

Sabbath after they learned about our meetings from the notice in the church column in the daily paper. Mr. Miller is a deacon in the Church of God and a licensed preacher. He spoke for us three times upon request, taught the Bible class several times, and helped in many ways.

The attendance of Mrs. John Babcock, a former pastor's wife and the mother of Mrs. A. G. Fisher, whom she was visiting last summer, as well as that of her daughter Marjory, was of great help and encouragement.

Several of our women have expressed a desire to have a woman's society, so a meeting was called at the home of Mrs. J. R. Ransom, a Church of God sister who fellowships with us. Those who came seemed interested, but as several are to be away during the summer, it was thought best to postpone organization until fall.

On Sabbath Rally Day we used the program in the Sabbath Recorder as far as possible, with the Young People's Rally Song and other appropriate material. During the summer the young people are to conduct the worship service. As the children mature, the most of them show more interest in Sabbath school and church work.

We are hoping that Pastor Beebe may come again as he did last summer, or that someone else may be sent to this needy field. If a worker could be here several months it might build up the work greatly. Pray for us.

Correspondent.

Marriages

Soper - Langworthy. — Mr. Keith Soper of Central Square, N. Y., and Miss Martha Langworthy were united in marriage at the home of the bride in Alfred, N. Y., May 6, 1944, Pastor Everett T. Harris officiating.

Obituary

Burch. — Ermina Frances Talcott, widow of the late Nathan Burch, was one of the six children of John B. and Sarah Hall Talcott, and was the last survivor of the six. She was born November 12, 1856, in the town of Hamilton, N. Y., and died May 5, 1944, in Brookfield, N. Y.

On October 30, 1882, she was married to Nathan Burch and became a much beloved "second mother" to his seven children. She also had four children: Theo. G., of Brookfield, Talcott of

Leonardsville, Paul who died recently, and Mrs. Hugh Owens of Brookfield. She had twenty-three grandchildren and thirteen great-grandchildren.

For over fifty years Mr. and Mrs. Burch lived at South Brookfield till his death, April 1, 1935. For the last six years she has lived with her daughter, Beatrice Owens, who has given her mother most loving care. Soon after her marriage she joined the Second Seventh Day Baptist Church of Brookfield by letter from the Hamilton Baptist Church, and has been a faithful member for sixty years.

The funeral was from the home on May 8, and was in charge of Pastor J. W. Crofoot. J. W. C.

Dinwoodie. — Edgar Kenneth Dinwoodie, son of Theodore Dinwoodie of Ashaway, R. I., was born at Ashaway, January 24, 1925, and died April 30, 1944, in an unavoidable accident at a railroad crossing near Westerly, R. I.

He was baptized April 7, 1939, and joined the First Seventh Day Baptist Church of Hopkinton. He attended the Ashaway public school and later found employment in the vicinity. Farewell services were conducted by his pastor, Rev. Ralph H. Coon, at the Buckler Funeral Home in Westerly. Interment was in the Oak Grove Cemetery.

R. H. C.

Gould. — Myra Clarke Gould, daughter of Eugene and Emily Barber Clarke, was born July 30, 1867, in Scott, N. Y., and died at the family home in Alfred, April 4, 1944.

She was married to Archie S. Gould on December 10, 1890. They had made their home in Alfred and vicinity since 1903. Surviving are the husband; a daughter, Mrs. Charles W. Alsworth of Bergholtz, N. Y.; two sons, Howard of Alfred and John of Brooklyn; two grandchildren and one great-grandchild; a brother, Alvah Clarke of Alfred Station.

She brought her church letter from the Second Alfred Seventh Day Baptist Church March 8, 1919, and has maintained her membership in the First Alfred Church since that date.

Funeral services were held at her late home in Alfred, April 6, with her pastor, Rev. E. T. Harris, officiating. Burial was in Maplewood Cemetery, Alfred Station.

E. T. H.

Langworthy. — Catherine Maher Langworthy, daughter of James and Mary Bridget Maher, was born in New York City August 21, 1854, and died at Bethesda Hospital, Hornell, N. Y., April 10, 1944.

On February 13, 1874, she married Daniel Babcock Langworthy, son of Benjamin Franklin and Eliza Irish Langworthy, who preceded her in death twenty-five years. To them were born five children: Bertha L. Hallenbeck of Ravena, N. Y.; William N. who died December 25, 1943; Harry W. of Gloversville, N. Y.; Gladys L. who died in infancy, and Lucile L. Hildebrand of Alfred.

Mrs. Langworthy was known for her quick wit, her indomitable spirit and independence of thought and her strong faith in God. She was a member of the First Alfred Seventh Day Baptist Church.

Surviving are the two daughters, the son, seven grandchildren, and seven great-grandchildren. Farewell services were conducted by her pastor, Rev. E. T. Harris. Interment was at Alfred Rural Cemetery.

E. T. H.

THE SABBATH RECORDER



CONFERENCE PRESIDENT'S MESSAGE

Rev. Albert N. Rogers

As president of the General Conference I am glad to tender the hearty congratulations of the denomination to the Recorder editor and his staff, and to the American Sabbath Tract Society which owns the publication, on the occasion of this centennial issue.

It is personally gratifying to me that one of the eleven men who underwrote the first issues of the Recorder was a relative of mine, David P. Rogers of New York City and Waterford, Conn. The one hundred years of faithful service the Recorder has given to our people and to the world are eloquent justification of the faith of its founders.

The Recorder is indispensable to our denominational life. I will not qualify that assertion for it is obvious that the churches of the New Testament era were made strong by the documents which passed among them from the pens of Paul, Luke and the other apostles. The precedent for the Recorder's choice "Hook-up" column is found in the intimate personal items scattered through the Epistles which come alive when read in a modern-speech translation.

We should be poor indeed without the news of the Christian world, the sound teaching, the sermons, the reports of board work, the editorials and the contributed articles which the Recorder brings regularly to our homes. One of the highest forms of praise for an address or sermon heard among us has come to be "That should be published in the Recorder."

My own feeling is that the Recorder constitutes the most important part of the work of our Tract Society for I feel that aside from what it means to us it is the best form of outreach publishing we can use. We invite those who subscribe to our doctrines not simply to individual belief but also to a fellowship of believers. By organization we are loosely knit; by the ties of Christian love we are bound together ten thousand ways and more.

Other publications have appeared among us serving the purposes of particular groups and times, but the Recorder serves us all and belongs to us all. May it continue to serve another century.

Alfred Station, N. Y.

"HAVE ME EXCUSED"

(Excerpts from an interesting reply to an invitation to furnish an article for the Sabbath Recorder centennial number. Permission granted.)

You suggested an article dealing with some of the "many changes that have been made in one hundred years, in education, religion, economics, fellowship, etc." Truly a challenging subject, but to deal with any one of these topics, even in a summary way, would require the space of many pages. Even to record in any adequate manner the changes in the realm of religion in one country, or one denomination, or even in my own life and experience, for example, would constitute a paper far too long; and my experience would extend over fourscore years, not a century. But it occurred to me that it would be interesting to discover from the files of the Sabbath Recorder alone changes therein recorded during the years 1844-1944; and we have here in the library of Milton College a complete file of the Sabbath Recorder for its entire existence.

I spent over an hour reading "What Congress Is Doing" in just one volume, 1848, and the reading was rapidly done, too. Then the Recorder from the beginning in 1844 to the end of 1880, thirty-six years, was a four-page paper; the next fifteen years, each page was 18 by 24 inches; and the next twenty-two years, 21 by 27 inches. The only way to read these volumes was by placing them on a broad table, and then standing up and leaning over till the bifocal spectacles reached the proper distance, a laborious and quickly tiring task for an octogenarian. In the hours that I have already spent I have found many things that are far different from those of today, in the material world especially, and in social, political, religious, educational, and scientific realms; but the search has hardly begun; the surface has not been scratched. Were I a young man with years before me I believe I could even produce a respectable Ph. D. dissertation on some chosen topic with material secured from the Sabbath Recorder. But to prepare even a short article just now is out of the question. I beg thee, have me excused.

Thanking you again for your confidence, though so misplaced,

Sincerely,
E. B. S.

OUR COVER—The cover of this Centennial Recorder shows the doorway front of the Seventh Day Baptist Building, Seventh Day Baptist Headquarters, dedicated in 1929. Back of the building and connected with it by an enclosed corridor is the "Shop" with the Business Manager's, Editor's, and other offices. This building was open for use in 1922.

Inserts: At the left, Editor Van Horn; at the right, L. H. North, Business Manager.

Greetings from the President

THE WHITE HOUSE
WASHINGTON

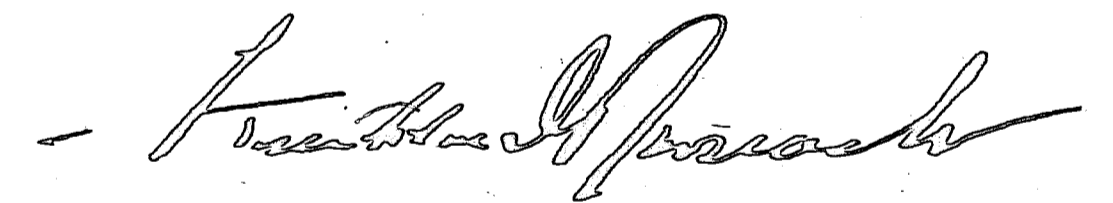
February 2, 1944.

Dear Doctor Van Horn:

Hearty congratulations on the centenary of the Sabbath Recorder, of which you are editor. The fact that your paper has survived all of the vicissitudes of a full century bears ample witness to its value in the field which it serves.

I trust that through long years to come the Sabbath Recorder will remain faithful to the highest traditions of American journalism as the champion of truth and righteousness.

Very sincerely yours,



Reverend Herbert C. Van Horn, D.D.,
Editor,
The Sabbath Recorder,
Plainfield, New Jersey.

The Sabbath Recorder

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

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Established in 1844

Whole No. 5,089

STATE OF NEW JERSEY EXECUTIVE DEPARTMENT

Dear Mr. Van Horn:

On the happy occasion of the 100th Anniversary of the publication of The Sabbath Recorder I should like to extend my congratulations on behalf of the people of New Jersey.

Your publication has an enviable record in serving the needs of the Seventh Day Baptists over so great a period of time.

My very best wishes for your success in the future.

Sincerely,

WALTER E. EDGE,
Governor.

June 7, 1944.

Editorials

ONE HUNDRED YEARS THEN AND NOW

With this issue the Sabbath Recorder completes one hundred years as a religious family paper. When the Sabbath Recorder had its birth—one hundred years ago—it awoke on 9 Spruce Street, lower New York. The building now standing on the site of the former is overshadowed by the New York World's skyscraper, itself dwarfed by the taller Woolworth tower, a short distance away.

Then there were no electric lights, no telephones, no great rotary presses, no trolleys or subways, no sewing machines, vacuum cleaners, no automobiles, to say nothing of airplanes, radio, or plastics.

Morse's telegraph had just been born and the steam engines were timorously feeling their way along, while few passengers were bold enough to risk the reckless speed of fifteen miles per hour. In the Recorder's first issue we are told of a thrilling experience of record

THE SABBATH RECORDER 1844 - 1944

By Donald V. Gray

Yea, she is old—a hoary hundred old—
Her age but myrtle for her stately brow—
Unspoiled, through varied peace and clubbing wars—
Wise and serene. When men would bandy words
To addle with the press all humankind,
Aye to the line she hewed, unfaltering;
Into the forest moved, abreast of truth.

Yea, she *is* old, but youth springs evermore
To keep her pages fresh, her message clear.
For one cause came she to the plan of things;
For such a time as this, when men are mad.
She walks the pilgrim path, salvation-bent—
Lo, for a century her footprints go—
A shining thread to trace the trailing way,
For God she stands, and for his Sabbath day!

Milton, Wis.

breaking speed between Rochester, N. Y., and Boston, a distance of four hundred fifty miles in twenty-six hours—"So much for railroads."

In many homes the pages of the early Recorder were read by candlelight and even by flickering light of a rag wick, twisted and submerged in a saucer of lard or tallow. The oil, or kerosene, lamp came in about the middle of the century.

Then New York was an ordinary city on a great harbor, struggling toward supremacy as a maritime metropolis. Chicago was still a small town on the malarial quagmires at the foot of Lake Michigan, with a population of about five thousand. And the great California gold rush toward San Francisco was still five years away.

John Tyler was United States President and trouble was brewing with our neighbors on the south. Since then the United States has engaged in five wars: Mexican, the Civil War, Spanish-American, the first great World War,

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and World War II, which still bewilders us and lays upon us terrific costs in life, money, and the sacrifice of personal liberty.

When our Sabbath Recorder was started we had but two churches in the far western Wisconsin Territory, Milton and Albion, with Walworth organized the next year. Milton College had its academic beginning that same year, and has just celebrated its centennial. Alfred University was eight years old, and DeRuyter Institute was still a thriving academy. We had no Seventh Day Baptist churches west of the Mississippi. Strong churches flourished in New England, New York State, and New Jersey. The removal of the Shrewsbury Church from Shark River, near Asbury Park, N. J., was an old bit of history. Its members had successfully subdued the forest and rugged hills on Ten Mile Creek, western Virginia. Under the name of New Salem it carried on. Lost Creek and Middle Island were promising churches. The missionaries who had pushed southwestward into this region, and beyond the Ohio River had found fields "white for harvest" and religious interests developed apace along with economic, business, and social life.

During the years vast political and social changes have taken place. We have grown from scattered states to a great nation and world power; from some 30,000,000 to more than 130,000,000 people; from comparative freedom to much socialized restrictions and government regimentation—till many thoughtful people are wondering if what we are now fighting against has not already achieved a victory over us. There is still much liberty of press, speech, and of conscience. To maintain these, Seventh Day Baptists have been persecuted and imprisoned during these one hundred years.

One hundred years since 1844 has seen the growth of religious tolerance and co-operation. Even in the lifetime of this writer, covering less than three-fourths of the century, this has been very noticeable. In the boyhood days of the writer, fraternal pulpits exchanges between Seventh Day Baptists, Presbyterians, Methodists, and Baptists were almost never practiced—if not looked upon as sinful and dangerous. During the years of the century, tolerance has not only grown, but co-operation in great common tasks has openly developed to mighty and promising proportions. Witness the Y.M.C.A., this year also celebrating its centenary. Seventh Day Baptists have personally co-operated

in and supported its work. In World War I, four of our men and one woman at least, one a minister, served under its auspices. Witness also the far-reaching results of the Y.W.C.A. During this period has developed the great Christian education movement in which we have participated and furnished some leadership; also the Christian Endeavor, international and world-wide, in which able men and women among us have given themselves unstintedly. In the early days of Christian Endeavor—when Baptists, Methodists, and some others decided they should have young people's societies under their own name and brand—Seventh Day Baptists remained loyal to "Father Endeavorer Clark" and the larger and broader co-operative movement.

In the more recent development of church co-operation Seventh Day Baptists from the beginning have been with the Federal Council of the Churches of Christ in America. Owing to the wise and appreciated counsel of Dr. Arthur E. Main, President Boothe C. Davis, and others, in its early years, the council avoided narrow actions which would have been prejudicial to its purpose and against Seventh Day Baptist interests. Also we are members of the Baptist World Alliance and the World Council of Churches.

EXPLANATION AND APPRECIATION

Something should be said about the contents of this centennial Sabbath Recorder. We are gratified by the notice taken of our celebration by the President of the United States. The fraternal messages from the editors of sister papers and others are cordial and much appreciated.

The children's colored supplement was made possible by a liberal contribution of one of our western nurses who is much interested.

Special articles have contributed and reveal deep interest, and many laborious hours in research work and writing have been spent in their preparation. Especially should we mention in this connection the article on the History of the Sabbath Recorder, prepared by Dr. Corliss F. Randolph, president of the Seventh Day Baptist Historical Society. His whole time for two and a half months, ably assisted by his secretary, Miss Evalois St. John, has been devoted to this really monumental work. Those who know the value of historical facts and their importance in promoting present and future work will appreciate this contribution to this memorable issue of the Recorder.

It is a matter of regret that the editor was unable to complete the project he attempted—to secure pen pictures of former editors by some of their descendants. The perusal of such intimate descriptions as we have—of Editors Utter, Lewis, and Livermore—will make the reader wish the others might have been secured.

The pen picture of Editor Utter is by his grandson, George Benjamin Utter, himself the editor of the *Westerly Sun*, a daily paper published by Seventh Day Baptists, and the only daily in the world whose Sunday edition is published on Sunday.

The editor wishes also to express his appreciation of the interest and help rendered, for the co-operation of his co-workers, the department editors, the business management which has left nothing undone to promote the work, and for the interest of all workers in the shop. Special mention too should be made of Mrs. Frank Langworthy, office assistant, who has spent extra hours and hard work in shaping copy, and of the careful labor of our painstaking proofreader, Miss Hazel Gamble. Each of these last named workers has been on the job for twenty years or more. For nearly as long has Mr. North, business manager, been with us. One man in the shop, Jacob Bakker, has been with the *Sabbath Recorder* service more than twenty-two years.

Such years of service, through thick and thin, mean consecrated ability and loyalty. With such service the *Sabbath Recorder* has always been blessed and "though poor, is rich."

Study the faces in the group picture in this issue and note the character expressed in them.

PAST AND FUTURE

Rev. Edward M. Holston

Other contributors to this special issue will have already said, "The first hundred years are always the hardest." The statement is so trite that it is odoriferous, and what is more, it is not true. The ups and downs of the *Recorder's* first hundred years will be interestingly related by others from recorded data. I am writing from an easy flow of memory springing from an intimate personal touch with the *Recorder* for the second fifty years of the hundred.

Our magazine has a rich and fruitful history and the years of its existence have been hard. Just to have lived it must have adjusted

and readjusted, oriented and reoriented itself to the changing times and growing spiritual needs of its clientele. The unending series of long argumentative theological debates running through issue after issue back in the '80s and '90s could hardly inspire or edify even an old back number like me in these momentous days of the present.

The *Recorder* has lived because it has responded to the growing and changing needs of Seventh Day Baptists. It has survived and served in spite of its harshest critics, and more than often the criticisms have been constructive and just, and the *Recorder* has profited thereby because its editors have been men of outstanding Christian character, broad-minded and broad-shouldered—men who could "take it." On the other hand there have been so-called Seventh Day Baptists who have said, referring to the *Recorder*, "I wouldn't give a dime for the whole outfit." But their kind come and go. Seventh Day Baptists and the *Recorder* live on.

There must be a "field" or mission for any publication. When the field ceases to exist, or the publication chosen to serve it miserably fails in its mission, it should fold up gracefully and let its obituary be a sign of progress. The *Recorder* has never been near this catastrophe. A publication must necessarily reflect sharply lined mental and spiritual portraits of its editors. Every issue should carry to its clientele vital and fresh information from the field it serves, be the news salutary or ominous. In the twenty-five hundred issues of the *Recorder* published in the last fifty years, (and I would guess that I never have missed reading, or at least scanning more than a dozen of them) I have invariably found there either a message of inspiration, a bond of fellowship, or a stab of conscience, and more than likely all of them in one issue.

I am conscious that I make a bold statement when I say that our Seventh Day Baptist denomination would have disintegrated and scattered to the forty winds of doctrine from the day the *Recorder* or its equivalent had ceased to function. It has been the binding cord that has tied us together, and that stands for the next hundred years as well as the past hundred years. There must be an efficient medium for the dissemination of information, spiritual inspiration and sympathetic bonds of fellowship among our people, if there is to be a semblance of unity of purpose and effort.

GREETINGS FROM THE FEDERAL COUNCIL

Dear Sir:

In behalf of the Federal Council of the Churches of Christ in America I extend hearty congratulations to the *Sabbath Recorder* in connection with its one hundredth anniversary. There are few church publications which have had an unbroken history for a century. The *Sabbath Recorder* has meant so much not only to the Seventh Day Baptists but to the whole movement of Evangelical Christianity during this entire period that I feel we are all deeply in its debt.

I hope that the *Sabbath Recorder* will go on from strength to strength as it enters upon the second century of its life. It seems to me that the publication is noteworthy for its combination of intense loyalty to its own denominational heritage and a generous appreciation of the contributions of other Protestant bodies. This gives the *Sabbath Recorder* a true ecumenical outlook which I warmly appreciate.

Samuel McCrea Cavert,
General Secretary, the Federal Council
of the Churches of Christ in America.
New York, N. Y.

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

Missions

THE STORY OF A GREAT MISSIONARY BOOK -- OUR BIBLE

Led by the American Sabbath Tract Society, we are this year celebrating the centennial of the *Sabbath Recorder*, and this issue is especially dedicated to that celebration. The good accomplished by this paper through the century is beyond human comprehension, and in pausing to mark its one hundred years of service, we are following a high and holy impulse, as well as advancing the cause committed to us as a denomination.

The *Sabbath Recorder* is a religious periodical, and therefore it seems fitting that we consider some things pertaining to the masterpiece of religious writing, the Bible. Furthermore, as this is a time when we are thinking of the past, it may be well that we briefly review the story of our Bible, or its history through the ages.

I. THE OLD TESTAMENT

Nearly all the great religious systems have their Bibles or sacred literatures. Thus Mohammedanism had its Koran; the Persian religions, the *Zend-Avesta*; the early Teutons, the *Eddas*; the Buddhists, the *Sacred Books of the East*; the Romans, the *Sibylline Books*; and the Egyptians, the *Book of the Dead*. The Jews in due time came to have what is called the *Old Testament*; but it is different, though springing from the same longing of the human heart.

Back of every sacred literature is a people, and back of the *Old Testament* is a people with a genius for the higher forms of religion. God took the greatest characters of this people and revealed to them himself, man's origin, duty, and destiny.

The Bible is a growth. It did not, as the ancients thought regarding the statue of

Jupiter, fall from heaven already made. It grew into its present form; grew under the guiding hand of the Holy Spirit through the centuries. The Old Testament is composed of thirty-nine books, and written by many



Wm. L. Burdick, D. D.

authors, the number of whom we will never know. It drew from many books now lost, and its writing covered a period of a thousand years, and many more if we take into account some forms of some portions of it. There were three distinct stages in the producing of the Old Testament, namely, (1) The Song and Story Stage; (2) The Writing Period; and (3) The Compilation of the Books of the Old Testament.

1. The Song and Story Stage

The most conservative and most radical agree that before the days of Moses there were no written records in the hands of the common people, at least. How then did the people preserve the history of the patriarchs and the teachings of Jehovah? They had no books and no newspapers. They were shut up to one method, the oral story and song. As they gathered around the campfires and patriarchal tent, these stories and songs were repeated and handed down from generation to generation and from century to century. Some of these stories and songs were later put into writing, and some of them came into

our Bible as we have it today. As an illustration see Numbers 21: 17.

It was this oral teaching regarding religion that molded the lives of Abraham and Joseph. This oral literature, taught to Moses by his mother, helped to shape his life, kept him true to the God of his fathers, and made him a wise leader and a great lawgiver.

These were the days before the Bible; but this oral literature was preparing the way for the Bible and a people to produce the Bible, for as already stated, to produce such a book there must be "a peculiar people" back of it. Moreover, no small part of this oral literature finally found its way into our Bible.

2. The Writing Period

The Israelites commenced to put their stories and songs and other literature into writing about the time of their return to Palestine under Moses. Writing had been for many centuries before Moses, but it was a cumbersome system used by the Egyptians and Babylonians. It was serviceable chiefly to record laws and business transactions. About this time the Phoenicians had produced an alphabetic system of writing adapted to the production of literature, and with it had come more convenient material in the form of the skins of animals. Formerly writing had been done on bronze, glass, stone, or wooden tablets, and writing meant to engrave on these with a sharp tool. It was a slow and expensive process; but with a flexible alphabet, ink, and leather rolls, the world was beginning to be ready for a sacred literature, and many songs, stories, laws, covenants, and histories were put into writing.

It was near the beginning of this period that Moses wrote judgments, laws, covenants, codes, and the Ten Words; but still there was no Bible and what was written was not in the hands of the people. Also, it was in this period that a number of books mentioned in the Old Testament, but now lost, were written. (See 2 Samuel 1: 13, and elsewhere.) The first mention of writing in the Old Testament is in Exodus 17: 14. It is evident that Moses taught much and wrote some, and there is frequent mention of writing after his day.

Another item of great importance is the fact that the Hebrew language was being perfected, and by the end of this period it had taken the form in which the books of

the Old Testament were finally written. Also, it is interesting to note that the same process of producing written literature was taking place among other peoples. This is seen from the Babylonian account of creation, the Hammurabi tablet discovered in 1901, and other documents.

3. The Compilation of the Books of the Old Testament

The third stage of the story of the Old Testament includes the period when it grew into its present form, commencing with the exile and continuing till the canon was completed.

The Jews divided the Old Testament into three divisions, namely, the Law, the Prophets, and the Holy Writings. These divisions were not based on the similarity of the books found in any one division, but on the fact that the books of each division were put into their present form about the same time, and the different divisions at widely different times.

