long as he knew he was right. Throughout the sermon he gave the most careful attention. He impressed one as being a man who believed in exercising the same sincerity in religious matters as in any others, and I got a new light on his now famous “square-deal” principles.

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

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

THE CHANGING CHURCH—THE CHANGELESS CHRIST

The Christian Church will be beaten to its knees unless it drops voluntary upon them and questions its own spiritual integrity. There is perhaps not a single church in the world with more than half of its members utilized. The discipline of armies will teach the Church to account for all its resources. Our national consecration will never be broken, the empty branches, the bland leaves spreading themselves among fruitless boughs and cast them into a tempest of hurtling flames, even consuming the motes of the atmosphere until it is cleansed from them all; the honest spirit of inherent inquiry will do it. The world will pale at the splendor of the Church purged of half its slacking professors, having rediscovered its power to speak and command attention, to move together and mold the universe to its bequest. If we are not to suffer for our neglect of the past, if we are to reap its great need at the present time, and are willing to meet its demands, Enrolling the year 1919, April, June, August, and September last. For catalogs and detailed information apply to the Nurses’ Training School Department, Sanitarium, Battle Creek, Michigan.
As Elijah drooped under the juniper tree, his stock fell to many points below par. He was anything but his usual self. He was in no fit condition to make an accurate appraisal of himself. His mighty triumph at Mount Carmel had turned to ashes in his eager grasp, and the curtain of the future hid the fruitful if less spectacular triumph yet to be his after the lesson of Horeb and the still small voice. The brazen Jezebel and Ahah, her misguided lord, were chasing the will o’ the wisp of Israel’s political and commercial aggrandizement. Elijah felt that he had done his best to stem the idolatrous tide and failed. Israel was hopeless. So he requested for himself that he might die.

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

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

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

There seems to have been in recent times an unusual tendency to mark men down to their lowest selves. We are just emerging from the era of the muck-raker. He has had long innings. He has been the fash­ion. To appearance in a manner through generous professions to the world motives behind which surely control all human action ensures one against being thought sen­timental. One gains the pleasant pose of the solidly practical, the canny, the world­wise. The mighty scientific impulse of the last century, the conquest of the world of things and the resultant focussing of so much of our thought on that side of life has warped our perspective and falsified our scale of values. We live too much on the material side of life among the things man needs in common with the animals. The pocket book has become our yard stick and the counting house our temple. We are prone to sneer the cynic’s sneer at the manifestation of any motive above the most sordid. We have all unanimously to judge men not by their best selves, their divine-human selves, but by their lowest, their animal selves. This fault in our outlook on life, this habit of looking through a flaw in the window pane of existence, is most serious and threatens to pile disaster on disaster. If our civilization, of which we are so proud, so justly proud, can not be more thoroughly spiritualized, if we can not react, individually and collectively, to a more elevated interpretation of human nature, that civilization is bound to atrophy and die. It may go down in a welter of bloody destruction. Indeed it came dangerously near such a calamity. Had not the ruling powers in Germany simply gone a few steps farther along a road which we have all been traveling? Was not her cynical assumption that men and nations may be bent to her purposes by appeals to their lowest selves, but the logical harvest from the seed western civilization has sown in recent generations? We have revived confidence in our higher, better selves, or we shall be deprived of them. We have too little faith in the reality or usability of our best selves. It is imperative, that we face, adopt a truer scale of values and encourage again in habit of using the world as a means to the end of human development. An animal is satisfied with the glorified-pig-philosophy of life, a man is not. The spiritual future of the race is at stake.

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

We have defined in our bewildering variety, but from this point of view, religion is a profound, unanswerable question that the universe is so ordered that truth and righteousness can win supremacy therein; that our best selves, our God-like selves can rule against evil and as groups. We must cling to this faith. We must never accept as final any judgment on mankind arrived at when we feel like requesting that we might die. No. We will reconstruct this old world, political, social, economic, ethical, diplomatic, national and international, in harmony with our trust, our divinest selves. We must not fail, we will not fail, we can not fail, for "the Lord of Hosts is with us, the God of Jacob is our refuge."
THE LYNCHING RECORD OF 1918

According to the records compiled by the Tuskegee Institute, Tuskegee, Ala., there were 62 lynchings in the United States in 1918. The year 1917 had 24 fewer lynchings. Of the 62 victims of mob-violence, 52 were negroes, 4 were white persons. Five of the negroes were women. Sixteen were accused of assault; fourteen were charged with complicity in murder; seven, with murder; and six, with threats to kill.

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

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

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

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

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

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

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

"Therefore very earnestly and solemnly beg that the governors of all the States, the law officers of every community, and, above all, the men and women of every community in the United States, all who revere America and wish to keep her name without stain, remember that the time has come as never before to passively merely, but actively and watchfully—to make an end of this disgraceful evil. It can not live where the community does not countenance it."

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

The Christian Statesman.

THE RELIGION OF THE NEW DAY

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


THE SABBATH RECORDER

HOME NEWS

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

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

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

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

PLAINFIELD AND NEW MARKET, N. J.—At the annual meetings of the churches the people at Plainfield, N. J., increased the pastor's salary 12 1/2 per cent, and the people at New Market, N. J., added 10 per cent to the salary of their pastor. This is in line with practically what all the churches of the denomination have been doing.

So many gods, so many creeds,
One star is shining clear and deep;
When just the art of being kind
Is all the sad world needs.

—Ella Wheeler Wilcox.

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

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

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

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

Interment took place in Alfred Rural Cemetery.

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

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

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

"In that great cloister's stillness and seclusion By guardian angels led, Safe from temptation, safe from sin's pollution, She lives; nothing mortal.

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

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

WM. L. B.