The first division was the Pentateuch or the Law. This division the Jews have always held to be the most sacred part of the Bible, no other part comparing with it, and the Samaritans never accepted any other books at all.

Many years after the Law, a second division was accepted, called the Prophets. It included Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets. The same processes were at work in this selection, and the Holy Spirit was guiding, ruling, and overruling in it all.

And still again after the lapse of many, many years, a third collection of sacred books, called the Holy Writings, were accepted. This brings us down to about the middle of the second century, B.C., and completes the canon of the Old Testament. The books of this division are the Psalms, Proverbs, Job, Songs of Solomon, Ruth, Lamentations, Daniel, Esther, Ezra, Nehemiah, and Chronicles. Some of these books are very old, and this shows the process which had been going on in their selection.

The first Testament was completed, and the days were fast approaching when the long looked for Messiah should appear. Since the days of Abraham, nearly two thousand years before this, Jehovah God had been leading in producing this Book and preparing the

way for the coming of the world's Redeemer. The Old Testament helped prepare the way for Christ and the New Testament. It was the Bible of Christ and those who taught the apostles. Upon it Christ based his claims, teachings, and authority. Paul, Peter, John, and all apostles had no other Bible.

II. THE NEW TESTAMENT

The apostles and early Christians had no thought of producing another Bible, or of adding to what we call the Old Testament. They would have spurned such an idea as much as we would an addition to our Bible, but the Holy Spirit was preparing the way for such an undertaking and using them to that end.

The New Testament had back of it a people, a Christian community, just as the Old Testament had back of it the Hebrew people; and the New was a process of growth, as was the Old. The formation of the New Testament was accomplished in one or two hundred years, but it took two or three thousand years to produce the Old Testament. This difference was because the two thousand years in which the Old Testament was being produced had prepared the way. As in the case of the Old Testament so with the New, there was the oral story handed down through a series of years, then a period when the disciples wrote the epistles and gospels, and this was followed by the gathering of books into the canon of the New Testament.

Christ left nothing in writing, and for many years after his death his followers did not think it necessary to record what had taken place. They went up and down the earth proclaiming Christ orally, with marvelous results. In our Bible the gospels stand first, but they were not the first to be written. Paul's first letter to the Thessalonians, written about twenty years after the crucifixion of Christ, was the earliest, and nearly all of the epistles were written before the gospels. It was not till nearly forty years after Christ, and when Paul was a prisoner in Rome and the life work of most of the apostles was nearing an end, that the gospels appeared.

The epistles were letters written to individuals and churches, and the gospels were an attempt to put in permanent form the fact regarding Christ and his teachings before

those who had first hand information had passed away. As already stated, the authors had no thought that their writings would become a part of the Christian's Bible; but the Holy Spirit had different plans and was preparing the way for the New Testament, which has been an incomprehensible blessing to humanity.

The canon of the New Testament was a gradual growth. It began to take form about 100 A.D., or soon after the writing of John's Gospel, the last of the twenty-seven books to be produced. These books were then in individual hands, hidden away, and scattered over nearly all the countries bordering on the Mediterranean. Prompted by Christ, some one (or ones) went to work to collect them. By the end of the second century the most of them were in the collection, and the canon of the New Testament was fast being fixed. It was not being fixed by synods and church councils, that came later. That which determined the acceptance or rejection of these books was their priceless worth, their ministry to the individual Christian and the Church. The Bible itself, its contents, is the greatest proof of its inspiration.

In conclusion, let us remember that the Bible has made possible the Sabbath Recorder, and the world's religious press. It is the great missionary Book of the ages. It has freed the slave; liberated woman; honored the rights of children; brought respect to the poor; produced the world's great artists and their masterpieces; thrilled into existence music unsurpassed except in heaven; and above all, led countless millions to Christ, to his cleansing, to lives of service on earth, and to endless glory in the beyond. Let us also remember that the accomplishments of the Bible are only commenced if those who profess to respect it will put its spirit and principles into their lives and human institutions.

W. L. B.

A MESSAGE FROM THE PRESIDENT OF THE MISSIONARY SOCIETY

By Rev. Harold R. Crandall

The earliest periodical of Seventh Day Baptists was established in the interest of the missionary work of our people. It was called "The Seventh Day Baptist Missionary Magazine," and was published quarterly. Its object, stated in "Seventh Day Baptists

in Europe and America," was "To extend the knowledge of Seventh Day Baptists and call attention to their distinctive doctrine and practice as a Christian people; to publish and circulate religious and missionary information, with the view to promote a consistent religious zeal and activity among the people; to cultivate the spirit of harmony and good will among all evangelical Christians, and also to unite with others in the effort to uphold and propagate the doctrine of the gospel."

Whatever may have been the formal statement regarding the object of succeeding publications of Seventh Day Baptists, including the Sabbath Recorder, this has expressed the ideal and purpose which have governed their policy. Although to the casual observer "Missions" is only a department of our now century-old Sabbath Recorder, the spirit of missions permeates its every department. We are appreciative of the close co-operation of the editor and staff of the Recorder and of the unity of purpose as they do "publish and circulate religious and missionary information."

To maintain interest in missionary work our people must be informed. The Sabbath Recorder is a most important factor in conveying this intelligence, week by week.

In the early days of our history, our missionaries endured hardships and faced dangers as they traveled from place to place to preach the gospel and minister to the spiritual needs of the people on the frontiers of our country, which were more difficult to reach than the remote parts of the earth are, under normal conditions, in these days of rapid transit. Wars have caused difficulties in the work of missions at home and abroad. But never have conditions been so distressing and work so hampered as in these days. Anxiety has been felt for our missionaries and workers in war-devastated countries. "Latest News" concerning their location and welfare is continually sought. Our Sabbath Recorder is the medium upon which our people depend for news from the foreign fields and reports of efforts and progress in the homeland. It performs faithfully and well the purpose for which it was established. We are grateful for such an efficient organ, and for the personnel and the physical equipment which make it interesting and attractive. Long may it live to serve.

CONGRATULATORY LETTERS FROM CONTEMPORARY EDITORS

My dear Colleague:

One hundred years of Christian service is something worth celebrating with hymns of thanksgiving and hymns of triumph. The Sabbath Recorder has had a great past and at no time in history was it more needed than today. Wherever it goes intolerance dies and good will takes its place.

You probably would rather hear praises of the paper or of the American Sabbath Tract Society than of yourself, but I cannot refrain from saying that the noble, brotherly spirit which you have shown in all the meetings of the Associated Church Press has been felt by all—left wing or right wing.

It is that spirit of understanding and good will that we will have to build on if our new world structure is to stand. May the Sabbath Recorder and Editor Van Horn long walk together in this great work.

John van Schaick, Jr.,
Editor, the Christian Leader.

Boston, Mass.

Dear Editor Van Horn:

For a century the Sabbath Recorder has stanchly stood for the propagation of the gospel and the sanctity of the Sabbath. The forthright positions taken have not always been popular, but this paper has placed loyalty above popularity. Its courage and devotion have been an example to church journals of all denominations.

Congratulations, therefore, on attaining your centennial, and may the next hundred years give the Sabbath Recorder new opportunities for service to God and his Christ.

T. Otto Nall,
Managing Editor, the Christian Advocate.
Chicago, Ill.

Dear Doctor Van Horn:

The Protestant Voice is happy to extend congratulations to the Sabbath Recorder on the occasion of its centennial observance. Representing a small but militant denomination, the Sabbath Recorder has made a splendid record since its beginning as a four-page newspaper to its present high standard as a weekly publication of the American Sabbath Tract Society. It well reflects the traditions of the Seventh

Day Baptists who have been stanch and unyielding defenders of religious freedom since the days of the English Reformation.

Not only in business, scholarship, and public life have Seventh Day Baptists rendered distinguished service, but on every emergency they have responded to their country's call, never hesitating to take their place on the battlefield, sacrificing their lives when necessary for the cause of a world built on the pattern of the Nazarene.

The editor of the Sabbath Recorder for many years has been a leader in the Associated Church Press and has taken a friendly and generous interest especially in the younger editors who belong to the organization. Under his leadership there is every evidence to point to an even more fruitful era of service to its constituents in the next century of the Sabbath Recorder's existence.

Homer W. King,
Editor, the Protestant Voice.

Fort Wayne, Ind.

Dear Sabbath Recorder:

Please accept the sincere congratulations of an older brother (I refer, of course, to the Churchman, not the editor!) on the attainment of your one hundredth birthday. Everyone, of course, will get off the old cliché, "The first hundred years are the hardest." That, however, is not a statement of fact. I can assure you from my own experience that the second hundred years are far more difficult but much more fun. I wish you many and continuous spankings, which I am sure will be well distributed throughout the next century. It's wholesome for any journal.

Guy Emery Shipler,
Editor, the Churchman.

New York, N. Y.

Dear Brother Van Horn:

On behalf of the Moravian, which is driving on to the completion of its ninetieth year, and on behalf of the Moravian Missionary, which is just a young fellow in its early seventies, I am extremely happy to offer congratulations to the Sabbath Recorder and its editor on the occasion of the celebration of the Recorder's completion of one hundred years of consecrated service for Christ and his Church.

I know that it is your policy, as I try to make it mine, to emphasize our points of similarity rather than our own points of difference. It

seems to me that your publication and ours have very much in common from a practical viewpoint. Your constituency, like ours, is limited. Your publication is thicker (sixteen pages ordinarily, while ours has twelve) but ours is larger in square inches. I am confident that neither one of our publications (nor for that matter our combined circulation) reaches the centennial in thousands. But I know that you and we are doing our dead level best to serve our members and to put out worthy journals.

I might add that whereas we have failed to attain this end, you have admirably succeeded. Therefore it gives me great pleasure to congratulate you on your past century of achievement and to wish you God's richest blessings as you continue to print the word in truth, and speak the truth in love.

Roy Grams,
Editor, the Moravian.

Bethlehem, Pa.

Dear Editor Van Horn:

Congratulations to the Sabbath Recorder on its one hundredth anniversary! Particularly I would congratulate the Sabbath Recorder's far-flung family of readers on this century of editorial achievement. If "the first hundred years are the hardest," then may the next hundred be the most successful and enduring for Christ and for the Church.

Daniel A. Poling,
Editor-in-Chief,
Christian Herald.

Dear Doctor Van Horn:

The Christian Endeavor World and the officers of the International Society of Christian Endeavor take great pleasure in noting that the Sabbath Recorder, a contemporary in the field of Christian journalism, has reached the century mark in its useful career. What a wonderful thing it is that a periodical should serve its constituency for ten complete decades! We are proud of the record of the Christian Endeavor World, which is indeed in comparison a newcomer in the field of journalism, for our volume number is only 59! And we take off our hats to the Recorder with nearly twice as many years to its credit.

We do congratulate the Recorder on its fine record, on the message which it has consistently presented to its readers, on the friendliness always exhibited by its editors towards all

others engaged in similar work. We pray God's blessing upon you, and trust that the years of the Recorder's service may be indefinitely extended.

Stanley B. Vandersall, Editor,
Carroll M. Wright,
Business Manager,
The Christian Endeavor World.
Boston, Mass.

ONE HUNDRED YEARS IN THE WHEELER FAMILY

By Herbert N. Wheeler

From my earliest recollections, the Recorder was a regular weekly visitor at our house. We looked forward to its arrival each week almost as anxiously as we did for the Youth's Companion. Those were the principal publications that reached us in those early days, sixty and more years ago. We lived about a mile from the small inland village of Pardee in northeast Kansas. There was no free mail delivery and it often fell to the lot of us children to go after the mail. If it didn't arrive on the day it was expected, the disappointment was keen. We enjoyed going for the mail in anticipation of finding the Recorder along with other mail.

The Wheeler family came from England to the United States, landing in New York, June 5, 1844, and settled in south Jersey. Within a year after the arrival of the family, Grandfather and Grandmother, who were ardent Baptists, became Seventh Day Baptists. Some of the children accepted the Sabbath. My information is faulty, but I have no doubt that my grandfather subscribed for the Recorder soon after it began publication, and it has been taken by members of the Wheeler family ever since.

The Recorder has always been a well balanced truly Christian publication, ever inspiring its readers to more consecrated Christian living. Our spirituality has been quickened, and souls have been brought to a saving knowledge of Christ through perusal of its pages. The editorials especially are a guide to a better way of life, and direct our thinking to higher and nobler thoughts.

Through the Recorder, questions concerning Christian welfare and matters that concern the denomination are freely discussed. Of necessity discrimination must be made so as to avoid too acrimonious discussions of a destructive and disorganizing character. The Recorder is essential to the denomination as a guide in

unifying it as a force in Christian leadership. We can only progress by being united wholeheartedly for the saving of souls. Division on fundamentals and too vigorous discussion of controversial matters lessen efficiency. The Recorder has always followed a wise course on all questions.

Articles written by men prominent in the denomination were often discussed and com-

mented upon within the hearing of us children, with spiritual profit to all.

In these later years, after reading the editorials, the reports of missionaries hold my attention. The denominational news is always of interest and the sermons are usually inspiring. Marriages and death notices are always read. So I find the Recorder full of interest from cover to cover.

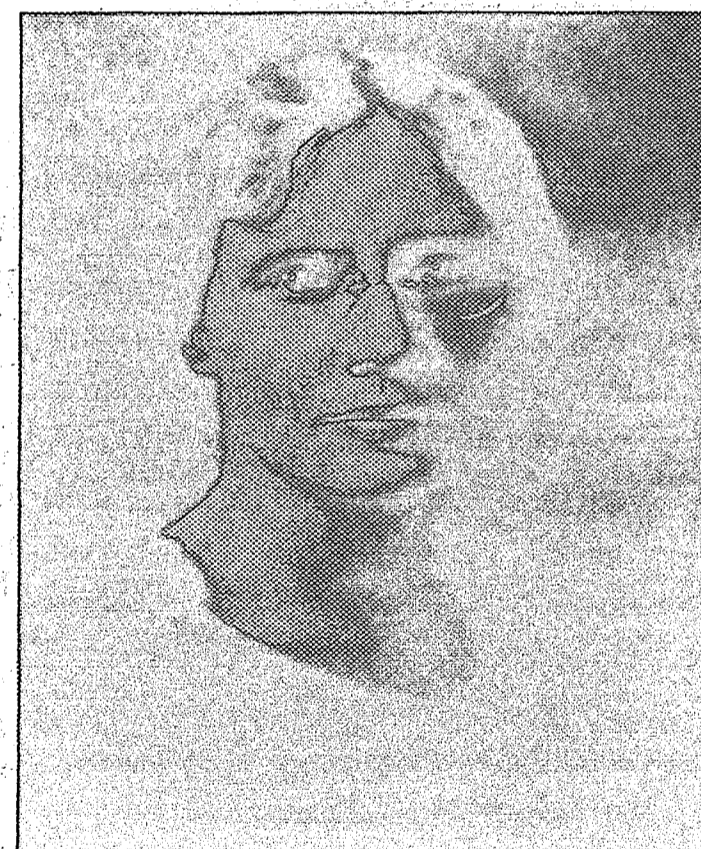
Woman's Work

Mrs. Okey W. Davis, Salem, W. Va.

A MESSAGE FROM VOICES OF THE PAST

By Mrs. J. L. Skaggs

Sixty years ago next August the Woman's Board was organized at the General Conference in Lost Creek, W. Va.



Mrs. Okey W. Davis

No history of the Woman's Board through these years is available except a brief outline of the first twenty years prepared by Mrs. L. A. Platts and published in Vol. I of Seventh Day Baptists in Europe and America.

Mrs. Albert Whitford, a Corresponding Secretary, began one of her reports to Conference with these words: "It is often more encouraging to the worker to take a 'far look' backward than a 'near look' at the immediate field of labor." For that kind of a look back-

ward let us listen to some of the voices that have spoken through these sixty years.

Mrs. L. A. Platts speaks first: "A desire has been growing in the minds of many of the most active and progressive of our women that we, like the women of other denominations, might be organized—that we, too, might have our Woman's Board,—believing that by this means we would be more universally enlisted in the work being carried on by our people at large. This thought had entered into conversation and correspondence among the women of the denomination. Early in the session of Conference at Lost Creek, W. Va., 1884, Mrs. Abby K. Witter, who had been very much interested in the movement, spoke on the subject, and an informal meeting of the women in attendance was called.

"Mr. and Mrs. L. A. Platts, then Secretaries of the Conference, drew up a very simple plan for the organization of such a Board. This was approved by the meeting, and was presented by Miss Mary F. Bailey, Secretary of the meeting, to the Conference, which adopted the plan and referred the nomination of the contemplated Board to its own regular Committee on Nominations."

Mrs. J. H. Babcock reviewed this item of history saying, "The Nominating Committee presented the following report which was adopted: President, Mrs. L. A. Hull; Secretaries, Corresponding and Recording, Mrs. E. T. Platts; Treasurer, Miss Susie Burdick, all of Alfred Center, N. Y.

Vice-Presidents: Mrs. Mary S. Maxson, Lost Creek, W. Va.; Mrs. Mary B. Clarke, Ashaway, R. I.; Mrs. Mary Green, Adams Center, N. Y.; Mrs. A. K. Witter, Alfred Center, N. Y.; Miss Mary F. Bailey, Milton, Wis.

Mrs. Platts continues: "The Board was located for the first two years in Alfred, N. Y. . . .

An urgent request was forwarded to the Conference at Milton (1886) that the Board might be located there, with Miss Bailey as Corresponding Secretary. This was done — Miss Bailey filling the position with extraordinary ability until a few years before her death in the spring of 1893."

Mrs. J. H. Babcock speaks: "But her voice is not hushed, it still speaks to us through the power of the truths she uttered with consecrated zeal through these years of beautiful loving service. The ideals that flowed from her inspired pen are still with us, urging us on to greater devotion in our work for the Master."

Mrs. Platts continues: "During the spring of '88 a Department of Woman's Work was opened in the Sabbath Recorder—her (Miss Bailey's) fertile pen furnishing most of the material for the page, and her personal enthusiasm arousing general interest and zeal."

Miss Bailey speaks: "A training school, with Christ for the Master, Woman's organized work for women, with God in the heart of it; the commission upon her to tell of a risen Saviour, and manifold ways in which to tell it; this is our standing. . . . There is latent ability in great abundance amongst our women, ready for growth when brought to the invigoration of the sunlight and fresh air of intelligent acquaintance with practical work. . . . More perfect organization is absolutely necessary to put our work into more healthful condition."

Near the close of Miss Bailey's work she gave a very encouraging and extensive report. She included reports from Associational Secretaries: Mrs. E. A. Whitford, Westerly; Mrs. A. B. Prentice, Adams Center; Mrs. M. E. Shaw, Fouke; Mrs. J. L. Huffman, Lost Creek; Mrs. F. A. Witter, Nile; Mrs. E. B. Crandall, Milton, and each one raised a voice in this report. She told of a China Mission Box, of Home Mission Boxes, of the support of Miss Susie Burdick in China, and of "helpers" for Dr. Swinney, of problems in the raising and disbursing of funds, of Thank-offering Boxes, of correspondence carried on with non-resident membership, of growth of interest in well-prepared Associational Woman's Hour Programs. Closing this report she said, "We do desire that our women shall bring themselves into a more willing, more teachable attitude towards God's will concerning our Christian growth, remembering that if there be first the willing mind, there will follow by rational

process increasing knowledge, that knowledge will beget interest, and interest will beget love."

Mrs. J. H. Babcock says of her (Miss Bailey) "Wholesouled, noble-hearted, grand and true, she has finished her work and has been promoted."

Mrs. Nettie M. West, Milton Junction: "Believing one cannot interest herself in that which she knows but little about, we urge our sisters to read the Recorder as one of the best ways of maintaining interest in denominational affairs. Much interest has been taken in the scholarship plan for raising money for our schools."

Mrs. M. G. Stillman, Lost Creek, "We believe there is a growing interest in systematic giving."

Mrs. Albert Whitford, Milton: "That we have been able to help our home evangelists in their glorious work among the churches has been a blessed privilege."

Harriet C. Van Horn, Cor. Sec. 1906: "Some serious problems have confronted the Board during the year. Among these was the necessity of accepting the resignation of our consecrated and efficient editor, Mrs. H. M. Maxson. We wish to acknowledge the prompt and satisfactory help from Miss Ethel A. Haven in this emergency."

Mrs. Mary St. John Loofboro, P. C. Asso. 1908, "The society at Riverside is the only one organized in this Association. Our plan of holding free socials and raising our money by other methods than suppers, fairs, etc., I think a commendable feature."

Mrs. L. A. Platts, Cor. Sec., "The Board would continue to urge upon our Ladies' Societies that they seek to enroll as members, either active or associate, all the ladies of the church and society; that careful thought be given to interesting the young and engaging them in active, practical service."

Mrs. J. H. Babcock, Cor. Sec., 1911, "Someone has said, 'If your love cannot cross the ocean, it has a broken wing,' and so may our love with strong unbroken wings cross the ocean with Miss West (Anna), and Dr. Palmberg, and to Dr. Grace Crandall, so recently gone from us, and to all the faithful missionaries in China."

Mrs. Edwin Shaw, when appointed Secretary of the Eastern Association, responded with these words, "I am a busy woman, but if the Lord wants me in that place, that is where I

want to be. Nothing matters so much as doing the will of God."

Mrs. J. H. Babcock, 1919: "There is scarcely a home in our denomination that has not, during the year, been touched by great anxiety, and many with great sorrow. . . . Our President, Mrs. Hattie West, is a Gold Star Mother." In 1920, "The enthusiasm of the Forward Movement has given fresh interest to plans, and while it has changed the form of raising and paying out money, causing some misunderstandings, we have faith to believe that with patience and uniformity of action we shall in good time come together in better understanding of a better way. More home news and original articles for the Sabbath Recorder have been written this year, and more societies than ever before have reported as making a definite study of Missions." In 1921, "We have now fifty societies on our list, having a total membership of 1,384, as reported this year. . . . One society, small in numbers, would like to see more evangelistic work done, and the Sabbath truth spread abroad in country communities where there are no churches. 'Whatever dies or is forgot—work done for God, it dieth not.'"

At the Conference in 1929: "We recommend that the Woman's Board be located in the South Eastern Association, with headquarters at Salem, W. Va." Thus the Board came to Salem vicinity after having been located in Milton, Wis., for forty-three years. Of the new Board, Mrs. H. C. Van Horn was made President, and Miss Lotta Bond Corresponding Secretary. Mrs. George B. Shaw became President the next year when Mrs. Van Horn moved to New Market, N. J.

Miss Lotta Bond, 1937: "Queries arise: Would the women rally to the support of a definite project? If funds were available, would the employment of a field worker be justified?" In 1940, "The Board has used much time and thought attempting to evaluate its work." In 1941, "The Woman's Board has concentrated its efforts on the work of directing and supporting a Seventh Day Baptist promoter of evangelism, Rev. Marion C. Van Horn. . . . We trust that each one of us may grow in spirit until we can conscientiously sign our names to the 'My Commitment to Christ,' as stated in that pamphlet."

Miss Bond in 1943: "The chief work of the Board of Directors of the Women's Society has been the promotion of evangelism. . . .

We wish to express our appreciation to the Rev. Leslie O. Greene, who has worked so earnestly and patiently under trying circumstances, and to the women of the denomination who, through their generous gifts, have made it possible for the work to be carried on. May the work continue to have your support in money and prayers."

Mrs. Platts speaks again: "Of the unwritten history, the anxious planning, the painful solicitude, the earnest prayers for co-operation in denominational enterprises, the glad fruition of hope long deferred, the looking forward to the oncoming future with unfaltering trust, who shall speak?"

Let Mrs. Babcock speak once more and this time words that may express our thoughts of today: "To those who were instrumental in bringing about this organization, and to the faithful and consecrated workers of the early years of anxious endeavor, we women of today owe grateful remembrance. . . . Many of these have labored and have entered into rest. Others, still with us, have given freely of their time and talent to carry on the work."

"More than ever before do we, in this year of extreme distress and world-wide tragic events, thank God for peace in our home land and for evidences of his approval of our attempts to serve Him by serving others."

What shall be the message of the voices of this day to future generations?

A NEW EVANGELISTIC EMPHASIS

Rev. L. O. Greene

When discussing the need of a new emphasis on evangelism, let us first look back to see what methods and messages were used in the past. Protestant churches for more than two centuries have had a number of outstanding evangelists. Such men as Jonathan Edwards, Charles Finney, Dwight Moody, and William Sunday were each able in his own way to make a great contribution to the church both in numbers and in spirituality. Their messages show that each caught the spirit of his time, yet each possessed a common passion for the lost. All were men imbued with great convictions and their messages satisfied the needs of their times. They proclaimed emphatically that God permits no compromise with sin. To them fear was a legitimate motive for repentance. They pointed to the cross-roads which lead to heaven or to hell and pleaded with men to make no mis-

take in their choice. Their success is evidenced by the fact that multitudes flocked to their meetings, and hundreds were led to confess their sins.

Evangelism Is Scripturally Authorized

The Bible is our authority for Christian instruction. Many of its texts are evangelistic. The New Testament shows why the lost need salvation and how they may be saved. The multitudes in Jesus' day had been taught false doctrines. Christ had to bring light to those in darkness. He taught his disciples the necessity of propagating the truth when he was gone. The gospel is broad enough to include all men. Its message is for all ages. When Christ said, "All have sinned and come short of the glory of God," he was looking down through the centuries, including ours. When he said, "the fields are white unto the harvest," he knew there would be a shameful shortage of laborers now. The number born each year greatly exceeds the number of the redeemed by all missionary effort. There are 90 millions of unsaved in America alone. All these are precious in the sight of Christ of whom it was said long ago, "He came to seek and save that which is lost." He did not intend the work would all be his, for he prayed the Father, "As thou didst send me into the world, even so send I them into the world" and to those whom he has called he gives the promise, "Lo, I am with you always." The heart yearning of Christ is that salvation may come to all. This can be accomplished when the church hears and heeds the great Commission.

Preparing the Church for a Larger Evangelism

The church has failed to realize its greatest usefulness because of the wide-spread loss of religious conviction and sense of responsibility. Too few are willing to "seek first the kingdom of God and his righteousness." The majority has become absorbed too largely in making a living. Many have lost sight of the end by too much emphasis on the means. Churches have closed their doors for lack of sufficient interest in spiritual matters. The only way back to proper growth is to turn from economic security or social prestige as the source of greatest happiness. The church must declare that the end of man is to glorify God. Though Christianity has the answer to man's deepest problems, it lacks devoted apostles to go out and spread the gospel. Fascism compels its adherents to give themselves completely to the

service of the nation. Communism demands dedication of mind and body to the service of the proletariat. Christianity demands the same wholehearted devotion and surrender to Christ, yet comparatively few are giving their all. The emphasis is on theological beliefs and religious ritual in too many cases, rather than on positive and complete commitment to God. It is time for church members everywhere in loving consecration of all they are and possess to say, "the will of God must be done both in me and through me."

The Heart Power of the Church

Evangelism was the normal way of life for Christ's early converts. As soon as Philip found Christ, he called Nathaniel. The disciples soon learned that they were to become "the salt of the earth." The coming of the Kingdom must depend on men whose hearts were healed by Christ's saving power. Without men with a passion for the lost, salvation would be greatly retarded. The Galilean fisherman, Peter, needed a new outlook on life before he was ready to feed Christ's sheep. Paul needed a regeneration of heart before he could go through Asia to establish churches. When he felt necessity was laid upon him, he listened to the Macedonian call. In contrast to apostolic days, there is too much surrender to the feeling of incompetence, or to the lack of time, or to indifference to personal responsibility. The imperative necessity, which must furnish the power, is the fire in men's souls put there by the baptism of the spirit. It was this power that produced the "Great Awakening" of the 10th century when 1/7 of the population was won to Christ. Later, the "Revival of 1800" multiplied the constituency of the Presbyterian church by 3, the Baptists by 4, and the Methodists by 5. Heart power will be gained when all messages of the church are centered in Christ. Then God's voice will be heard in our teaching and preaching until "godly sorrow" will work for repentance. Then, and only then, will men begin to ask, "How shall we escape if we neglect so great salvation?"

Where Are the Soul-Winners?

Great spiritual conquests are awaiting us today. Many express the conviction that the time is at hand for a great religious awakening. But where shall we find men with a passion for souls like that of the Apostles of Christ, or the great evangelists of past generations? The sense of bewilderment among many reli-

gious leaders over the puzzling conditions of our war-torn world is quite noticeable. Will God lay his hands upon some Isaiah whose lips will be touched "with fire from off the altar" and who will say, "Lord, here I am, send me"? Or will there be another Pentecost when the Holy Spirit will baptize many in the congregations of our churches, with such a deep and lasting experience of soul that the ungodly in every community will hear them as they hasten to bring the words of eternal life to all.

If God in past history was able to sanctify men for such great ingatherings, why is it not possible now? Many believe that God is throwing the burden of witnessing upon the pastors and laymen of our churches. There are surely enough church members if fully consecrated, in every locality, to prove that intercessory prayer and sacrificial toil can avail for winning every man to conviction of his sins. Why await the coming of some great evangelist? The hour is come when the Son of Man should be glorified. Pastors and laymen are all being called to the task of soul-winning. Every pastor can "be his own evangelist," and with every lay-member properly trained and fully dedicated, who knows the extent to which the church may go in winning the 50 per cent of the population of America now outside the Kingdom of God?

TOMORROW'S CHALLENGE

Greetings to the Sabbath Recorder from the American Sabbath Tract Society!

It is with a good deal of pride that we look back over the history of the Recorder and the place it has had in the development of a united church organization. For the many years since it was placed in the hands of the Tract Society, the problems of publication and financing have been ours. The building of a press home and denominational building has meant years of faithful and loyal support of all the churches.

A more eloquent pen than mine will give the struggle through the last century—but what of the future? There seems to be a greater demand today than ever for the printed page and the expansion and development of our publications to meet the needs of a changing world and the calls for our literature. This issue amply demonstrates what can be done if the funds were available to do it. There are willing hands and hearts to carry out the ever increasing calls for our publications.

We are proud of our traditions, of our independent churches, held together only by common interests and beliefs, and the traditions that have come down through the last century; but I wonder if we have not been a little too independent, if we should not in this reconstruction period, and as we enter another century of publication, begin to realize the needs of a closer fellowship of the churches—manifested by a greater support of our publications.

The world is learning through this worldwide struggle the utter fallacy of the thought that we can live to ourselves alone—as nations or as individuals; and we as a chosen people in promoting the Sabbath truth must realize the utter interdependence of every member of the churches at large in providing the funds for our expanding needs.

As the Recorder enters its second hundred years, may it find an open door in every home throughout the denomination. It should be the duty and responsibility of every independent church organization to see that the Recorder is placed in every home. A greater expanding denominational interest can only be accomplished when all our people see and feel and know what those interests are, promoted through reading our publications.

Independence is passé; let us show our interest in the work at large by greater support.

Again congratulations for the past and a forward look to a greater future.

Lavern C. Bassett, M.D.,

President American Sabbath Tract Society.

PLAINFIELD MINISTERS' ASSOCIATION

My Dear Dr. Van Horn:

I want to assure you that I regard it as a rare privilege, which I accept eagerly, to convey to you and to your associates my hearty congratulations upon the significant anniversary of the Sabbath Recorder.

If I may be permitted, I should like to make public acknowledgment of my personal gratitude and obligation to many leaders of your denomination, particularly to the late Governor George H. Utter of Westerly, R. I., through whose characteristic generosity many opportunities for my early education were made possible. My gratitude to his memory is a factor which must remain undiminished to the close of the chapter.

Speaking now as the president of the Ministers' Association of the Plainfields, and as one

whose privilege it has been to associate with the pastors and members of your church in this community for the past quarter century, I wish to emphasize the contribution which your church has made to the religious and social life of our city. If one were to examine the pages of our political and educational history he would find members of the Seventh Day Baptist Church standing in the foremost ranks of our finest community achievements. At the city hall your denomination has contributed many of our most valued and efficient public servants. In the field of education your leadership has been conspicuous. At least two of our most beautiful public schools, the Maxson and the Hubbard, perpetuate the memory of these valued leaders; and the high standard of our public education in this city is today greatly indebted to the activity of Doctor Maxson, for many years our superintendent of schools.

These achievements, furthermore, have been maintained throughout the years to a degree which justifies this city in looking to Rev. Hurley S. Warren and the members of his congregation for progressive leadership in the most significant avenues of our common life.

I should like to refer to the fact that my contact with your fellowship has been restricted not alone to this country. Just prior to the outbreak of our present world catastrophe it was my privilege to visit the city of Shanghai and there to become acquainted with the vital missionary activity which you have carried forward in that great center of Chinese life and influence. It was a happy experience to me, indeed, and I confidently hope that the day may not be distant when your valuable activity in the foreign field may be resumed.

As to the Sabbath Recorder, it has always been to me a stimulating and informing publication. I repeat my congratulations for your notable record of the past century, and on behalf of the organization which I represent, express my genuine hope for your continued success throughout the next one hundred years upon which you have entered.

Alson H. Robinson,
President Ministers' Association.

Dear Editor:

I have taken the Sabbath Recorder ever since, as a bride, we began housekeeping in 1877 . . . sixty-seven years.

Mrs. Alexander F. Randolph,
Plainfield, N. J.

GEO. B. UTTER, FIRST EDITOR OF THE SABBATH RECORDER

By his grandson, Geo. Benjamin Utter

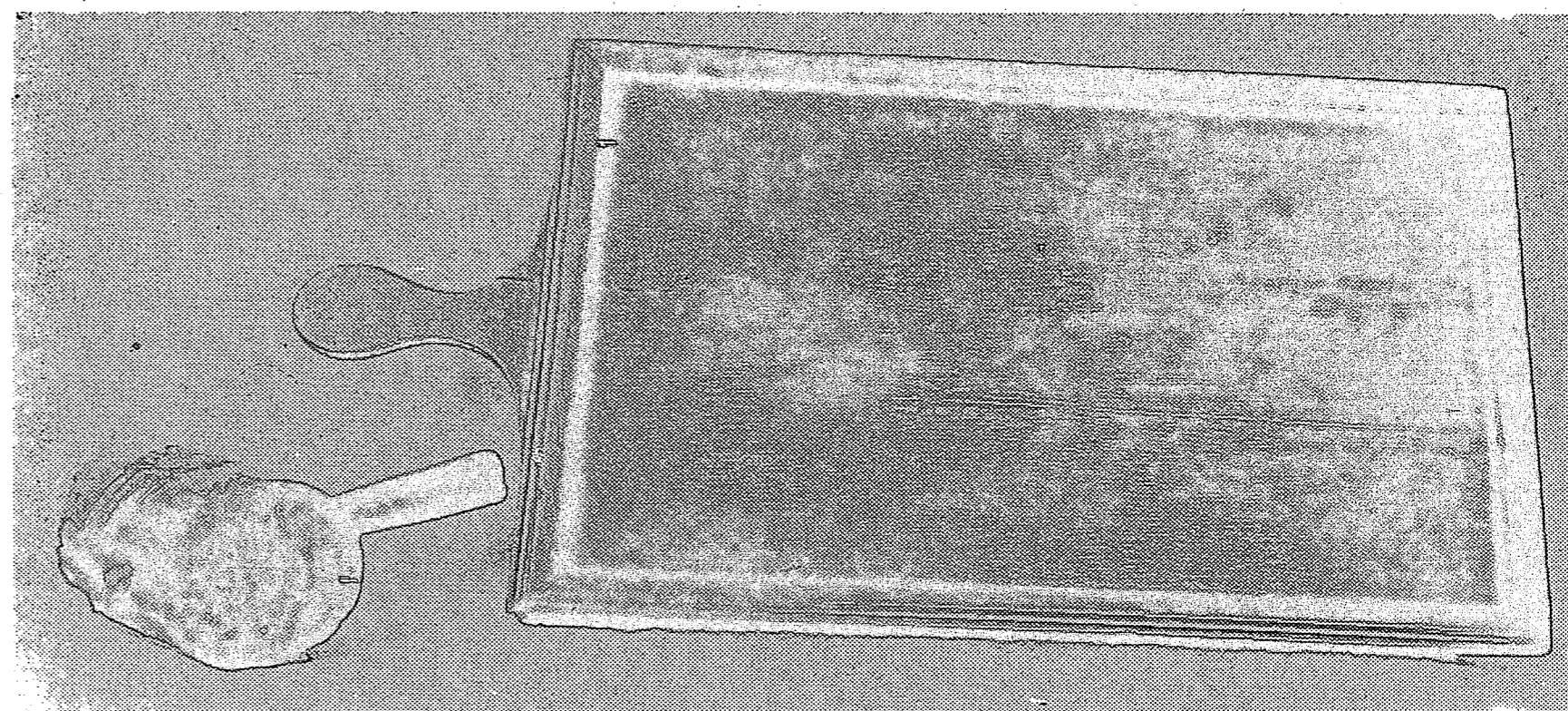
In my office at the Utter Company, here in Westerly, are two old relics of the Sabbath Recorder, a printer's mallet, and a wooden galley. They were brought to Westerly along with other printing office equipment when Grandfather George B. Utter moved the plant to Westerly by water, aboard a sloop. Near by is a shelf of bound volumes of Conference and association reports he had kept faithfully to the time of his death in 1892. The earliest records were 1807.



Geo. Benjamin Utter

In the proof reader's room is a desk that came up the river on the same boat. In several of the drawers are copies of the Seventh Day Baptist Memorials which he edited, and somewhere among old letters are quill pens. He used these quill pens to the last, and the front of that desk is bespotted with ink where he shook off the extra fluid.

A few years ago, possibly six or seven, a former Westerly boy who had spent his life in a Middle Western prison, was pardoned. He had killed one of his parents, and to make matters worse, had caused the death of a prison employee when he, with others, had attempted to make a prison break. As long as Grandfather lived, he saw to it that the Narragansett Weekly was sent to him, and the word had



Mallet and Wooden Galley Used by Early Recorder Compositors

been passed down from Grandfather to his son, George H. Utter, and to the third generation, my brother and me, to see that the home paper, the Westerly Sun, was sent to that boy who had gone wrong.

All these years he had pictured the changes in Westerly. It is not strange, then, that when he was at last free, after fifty years in jail, the old man should want to go back home. He did, and found his way to the printing office by the same stairs, and at the other end of the hall was the same sign, "G. B. & J. H. Utter, Steam Printers" painted on the door transom. That was the first familiar thing he had seen. He came in and asked "Is Elder George B. Utter in? He ought to be there in that corner. That is where he used to be at his desk."

Is the grandson around? He was, and as the old man visited, he leaned on an old black walnut cabinet on which the working file of the Westerly Sun rests. There in the case were old bound files of the Narragansett Weekly, the early files of the Sabbath Recorder, and another of the Protestant Sentinel, all the works of four generations.

The old man departed. Things as he had pictured them of fifty and seventy-five years ago were not there. The only things left were the printed word as the editors of the last hundred years depicted their days and memories. But things had changed.

"Elder" George B. Utter was born in the year 1819. For a score or more years Seventh

Day Baptist families had gone out of New England, settling up along the water courses that went into the Mohawk river. They felt the need of a periodical that would represent the denomination with credit, and would tie the people together. In that same year when Grandfather Utter was born, the desire was met by people who lived in Schenectady, N. Y. They organized a publishing establishment, but it failed because it did not receive the financial support needed.

The father of George B. was Colonel William Utter, and he lived up stream at Whitesboro, near Utica. In 1823, he was elected president of the Board of Missions of the Seventh Day Baptists in the United States of America. He found himself with a struggling infant in his lap, the Seventh Day Baptist Missionary Magazine. It had been started two years previous, in 1821. By 1824, it was about to expire, and he and one other were appointed on a committee of publication of the magazine "to manage its pecuniary concerns."

Then at Homer, N. Y., the Protestant Sentinel was first issued with Deacon John Maxson as editor, April 14, 1830. George B. Utter was then eleven years old. His father, William Utter, was lending encouragement to the new venture, and when he became thirteen years of age his father took him to Homer and delivered him to John Maxson as an apprentice.

Two years later the apprentice moved with John Maxson to Schenectady, N. Y., and there

where the first venture of the denomination to have a printing office of its own had failed in 1819, the Sentinel was published for two years.

The boy George desired more education. His spare moments while learning the trade as a printer found him as a member of the Apprentices' Library Association. There he read many of its books, took an active part in its literary exercises and debates. He had associated with undergraduates of Union College. Here he said later he "formed the purpose to pursue a course of classical study." He apparently was hungry for learning. In later years he saw to it that others had the opportunities he did not have.

When the printing plant moved again from Schenectady, it went to DeRuyter, N. Y. But George, then seventeen years of age, entered the Oneida Institute at Whitesborough, from which he was graduated in 1840, at the age of nineteen. Then he entered the Union Theological Seminary in the city of New York, from which he was graduated in June, 1843.

The Sentinel, still a losing proposition, went out of existence. Deacon John Maxson had handed it over to others, with the hope that they might find the support it needed. After a year, it stopped in 1839, and the denomination was without a periodical. Again DeRuyter people took courage in 1840, and for four years printed the Seventh Day Baptist Register.

George B. Utter had graduated from Union Theological Seminary, and three weeks before he was graduated he was ordained as a minister of the denomination, in order to better qualify him for a trip he was about to make to England. He went to England at the request of the Eastern Association, to establish closer fraternal relations with "the churches of kindred faith" in that country. He studied in the libraries of London and Oxford. He returned in the spring of 1844, in time to join with eleven "brethren" who formed themselves into an association with an executive committee of three to bear any loss in the venture.

George, the apprentice boy at Schenectady, the Union Theological Seminary student, and the young man who had traveled abroad, became the editor. He was well qualified, and probably as well educated as most men of his day.

The Sabbath Recorder was first issued from the printing office at 9 Spruce Street, New York. It was there that George B. Utter had

his printing office up to the time he moved to Westerly, in 1861. The first year the expenses were more than the income, and the guarantors came across to hold fast to what was to become a well established business. They had bound themselves up to \$50 each. But in the next four years the business was a going concern. The Sabbath Recorder filled a long felt want, and the denomination supported it.

In 1849, the Seventh Day Baptist Publishing Society took over the Sabbath Recorder. George B. Utter was the editor and the general agent. He retired in 1857.

There were several changes in policy and control. Rev. W. B. Maxson, pastor of the New York Church, became editor. The Recorder had been taken to Westerly in 1862, with Deacon E. G. Champlin editor and "publishing agent." Deacon Champlin went to New York to work in the office of G. B. Utter as an apprentice "in the middle forties." It may have been when the elder was starting the Recorder in 1844. He remained there at 9 Spruce Street for six years, probably 1850.

Having become a full-fledged printer, he joined with George H. Babcock back in Westerly, and started a weekly newspaper, the Literary Echo. The partnership was financed by Asher M. Babcock, the father of George H. Babcock. By 1853, George H. Babcock had retired. He is the George H. Babcock who later was one of the benefactors of the Plainfield Church, Alfred University, and many other denominational interests.

Deacon Champlin was the father of George Greenman Champlin, who became librarian of the New York State Library at Albany. He, the younger Champlin, married Mary Allen, a daughter of Rev. Jonathan Allen, president of Alfred University.

Along with young Champlin, the printer apprentice, was John H. Utter, a younger brother of George B. On a visit to Westerly he learned that Asher M. Babcock had a printing plant on his hands that he was willing to sell. Backed by his elder brother, the plant was bought in the spring of 1858, by John H. Utter, who moved to Westerly.

The publishing house had ceased to exist in 1862; George B. Utter, taking over the plant, sent it to Westerly in 1862.

Arrangements were made with G. B. Utter January 1, 1863, when he purchased the Recorder and continued to publish it as a private enterprise. New interest was aroused by the

location of a denominational printing plant of the American Sabbath Tract Society, located in Alfred Center, N. Y., and the Recorder was sold by Mr. Utter. That was in June, 1872.

For nearly twenty-five years he edited and published the Recorder, and besides had an oversight of the monthly, quarterly, and annual publications, and the books and reports of the various kinds issued by the denomination. As a writer and publisher he had issued twenty-five volumes of the Recorder, twelve volumes of a Sabbath school paper, three volumes of the Seventh Day Baptist Memorial, one hymn book, one hymn and tune book, one Seventh Day Baptist Manual, and thirty-two volumes of the Narragansett Weekly.

All these years he had retained his membership in the New York Church, where he was clerk at one time, and acting pastor at another. Not until 1891, less than a year before his death, August 28, 1892, did he transfer his membership to the Pawcatuck Church at Westerly, at the same time that Rev. and Mrs. W. C. Daland were also given the hand of fellowship.

He was clerk of the New York Church from 1845 until 1862. He was one of the organizers of the Seventh Day Baptist Missionary Society, and was a member of the Board of Managers.

He served for twelve years as recording secretary, a position now held by his grandson, the writer of this article, and for twenty-one years he was treasurer, a place later held by his only son, Governor George H. Utter. The father of Elder Utter, William Utter, was president of the Missionary Board of 1820. He died in Westerly August 28, 1892, at the age of seventy-three.

I was only eleven years old when Grandfather died, but he left very definite impressions upon me. At the age of ten he had taken me to New York City aboard the sound steamers. We went over to Brooklyn, and whenever we made a turn, we would stop and seek some landmark so that we would know the way back.

He chased me around the decks of the boat. He didn't want to have his grandson falling into the sound. But I always had a feeling that Grandfather never knew how to play. Why should he? He started to learn the printer's trade at thirteen.

He liked things exact. He could see no reason why boys playing in the back yard

should plaster the side of the barn over with decayed apples just because they liked to play war. Children could not see why horses cared if their hay in the mow was trodden down and broken.

But Grandfather had a way of getting results. He was long-headed and good in business. Perhaps that is the reason they let him publish the Recorder as he did. If anybody wanted to take it away from him, he apparently was willing to let them have it; but he expected the denomination to pay him what he thought the subscription list was worth, and there were those in the denomination who thought he asked a little too much. He worked for his education and he wanted others to have it.

As speaker in town meetings he was never afraid to take the floor and debate, but he knew when to stop and on one occasion he told the audience, "My father once told me never to argue with a drunken man or a fool." Then he sat down.

A number of years ago, along with other papers, several small diaries, almost unreadable, were found. They were in pencil and were day to day stories of his trip abroad. William E. Maxson, great-grandson and the writer's nephew, during a period of illness found the character portrayal in those diaries of great interest.

Apparently Grandfather was tolerant towards others—saw good points in the other fellow, and in his diary had a way of putting his thoughts into writing. On September, 1843, he said, "One of the most difficult things for me to do is to maintain a constant feeling that the things of religion are real—not imaginary—and to speak upon them as real. How often am I ready to commence a sermon which is fully laid out before my mind, without inquiring of God and thinking of the bearing of this upon his character and will and of my own relation to him."

He saw Queen Victoria, and the regal pomp and splendor of the scene aroused in him the following observation:

"The objections so often raised against kings, in the history of God's peculiar people, have come home to me with a freshness and a power which they never before had. How does it promote idolatry and set men in the place which should be given alone to God. The able man, he who *can*, the king, will always awaken reverence and be looked to with

something of a worshipful feeling. It is right to reverence that which is great, with which God has blessed us. But when without reference to ability a thing is clothed with the robes of greatness and declared to be therefore worthy of reverence, the worship given in such cases is idolatry—it is worship of mere symbols—which perish with using."

He had no use for the caste system and he told how he "dined with one who is full to overflowing of the spirit of caste and aristocracy, and yet is intimately connected with prison discipline efforts. Strange that those who labor in such work should not learn to judge by moral worth, rather than by the artificial circumstances of birth. Yet I have met great numbers, claiming piety, intelligence, and benevolence, who talk surprisingly of the poor being educated above their condition and unfitted for this condition thereby."

He met a poor comb maker in the vicinity of the Royal Palace in London. The man had been out of work for months and he "split a bob" with him. Then he talked with him and records in his diary, "There must be something wrong in a system of which this is a necessary condition. It is not the arrangement of the Universal Father. I wish some of those who are rioting in their luxuries could see the tear which filled the eye, and hear the choked expressions of thankfulness which fell from the lips of this man when a piece of money was placed in his hand, with expressions of Christian sympathy. They could not, after such sight, deny that 'It is more blessed to give than to receive.'"

Particularly interesting was a description of the trip back aboard the ship, where he mingled with people of all kinds.

He had no trouble in finding things to keep him busy on that voyage of more than a month on the Atlantic. The passengers formed a "Literary and Social Association" to discuss topics of common interest. They read literary selections and then debated their merits. He said in regard to his voyage:

"We have not been wanting in incidents . . . to interest. Indeed, we have created a little world of our own here. We have all the elements of one—good men and bad men—black and white—temperate and intemperate—" and here, perhaps, he smiled, "one young Irishman has been drunk for three days in honor of his birthday."

A philosopher, he sometimes enjoyed walking the decks, alone with his thoughts, watching the sea and the progress of the ship. Often he watched the sailors at work and his observation on them is interesting:

"I have been struck with the hardened condition of some of the sailors. One came near being killed last night but is about today, and swears as bad as ever. There is no class of men who seem to me to sacrifice more of the present life. . . ."

On board were a Catholic bishop and his party. Young George, tolerant of others' points of view and eager to learn, struck up an acquaintance with the bishop, and many discussions between the two on religious matters took place throughout the voyage. He commented: "Our discussions were friendly, and elicited information, I think, on both sides. He has become interested in some of my Sabbath books. They shall be furnished him."

He tells in his diary how on the first Sunday out of Liverpool Catholics and Protestants held separate religious services, but that at a later date the two groups joined in worship, and commenting on the service, he again reveals his tolerance of others, religious tolerance quite surprising for those days.