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

She had been in very poor health for some time and had suffered a great deal. She was a daughter of John T. Baldwin and in 1886 married Eli J. Baldwin, and in 1892 were born two sons and two daughters, one of whom, Mrs. Hattie Holmes, remains. On July 12, 1894, she was married to the Rev. J. M. Todd and united with the Brookfield Seventh Day Baptist Church, where she has always held her membership in faithful service. For a number of years she was a very successful teacher in the primary department of the Sabbath school, which she was forced to give up on account of poor health. In 1876 she was married in union to Lesthel Bacon. To this union were born two daughters, only one of whom, remains, Mrs. Eugenia Page, of Delhi, N. Y. 

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

J. E. R.

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

He was graduated from the Plainfield High School in 1907, and last year he entered the College at Alfred, N. Y., and Rutgers College at New Brunswick, N. J.

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

When Ethan was thirteen years old he accepted Christ, and with several companions was baptized by Eld. L. R. Livermore with the Picataway Seventh Day Baptist Church. Before his long sickness he was a regular attendant at prayer meetings and other church services. The three living members of the church, but during the most of the past year he was unable to attend any of these services. But his interest in church work never ceased, and he enjoyed talking with friends about these interests, and found pleasure in reading the Sabbath-day newspapers. He was a brotherly member of the two churches which united to form the one visible Body of Christ, so that the way may be open for directly constructive effort to establish unity among the followers of Jesus Christ.

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

He was the son of William and Mary Fisher. In 1871 he was united in marriage to Rebecca Jane Ayres who has been his companion for nearly fifty years. To this union were born five children, one of whom, is the late Mrs. Minnie Parson of Shiloh, N. J., and two daughters, Elizabeth, wife of George W. N. Denison, of Brookfield, N. J., and Agnes, wife of Luther S. Davis, of Marlboro, N. J., and Ayres, wife of George W. N. Denison, of Brookfield, N. J.

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

April 6, 1887 he united with the Marlboro Church, remaining a member until his death.

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

**MERRITT.—**Dwight Russell Merritt, son of Russell Wells and Olive Burdick Merritt, was born at Livermore, R. I., October 2, 1860, and died in the same house in which he was born, March 16, 1919.

November 10, 1879 he married to Miss S. Ann Main. They have always lived in Ashaway, R. I. To them were born five children, two boys and three girls. The three living members of this church, are Mrs. Florence Kenyon, Elmer Merritt and Mrs. Blanche Burdick, all of Ashaway, R. I. and Agnes, who married Mr. Parson.

He was converted, baptized, and united with the Seventh Day Baptist Church of Hopkinton, in Ashaway, in 1863. He had been a member of this church more than fifty years. While very young he was taking the course of study, and was one of the most zealous and influential members of any church to which he belonged.

Several months ago he wrote to the writer that he had never heard Ethan use a word bordering on profanity or vulgarity. Since his death he has been deeply interested in the religious life, experience and hope of all. He died strong in the faith and full of Christian hope. Be­lieved in the children mentioned above he leaves a wife and grandchildren to mourn his loss.

The funeral service was held in the home where he was born and where he had lived nearly his entire life, on March 19, by Pastor Con.

D. B. C.

**WORLD CONFERENCE ON FAITH AND ORDER**

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

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

Christian Work.
THE SABBATH RECORD

SPECIALNotices

The First Seventh Day Baptist Church of Syracuse, 509 S. Geddes St., will hold regular Sabbath services in Ystadehoeve Church, 3rd floor of 10 M. C. A. Building, 244 Mont- gomery St., at 8 p.m. Weekly prayer meeting at 8:15 p.m. Sunday evening. Rev. William J. Clifton, Pastor, 106 West Corning Ave., Plainfield, N. J. Miss M. White, church clerk, 1106 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 213, Masonic Temple, 500 W. State and Randolph Streets, at 10 a.m. p.m. Visitors are most cordially welcome.

The Seventh Day Baptist Church of Buffalo, holds regular Sabbath services each Sabbath in the Central Auditorium, 1030 Main Street, at 10:30 a.m. Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Rev. Geo. W. Hill, Pastor, 254 W. 42nd Street.

The Seventh Day Baptist Church of Brooklyn, holds regular Sabbath services each Sabbath in the Church, 743 Fourth Ave., at 10 a.m. Christian Endeavor, evening before the Sabbath, 7:30. Cottage prayer meeting in the Church, Sunday evening.

The Seventh Day Baptist Church of the Cape Cod, holds regular Sabbath services at the Church in the Christian Endeavor. Church meeting each Sabbath at 10 o'clock. Visitors are always welcome. Parsons, 198 N. Main St.

The Seventh Day Baptist Church of Wilkes-Barre, 621 Market Street, will hold regular Sabbath services at 10 a.m. on the Sabbath morning. A special Christian Endeavor meeting each Sabbath evening at 7:30. Preaching at 10 o'clock. Visitors are always welcome.

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

The Sabbath school meets at Plainfield, N. J., 105 E. cor. Washington Park. Among the most proficient in the State are John H. B. and Mrs. B. E. Babcock, with the Rev. C. Whitford, -Jr., of the Normal and Senior High Schools, the Rev. R. J. Sev- rence, pastor, 1135 Mulberry Street. The cords of memory connect our people with every race and every land. America is the one nation which seems to have been designed by Providence to construct a platform of patriotism world-wide in its scope.—Prof. Robert M. McElroy.

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Theodore L. Gardiner, D. D., Editor

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The Seventh Day Baptist Church of Greenwich, N. Y., holds regular Sabbath services in room 213, Masonic Temple, 500 W. State and Randolph Streets, at 10 a.m. p.m. Visitors are most cordially welcome.

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