An incident on November 21, is told in the diaries when he says:

"Just at evening we had a heavy squall. In the steerage a number were engaged in playing cards. So suddenly and violent was the blow that they thought they were 'gone for it' and fell upon their knees and commenced praying. How natural to speak to God of our wants, when danger comes—even with wicked men. In this we may see that prayer is not a mere arbitrary thing. If men would obey the Scriptures' injunction to pray always, such circumstances would affect them very differently."

Then the reviewer of his diaries, William E. Maxson, says:

"What sort of a man does the elder's diary show him to be? Much may be inferred from the tone of his writings as well as from the text. Certainly he was a man of his times. His pride and dignity, his austerity, were typically Victorian. There was much about him which suggested the period in which he lived. Doubtless, he lived very much according to the proprieties of his day. Proud, yes, perhaps a bit vain and boastful. One might be prone to

think that some of the grandiose passages in his diary were written in the expectation that others would read them. However, it must be remembered, also, that the literary style of those days tended toward the grandiose.

"He was proud before men, but no man could have been of a humbler spirit before God. In his religion he was intensely sincere and about his religion he held to his convictions. Unquestioning in his faith in God, his extreme sensitivity to the world about him led him to see the Creator in the elements and beauties of nature and in the ordinary instances of daily existence. His religion was a living one, for he led his life in strict adherence to the Christian ethics. Aside from his human vanity his moral beliefs and practices did not waver from this code.

"He studied, understood, and loved people. He sympathized with them and smiled at their human weaknesses. His compassion for the poor was sincere. He believed people are cre-

ated equal and should be granted equal rights and privileges.

"He was a thoughtful man and very much of a philosopher, but this trait did not interfere with his practical qualities, for he was a red-blooded, hard-headed young Yankee, and as an older man he remained unchanged in this regard."

In his will he left his real estate for the education of his grandchildren and their children, and he directs that his son, George H. Utter, shall "use what may be necessary of said income for the education of his own children (my grandchildren) and after his decease the fee of said real estate shall vest in my said grandchildren and their heirs share and share alike, to be used by them so far as it may be needed in giving to each of their respective descendants a good education to fit them for useful and honorable lives."

George B. Utter, 1944.

Westerly, R. I.

Young People's Work

Jeanett B. Dickinson, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

Several weeks ago it was my privilege to have the opportunity to visit our denominational building in Plainfield. While there I

had the interesting experience of "skimming" through our Recorder files—noting especially the issues since 1889 (fifty-five years ago) when our Young People's Work was first organized. In the messages that follow the two sections in quotations were taken from these files: the first, from the very first week of YPW; the second, from an issue published fifty years ago.

Wouldn't you like to go with me to the very first Sabbath Recorder which contained a section for Young People's Work, meet the editors through the years, and let each one share with us his message of today?—J. B. D.

Rev. W. C. Daland—1889-1892

Leonardsville, N. Y.

(deceased)

"This issue of the Sabbath Recorder marks an epoch in our representative denominational paper. Among the important changes made, a significant one is the appearance in the group of departments (under which are classified our various interests), of a new department—devoted exclusively to the work of our young people.



Jeanett B. Dickinson

"At the outset, it ought to be understood that this is the department of and for us, the young people of the Seventh Day Baptist Churches. We are its life. . . ." January 3, 1889.

Professor Edwin B. Shaw—1893-1901
Milton, Wis.

My connection with the Sabbath Recorder as Editor of the Young People's Work begins with the first issue of January, 1893, and closes with the issue of January 7, 1901. In looking over the files of these eight years I notice that I was more successful in gathering contributions from the young people than skillful in writing stimulating editorials. Items signed "Evergreen," "N. I. Dew," or "Winde," however, were my own. Of the more than forty who contributed, here are a dozen, taken at random, who contributed for my department during these years: Edward B. Saunders, Ernestine Smith Burdick, Mary A. Stillman, Frank L. Shaw, Rosa W. Palmborg, Mary Ross Davis, Mabel Clarke Sayre, George E. Crosley, Addie Randolph Peterson, Anne Langworthy Waite, Dora Kenyon Bond, and Polly Rice Hurley.

Rev. Lester C. Randolph—1901-1906
Alfred, N. Y.
(deceased)

"The Sabbath School of the Chicago Church has voted to pay the expenses of Rosa W. Palmborg to the North Western Association at Dodge Centre, Minn." June 21, 1894, issue of the Sabbath Recorder. (This must have been an important year in the life of this young consecrated Christian as she left early in November, 1894, for China as a Seventh Day Baptist Medical Missionary. She returned in 1940 after giving many years of loving service to the Chinese in the name of our Lord Jesus Christ. J. B. D.)

Rev. Edgar D. Van Horn—1907-1908
Alfred, N. Y.

As I look back over the last half century of Young People's Work I am impressed with the fine record the young people of our denomination have made. During the closing decade of the last and the opening of the present century many young people went out from our churches and colleges singly, in teams of two, or as student evangelistic quartets and

did a great work in winning souls and inspiring other young people to give their lives in Christian service.

Young people of the present, talented as they are, face equally great opportunities in the postwar reconstruction period in building a new world of friendly, co-operative Christian men and women. What the world of tomorrow is depends upon the young people of today.

Some day I hope the young people may have more space in the Recorder to discuss projects that our young people might and could take up in the postwar period in the light of our past experience. I think I can see great possibilities in our educated and talented young people spending summer vacations visiting in our churches and needy fields, singing, preaching (in their own way), talking, and discussing together what should be done in our reconstruction program to help disillusioned young people to build again their faith in God, humanity, and the higher values of life. The world never needed more this friendly co-operative spirit than now. And the optimism and enthusiasm of youth can do much to bring back to life some of the virtues and values that the war has lost to us.

Rev. H. C. Van Horn—1908-1913
Plainfield, N. J.

Prior to my term as Editor of the Young People's Work an independent paper was published by the Young People's Board called the Christian Endeavorer. Dr. Arnold C. Davis and Rev. Alva L. Davis, president and secretary of the Board, were largely responsible for it and made of it an excellent monthly paper.

After Doctor Gardiner became editor of the Sabbath Recorder he felt that the young people's interests should be wholly cared for in the Recorder and the Board agreed to drop their publication and promote their work through the pages of the Recorder. Editor Gardiner offered up to ten pages of Recorder space. The paper was then full-size—thirty-two pages with a front-page cover. The editor soon "threw up his hands," for we had taken him at his word. However, we had sufficient space and kept the "interests" coming.

Regular news of our young people's activities were featured, and interesting articles from men and women successful in their vocations and professions were secured. In that depart-

ment were introduced to the young people such strong characters as Charles B. Clarke, Walton H. Ingham, Mrs. Martha H. Wardner, Alice Annette Larkin, and many others. The women mentioned furnished serial stories of literary merit as well of intrinsic worth. Many young people for the first time broke into print and since have become prominent leaders among us and elsewhere.

The Department was favorably received by Recorder readers and has been an outstanding feature of the paper throughout the years.

Any success achieved by the department under my editorial leadership should be largely credited to helpful advice from N. O. Moore, then Business Manager of the Sabbath Recorder; W. K. Davis, Publisher and Editor of the Milton (Wis.) Journal; and the hearty co-operation of the young people as well as that of the older ones whose help was solicited.

Rev. R. R. Thorngate—1913-1921
Oneida, N. Y.

(Because of illness he did not feel he could comply to our request for a message. We appreciate the many years of service he gave as Editor of Y. P. W.)

Mrs. Ruby Coon Babcock—1921-1929
Pomona, Fla. (formerly of Battle Creek)

Greetings to the Sabbath Recorder on its one hundredth birthday! May it continue to serve the cause of Christ and the Sabbath in the years to come. It gives us history in the making as it relates to Seventh Day Baptists, showing to all of us many "open doors" of service.

My special message to the young people who are, or will be, entering these open doors is from Joshua 1: 9. "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Rev. Clifford A. Beebe—1929-1932
Fouke, Ark.

I believe there is nothing equal to a missionary interest to build up Christian enthusiasm among young people. For many years the Fouke School provided such an interest—the young folks who taught here carrying back that enthusiasm to their home churches and to Conference. I believe our young folks today would profit by a definite missionary project of their own.

Miss Marjorie Burdick—1932-1935
Chagrin Falls, Ohio

The future calls for—

Sabbath-keeping youth who
Dare to stand for what is right, but
Be friend other Christian people.

Youth who are earnest Christians, having
Opinions on important subjects, working toward

Universal peace—beginning at home—
That God's Kingdom of Love may dwell in the

Hearts of all people.

Rev. Luther W. Crichlow—1936-1938

Mr. Crichlow, now an active Army Chaplain, five years a missionary in Jamaica, served well as editor of the department. We regret that we were unable to contact him for a message.—J. B. D.

Rev. Marion C. Van Horn—1938-1940
Lost Creek, W. Va.

Jesus was convinced that ours is a moral universe. If so, it is one of choice—one of action. Therefore, it is a world of and for youth. Back in 1844 a vision of a broadening horizon published the first issue of the Sabbath Recorder. Now, one hundred years later we need to catch anew the vision of a broadening horizon of our moral universe. This horizon is in our own hearts. Does your vision include only your own desires and aspirations? Is our vision barricaded at the boundaries of selfish national welfare? Does our vision encircle "one brotherhood, uniting all mankind in service and in love"? Here is our broadening horizon—a moral universe. In this universe let us remember this: We are free to choose, but the results of our choice are beyond our control—in the hands of a just Creator. Let us be moral in our choices. May Jesus guide in our use of freedom, and may horizons ever be broadening until we see God's universe in all its peace and glory.

Pastor Victor W. Skaggs—1941-1942
Dunellen, N. J.

Truth is a two edged sword. It can cut in either direction. It can destroy that against which it is hurled, or it can destroy him who hurls it. As Seventh Day Baptists, we have a truth unrecognized by most Christians. That truth can destroy us or we can use it to destroy

resistance to the truth. It is ours to choose what we shall do.

Truth never dies, but those who wield it as a weapon do. In new times—at this one hundredth anniversary—we need new strokes, new methods, to bring home the truth of the Sabbath. What are they? Some are in their infancy around us. Others are ours to discover. As you find truth, so live. As you believe, so teach by precept and deed that men may know that, as Christian Sabbath-keepers, we are truly Christ's.

CHALLENGE TO US

To me, these brief messages from our former editors have not only been interesting and educational but inspirational as well. It is my prayer that we will truly accept the great challenge that has come down through the ages to witness for our Lord and Savior, Jesus Christ. We rejoice in the happiness that His Salvation brings to us who are sinners; may we show our appreciation to God for sending His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life, by spending more time in communion with Him, studying His Word, listening to His call, and following Him. Jesus was speaking to you and to me as well as the eleven disciples when He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28: 18-20.—J. B. D.

SOME MORE GREETINGS

Dear Dr. Van Horn:

As a fellow editor of the church press in the United States, it is a real pleasure and a high privilege for me to send you this message of felicitation.

In the history of Christianity in America a centennial in religious journalism is indeed a significant event. The Sabbath Recorder deserves the heartiest of congratulations on its long record of journalistic continuity and on the distinguished service it has rendered during the past one hundred years. And it likewise merits the best wishes of its friends as it faces the future.

These are momentous years in the history of civilization. There was never a time in American life when the church press faced so critical an opportunity for influencing public opinion. An adaptation of the familiar words from the ancient book of Esther is surely applicable here. Who knows but that the church press is not come to the kingdom for such a time as this? To lay spiritual foundations for a new world order, to mobilize opinion in the direction of a just and durable world peace, to aid all the agencies of the Christian Church in their varied and manifold tasks that are incredibly difficult and arduous in these strenuous and shattering times, offer a big and overwhelming challenge to Christian religious journalism. I know that the Sabbath Recorder will successfully do its part in the eventful years that lie ahead.

William B. Lippard,
Editor, Missions.

Dr. Herbert C. Van Horn, Editor

The Friedensbote, official German organ of the Evangelical and Reformed Church, published since 1850 in the language which is the native tongue of many of your readers, extends heartiest felicitations on the occasion of your hundredth anniversary. May God's rich blessings continue to be with you during the second century of your service for Christ.

Sincerely yours,
Otto Press.

Dear Doctor Van Horn:

Permit me to extend to you and the Sabbath Recorder my sincere congratulations upon the centennial anniversary of the magazine which will be celebrated in June.

I am sure the weekly visits of the Sabbath Recorder to the homes of your readers these many years have been of incalculable value.

May you long continue in this splendid service.

Myron A. Stivers,
Dodge Center Star-Record.

Dear Dr. Van Horn:

May I extend felicitations on the occasion of the one hundredth anniversary of the Sabbath Recorder. May your publication continue many years in usefulness.

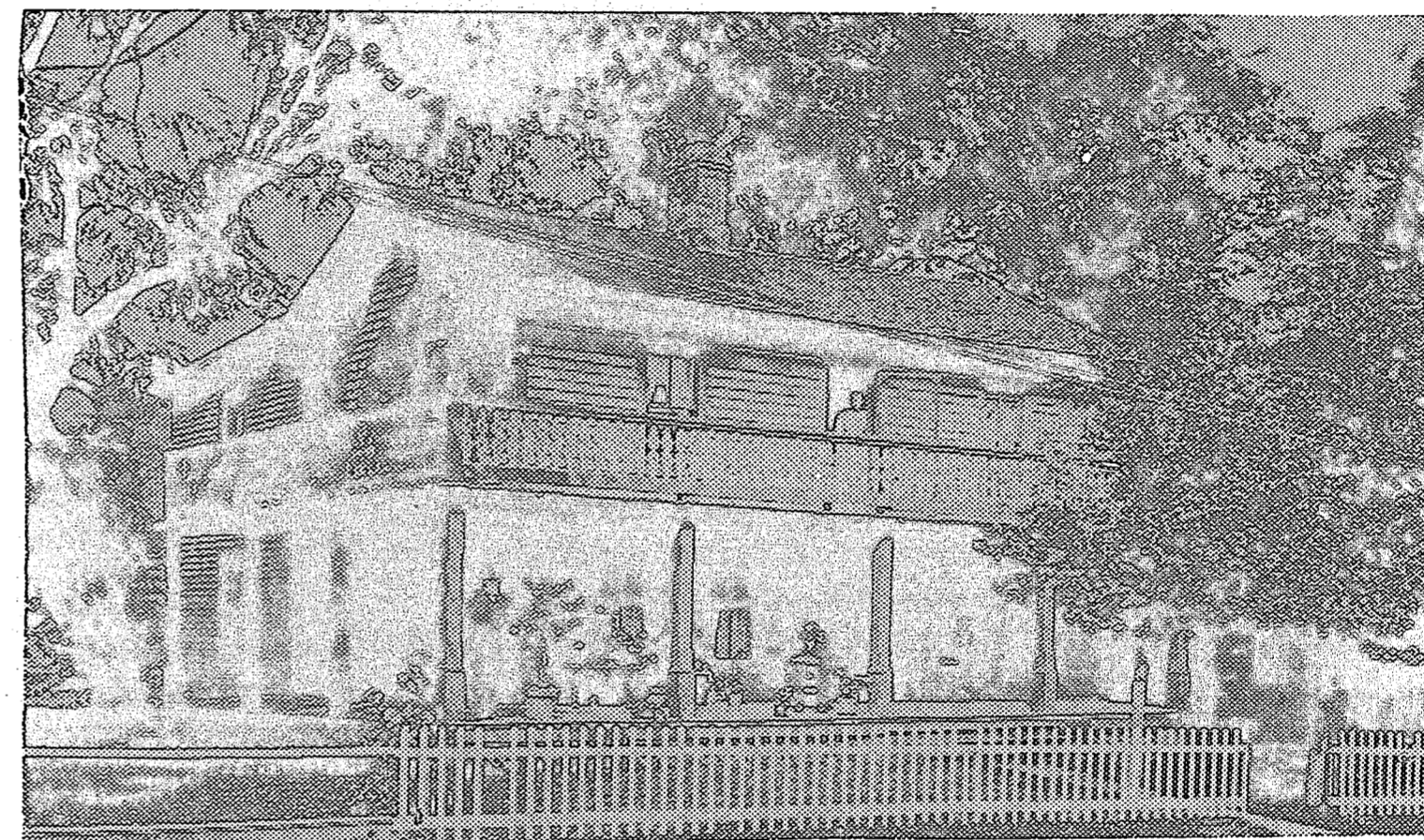
Louis Minsky,
Managing Editor,
Religious News Service.

EDITOR L. E. LIVERMORE

(A pen picture by his daughter, Mrs. Alice L. Satterlee.)

Dear Mr. Van Horn:

You have assigned me a difficult task in asking me to write a pen picture of my father, the late Rev. Leander Elliot Livermore, and I thought, at first, that I could not do it. To begin with, I am not of a literary turn of mind. Also, I am in my eightieth year, and memories grow dim and confused.



Home of Editor Livermore, Alfred, N. Y.

My earliest recollection of my father was when he was serving his first pastorate in Greenmanville, Conn. I was then three years old. He took me with him in a rowboat to go after some long-neck clams. I suppose they have a name, but I do not happen to know it. They burrow in the beach sand and their presence is indicated by little bubbles of air and water coming up through the sand. When we arrived at the proper place, Father drew the boat up on the beach and started out with pail and hoe after his quarry. I became frightened at the increasing distance between us and tumbled out of the boat and started after him, and of course almost immediately stepped into one of the holes he had just dug. Later, I stood on a chair by the kitchen sink and watched the clams stretching their long necks over each other in search of food or water.

In the spring and summer of 1882, I spent a few months with my mother's people near Portville, N. Y., and taught my second (and last) term of school in the same little old red schoolhouse where my father had taught his second term about thirty years before. However, he taught the winter term when the big farm boys attended and usually made trouble. During the spring and summer the big boys had to help on the farms. It was here that he met my mother. She was twelve and he eigh-

teen. They were seventeen and twenty-three when they married.

At this time (1882) Father was pastor of the church at New Market, N. J., and when I returned to New Jersey, Father and my sister Corinne met me in New York City and we visited Trinity church and some kind of museum where we saw wax works, Barnum's What-is-it, and various other freaks and curiosities.

In the fall I entered the junior class in Plainfield High School. It was nearly a mile from the parsonage to the street car (or trolley) at Dunellen, and three miles from Dunellen to Plainfield. Father kept a horse and buggy and sometimes he took me to Dunellen or met me in the afternoon. I have an indistinct memory of many church and social gatherings, and the Sabbath-school picnics at Boynton

Beach, traveling the fourteen miles in busses. In all of these Father was the dominant figure.

The hospitality of Father and his second wife, Arlouine, added greatly to his popularity. Did anyone from out of town visit any of the church people, they and their guests were immediately invited to a good dinner at the parsonage.

In the summer of 1884, Father accepted a call to act as financial agent for Alfred University. We moved there and my sister and I entered school. After two years of this work Father bought the Alfred Sun and also served as nonresident pastor of the Wellsville Church.

It was at Alfred that I met W. H. Satterlee. We were married June 23, 1887, father performing the ceremony—nearly fifty-seven years ago. A few months later Father turned the "Sun" over to us and returned to the New Market Church.

In February, 1892, my sister Corinne, then twenty years old and an art student at Pratt Institute, Brooklyn, was stricken with diphtheria and died February 24.

Having received a very urgent call to the editorship of the Sabbath Recorder, Father finally accepted, and in April, 1893, he again moved to Alfred where the publishing house was then located.

Continual grieving over the death of her daughter developed cancer in Arlouine. The work of moving brought things to a crisis, and three weeks after her arrival in Alfred she was taken back to New York for an operation. On the thirteenth of May she passed away and lies buried in the Plainfield cemetery beside the daughter from whom she had been separated a little over a year.

In December of 1894, the Sabbath Recorder publishing plant was moved to Plainfield and Father followed and continued his work as editor until March, 1898, when he resigned because of failing health. In the meantime he had married Miss Ellen Cornelia Williams of Lebanon, Conn., and they retired to her former home, where he engaged for a time in life insurance work.

In the fall of 1900, he received a call from the New Market Church to return and become their pastor for the third time. Here he remained for nearly four years and then again because of failing health he resigned and on the first of September, 1904, he and his family departed for Lebanon, Conn., and on the sixteenth day of the same month I and my family

left Plainfield for California. I never saw my father again. He shuttled back and forth between Connecticut and Florida until his death, January 22, 1916, at Kissimmee, Fla.

In the Sabbath Recorder of February 14, 1916, is an account of the memorial services for my father in the New Market Church, and also his life history as written by himself.

In closing perhaps I cannot do better than to quote the words of Mr. James Dunham who spoke at the memorial services: "Mr. Livermore was a man of genial disposition and broad culture. He held the fundamentals of Christianity with clear and deep conviction, while he bore a broad and fraternal spirit toward all Christian people. Consequently, he was popular among all classes of people, as a pastor."

Alice L. Satterlee.

THE MANAGER'S CORNER

L. Harrison North

Twenty years ago, in March, 1924, the present manager with his family left Wisconsin in a little Overland sedan to drive through to Plainfield, N. J., to take up his new work with the Publishing House. Between Milton and Milwaukee there were stretches where the snow along the road was piled higher than the car, with places about every half mile wide enough for cars to pass.

A night each was spent with relatives and friends in Milwaukee, Chicago, Battle Creek, Columbus and Beaver Falls. Snow storms made the going difficult. In the mountains of Pennsylvania snow was added to the radiator to replace the water that had boiled away due to the heavy going, there being a shortage of water at filling stations.

It was with no little relief that we finally reached New Jersey where there was no snow and where mild, springlike weather prevailed.

We reached Dunellen, N. J., Friday p. m., March 28 and our good friends Rev. and Mrs. Willard D. Burdick welcomed us and asked us to stay for supper. Later in the evening we drove on to Plainfield and "checked in" first at the Bonds', who informed us that temporary quarters at a boarding house on Park Avenue had been provided. We boarded there for a month until we could get into a rented home and we still wonder how the other boarders put up with us and with our five children, who for three years previous had had the run of a farm in Wisconsin!

From the morning that Doctor Gardiner took the new manager about the plant introducing him to those who were to be his fellow workers, until the time when this is being written we have enjoyed every day of our work.

Of the twenty-one present employees of the Recorder Press nine have been with the organization from fourteen to twenty-two years, and several others have six to eight years of service to their credit.



PEOPLE CONNECTED WITH THE WORK AT HEADQUARTERS

Front Row, left to right—Mrs. Bertha Tift, Mrs. Violet Rickerson, Wilson E. Haver, L. H. North, Corliss F. Randolph, Herbert C. Van Horn, Mrs. Franklin A. Langworthy, Hazel V. Gamble, Etta M. North. Middle Row—Mrs. Ardale Skaggs, Evalois St. John, Mrs. Marjorie Randolph, Nathan Altein, Paul A. Whitford, Orson Randolph. Back Row—Leo Cavanagh, Herman Liesch, Adam E. Kistner, Jacob Bakker, James W. Bannister, William C. Crotsley, Howard Bridgens, Matty Jala, Harry Herres, Walter Callanan. Insert—Joe Maresca.

During these years we have had periods of prosperity as well as a major depression. But we are all happy to join in the centennial celebration for the Sabbath Recorder, and to know that in good times and in poor it has made its regular visits to Seventh Day Baptist homes throughout the denomination.

Reproduced on this page appears a photoengraving showing the present staff of the Publishing House—including the editor and assistant, the Treasurer of the Seventh Day Baptist Memorial Fund and his assistant, who also acts in the same capacity for the treasurer of the Tract Society, and the president of the Historical Society and his assistant—all housed in the Seventh Day Baptist building and the Publishing House.

The Publishing House staff extends heartiest greetings to all subscribers and friends and joins you in wishing the Sabbath Recorder another 100 years of service as a religious family paper for Seventh Day Baptists everywhere.

Editor H. C. Van Horn,

Dear Sir:

I am enclosing to you in this a five dollar bill to pay for two years' subscription to the Sabbath Recorder.

I have taken it for over sixty years, and I want it as long as I live.

Your friend and brother in Christ,
H. E. Witter,
Alfred, N. Y.

THE SABBATH RECORDER: ITS VALUE

By Rev. E. A. Witter

A debt of gratitude is due my mother for the way she took to interest me in the Sabbath Recorder, in early childhood. There were very few books in our home aside from the Bible. The Recorder was the only paper we saw. If I mistake not, there were no children's papers published in those days, no Bible school papers or helps.

Each week when the Recorder came, Mother would gather us children about her and read from it, and then tell us about the people spoken of, where they lived, and what they did. In this way I came, in very early life, to know many of our ministers, and especially the missionaries, Nathan Wardner and his wife. I shall never forget my interest in them and China, for they came to our home for a visit when they came home from China. Mrs. Wardner had been my mother's school teacher before going to China. Throughout this training I had a deep love for the Recorder, and ever since I left home for work in the machine shop in Westerly in 1872, I have been a subscriber for it. To me it has been a beacon light of denominational news. At noontime in the shop it was my reading matter.

I have had a personal acquaintance with every editor since the paper was taken over by George B. Utter. He first came into my life in my machine shop days. He was the first one to suggest the idea of my entering the ministry; and he was the first one to chide me for getting interested in a girl while in school. Then there was N. V. Hull, after the Recorder was purchased by the denomination and moved to Alfred. He was my pastor and personal friend. There were: David R. Stillman, a godly farmer and business man; L. E. Livermore; L. A. Platts, my pastor in Westerly; A. H. Lewis, my teacher in theology—he was really a foster father to me during college life; T. L. Gardiner, a companion in the district school in 1861-62, and a co-worker in Salem; H. C. Van Horn, a trusted and appreciative friend for more than fifty years.

To read the editorials of such men and feel the touch of such hearts as well as hands, would go far to help one to be possessed of a deep interest in, and love for, the paper to which, under God, they had given their deepest and richest thought.

With the statement of this bit of history I wish to speak a little of the value the Re-

recorder is, and should be, to the denomination and to our homes.

The policy of the Recorder has been, and is, to give to its readers a brief but concise account of the various lines of work carried on by the various churches as active workers in the religious world, coupled with the purely denominational activities in religious and educational work, and at the same time keep all readers acquainted with the thought and life of various pastors through some of their sermons, and in the Who's Who write-ups. In this way the Recorder becomes a source of healthful and helpful information on denominational and religious training for life in the home, community, and missionary work.

Love for the Recorder and the field of activity represented in its columns is greatly enhanced and strengthened in the mind, when in childhood this paper is carefully read and talked about with the child.

I believe that this course of action would be a means of saving many of the young from drifting away from the religious thought that should be in our homes. The experience of life leads me to believe the value of the Recorder, in its influence on the denominational life, would be widely felt and manifest if some such course were followed with the children in our families.

The interest taken in the Young People's and Children's columns is evidence of a healthful growth of interest in the unquenchable question of the observance of the seventh day of the week as the day appointed by God, and sanctified by him, as the day for Sabbath rest and worship of God. There is no other means so good for strengthening the minds of the rising generation as by establishing in the young mind a love for the Recorder and an interest in the teachings therein found.

It will not be hard for all to understand that if a love for the paper is established in the child's mind, the articles there printed must be put in an interesting way, with simple language, and with illustrations that are attractive and clearly illustrating the thought presented. Then the parent interested in the development of the child's mind—in church, religious, educational, and social life—should take time to study with the child the propositions put forth in the articles found in the Recorder.

It is certainly provable that the child is not long in coming to love that which the parent or teacher loves or is interested in and takes time to talk about and explain. This method

is in harmony with the Scripture, "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22: 6.

All do not believe that. But with an honest, whole-souled application of that principle in the Christ spirit, there will be no failure more than with any other God-given principle.

The Recorder is geared to proclaim the seventh day as the Sabbath of Jehovah and strengthen a love for it in the hearts of the readers. What is needed is for the writers to believe that adherence to the Sabbath. Because it is God's expressed wish it does make a difference with the individual's life and its ultimate outcome. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Genesis 2: 3. "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20: 8-11.

Eternal life in heaven is promised upon faith and obedience; not on substitution.

REMINISCENCES OF A FORMER WORKER OF THE RECORDER

Dear Sabbath Recorder:

I wish to compliment you on reaching your one hundredth anniversary. You have for all these years been doing a wonderful work, and I am sure you will maintain this reputation for another century.

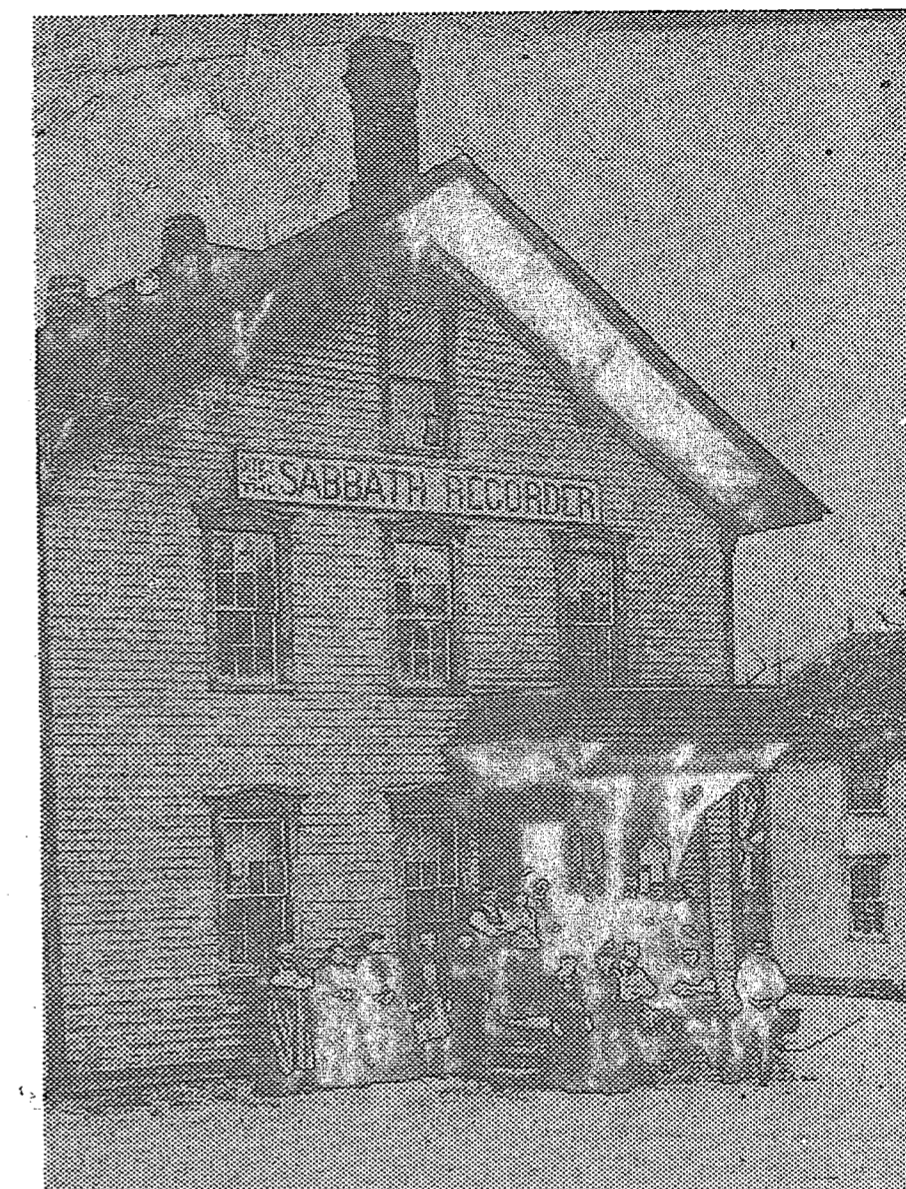
It was over sixty years ago that, as a youngster of twenty, I came to Alfred to assist you in a very humble way as printer's devil and press feeder, and later as job printer, and then as foreman.

Your editor, N. V. Hull, had recently passed to his reward, and the man who looked after your business affairs, David R. Stillman, had just resigned.

At that time Rev. L. A. Platts became your editor and manager and John M. Mosher was foreman. Later, John P. Mosher was made foreman and then business manager.

After Mr. Platts resigned to take up a pastorate, Rev. L. E. Livermore became editor.

My very pleasant relations with you continued until you took up your residence in New



Early Home of Sabbath Recorder, Alfred, N. Y.

Front Row, left to right—Bernice Cottrell, Lizzie West, Lew Eaton, Frank Whitford, Jacob Brinkerhoff. Back Row—L. W. Niles, Mrs. Milo Greene, Lucy King, F. A. Crumb, Belle Niles, W. B. Mosher, Edith Davis, J. P. Mosher, L. A. Platts, Lillis Stillman, May Davis, Mrs. Brinkerhoff.

The first home of the Publishing House was in a building on Main Street, on the site of the Carnegie Library, of which no picture can be found.

Later the citizens of Alfred formed a company and erected the commodious plant shown above, and donated the use of the same to the Publishing House as long as it remained in Alfred. It is now owned and occupied by the Rogers Machine Tool Co.

Jersey, and I remained in Alfred as one of the editors and managers of the Sun Publishing Association's weekly, the Alfred Sun.

Again congratulating you and wishing you many more years of usefulness, I am

Yours very truly,

Alfred, N. Y.

Frank A. Crumb.

A REVIEW OF ARTICLES IN THE FIRST ISSUE OF THE SABBATH RECORDER

By Rev. Willard D. Burdick

A glance at the pages of that old Recorder reminds us that the editor, Rev. George B. Utter, planned the paper when conditions, in many respects, were quite different from what they are now—but that he planned wisely. The territory of the United States was much smaller than it is now; slavery existed in several of the states; travel was slow; newspapers were not numerous; and denominational, national, and world news traveled slowly. In 1844 there were but three of our present Seventh Day Baptist churches west of New York State—Jackson Center, Ohio, Milton, Wis., both organized in 1840; and Albion, Wis., organized in 1843.

The reproduction of the first page of the Recorder gives you an idea of the general appearance of the four-page five-columned paper. Take a magnifying glass and review the page for yourself. I call your attention especially to the Biographical Department that fills nearly one-half of the page.

The most interesting article in the paper, I believe, is the "Introductory" by the editor, covering the first column on page two. The quotations that I make from this article cannot adequately convey the plan and spirit of the article. The first lines are these: "In presenting to the public the first number of a paper, a statement may justly be expected of the reasons for its publication, and of the course it is intended to pursue."

Following a statement that amicable arrangements had been made to remove the publishing interest of the Seventh Day Baptist Register from DeRuyter to New York City, the editorial states, "We now propose to issue from this city a weekly sheet, in the place of the Register, devoted to an exposition and vindication of the peculiar views of the Seventh Day Baptist denomination, in connection with the circulation of religious and secular intelligence. In the prosecution of our labors, we shall endeavor to speak consistently with that grand maxim, 'The Bible only is the religion of Protestants.'"

"Two objects, connected with the people for whose especial benefit our paper has been established, will be constantly before us. Our first object will be, to promote vital piety, in connection with united and vigorous benevolent action, among the people themselves. . . .

It shall be our aim, then, to exert an influence in favor of joining the two, and leading men, while they 'keep the commandments of God,' to honor also 'the faith of Jesus.' . . . Our second object will be to show the reasons why the Seventh Day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution. With a full conviction, that by forsaking the day originally set apart by God for the Sabbath, men have been led lightly to estimate the privileges and to neglect the duties of the institution, we shall from time to time speak freely of our reasons for believing that a return to the observation of the seventh day of the week is the only means of securing fully the designs of the Sabbath. We cannot think that this is a question of words merely, but must think that it is a question vital to the best interests of an institution which has exerted, and must continue to exert, a most important influence upon the destinies of man. And we shall endeavor, by presenting the history of the Sabbath, the different discussions which it has undergone, the reasons of those discussions, and the persecutions to which its observers have been exposed, to show that the change of the day has withdrawn from the institution the sanction of God's authority, has given occasion for men to deny the soundness of Protestant principles, has strengthened the hands of papacy by allowing the authority of tradition, has laid a heavy burden upon the Jew and prejudiced his mind against the reception of Christianity, and has done injustice to all those who adhere strictly and conscientiously to the fourth commandment. . . . At the same time that we shall endeavor to state our views with distinctness, and defend them with becoming zeal, we are determined that those who differ from us shall have no occasion to complain of unkindness or unfairness."

The paper as planned would have frequent biographical sketches of influential Sabbath keepers in this and other countries.

The following are also quotations from the editorial: "The benevolent and reformatory movements of the day will receive a full share of attention. We shall not fail to look with deep interest upon any efforts which seem likely to improve the condition of the masses of society, to diffuse knowledge, to reclaim the inebriate, to enfranchise the enslaved, and to make known those gospel truths which are the

foundation of everything valuable to individuals or communities. . . . A reform is needed—and an entire and radical one it would be—which shall bring us to the Word of God as the sufficient directory in all matters, and exalt that above any of the inventions of men. Such a reform would strike at the root of our difficulties. It would remove all those evils, in the church, in society, in the world at large, over which good men now mourn."

"A portion of our paper will be devoted to religious, literary, and scientific subjects."

"In the Intelligence Department we design to present the most important items of foreign and domestic intelligence."

The plan so clearly presented in the "Introductory" was immediately entered into in the first issue of the paper.

The subjects of some of the religious articles are: Sanctification of the Sabbath, Methodist General Conference on the Sabbath, The Second Advent and the Sabbath, The Bible, Anecdote of Luther, and Walking with God.

There are several items and articles from our churches and fields. A letter from Rev. J. L. Scott told of a second visit that he made to Fulton County, Ill., as our missionary. Resolutions appear from the Hayfield, Crawford County, Pennsylvania, Church when their pastor, Rev. Thomas B. Brown, was about to leave them at the conclusion of four years of service. Rev. N. V. Hull wrote of additional and valuable accessions to the ranks of Sabbath keepers at Clarence, N. Y. He wrote, "I am still laboring in the cause of Sabbath reform, with the best prospects to cheer me that I have ever enjoyed. I feel my whole soul engaged in the work." Elder S. S. Griswold wrote from Independence, N. Y., March 12, 1844, of a revival in that church, conducted by himself and Elder James H. Cochran. "Not aiming to excite the passions," he wrote, "we enforced the plain truth of the Bible, until it produced its effect. Backsliders cried for mercy, prodigals returned, and those at ease in Zion trembled. The anxious seat was crowded with sinners inquiring what they must do to be saved." Elder Griswold baptized twenty persons:

On the fourth page is a long article taken from the Baltimore American about Morse's Magnetic Telegraph that had just been perfected and used. The writer of the article was thrilled as he wrote of the conveying of news from the Democratic Convention in Baltimore

to Washington, as soon as it was announced in Baltimore. He wrote, "All this is calculated to put us upon the inquiry into the future agency of the wonderful contrivance which thus, without metaphor, annihilates both time and space."

Under "Congressional Doings" is the statement that in the Senate "a bill was introduced to purchase and construct Morse's Electro-Magnetic Telegraph between Baltimore and New York." Also that memorials were presented in the Senate "for and against the annexation of Texas to the Union." In four other paragraphs information was given about the bill presented for the annexation of Texas, and discussions of the subject.

Two of the items in the column, "Summary," are, "Quick Traveling—A gentleman left Rochester, N. Y., on Sunday evening at 5 o'clock, and arrived in Boston last evening at 7 o'clock—a distance of 450 miles in 26 hours. So much for railroads.—Boston Transcript."

"Dr. Cox of Brooklyn, laid the cornerstone of a new Presbyterian church at Plainfield, N. J., Thursday afternoon, and preached on the occasion."

Nearly a column of the paper is given to "New York Prices Current." Here are quoted prices of ashes, bark, bottles, bristles, coal, coffee, cotton, cloth, drugs and dyes, feathers, fish, fruit, grain, hemp, hops, iron, lumber, naval stores, provisions, rags, seeds, tin, wool, etc.

There was begun in this first Recorder the Obituary Department, that has continued through the century. Three obituaries were given: Mrs. Susan Burdick of Milton, W. T.; Mr. Hiram Fenner of "White Water, Walworth Co., Wisk."; and Mr. Christopher Brown of Hopkinton, R. I.

In the last column of the paper is a list of the local agents of the Recorder, in fifty-seven localities in eleven states and territories.

Knowing of the great value the Sabbath Recorder has been to us through the century, we appreciate the wisdom of the course marked out by the first editor in the first issue of the paper and so faithfully carried out during the many years of his service as editor.

There is no problem that faith cannot solve.—Dr. Norman Vincent Peale on NBC's "The Art of Living."

ABRAM HERBERT LEWIS
1836-1908

What shall we say of this spiritual giant who was so well-beloved as he traveled up and down the Seventh Day Baptist map during the last half of the last century—preaching the Sabbath truth, organizing, inspiring? There are generations of men touched by his influence, preachers of note who studied under him in Alfred, young men baptized by him in West Virginia and Wisconsin rivers, men who bear his name proudly, children and grandchildren who recall with tenderness and affection the greatness and the humanness of his spirit.

Standing exactly six feet, with his piercing blue eyes and his long white beard he was the incarnation of a Moses leading his people through the wilderness of doubt and persecution as they stood for an unpopular and little known truth. Doctor Lewis was never one to take a narrow or legalistic point of view, but he had a deep realization that a day of worship must have spiritual content not found in ordinary Sunday observance, and that spiritual power would come from obedience to divine law as it pertained to the day of rest. His books, "Paganism Surviving in Christianity," "The Swift Decadence of Sunday — What Next?" and particularly "Spiritual Sabbathism," leave no doubt about both the breadth and depth of his conviction.

As editor of the Recorder he had a vehicle not only for the promulgation of this truth but for his equally burning convictions about righteousness in the social structure and in government, and he wrote on these topics with force and beautiful clarity. He had a real feeling for the right word in the right place. He was a respected leader in the fight for temperance and social purity through those years and was greatly admired and loved by leaders of every denomination, for his stand for a better world was based firmly on fact and not on wishful thinking. His strict adherence to principle was a sort of pillar of fire around which his family and his churches rallied. That straight backbone was a symbol of general uprightness that was reflected in all of his children, in their physical carriage and in their uncompromising stand when they believed they were right. His broad shoulders carried not only the social problems of his times, but also the individual burdens of his people with sympathy and assurance.

For there was another side to this man—a tenderness that is most lovable. My earliest recollection of Grandfather Lewis is of sitting on his lap—my fingers entwined in that fascinating beard while he sang in a mock-fierce deep voice to the tune of Yankee Doodle—"Corn stalks twist your hair, cart wheels run 'round you, fiery dragons carry you off, and mortar pestle pound you." It sent delightful shivers down the spine of a small child who felt that somehow this enormously strong being would shield her from the cart wheels and the fiery dragons. Letters written to his family from a trip to Europe in 1884, in company with Charles Potter, G. H. Babcock, and President Jonathan Allen of Alfred, show his great appreciation of beauty, but they also show tender, loving concern for the family at home. His admonitions to his wife not to sew too hard for her five growing daughters, his sane advice to his oldest daughter who was expecting her first baby, show a man deeply caring for the little things of family life as well as for the larger concerns of the kingdom of God.

Dr. Corliss Randolph, his intimate friend, writes that on his first visit to West Virginia he was anxious to do all that he could by preaching as often and in as many different places as possible in both country and town. One day he stopped where a crew of ten or twelve men were running a threshing machine. He waited until the machine stopped for a moment and then said, "Suppose you let me feed that machine awhile." With a smile the boss said, "All right," and waited to see the fun, in which he was disappointed. Doctor Lewis who had fed high-powered threshing machines in Wisconsin was putting the wheat through the machine at an astonishing rate. After half an hour he stopped, put on his coat, and said, "Gentlemen, I'm going to preach tonight in the schoolhouse and I hope to see you all there." Well, they were.

His power and vitality were always astonishing and his quality of leadership was marked in the lives of his six children: Mrs. Wm. Russell, Dr. Edwin, Mrs. J. H. Parsons, Mrs. B. F. Langworthy, Mrs. J. E. Kimball, and Mrs. B. W. Spencer. Those who have been acquainted with these people have known their father; for his spirit of uprightness, of human sympathy and keen humor, of vital conviction and faithfulness to duty has ruled their lives. And his grandchildren feel as a certain young man did about another great gentleman who

had deeply influenced him and who wrote: "I do not know how much of him remains in me—but it is quite certain to be the best."

One of his poems ends:

"So when the sunset claims us and we go,
Happy if, worn with labor and with fight,
We leave above our ashes, lying low,
Long lines of light."

He did—in many places.

Margaret Henrichsen.

SOME MORE GREETINGS

Dear Doctor Van Horn:

As a fellow worker in the field of religious journalism I take the opportunity of congratulating the Sabbath Recorder upon attaining its centenary. One hundred years is a long period in the history of a journal and particularly a religious publication. Ours is well up in the century, but has some years to go before reaching that age, being now only in our sixty-ninth year. My hope is that you will continue as editor and that your publication will go from strength to strength.

With kind regards and good wishes,
W. M. Rochester,
Editor, the Presbyterian Record.

Dear Co-worker:

The Religious Telescope extends hearty greetings and congratulations to the Sabbath Recorder on the attainment of its one hundredth anniversary. We are glad to have personal acquaintance with its genial editor, Doctor Van Horn, having had fellowship with him upon various occasions, and we admire him for his religious convictions and the strength of his editorial expressions.

The Sabbath Recorder is one of the few church publications that have reached the century mark in a struggle for existence that has seen many such publications pass from the scene of conflict. Here's hoping that it may enter its second century with a new lease on life.

God bless the Sabbath Recorder, its editor, and the great church to which it is making such a fine contribution.

W. E. Snyder,
Editor, the Religious Telescope.

Dear Mr. Van Horn:

Accept my sincere congratulations on the Sabbath Recorder's century of service! It is a remarkable record when you consider the num-

ber of religious periodicals that failed to survive the test of a period that included wars and their aftermath. It is plainly evident that the Sabbath Recorder filled, and continues to fill, a vital need.

May its days be so long in the land that, a hundred years from now, it will be celebrating another century of service.

Amy M. Lopez, Editor,
The Silver Cross Magazine.

Dear Doctor Van Horn:

Any magazine that has lived one hundred years must have learned the secret of serving its subscribers well. Congratulations on the Sabbath Recorder attaining the century mark, and cordial wishes for the future.

Leland D. Case,
Editor, the Rotarian.

Brethren:

I wish to add my word of congratulations to you upon the "hundredth anniversary" of your beginning to serve in the field of religious journalism. It is no small accomplishment when a religious newspaper reaches its hundredth birthday.

The Western Recorder was here some eighteen years before your beginning, hence I feel can all the more heartily congratulate you and wish for you continued service until the Lord says "It is enough."

John D. Freeman, Editor,
The Western Recorder.

My Dear Doctor Van Horn:

Please accept the congratulations of my associates and myself on behalf of the Sabbath Recorder. It is a wonderful thing to have completed one hundred years of publishing service.

During your own editorship you have kept the standards of the Recorder high, and it is an appreciated exchange in our office.

William H. Leach,
Publisher, Church Management.

Dear Doctor Van Horn:

In the name of the Messenger I am glad to take note of the impending centennial celebration of the Sabbath Recorder. Be assured of our hearty good wishes at this significant time, and accept our congratulations upon your long record of achievement.

David D. Baker,
Editor, the Messenger.

Dear Doctor Van Horn:

It is a real joy to extend to the editor of the Sabbath Recorder hearty congratulations on the occasion of the one hundredth anniversary of the paper, whose powerful spiritual appeal is so much needed in this critical period of world history. The Recorder ministers effectively to young and old, to preachers and laymen, and is a most effective instrument in the promotion of Christian fellowship.

L. O. Hartman,
Editor, Zions Herald.

Dear Doctor Van Horn:

The Bible Society Record extends its felicitations on the one hundred anniversary of the Sabbath Recorder.

Your record of splendid service through an entire century is one of which you may be justly proud, and we extend to you and your colleagues our sincere congratulations and our best wishes as you enter the new century.

Frank H. Mann,
General Secretary,
American Bible Society.

GREETINGS FROM THE ASSOCIATED CHURCH PRESS

Dear Doctor Van Horn:

Congratulations!

The Religious Press, inclusive of such a well edited periodical as the Sabbath Recorder, constitutes the constructive and stabilizing force in our American life. How much the paper has meant to the development of life in your church only eternity will reveal. To have been alive and going for a century is in itself a notable achievement. The Church Herald from its dignity of one hundred fourteen years, therefore, heartily congratulates its on-coming brother. May you live to serve another century, and more, as a prophetic voice for the Church and her Christ.

Bernard J. Mulder,
Editor, the Church Herald,
President, the Associated Church Press.

Dear Dr. Van Horn:

Let me congratulate the Sabbath Recorder on completing its first century of service. Like other religious papers it has doubtless had its ups and downs but its persistency and the loyalty of its readers have enabled it to perform this outstanding service. May you take a deep breath and go forward with courage into the

next one hundred years determined to continue the same high standards.

Congratulations and best wishes.

Sincerely yours,
John E. Marvin,
Secretary,

The Associated Church Press.

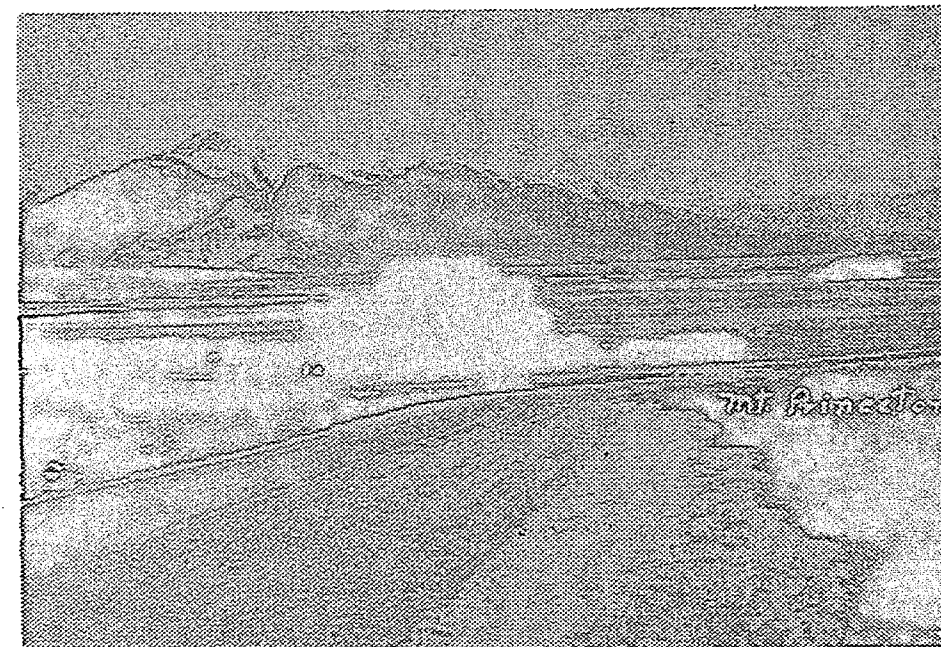
FROM SALIDA CHAMBER OF COMMERCE

Dr. Herbert C. Van Horn, Editor,
The Sabbath Recorder,
Plainfield, N. J.

Dear Doctor Van Horn:

CONGRATULATIONS
on the one hundredth anniversary of your paper that you will celebrate on June 13.

Was interested in "Their Place in History." Certainly that's a record to be proud of. Wish you had named the people referred to, as that too would have been very interesting.



Mt. Princeton

Enclosed is a picture of Mt. Princeton, altitude 14,179, one of the Collegiate group just north of here.

Other literature and folders are also being sent you. Hope they interest you.

Come out again to "The Heart of the Rockies."

Wilbur B. Foshay,
Secretary, Salida
Chamber of Commerce,
Salida, Colo.

"If you know how, a thing is not hard; if it is hard then you don't know how."



CHILDREN'S PAGE

MIZPAH S. GREENE, Editor

Dear Recorder Children:

When I was a little girl I used to spend at least an hour nearly every day in my dear old grandmother's room for what I have learned to call her story hour, and among the happiest of my childhood memories. On the Sabbath she always told me Bible stories, and the one I liked best of all and requested over and over again was about "Jesus and the Children." Do you, too, enjoy that beautiful true story? This afternoon I am going to tell you that story, as near as I can remember, as she told it to me; and would you believe it, I am just as old as she was then, and have four grandchildren of my own. Here is the story all children love.

Jesus and the Children

We can be very sure Jesus had a very pleasant face, for all children who were near him loved him and wherever he went they would leave even their mothers' arms to gather about him, climb on his knee, and nestle in his arms.

Once when Jesus was very busy teaching, preaching, and healing, a group of mothers brought their little children to him that he might put his hands on them and bless them, for they wanted their little ones to grow up to be like him. The disciples began to find fault with those who brought the children, for they thought Jesus was too busy to bother with them, and were going to send them away. But Jesus showed his disciples how very wrong they were, and said lovingly, "Let the little children come unto me, and forbid them not, for of such is the kingdom of heaven." He meant that only people who were humble and loving, like little children, were worthy to come into his kingdom. Then he took the little children up in his arms, and put his hands upon them, and blessed them.

Another time the disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" Jesus called a little child to him, and setting him in their midst, told them that if they did not become as little children they could not enter into the kingdom of heaven. But whoever humbled himself as this little child should be the greatest in the kingdom of heaven; and whoever received one little child in his name was receiving him, but woe unto anyone who was unkind to the little ones who believed in him.

One Sabbath, when Grandma had finished telling this wonderful story, I said, "I wish Jesus could lay his hands on me and bless me so I could grow to be like him and earn a place in God's kingdom." And she told me that always when I was honest and kind and loving and true, Jesus was loving and blessing me and all his faithful children. And that is always a very happy thought to me; is it not to you?

Some time ago I sent to our Children's Page a little poem, by Alice E. Everett, which I am sending again with this story. This little poem is entitled,

Jesus' Hands

Jesus' hands are working hands,
Able, strong, and true;
Doing tasks that others spurn,
Healing and blessing you.

Jesus' hands are beckoning hands,
Calling sinners home:
Beckoning silently day by day,
Saying, oh, sinner, come.

Jesus' hands are outstretched hands,
Filled with gifts divine;
Offering love and joy and hope,
Proffering peace sublime.

Jesus' hands are nail-pierced hands,
Scarred on Calvary's tree;
He took your load of sin and shame,
Letting your soul grow free.

Jesus' hands are majestic hands,
Glorious, strong, divine,
Healing, blessing, guiding hands,
Precious, loving, kind.



Mizpah S. Greene

I am especially sorry that there are no children's letters this week for as you see this is a very special number of the Recorder, and we have a section especially for us. Aren't we proud?

Last week, Monday morning, Pastor Greene and I, Pastor Everett Harris of Alfred, and Mrs. Alton Wheeler of Nile started for Shiloh and Bridgeton, reaching Shiloh about five o'clock that night. We started on our homeward journey Friday morning, and after leaving the other two at Alfred, reached home soon after seven-thirty that night. We were sorry not to be able to see more of the Bridgeton and Shiloh people, but Pastor Greene was so busy painting the fence which had been built to keep little Kristie and Karen safe in their own yard, and other like duties; and I in enjoying our little grandchildren—that we "stayed put" most of the time. I had hoped to see my Recorder children of Bridgeton and Shiloh. Next time I hope I'll have more success.

Little Karen is beginning to talk quite a bit, and some of her words are amusing. For instance she calls her grandfather, Beanpa; and me, Ma. She would look out the window and ask me, "What Beanpa doin' now, Ma?"

Next week I hope I'll be lucky. Do you ask how? That's easy to guess—that letters from you, and you, and you will reach the Andover postoffice, bright and early.

Very truly yours,
Mizpah S. Greene.

CHILDREN'S VERSES

By Robert Louis Stevenson

Where Go the Boats?

Dark brown is the river,
Golden is the sand.
It flows along forever,
With trees on every hand.

On goes the river
And out past the mill,
Away down the valley,
Away down the hill.

Green leaves a-floating,
Castles of the foam,
Boats of mine a-boating—
Where will all come home?

Away down the river,
A hundred miles or more,
Other little children
Shall bring my boats ashore.

The Swing

How do you like to go up in a swing,
Up in the air so blue?
Oh, I do think it the pleasantest thing
Ever a child can do.

Up in the air and over the wall,
Till I can see so wide,
Rivers and trees and cattle and all
Over the countryside—

Till I look down on the garden green,
Down on the roof so brown—
Up in the air I go flying again,
Up in the air and down.

A Child's Garden of Verses.

THE SABBATH RECORDER -- A HISTORY*

By Corliss F. Randolph

(President of the Seventh Day Baptist Historical Society and formerly President for twenty-seven years of the American Sabbath Tract Society.—Editor.)

INTRODUCTION

Early in the nineteenth century but few religious periodicals were published in this country. *The Churchman*, an undenominational paper, founded in 1804, and still published in New York City, boasts that it is "The oldest religious journal in the English-speaking world." The Baptist *Annual Register* was published in 1793; *The Massachusetts Baptist Missionary Magazine*, in 1803; and *The Watchman*, in 1819.

Seventh Day Baptist homes, generally, were but scantily furnished with religious literature of any kind. The Bible, of course, perhaps with a copy of Bunyan's *Pilgrim's Progress*, and very possibly here and there Baxter's *Saints' Everlasting Rest*, or some such kindred work, were the books most likely to be found there. Few tracts had been printed, though as early as 1700, William Davis had published, in Philadelphia, his tract entitled "Jesus The Crucified Man, The Eternal Son of God." To supply the growing demand for tracts, those issued by the American Tract Society were used to some extent. The Seventh Day Baptist Historical Society, through the courtesy of Miss Elizabeth Hiscox, is in possession of some tracts used by Rev. Thomas Hiscox, an early pastor of the Newport Seventh Day Baptist church.

In 1811, there appeared *A History of The Sabbatarians, or Seventh Day Baptists, in America*, written and published by Rev. Henry Clarke. This was a small volume, a duo-

* Authorities consulted: Complete files of the *Seventh Day Baptist Missionary Magazine*, *The Protestant Sentinel*, *The Seventh Day Baptist Register*, *The Sabbath Recorder*; Minutes of the General Conference; Minutes and Annual Reports of the following Societies: Missionary, Publishing Tract, and Education; *The Jubilee Papers*, Alexander Campbell's *Autobiography*; *Biographical Sketches and Published Writings of Eli S. Bailey* (by James Bailey); *History of The Seventh Day Baptist General Conference*, by Rev. James Bailey; *The Seventh Day Baptist Memorial*; *Proceedings of The Seventh Day Baptist Council* (Chicago, 1890); *Seventh Day Baptists in Europe and America*; *Abram Herbert Lewis, D.D., LL.D., A Biographical Sketch*, by Theodore L. Gardiner, D.D.; *The Town That Saved a State: Westerly*, by Best; *The First Hundred Years: Pawcatuck Seventh Day Baptist Church*; *Nicholas Utter of Westerly, Rhode Island, etc.*, by Waterman and Utter; *Rev. Lewis A. Platts: A Biographical Sketch*; *A History of The Baptists*, by Armitage, and other Baptist authorities; *The Baptist Annual Register*; various other Seventh Day Baptist Periodical Publications, including *The Sabbath Visitor*, *The Missionary Reporter*, *The Pulpit*, and others; various letters in the archives of the Historical Society. Correspondence was had with numerous libraries and individuals.

decimo, of 189 pages, the first sixty of which are devoted to the history of the eleven organized Seventh Day Baptist churches in this country at that time, with a recorded membership of 1769. The remaining 129 pages, by far the greater part of the book, are devoted to various doctrinal discussions. About 330 advance subscriptions were secured, and the names of the subscribers are printed at the end of the book. This appears to have been the most noteworthy Seventh Day Baptist publication in America up to that time.

Meanwhile, the General Conference had been organized in 1801; and, from that time forward, there was not only a growing consciousness of unity among these churches in New England, New Jersey, New York, and Pennsylvania; but out of that conscious unity, there grew a consciousness of purpose of promotion of religious life in their midst, and the promotion of Sabbath observance among non-Sabbath-keepers. That, as a people, their purpose and, as they firmly believed, their divinely appointed mission might be better understood, in 1818, the General Conference voted to recommend to the several churches to "erase the word Sabbatarian from our Order, and that in future all letters sent to the Conference, be addressed to The Seventh Day Baptist General Conference," the name by which the General Conference has been consistently known ever since.

THE SEVENTH DAY BAPTIST MISSIONARY MAGAZINE

In "A Brief History of the Seventh Day Baptist Press," published in the *Protestant Sentinel*, May 21, 1838, John Maxson writes,

"In the year 1819, a few brethren at Schenectady (N.Y.), made, I believe, the first effort to establish a press in our denomination. The object was to publish a periodical work, in pamphlet form, and also to publish tracts in vindication of the Seventh Day Baptist cause. This proposed that funds should be raised sufficient to procure an establishment, suitable for such an object, and raise the funds by a subscription, of twenty-five dollars each, and the company so formed of twenty or twenty-five in number, should have the direction of the press. The first signers were William B. Maxson, Jacob D. Babcock, Joseph Stillman, and the writer (John Maxson). Thus having matured a plan, and subscribed to the funds, they sent it to Brookfield for the purpose of having stock taken. Here it was cordially received by some, but it was sent back with a suggestion, that, as the enterprise was new and uncertain, a publication should be commenced, edited by brethren selected, and, if it could be sustained, then the press might become important."

However, in 1820, William B. Maxson presented the project to the General Conference as a plan for publishing a periodical to be known as *The Seventh Day Baptist Magazine*. After due consideration, this was referred to the newly organized Missionary Society.

The Missionary Board appears to have met immediately following the adjournment of the General Conference, when action was taken as follows:

"A proposal for printing by subscription a new periodical work, to be entitled *The Seventh Day Baptist Magazine*, was referred by the General Conference to this Board, was taken under consideration, and voted unanimously that this work be encouraged by this Board; and Henry Clarke, and Eli S. Bailey of Brookfield, and William B. Maxson of Homer, or Scott, N. Y., be appointed editors of the work; and that they open and circulate subscriptions, and go on with the publication as soon as sufficient encouragement can be obtained; it is also the deliberate view of this Board that it would be proper for each church and society belonging to our community, to select persons to furnish suitable matter for the editors to fill the magazine."

Editorial Personnel

The Board of Editors chosen was composed of men of no mean qualifications. All were preachers of recognized ability and success. Henry Clarke, as previously stated, had written and published his *History of Sabbatarians, or Seventh Day Baptists, in America*, a decade earlier, and had grown richer and riper in experience since then. Eli S. Bailey was a successful practicing physician before he entered the ministry and had an enviable reputation in his new vocation. William B. Maxson had spent much of his earlier life at sea, visiting the eastern American ports, and those of continental Europe and the British Isles, thus securing a worldly-wise outlook upon life, even though that of a sailor's. But, in course of time he had relinquished his sea-faring life; and, in 1819, removed to Schenectady for business reasons. Meantime, he had begun preaching and had met with success far beyond his expectations. His education was limited. In boyhood he had but little schooling; and, though his extensive travels had added immensely to his store of knowledge and his experience in life, his academic education was still far short of his desires. That he might the better equip himself as to scholarly attainments, he began a course of self-instruction, and thus acquired a fair knowledge of the Greek New Testament.

He wrote a treatise of thirty-two pages on the Sabbath, for gratuitous distribution among

his "First-day Brethren." But he felt that a religious periodical was needed for circulation among Seventh Day Baptists; and, after due consideration and consultation with his friends at Schenectady, he drew up the plan which he presented to the General Conference, and now endorsed by the Missionary Board.

The board of editors lost no time in setting about their new task to such purpose that they soon felt justified in proceeding with actual publication. Since it was he that had evolved the plan, it was but natural that the burden of editorial work and details of printing should fall upon the shoulders of William B. Maxson. Though he had but recently removed his home from Schenectady to Scott, he now removed to Brookfield, having accepted a call to the pastorate of the church there. Thus he was also near his editorial associates.

First Issue

The first number of the new publication, called *The Seventh Day Baptist Missionary Magazine*, rather than *The Seventh Day Baptist Magazine*, as originally proposed, appeared under date of August, 1821. It contained a two-page "Editors' Address to Patrons and Friends of This Magazine," in which was set forth in much detail, four principal reasons for publishing the *Magazine*. Briefly stated, they were as follows:

1. To make Seventh Day Baptists better known to the general public.
2. To publish religious and missionary information among Seventh Day Baptists.
3. To open the door for inter-denominational co-operation, especially with Baptists.
4. To set forth the truths of the Sabbath doctrine.

The avowed purposes of the *Magazine* appear to have been followed throughout. The doctrines and practices of Seventh Day Baptists were clearly set forth *in extenso*, and a series of articles on their history was begun in the second issue. Reports of home missionaries and other features of denominational news appear. Likewise: The obligation of a church to support its ministers; proceedings of the Seventh Day Baptist General Board of Missions; correspondence with Rev. Robert Burnside of London, England; inter-denominational news, both foreign and domestic, of the Baptists particularly; ordination of ministers and deacons; revivals among the churches; a letter from the German Seventh Day Baptists at Ephrata, Pa.; memoirs of Elder Enoch David and Elder William Bliss; obituaries of minis-

ters and others; constitution of churches, e.g., Mad River, O., Adams, N. Y., 2nd Brookfield, N. Y., 3rd Brookfield, N. Y., Independence, N. Y., Truxton, N. Y., and Friendship, N. Y.; ordination of Elders Lester T. Rogers, Peter Davis, Lewis A. Davis, Joel Greene, Daniel Babcock, Jr., Richard Hull, and Job Tyler. There are reports of missionary journeys from New England through Pennsylvania, Western Virginia, and Ohio to Indiana. Too many of the communications lack the name of the writer—a sin of which our publications have never repented.

As the *Magazine* became better known and its purposes more fully understood, it grew steadily as a representative denominational publication. With the 6th issue, Henry Clarke retired as an editor and Joseph Clarke, of Brookfield, was appointed in his stead. With the 13th number, there were added the following to the editorial board: Henry Clarke, of Plainfield, Ostego Co., N. Y.; John Davis, of Cumberland Co., N. J.; and Matthew Stillman, of Hopkinton, R. I. William B. Maxson and Eli S. Bailey were on the board throughout the life of the *Magazine*, and the former was its leading spirit.

In his autobiographical sketch in the *Seventh Day Baptist Memorial*, Vol. II, pp. 65-66, remarking upon his removal to Brookfield, and the thus added convenience with reference to the *Magazine*, William B. Maxson says,

"Still it was attended with considerable hindrance to my labors, as I had to make frequent journeyings to Morrisville, to correct proof, while it was printed there; and after this to Albany, a distance of eighty miles . . . The Missionary Board awarded me a hundred dollars for editorial services; but as they had no surplus funds, I presented to the Society the claim."

Considering the size of the denomination at that time, the *Magazine* appears to have had a fairly wide circulation, and it gave Seventh Day Baptists a creditable standing among other Christian denominations. But, at best, the circulation was necessarily a limited one, and subscribers were slow in making payments. It was a quarterly of 32 pages (print page 4" x 6³/₄") besides the cover. It was printed first by John B. Johnson & Son, at Morrisville, N. Y.; then by John C. Johnson, at Albany; and finally by I. Riggs, at Schenectady. In all, sixteen numbers were issued.

Failure

In face of accumulating obligations, with increase of rates of postage, the delinquency

of the subscribers brought the enterprise to an inevitable end. Nevertheless, it went down with sails set; for the last number, issued under date of September, 1825, full of the usual denominational news and discussions, gives no hint of the impending doom. It had fought a good fight, it had kept the faith with its last breath.

Historical Value

In his *History of the Seventh Day Baptist General Conference*, p. 260, James Bailey writes of this *Magazine*, as follows:

"This magazine put on record much of the history of the denomination from its origin, with a record of its missionary operations and its distinguishing doctrines. It brought the denomination to the notice of the Christian world, and secured for it respect and power."

Time has confirmed Bailey's verdict. Today the *Magazine* is a source of valuable information, and uplifting inspiration.

THE PROTESTANT SENTINEL

Although the *Missionary Magazine* had failed to survive, its roots had taken too deep a hold in the minds of its friends to allow its passing wholly to stifle its friends from making another effort to provide the denomination with a religious periodical devoted to Seventh Day Baptist interests. Accordingly, in 1829, Deacon John Maxson, of Homer, N. Y., a brother of Rev. William B. Maxson, presented to the General Conference a plan for publishing a weekly paper. The action of the General Conference was, as follows:

"Whereas, A proposition has been made to this Conference, by Brother John Maxson, of Homer, for publishing a weekly paper, to be devoted to subjects of general interest, and particularly to the discussion of the distinguishing tenets of this Denomination:

"RESOLVED, that we recommend the proposed publication to the patronage of the Denomination."

The same year, the Missionary Society took the following action:

"RESOLVED, That this Society recommend to the public for their patronage, a weekly paper, proposed to be published by John Maxson of Homer, N. Y., and that the agents of this Society act as agents for said paper."

First Issue

Thus encouraged, the first number with the caption *The Protestant Sentinel*, appeared under date of April 14, 1830, at Homer, Cortland Co., N. Y., with John Maxson, Editor, and R. A. Reed, Printer, with the statement that

"It will be devoted,

"1st, To the cause of Religion, upon true Protestant principles, in opposition to the doctrines, traditions, and commandments of men.

"2nd, To the illustration of the distinguishing principles of the Seventh Day Baptist people, and in defence of their claims to primitive faith and apostolical practice.

"3rd, To religious intelligence of every description, which may be interesting to the community.

"4th, To Foreign and Domestic news, and to information on moral, scientific, and literary subjects, and such other miscellaneous matter as shall be deemed of importance. Its columns will be free for the insertion of any review, which shall be written controverting the subject of the Sabbath, or any other prominent principle of the order, as held forth by us, if it be written in the spirit of the gospel.

"All participation in political, or other popular excitements, will be studiously avoided, farther than the cause of religion may be concerned."

This statement, variously repeated, was carried throughout its existence. In form the paper consisted of four pages of the size of the ordinary newspaper of the time, and presented a highly creditable appearance.

In September following the first issue, the General Conference took the following action:

"RESOLVED, That this Conference approve the labors of the editor of *The Protestant Sentinel*, and that we recommend to all friends of the Sabbath, to use all reasonable exertions to extend the patronage of that paper."

Clearly, the appeals for support of the paper were not meeting with the response that had been hoped for: and, in 1831, the General Conference renewed its appeal, as follows:

"RESOLVED, That this Conference recommend to all the brethren of this Denomination, to patronize *The Protestant Sentinel*, and that Brother Joel Greene be instructed to write an article expressive of our views on the subject. (This article will appear in the *Sentinel*.)"

The General Conference, seconded by the Missionary Society, continued in its appeals for support of the *Sentinel*; but, throughout, both organizations declined to assume any financial responsibility for its publication, though the editor-publisher repeatedly made appeals for assistance in increasing the circulation and collecting accumulated non-payment of subscriptions. As a result, the issue of April 11, 1834, the last number of Volume IV, carried the following announcement:

"It is probable, to many of our subscribers, this paper may be the last number that will be received; owing to the contemplated removal of the Press, and the disadvantages under which some of our friends, who have patronized it from the com-

mencement, will labor; and also to local feelings, which will preponderate with some against continuance.

"With this conclusion, we have felt more sensibly on the issuing of this paper than at the issuing of any former one, knowing that in respect to many individuals our labors and influence must cease, and perhaps forever, and be sealed up for the great day which shall reveal the results of that labor and influence. But while we are humbled under a sense of our inefficiency, want of zeal and holy ardor, in the prosecution of our labors, and tremble frequently lest these should exert a deleterious influence, and injure the cause we wish to sustain; we are sometimes comforted under the consciousness of rectitude of purpose, and of having it in our heart to do something for God.

"It is now four years since we engaged in this work, and have endeavored to prosecute it in such a manner as to be instrumental in benefitting our readers. If we have failed, we pray God to forgive our errors, and accept our weak endeavors to be serviceable. Abandoning the ordinary pursuits of life, we have toiled incessantly through discouragements of every kind, which are common to the calling in which we are engaged—through labors and watchings, and embarrassments of every kind, till we have dissipated a great portion of our substance in the cause.

"After the issuing of this paper we anticipate a suspension for a few weeks, before the commencement of the next volume, which will, if Providence permit, be published in the city of Schenectady, enlarged, and rendered, we trust, additionally interesting. This, although undertaken without that aid which was anticipated, and will devolve almost entirely on our own resources, we hope will meet the approbation of the connexion and our friends at large, and that they will feel it their duty and interest to enlarge our list, so that this effort may not be unavailing."

Volume V in Magazine Form

Pursuant to the foregoing statement, the first issue of Volume V, under date of June 9, 1834, and published in Schenectady, N. Y., appeared in a new form, that of a magazine, of quarto size, and consisting of 16 pages. Its pronouncement of purpose, recast in language, ended with an entirely new paragraph; which, in part, ran as follows:

"Situating as this publication now is, within a few hours travelling distance of New York, intelligence will be received as early as by the New York papers, except such as may arrive immediately preceding publication; and the subscribers in every section, will receive all the substantial benefits of a city paper."

Volume VI Returns to Old Form Published at DeRuyter

Its publication at Schenectady continued to July 12, 1836, when it was removed to DeRuyter, N. Y. But, beginning with Volume VI, June 9, 1835, it returned to its four-page

full-size, newspaper form. The PROSPECTUS of Vol. VI, is printed in the last issue of Vol. V, and contains the following statement:

"Yet it is designed to give the Intelligence department a more general character than heretofore, and insert a portion of Congress and Legislative proceedings."

In June, 1836, the Central Association took the following action:

"The committee to which was referred a petition from the 3rd Seventh Day Baptist Church in Brookfield, requesting the Central Association to adopt some measures to sustain the *Protestant Sentinel*, further report, that they deem the continuance of the publication of the *Protestant Sentinel*, of vast importance to the cause of religion, in advocating the true doctrines and principles of our holy religion, and especially that of the Bible Sabbath; therefore

"RESOLVED, That the Seventh Day Baptists ought to deem it their bounden duty to sustain it.

"Your committee learn with regret that the present patronage is not sufficient to sustain the paper, and without some regular system or concert of action among the churches, it must fail at the expiration of the present volume. We learn from the editor that the paper can be sustained with the addition of 150 subscribers. We think that the addition can easily be made by the churches composing the three Associations; and even if it should depend entirely on this Association, the burden should not be thought grievous or hard to be borne. If the churches in the connection would give their support in proportion to the number of their members respectively, they would be as follows, viz:— (Here follows a table showing the number of additional subscribers required from each church in the Central Association needed to furnish the required 150 subscribers, if the denomination as a whole failed to co-operate in the proposed plan.)

The last issue, but one, of Vol. VI, contains the following statement of the editor:

"We will here say, that although one more paper closes the volume, it is not our intention to commence another until returns are made of the adoption of the resolution of this Association, by the churches composing the same, whereby we shall be relieved from commencing and continuing it at our own responsibility. In the meantime, we shall keep up our semi-monthly publication by extra papers."

In this same issue, appears the following statement:

"It is our intention, to put the paper on new type, which will materially improve its appearance and by devoting more time and attention to it, add to its usefulness and interest, which for want of adequate support, has not been bestowed, so as to make the paper what it should be."

The editor further says in his Prospectus for Vol. VII..

"It is designed to publish it on the same size sheet as at present, but will reserve a portion of its columns for advertisements if necessary."

The new volume, No. VII, began with its issue on Dec. 6, 1836, published at DeRuyter, N. Y., with John Maxson & Alexander Campbell, editors; and J. & C. H. Maxson, Printers. The volume ends with its 52nd issue dated Dec. 19, 1837, with a long interval since the 51st issue.

Alexander Campbell now resigned from the joint editorship, stating that it was impractical for him to carry on this work and the duties of a gospel minister at the same time.* In the first instance he had offered to take over the paper wholly on his own responsibility; but only if Mr. Maxson refused to continue with the *Sentinel*. Mr. Maxson refused to go on alone, with the result that they both accepted the divided responsibility.

Re-Organization

A complete re-organization was now effected. An association of brethren whose names are not given, was formed which assumed the expense of publication and became liable for losses. Mr. Maxson relinquished to the association all possible profits from the enterprise, and the right of general control, but retained the actual proprietorship, in order to maintain the connection of the labor with the printing establishment, which was originally set up for that purpose. He offered the printing at journeyman's prices, with other bills of expense at cost.

Rev. John Watson, pastor of the Piscataway, N. J., Church, was engaged as editor; but failing health prevented his assuming that duty, and William D. Cochran was engaged in his stead.

Sentinel Ends With Vol. VIII

On May 3, 1838, the first issue of Vol. VIII, appeared—nearly five months after the close of Vol. VII—published at DeRuyter, N. Y., with William D. Cochran, Editor, and J. & C. H. Maxson, Printers. The name of the paper was changed to PROTESTANT SENTINEL, *And Seventh-Day Baptist Journal*. But the support was inadequate, and with the issue of May 21, 1839, it was finally discontinued.

* Curiously enough, in his *Autobiography*, Alexander Campbell makes no mention of his connection with the *Protestant Sentinel*.

John Maxson's Estimate

In his "Brief History of the Seventh Day Baptist Press," previously noted, John Maxson says,

"The limited support of the paper occasioned a continual loss; although the strictest economy was used in every department of the business; so that at the close of the sixth volume the expenditure, estimating labor at a reduced rate for the four first volumes, had accumulated an amount of sacrifice which was very considerable, as shown by the fact the whole receipts for the six first volumes was but \$5,643, while the cost was estimated at \$8,978, leaving a deficit of \$3,335. This was exclusive of various incidental expenses of the first purchase of the establishment."

Of the policy of the paper, Mr. Maxson says,

"The *Sentinel*, at its commencement assumed firm ground, in the *Temperance Reform*, and sustained the *Sabbath cause*, and the cause of *Sabbath Schools* and *Bible Classes*—the cause of *Missions*, a more effectual system of *Ministerial support*—the cause of the *Aborigenes* of our own country—exposed the awful sin of slavery, and extended its sympathies for the oppressed. These positions have been sustained uniformly, as far as consistent with the character of the paper without presenting *ways and means*, which were assumed by politicians as strongly exciting topics.

"Free discussion has ever been encouraged on all subjects within its object, and protected, excluding nothing from sectarian motives. The paper was designed to be the organ of the denomination, and therefore has declined advocating any sectional interest, but has presented the general views of the denomination, both doctrinal and practical, as nearly as possible; and the right to modify and dictate its course has been fully conceded to the General Conference."

William D. Cochran

Of William D. Cochran, editor of the *Protestant Sentinel* for the last year of its existence, information is very meager. He became a member of the Pemberton, N. Y., Church in September, 1833, and was made its clerk in 1834, and was so reported to the General Conference for each of the two following years. In 1836, he was made recording secretary of the General Conference, and was made a member of "a committee of three to write or procure the manuscripts of suitable tracts for the use of the Tract Society and distribution in our connection." The other two members of the committee were Elder W. B. Maxson and John Maxson.

The following year, 1837, he served as assistant recording secretary of the General Conference and was made a "committee to revise, and superintend the printing and publishing the minutes of this Conference, and also to distribute the same."

On the 28th of June, 1837, in Schenectady, N. Y., he was married by the Rev. Mr. Backus to Miss Catherine Euphemia, youngest daughter of John Cochran, late of Albany. No further mention is made of the family of either bride or groom.

In 1838, he was moderator of the General Conference, and at the annual meeting of the Missionary Society, he was made a member of a committee to prepare business for the next annual session of the Society. The same year, he was active in the proceedings of the Society for The Promotion of Christianity Among the Jews, and was made a director of the Society. He was also made a member of a committee of the Education Society "to draft resolutions, setting forth the objects of this society, and make suitable arrangements for an anniversary meeting to be held at the next meeting of this Conference." About this time he was more or less active in the affairs of the Central Association. He was still a resident of DeRuyter in 1842, where, in November of that year, he was president of the DeRuyter Lyceum. He was probably a brother of Rev. James H. Cochran.

The next available record of him is a letter written by him, in behalf of himself and wife to Mr. and Mrs. Solomon Carpenter, on the eve of their departure to China. The letter is dated, December 28, 1846, at Owosso, Michigan. It shows an intimate friendship between the two families.

As early as 1852, he became a resident of Detroit, where he was listed in the City Directory. In the fall of 1854, he opened a commercial school, known as Cochran's Commercial Institute. This was well patronized; but in November, 1857, it was sold to Bryant & Stratton and subsequently merged into their school. At the time of his death, September 29, 1858, he was engaged at the Agricultural College at Lansing, Michigan, in devising a form of book-keeping.

According to Catlin's *Story of Detroit*, published in Detroit, 1926, Mr. Cochran had some part in the organization of the Republican Party in Michigan.

Although, by profession, William D. Cochran appears to have been an educator, and of engaging personality—John Maxson says that his selection as editor of the *Protestant Sentinel* was satisfactory to all the parties immediately concerned—available records fail to show that he was ever connected with any of our educational institutions, even DeRuyter Insti-

tute. His wife survived him several years, continuing to make her home in Detroit where she was highly regarded as a competent leader in social service activities. She died in Detroit, April 4, 1871.

SEVENTH DAY BAPTIST REGISTER

The minutes of the General Conference held at Brookfield, N. Y., in September, 1839, some four months after the *Protestant Sentinel* was finally suspended, show the following action:

"The Committee on Publication was called to report, and reported, as follows:

"That from a consideration of all the facts in our possession, we recommend that the Brethren at DeRuyter be advised to immediately publish the prospectus for a paper, provided that a permanent publication of the same can be secured to the denomination—if not, that the same be recommended to the Brethren in New Jersey and New York, provided that the pecuniary responsibility rest upon those publishing the same.

"RESOLVED, That said report be received and adopted."

First Issue

Pursuant to this action, the *Seventh Day Baptist Register* was issued at DeRuyter, N. Y., on March 10, 1840, "edited by an Association of Ministers," and published by Greene, Campbell, and Burdick (Rev. Joel Greene, Rev. Alexander Campbell, and Rowland S. Burdick).

Rev. James Bailey, in his History of the Seventh Day Baptist General Conference, says that Joel Greene and Orson Campbell* were the editors. This was a four-page weekly of the usual newspaper size.

On the second page of this issue, under the caption "Our Plan," appears the following:

"We present our readers today with the first number of the *Register*, and with it our best wishes. In entering upon our new vocation, it will be reasonably expected that we should present a brief outline of the principles we propose to inculcate, and the course we intend to pursue in our future labors.

"Our primary object will be to promote the interests of religion, by discussing and defending its doctrines, and enforcing its various duties. In the prosecution of this branch of our labor, we shall endeavor

* Orson Campbell, a brother of Alexander and Zuriel Campbell, formerly a member of a Congregational or Presbyterian Church at Adams, N. Y., was a convert to the Sabbath in 1823. He was called to preach by the DeRuyter Church, and ordained in 1825. Subsequently, he served as pastor of the Petersburg, N. Y.; the Berlin, N. Y.; and the Scott, N. Y., churches. In February, 1840, he moved to DeRuyter to engage as an associate editor of the *Seventh Day Baptist Register*; but resigned in the following June, because of ill health, and died October 19, following.

to conform implicitly to the sentiments and spirit of the Bible; being confident that the doctrines of that inspired volume are the foundation of everything intrinsically valuable to individuals and to society.—It will be our aim to state our views with clearness and firmness; to defend our peculiar and distinguishing sentiments with a zeal commensurate with their relative importance; yet we are determined that those from whom we dissent shall have no good reason to complain of unkindness in our feeling toward them, or unfairness in our treatment of the subjects on which we differ."

In the issue of August 11, 1840 (Vol. 1, No. 23), appeared the following:

"A CARD

"I am happy to say to my friends and connection generally, that Rev. James Bailey has taken my place as one of the Proprietors and Editors of the *Seventh Day Baptist Register*, and that brother Bailey, in my opinion, is well qualified to discharge the duties of that highly responsible position.

"ALEXANDER CAMPBELL."

The last issue of this volume, (Feb. 26, 1841), in its editorial "Retrospective" states

"Our beloved WATSON, strong in mental vigor—deeply skilled in Biblical knowledge, and true in heart, has fallen from his post. We need but mention his name, to bring to recollection his superior excellencies, and to awaken the deep-toned emotions which the news of his fall made in thousands of hearts. But how shall we mention him who was our compeer, when our *Register* first spread out its pages to the churches? With us, our brother CAMPBELL joined hands and labored at our side, till pale disease enfeebled his nerves, and brought him down to death."

The 24th issue carries the name of Bailey (James) in place of Alexander Campbell who had retired. John Watson, if he had not preceded Orson Campbell in death, soon followed him. The first issue of Vol. II, under date of DeRuyter, Sixth-Day, March 5, carries the name James Bailey, Editor and Proprietor. The editorial on the "New Arrangement" states that "Br. Greene felt it necessary for him to retire, consequently we are left to serve alone." The same issue carries the following announcement:

"DISSOLUTION: The Co-partnership heretofore existing under the firm name of Greene, Bailey, & Burdick, is dissolved by mutual consent. The business of the firm will be settled by James Bailey . . .

(Signed) "Joel Greene

"James Bailey

"Rowland S. Burdick

"Feb. 25, 1841"

James Bailey, Editor and Proprietor
The first issue of Vol. III, De Ruyter, N. Y., Fourth-Day, March 2, 1842, gives James Bai-

ley, Editor and Proprietor, and A. H. (Alonzo H.) Burdick, Printer. At the close of this volume, Feb. 22, 1843, the publisher says "We have during the last two years issued 1200 papers, and our subscription list has not been less than 1100." The 41st issue of this volume, however, states that a loss of \$400 to \$500 has been sustained,

"in consequence of sending papers from one to three months at the beginning of a volume to persons, without being informed in season of a wish to discontinue. Hereafter all names will be stricken from the roll of subscribers who do not send in their names by the first of March."

Register Finally Suspends

The first issue of Vol. V, March 6, 1844, announces the dissolution of the partnership between James Bailey & A. H. Burdick. The second issue of this volume, March 12, 1844, states that it is the last number to be issued from that office. This same number carries the editorial statement:

"With the present number our connection with the *Seventh Day Baptist Register*, as Publisher and Editor, ceases . . . The *Register*, after perhaps a short interval, necessary in order to make the change, will be published in New York City . . . It goes from us to New York and into other hands with our most hearty consent and approval. We shall be permitted to give some of the reasons that have convinced us of the propriety of a change.

"1. A majority of our readers depend upon the *Register* for the news of the day . . . New York is absolutely the centre of news for the whole country . . .

"2. New York is also the centre of religious intelligence and action . . . A city location gives to an editor facilities he can no where else enjoy . . .

"3. 'United we stand, divided we fall.' There has always been an anxiety on the part of some for the denominational press to be located in New York. This anxiety will remain till the change is made. It is also important that there should be but one interest among us . . ."

It may be of interest to note that down to its last issue, the *Register* and its predecessors were all printed on old time hand presses, probably of the so-called Washington type. At all events, a press of this type is included in the inventory of the *Register* printing office.

Personal Differences

Perhaps it is fair to assume that certain differences in the DeRuyter Church had some relation to the lack of prosperity which attended what John Maxson called the "Seventh Day Baptist Press," the activities of which were centralized at DeRuyter, for the most part, until finally removed to New York City.

At the annual session of the General Conference, held with the church at Alfred, N. Y., in 1841, a letter was presented to the General Conference from the church at DeRuyter, praying for a "council to advise with them in relation to certain alleged difficulties." A letter was received from the Brookfield Church, "requesting the action of Conference relative to the affairs of the DeRuyter Church."

In reply, the General Conference referred this matter to the Central Association, and offered a committee to consult with the Central Association. The following year, it was reported to the General Conference that the difficulty in the DeRuyter Church "had been arranged."

The following is an excerpt from the Memorial Sermon preached at DeRuyter, August 26, 1876, by Rev. Joshua Clarke, and printed in the *Sabbath Recorder* of September 28, 1876:

"The ten years from 1835 to 1845, in the history of this church, may be denominated the *stormy decade*. Storm after storm arose, with increasing fury, agitating and often making the social waters fearfully boisterous. Billows of difficulty succeeded each other with cumulative power, sometimes breaking over her deck, threatening the ruin of her craft and precious freight. The old ship, sometimes on the wave and sometimes in the trough of the sea, with her master at the helm, proudly outrode her difficulties, shunning dangerous rocks, and steering clear of perilous reefs, continued triumphantly on her way."

THE SABBATH VINDICATOR

The negotiations for the transfer of the interests represented by the *Seventh Day Baptist Register* to New York City, were doubtless facilitated, if not inspired, by the appearance of *The Sabbath Vindicator*, the first issue of which appeared under date of July, 1843, and published in New York City. The second issue is dated August, 1843; and, so far as available information records, these were the only two numbers issued; but there were several successive editions of the first issue. Its purpose was to promote the claims of the Sabbath. It was published by the New York City Sabbath Tract Society, and edited by George B. Utter, who wrote the most of the matter contained in its early issues. (Seventh Day Baptists in Europe and America, Vol. I, page 431.) Apparently, it was to this that the statement, "It is also important that there should be but one interest among us," found in the third reason given, editorially, for the transfer of the *Register's* interests to New York City.

THE SABBATH RECORDER

The negotiations for the sale of the *Seventh Day Baptist Register* appear to have been carried on "between the publisher and a brother residing at the East for its transfer to the City of New York." These negotiations proceeded to a point where the *Register* was actually discontinued, and then failed.

However, a number of brethren residing in New Jersey, now entered into negotiations with the former publisher of the *Register* for the transfer to them of his "subscription list, patronage and favor"—an arrangement which was amicably consummated. Eleven brethren formed themselves into an association, with an executive committee of three, for the purpose of guaranteeing the financial success of the project. Pursuant to this arrangement, the first number (Vol. I, No. 1) of the *Sabbath Recorder* was issued under date of Fifth Day, June 13, 1844, edited by George B. Utter, and published at No. 9 Spruce St., N. Y. It carried an editorial announcement which said, in part,

"We now propose to issue from this city (New York) a weekly sheet, in the place of the *Register*, devoted to an exposition and vindication of the peculiar views of the Seventh Day Baptist Denomination, in connection with the circulation of religious and secular intelligence . . ."

The first issue of Vol. III carries the name of Edwin G. Champlin, No. 9 Spruce St., as the printer. Previous to this, it had been Tobitt's Print, No. 9 Spruce St.

At the end of the first year of publication, there was a deficit, which was made up by the association formed for that purpose, but the income for each of the four succeeding volumes, all published under the direction of the same committee, was sufficient to pay expenses.

Publishing Society

Beginning with the first issue of Vol. VI, the *Recorder* was taken over by the newly organized Seventh Day Baptist Publishing Society. Its publication office was at No. 9 Spruce St., New York City, with George B. Utter still editor. It was somewhat enlarged, having six columns instead of five, as heretofore.

The issue for July 12, 1849, announces that "Elder W. B. Gillett has been engaged as a Traveling Agent for the *Sabbath Recorder*, and will enter upon his duties next week." The issue of the following week, July 19, carries as

its editors, G. B. Utter & T. B. Brown, the latter to "render such editorial assistance as he could consistently with his pastoral charge."

The first issue of Vol. VIII, June 19, 1851, presents the following:

"To Our Readers:—In commencing a new volume of the *Sabbath Recorder*, we are constrained to urge upon our patronage generally the importance of doing something to increase our subscription list. We ask them to do it, not so much for the sake of saving the concern from pecuniary embarrassment, as for the sake of the cause we advocate. What we particularly suggest, therefore, is that an effort be made to obtain a larger number of subscriptions among First Day people. The *Recorder* was started for the express purpose of advocating the claims of the Bible Sabbath," etc.

Thomas B. Brown was to furnish one original article each week, and all the other editorial work to be done by George B. Utter. The annual report of the Publishing Society for the year ending June 8, 1854, states that

"Thomas B. Brown, late of New York, now of Little Genesee, Allegheny Co., N. Y., was the stated Corresponding Editor, engaged to furnish at least one article each week, over his own initials; William B. Maxson, of Leonardville, N. Y.; Nathan V. Hull and J. M. Allen, of Alfred, N. Y.; Thomas E. Babcock, of Independence, N. Y.; James Bailey, of Plainfield, N. J.; and Alfred B. Burdick, of Westerly, R. I., were occasional editorial contributors; and James A. Begg, of Glasgow, Scotland, was British Correspondent."

The next annual report of the Publishing Society shows that an unsuccessful attempt was made to secure Wm. B. Maxson as editorial contributor on the same terms as those of Thomas B. Brown. In 1856, Lucius Crandall, Geo. R. Wheeler, Wm. C. Whitford, S. S. Griswold, and Wm. C. Kenyon were added to the list of occasional contributors. At the annual session of the Publishing Society in 1857, the following resolution was adopted:

"RESOLVED, That we recommend the Board of this Society to strike from the page of our denominational paper the names of the 'Editorial Contributors.'"

Changes of Editors

The *Sabbath Recorder* of April 16, 1857, carries a letter from George B. Utter stating that, as of April 8, preceding, he resigned as Resident Editor, to take effect June 4, 1857. The *Recorder* of the latter date states that he now closes such labors. Mr. Utter had served the *Recorder* faithfully and efficiently for thirteen years, and it seemed unfortunate that he felt obliged to discontinue that service now.

THE RECORDER

The Organ of The Seventh Day Baptist Denomination

E. G. Champlin is named as Publishing Agent; address, Westerly, R. I. G. B. & J. H. Utter, Power Printers and Publishers, Westerly, R. I.; and with the issue of the following week, January 8, 1862, the name of E. G. Champlin appears as that of the editor and publishing agent.

The word *Sabbath*, it will be observed, is omitted from the title; and instead of *The Sabbath Recorder*, we now have *The Recorder*. The change was obviously made to make the title more attractive to non-Sabbath-keepers.

Rev. George B. Utter Both Editor and Proprietor

In the issue of December 25, 1862, Vol. XVIII, No. 52, the following announcement appears:

"The whole property, with its accounts and responsibilities, have been transferred to George B. Utter, the former General Agent of the Publishing Society, who will, from the commencement of the 19th volume, assume the sole management of the concern."

"The first number of the 19th volume will be published on Fifth-day, January 8th,—a delay of one week to enable the future publisher to make his arrangements for issuing the paper."

Accordingly, the first issue under the new management, bearing date, Jan. 8, 1863, appeared with the former title, *The Sabbath Recorder*, restored; and with the slogan, "The Seventh Day is the Sabbath of the Lord Thy God."

By way of making clear some of the history of the *Recorder* immediately preceding its present management, and of rendering an account of his new stewardship, the new proprietor in the issue of Jan. 7, 1864, Vol. XX, No. 1, says, editorially:

"It is nearly two years since the present publisher assumed the responsibility of issuing the *Recorder*. In view of the frequent friendly inquiries on the subject, it is perhaps due that he should give some information as to the progress in the past and the prospects for the future.

"The circumstances under which the paper passed into our hands were peculiar, and not particularly encouraging. One year previous, it had been sold to an association of twelve brethren, in order to realize some two thousand dollars due the late Treasurer of the Publishing Society. This association hired the money to pay off the late Treasurer, and continued the paper through an agent. At the end of the year, they found that their collections on old

The next issue, that of June 11, 1857, states that it is "edited by T. B. Brown and a Committee of the Board." It also carries the usual corps of "Occasional Editorial Contributors." But the following issue carries a letter from Thomas B. Brown, declining further editorial service for the present, and the editorial service devolved upon "A Committee of the Board."

An unsuccessful attempt was made to secure the service of Jonathan Allen as editor. The 48th issue of Vol. XV, May 6, 1858, gives the publication office as 100 Nassau St.; but a year from that time, it is issued from No. 5 Chatham Square, N. Y. City. The personnel of the Board was changed at the annual meeting, September, 1859, and located at Alfred Centre, N. Y., instead of New York City and vicinity, where it had been located ever since the organization of the Society. This appears to have been done to allay irritation which had grown up in connection with the publishing interests.

With the issue of Nov. 24, 1859, William B. Maxson appears as editor; and at a meeting of the Board, held on December 3, 1859, another unsuccessful attempt was made to obtain the services of Jonathan Allen as editor, following which the Board took action to secure George B. Utter, again, as editor and general agent of the Society. Accordingly, with the issue of May 17, 1860, Mr. Utter appears as both editor and general agent; but the *Recorder* was in financial straits, and the issue of May 31, 1860, states that "the *Recorder* will be suspended for a few weeks, or until after the meeting of the Board on June 16."

The next issue, July 5, 1860, Vol. XVII, No. 1, starts a column of "Home News." The *Recorder* of July 4, 1861, states that the three remaining issues of this volume will appear on the following dates: August 1, August 29, and September 26, pending a meeting of the Board. In the issue of September 26, 1861, announcement is made that the paper is to pass into the hands of a committee, or association, of twelve members, pursuant to the action of the Society at its annual meeting, on September 15, 1861.

Recorder Goes To Westerly, R. I.

The first issue under the new arrangement was at Westerly, R. I., January 2, 1862, and appeared under the caption

accounts, and receipts on new, had barely sufficed to meet current expenses, leaving them quite as deep in debt as at the beginning of the year, while the great increase in the cost of paper and printing gave little hope that another year would better their condition. In these circumstances, they determined to suspend the paper, collect their dues as well as they could, and wait a more favorable turn of affairs.

"Still it was evident to the Association, and also to the present publisher (who was one of them), that an indefinite suspension of the paper would not only prove a great embarrassment to the benevolent operations of the denomination, but would render the resuscitation of the paper very difficult; and there were some who thought it would be better to keep the paper running, even at a moderate loss, during these times that try newspapers, than to suspend, and start again after such times are past. Hence an arrangement was made by which we assumed the liabilities of the association, and undertook to continue the paper.

"After an experience of nearly two years in publishing the paper on individual responsibility, we are glad to be able to speak encouragingly of the past and of the future. The old accounts, which were bought with the paper, were set apart to meet the purchase money; and although the collections on them have not yet cancelled that sum, they have greatly reduced it, and we have hopes that they will in time entirely cancel it. The continuance of the paper has proved more expensive than anybody two years ago thought it would—the item of paper having doubled in cost since that time. Still, with improved facilities for printing which we now possess, and by doing the work in connection with other branches of the printing business, we hope to be able to carry the enterprise through the present emergency. Profits we do not expect while the war lasts; we shall be satisfied if the paper pays expenses, or even comes somewhere near paying them."

Among the "other branches of the printing business," was the publication of the *Narragansett Weekly*, a secular paper which Mr. Utter's brother had acquired, and which was now jointly owned by J. H. & Geo. B. Utter. Aside from other features of common interest between the *Sabbath Recorder* and the *Narragansett Weekly* was probably the common use of certain matter of value to each. For a time, Mr. Utter published *The Sabbath School Paper*, but it was poorly patronized and thus discontinued.

Since a printing press does not appear in any of the inventories of the *Recorder* office, while in New York City, though a full outfit of type and other accessories for printing the *Recorder*, all except the press are found, it seems fair to assume that after the type was all set, and the forms made ready, they were sent out to another office for actual printing.

But when it was moved to Westerly, it was printed on a cylinder press designed by Mr.

Charles Potter, Jr., manufactured by Cottrell & Babcock, and run by a hot air engine—all the property of J. H. & Geo. B. Utter. Interesting descriptions of both press and engine appeared in *The Sabbath School Paper*.

Meantime, the *Recorder* was enlarged, from a six-column page to a nine-column page in width, with a corresponding length of page, thus affording much more space for subject matter. As previously stated, Mr. Utter had introduced "Home News." A Children's Department was started, not appearing in every issue, but often enough to add to the character of the paper. A Department of Education was instituted, edited by President Allen of Alfred University. In course of time, the Tract Society arranged for a department edited by Rev. A. H. Lewis, for the promotion of the Sabbath. The paper's columns were open for the discussion of matters pertaining to denominational beliefs, and denominational life. Moreover, secular news was treated quite satisfactorily. Altogether, the *Sabbath Recorder* became an all-round religious and secular Seventh Day Baptist weekly newspaper.

Recorder Purchased By Tract Society

But there were clouds on the horizon. No paper, whether religious or secular, is free from them. The hostile criticism then as at other times, was not apt to be constructive. Then there was a growing feeling that the denomination ought to have a publishing house of its own. Rev. A. H. Lewis, who had consecrated himself to the promotion of the Sabbath, began to feel that the printed page would be more effective—would reach far more—than the lecture platform, however potent the spoken word; and felt that, with the *Recorder*, wholly under denominational control, the Sabbath could be given a prominence not attainable otherwise, cordial as was Mr. Utter toward Sabbath promotion. Accordingly, Mr. Lewis approached the proprietor of the *Recorder*, and obtained from him a statement of terms upon which he would be willing to make the paper over to the Tract Society. The Tract Board initiated a movement to raise the money for that purpose—\$15,000.00. The denomination was canvassed by Mr. Lewis and others and the sum was eventually pledged in full, and the Tract Board with headquarters at Leonardsville, N. Y., proceeded to bring about the actual change.

Recorder To Go To Alfred Centre

A suitable building was offered at Alfred Centre (now Alfred), N. Y., rent free for at least three years and finally accepted; and the printing plant, with necessary offices, was installed therein. Meantime, the most serious question of an editor gave the Tract Board no little anxiety. The first choice was that of Rev. George E. Tomlinson, the brilliant pastor of the Pawcatuck Seventh Day Baptist Church at Westerly, R. I. Mr. Tomlinson was in the prime of life, and regarded by many of our leaders as one of the two or three ablest ministers American Seventh Day Baptists produced in the nineteenth century. But, after thoughtful consideration, he declined the offer. The next choice fell on Rev. J. B. Clarke, then Corresponding Secretary of the Tract Society; but he, too, declined. Finally, the choice fell upon Rev. Nathan V. Hull, pastor of the First Alfred Church, and professor of Pastoral Theology in Alfred University. Without relinquishing his other duties, he took on that of the editor of the *Sabbath Recorder*, at a salary of \$400.00 a year. David R. Stillman of Alfred was made business agent.

Mr. Utter's Last Editorial

The last issue of the *Recorder*, at Westerly, R. I., under the supervision of Mr. Utter, was that of June 20, 1872. The following is from its editorial:

"The subscription list of the *Recorder* is larger now than at any previous period in its history—more than twice as large as it averaged during the first year of publication; while the advertising patronage of the paper now amounts to more each year than it did during the entire first ten years of its publication. Only two things seem to us essential to the success of those into whose hands the paper is now to pass—first, that they make a good religious and family newspaper; second, that they recognize the well established fact, that a newspaper, like an individual, can do but little for others while calling upon others to do for it, and therefore shape their business so that the income of the paper will take care of its expense."

Rev. N. V. Hull's First Editorial

Under date of June 27, 1872, Vol. XXVIII, No. 27, appeared the first issue of the *Sabbath Recorder* published in Alfred Centre, by the American Sabbath Tract Society, Rev. N. V. Hull, Editor. It contained a somewhat lengthy editorial, from which the following excerpts are taken:

"The various organizations among us, created for our growth and development, such as Sabbath Schools,

Missionary, Tract, and Education Societies, with those less pretentious, because more local in their aims and methods of operation, shall be supported with whatever zeal and ability we possess."

"The *Sabbath Recorder* will continue to be our Denominational paper, and it asks your continued sympathy and support. It asks you to continue to enrich its columns by your contributions, whether of Home News or otherwise, assuring you that they will receive a hearty welcome and a generous treatment."

"The *Recorder* will treat with fairness those whose opinions it may criticise or even condemn. It believes in free discussion, wisely regulated, as tending to the advancement of truth, and will receive in its columns communications that for ability and candor commend themselves to the judgment of its editor, even should they controvert his own views, he always reserving the right to review such articles. Free discussion, conducted in the spirit of Christian manliness, tends to the abolition of bigotry and sectarian divisions in the church. But we mention a few things always to be borne in mind by those who enter this arena: 1. The subject should be thoroughly studied. 2. The language used should be well selected and carefully employed. 3. Personalities should be absolutely avoided. Those who write for the public should seek to inform and elevate those whom they serve."

"The *Recorder* will interest itself in whatever disenthralles humanity, seconding all true reforms, and so bring relief to the woe-stricken of every class. In its news department it will be second to no weekly religious sheet of its size in the country, having facilities for supplying itself with the latest intelligence up to the day of going to press."

This was a broad, ambitious platform of procedure, which the editor at once proceeded to put into effect. The size and general make-up of the paper inherited from its former editor and publisher was carefully preserved. Indeed, there was little set forth in the foregoing programme which was not to be found in the paper under the preceding administration. An Education Department, edited by President Allen, of Alfred University, was continued. The Sabbath Reform Department, of some years standing, sponsored by the Tract Society and edited by Rev. A. H. Lewis, was now discontinued at the instance of the Tract Board; but, in course of time, was resumed with the same editor, and the subject of the Sabbath received, continuously, a growing attention by the *Recorder*, irrespective of the special department.

General denominational news, whether Home News, or proceedings of the General Conference, of the several Societies, of the different Boards, and other denominational organizations, all appeared promptly in the *Recorder*. Reports of the various home missionaries, of whom there were many, were

printed in full. These reports abounded in interesting home news, and were eagerly read by *Recorder* patrons. Indeed much denominational history of that period is available nowhere else.

The front page usually contained a sermon, or other extended article of doctrinal content, besides various articles of a religious or related nature. The second page led off with editorials, followed by various reports and communications. On the third page, Home News was apt to be found, along with numerous denominational announcements, and some advertising. The fourth page was apt to contain an interesting story, pointing a moral, besides much of interest to the farmer and housewife, and advertisements. At one time about half the fourth page was given over to advertisements such as were apt to be carried by weekly home papers of that time, largely of proprietary remedies. World wide news, with letters from special correspondents in Washington (for Congressional and related news), or Philadelphia during the World's Fair in 1876, all found place in the columns of the *Recorder*. The special departments of Education and Sabbath Reform were assigned prominent positions. Indeed the question of the Sabbath lay close to the editor's heart, year in and year out.

In the issue for December 24, 1874, appears a new feature, "The Bible Service," conducted by Rev. L. A. Platts. This would appear to have taken the place of the *Sabbath School Journal*, the publication of which was discontinued at that time. A year later, in the issue of December 23, 1875, was inaugurated the "Bible School Department," conducted by George H. Babcock and L. A. Platts. With the issue of December 25, 1879, the "Bible Service" department, conducted by a committee for the Tract Society, disappears, and in its stead appears the "Sabbath School Department," under the direction of the Sabbath School Board.

In the issue of February 5, 1880, there appears for the first time, "The Missionary Department," conducted by Rev. A. E. Main, Corresponding Secretary of the Missionary Society, at whose request the department was installed. The awakening of a new interest in China made this desirable.

Sabbath Recorder Extra

The issue of December 16, 1875, carries the following announcement:

"The Tract Board have had printed a *Sabbath Recorder Extra*, made up of articles from the regular

issue which were considered worthy of special circulation in this country and in Europe. It embraces minutes of the Anniversaries of 1875 and the annual report of the Executive Board; the Annual Sermon before the Society, by Rev. D. E. Maxson, D.D., subject, 'The Stone Rolled Away'; a letter by E. M. Dunn; The Moral Law: Its Social and Spiritual Philosophy, by Rev. J. Bailey, (reprinted) from the *Chicago Tribune*; Editorials from the *Sabbath Recorder*, entitled 'Pained, but not Surprised', 'The Leaven Working', and 'Redemption Greater than Creation'; and 'The Epistles of Ignatius—Are they Spurious or Genuine? How far does it appear from these Epistles that Ignatius had departed from the faith and practice of the Apostles?', an essay read before the class in Church History, at the Baptist Theological Seminary in Chicago, Ill., by E. M. Dunn, theme assigned by Prof. Evarts.

"The *Extra* is a 28-column sheet, printed on book paper, and will be mailed to any address, postage paid, for five cents each."

A copy of this *Extra* is not available at this writing; and all that is known of it is found in the foregoing announcement.

Repeated editorial appeals were made for increased circulation and for prompt payment of subscriptions. The issue for July 6, 1876, states that the circulation has increased measurably during the past four years; and that payments have been sufficient to pay cost of publication.

Change Of Form

The issue of January 6, 1881, Vol. XXXVII, No. 1, appears in a wholly new dress, about half the page size of previous issues, eight pages, five columns to the page, with no appreciable loss of reading space. The type is new and more easily read. The entire make-up is new and more pleasing to the eye. The Education Department, which had been dropped for a time, appears anew, conducted by Rev. J. Allen, D.D., Ph.D. The Missionary and Sabbath School Departments are both retained, along with the other features which distinguished its predecessor.

Death of Rev. N. V. Hull

The editor must have been greatly pleased at the cordial reception of the new form; but he was not long to enjoy it, and passed to his eternal home on September 5, 1881, falling in the harness. As editor, he had kept the faith, and it was so acclaimed by hosts of friends.

On its front page, the *Sabbath Recorder* of September 15, 1881, is found the funeral sermon, commemorative of N. V. Hull, the recently deceased editor of that paper, preached by Rev. Jonathan Allen, President of Alfred University. The sermon is an inspiration to

read today, more than sixty years after. The following paragraph describes his editorial labors:

"As Editor of the *Sabbath Recorder*, for the last nine years, both his labors and the circle of his influence have been greatly augmented. His pen has been a constant and effective defender and promulgator of the denominational faith and practice. The Sabbath, in special, has received his untiring attention. His discussions connected therewith have been marked by great candor, great courtesy, and great ability. His gracious words of counsel, of admonition, and of comfort, on various points of experimental religion, have touched responsive chords in many souls."

The 38th Annual Report of the American Sabbath Tract Society (1881) makes the following statement concerning N. V. Hull, as editor of the *Sabbath Recorder*:

"It is due our lamented brother that we should say, the relations between himself and this Board, during the many years of our co-operation, have been uniformly cordial and pleasant. We have found him a genial friend, a careful counsellor, an unstinted teacher of our distinctive doctrines and other cardinal truths of the Bible, and a brother whom we could trust fully for his steadfast fidelity. Surely his memory will be profoundly revered by all, for his life-long devotion to the cause of God and the interests of our beloved Zion . . . He saw the great work before our people, and ardently desired to share in it a while longer."

Editorial Chair

Pending a sufficient lapse of time for due consideration of a successor to N. V. Hull, Rev. Stephen Burdick, pastor of the First Brookfield Church, at Leonardsville, N. Y., and treasurer of the American Sabbath Tract Society, carried on as editor.

At the annual meeting of the Tract Society, held with the church at Farina, Ill., September 25, 1881, new officers and members of the Board were elected, changing the location of the Board from Leonardsville, N. Y., to Plainfield, N. J.

Of the editorial chair of the *Sabbath Recorder*, the 39th Annual Report of the Tract Society (1882) says:

"The death of Elder Hull last year left the *Recorder* without an editor. The former Board appointed Brother Stephen Burdick a temporary supply, but he declined to serve when the new Board came into being. Not considering it wise or expedient to fill the place hastily, the Board arranged with Brethren L. A. Platts, L. R. Swinney, A. B. Prentice, E. M. Dunn, and D. E. Maxson to write short articles each week, agreeing to pay \$1.00 each for said articles. These have been furnished with considerable regularity. Besides this a Sabbath Reform De-

partment was started, with Rev. D. E. Maxson, D.D., as editor. We are happy to be able to report at this time that Rev. L. A. Platts has accepted a call to become editor of the *Sabbath Recorder*, and will enter upon his duties on October 1st next. It is hoped that the value of the *Recorder* may be greatly increased as a denominational paper, and we shall spare no pains to build up its circulation and income."

The removal of the Tract Board from Leonardsville to Plainfield was not effected without a bitter struggle, as the records clearly reveal; but the reasons pro and con do not appear there, though they were closely related to an impending change in the method of Sabbath Reform. The importance of the public platform and tent work was stressed much less, and that of the printed page magnified, leading up to the publication of the *Outlook*, a strictly Sabbath Reform quarterly, in April, 1882, with Rev. A. H. Lewis and Dr. C. D. Potter, editors, which changed its name to *The Outlook and Sabbath Quarterly*, in 1884; and the personal interests supporting this move were largely located in Plainfield.

Mr. Platts' First Editorial

The new editor, L. A. Platts, had succeeded Rev. George E. Tomlinson who died May 12, 1876, as pastor of the Pawcatuck Church, at Westerly, R. I. He was also an officer of the Missionary Board. The following are excerpts from his editorial "Salutatory" in the *Sabbath Recorder* of October 19, 1882:

"It is the wish of the Board that little or no change be made in the general appearance and make-up of the *Recorder*. With this wish, the incoming editor is in hearty sympathy. The Departments, 'Missionary', 'Educational', etc., all will be retained, and it is hoped that those who edited these departments in the past, as well as those who have contributed valuable reading matter to them, will all continue to speak, on these various subjects, to the readers of the *Recorder* as heretofore, the only change designed being that the matter for the several departments shall all pass under the supervision of the general Editor, instead of being edited by different persons.

"We are hoping to make arrangements by which we shall have, at regular intervals, articles for our columns from a number of writers. In addition to this, we want voluntary communications from the people, upon such topics as are likely to be of general interest, and the discussions of which will tend to promote the ends of our common cause and work.

"It will be our aim to make the *Sabbath Recorder* a medium of communication between the churches of our denomination, an organ for the exposition and defense of our denominational faith and practice, a means for the equal promotion of all branches of our denominational work, and a help to all its readers

in their endeavors to conceive the truest aims and reach the noblest ends of life."

In addition to his editorial duties, Mr. Platts soon assumed the general management of the publishing office, at the instance of the Board; but at the annual meeting of the Tract Society in 1884, the following resolution was adopted:

"RESOLVED, That we recommend to the Board an appropriation of \$600 a year or so much as may be needed, in the interests of the *Recorder*, so that the General Agent can employ a business manager, and be free to devote himself to strictly editorial work and (be free from) the general management of the Publishing House."

Subsequently, a business manager was employed for a few years; but, eventually, as a measure of economy, he was dismissed and his duties re-assigned to the editor. The Board actively sought to assist in promoting the interests of the *Recorder*, both by increasing its circulation, and by improving its content. In 1884, Rev. Arthur E. Main was made an associate editor, on the discontinuance of the *Missionary Reporter*, a quarterly, published by the Missionary Society.

Form Of Recorder Again Changed

The annual report of the Board to the Tract Society in 1888 contained a recommendation that the form of the *Recorder* be changed at the beginning of the next volume, to a sixteen-page paper, without appreciable loss of space for reading matter. And

"That when the change in form shall be effected the following departments be maintained, averaging about one page to each department: Editorial, Missionary, Sabbath Reform, Woman's Work, Educational, Historical, Temperance, Sabbath School, Home News, Current News, Correspondence, Miscellany."

This change was approved by the Society and went into effect, as proposed, on January 3, 1889.

The Chicago Council

The Seventh Day Baptist Council convened, in response to the call of the General Conference, in the City of Chicago, October 22, 1890, adopted the report of its Committee On Publishing Interests, which included the following:

"The *Sabbath Recorder* has for its chief object the welfare of our people as a denomination. It should, therefore, be so conducted as to strengthen us within our church limits, keeping the people informed as to our doings and needs as a denomination, and being

made to exercise a positive influence in shaping denominational work and directing denominational effort. To accomplish this, the paper must be readable and attractive. It is not enough that it be our denominational paper; it must have a value as a *religious newspaper*, which those not particularly alive to our peculiar denominational interests will appreciate, and for which they will be willing to pay. With that idea before us, your Committee are of the opinion that the *Recorder* could be improved by being given more of a news character. Without entering into details, we would suggest that there be increased effort to enlarge the scope of the home news department, so called, a fuller presentation of the doings of other religious bodies than our own, and a general 'awakening' on this particular line of editorial work. These suggestions are made after weighing carefully the criticisms which have come to the Committee, and they indicate what seems to be the general feeling of the denomination. It is our belief that an especial effort should be made to have the *Sabbath Recorder* a family religious newspaper, which the father may read because it advocates the observance of the Lord's holy Sabbath Day, and from which the child, as he reads for his entertainment and instruction, will receive the true spirit of denominational beliefs.

"While we make these suggestions for what seem to us would be improvements, we also would place on record our appreciation of the labor heretofore expended and of the degree of success already attained; and we would most heartily commend the *Recorder* to our people everywhere, as the advocate and defender of all Jehovah's commandments."

The foregoing is probably the most carefully considered and representative denominational pronouncement concerning the *Sabbath Recorder* made during its entire century of history, and this was made about the middle of that century.

Contributing Editors

In 1891, Rev. Wardner C. Titsworth, who had retired from the pastorate of the First Alfred Church because of ill health, was made Associate Editor, and continued in this position until his death, April 24, 1892.

In November, 1891, L. C. Randolph, of Morgan Park, Ill., was made Western Contributing Editor, and continued in this position until April 2, 1900.

At a meeting of the Tract Board, October 9, 1892, the following action was taken concerning the *Sabbath Recorder*:

"RESOLVED, That we ask Elston M. Dunn, E. H. Lewis, Arthur K. Rogers, George H. Utter, L. E. Livermore, W. C. Daland, B. C. Davis, and T. L. Gardiner to furnish articles at the rate of one dollar an article, once in four weeks, two of such articles to be published each week."

Three months later, the name of H. M. Maxson was added to the foregoing list.

Articles by these men appeared with more or less regularity for two or three years.

Mr. Platts Resigns

Meanwhile Mr. Platts' duties had greatly multiplied. The Board was publishing several periodicals besides the *Sabbath Recorder* and *The Outlook and Sabbath Quarterly*. Besides those in the English language, there was one in Hebrew and another in Scandinavian; and the editor of the *Recorder* was expected to have general oversight of all, correcting proofs, etc. It was an exacting and grueling task; and when the trustees of Alfred University offered him the chair of Church History and Homiletics in the Theological Department of the University he accepted the offer and entered upon his new duties, February 1, 1893. His last editorial appeared in the *Recorder* of January 26, 1893, in the course of which he said,

"We desire, at this point, to acknowledge the great assistance which has been rendered the work of the *Recorder* by those who have furnished matter for the various special departments, some of whom have quite carefully prepared their manuscripts for the press, and others of whom have left the work of editing matter, selecting and arranging, almost wholly to us. The work of Brother W. C. Titsworth for about a year, to the time of his death, and of Brother L. C. Randolph for the past year, as special contributing editors, has been particularly helpful. We also gratefully remember the freewill offerings of many friends who, from time to time, have furnished original articles on various interesting and vital topics, items of news from the churches, schools, and fields of mission labor, home and foreign. Last but not least, we take this opportunity to express our thanks to the very many friends, East and West, who have spoken kind and appreciative words concerning our work, and who, in these last few weeks, have expressed their sincere regrets at the change in these relations now taking place."

In its annual report to the Tract Society, August 27, 1893, the Tract Board said, concerning the *Recorder*,

"Dr. Platts, having been elected by the Trustees of Alfred University to a professorship in the Theological Department of the University, tendered his resignation as editor, to take effect the first of February last."

One easily gathers from published records that the relations between the Board and the now retiring editor had been somewhat strained for some time. Hence this curt announcement of his resignation, with no note of appreciation of his long trying service.

Rev. L. E. Livermore, Editor

In casting about for a new editor of the *Recorder*, the choice of the Board fell upon its corresponding secretary, Rev. L. E. Livermore, who was also pastor of the Piscataway Church, who entered upon his new duties with the full confidence and cordial support of the Board. Bearing in mind some of the less pleasant experiences of his immediate predecessor, he soon made clear to the Board his editorial independence, possibly leaning too far in that direction, spurred by these more recent memories. This at once cleared the atmosphere of any possible clouds of doubt, leaving the new editor in full charge of the "chart and compass" of the *Recorder*.

From his first editorial, in the *Recorder*, February 23, 1893, the following excerpts are gleaned:

"In entering upon this work, we have a profound sense of the great responsibility and sacred nature of the duties required and of personal unfitness for the position; but submitting to the judgment of the brethren composing the Executive Board of the Tract Society, and encouraged by many opinions volunteered by friends outside of the Board, we have hopefully accepted the situation.

"Trusting in the faithful, patient and loyal cooperation of all our people, we shall hope that the *Recorder*, and other allied interests, will continue to be worthy of confidence and support.

"As to policy, we have nothing new to propose. It will be the aim of the Executive Board, as hitherto, to make the *Recorder* an indispensable visitant in every Seventh Day Baptist household, as well as in many families who are not of our faith. It will aim to keep pace with the current religious, scientific, literary, political and general reformatory topics of our times, as hitherto it will be non-partisan, but always encouraging the right and opposing the wrong, according to our best understanding and judgment.

"The *Recorder* is not a newspaper, in the sense of our daily and weekly seculars; still, since many families depend upon it for general news, there will continue to be condensed statements of current events. With firm faith in the righteousness of our cause as Seventh Day Baptists, and in the fundamental doctrine of the Bible as usually taught by our most devout and enlightened leaders, and relying upon God for wisdom and direction, we extend to all our readers our hand and heart in Christian salutation."

With little perceptible change in policy or character of reading matter the *Recorder* moved steadily along under its new leadership. However, the question of extended circulation and adequate financial returns had long been a serious problem. The Board's reports showed that for the two years—1885-1886—upwards of a thousand new names had been added to

the subscription list; and that the second of these years yielded a profit of upwards of \$900.00. But the fat years were few and the lean ones, many. Delinquents and deficits began to keep a nearly even pace.

Recorder Moved To Plainfield

For more than ten years there had been a steadily growing feeling that the Publishing House and Board should be close together; and the Board had long insisted that leading Seventh Day Baptist citizens of Alfred, should accept its responsibility, and thus solve this distracting problem. But Alfred's citizens had steadily refused the proffered gift, with the result that the Board decided to bring the Publishing House to the Board, and the *Recorder* was first issued from Plainfield, under date of January 1, 1895.

The removal entailed expense, not only that of removal of equipment, but old and worn equipment was discarded and new purchased. Then, too, the quarters occupied at Alfred were rent free; and in Plainfield, prevailing rates had to be paid. Ere long it was found that cost of living in the metropolitan area was greater than in a rural village far removed from an industrial or commercial centre, and wages had to be raised. The Board's report made to the Tract Society in August, 1895, showed a net loss at the Publishing House of \$2028.31.

Mr. Livermore Resigns

Faced with this situation and declining health, due to the close confinement of his office duties, Mr. Livermore resigned the editorial chair, to take effect, March 1, 1898; and his last editorial appeared in the *Recorder* of February 28, 1898, from which the following is selected:

"We greatly appreciate and fully reciprocate the kind expressions of the brethren of the Board, and would certainly esteem it an honor and a privilege to continue the work which under their auspices it has been our pleasure to do for the past five years. From several warnings of impaired health, and the advice of those whose opinions ought not to be treated lightly, we decided it would be wiser to ask to be relieved from the close confinement and mental strain before being compelled to do so from absolute inability to longer endure it. In coming to this conclusion we have sought the divine guidance, and have been satisfied that we have not been without clear evidence of God's approval. For an indefinite time, therefore, we seek rest and a change of occupation in retirement.

"We lay down our work with regret, but not without hope; and we pray for the highest success

of all our cherished interests, and for the complete victory of God's truth in every age and every clime."

Mr. Livermore's resignation had been presented to the Tract Board at its January, 1898, meeting and referred to the Board's Advisory Committee, which, under date of January 23, following, said,

"We regret exceedingly that Brother Livermore should feel compelled to relinquish the editorial chair, which he has so long and ably filled, and only on the ground of threatening ill health would we consider for a moment such withdrawal. Being assured, however, that he feels the necessity of the change to be imperative, and that he intends his resignation to be final, we recommend—although with great reluctance—that the same be accepted."

Dr. A. H. Lewis, Editor

The Board adopted the report, and also adopted the recommendation of the Advisory Committee as to a successor to the editorial chair, which was, as follows:

"Regarding the filling of the vacancy caused by the resignation of the Editor, the Committee feels that they have to face a question of great importance to our people. Having given this matter, however, thoughtful and prayerful consideration, we recommend that our Corresponding Secretary, Dr. A. H. Lewis, be invited to fill the editorial chair from March 1 until the next Annual Meeting of the Tract Society. We find that the duties of the editorial and the business office can be so arranged and combined that Dr. Lewis can well attend to that portion necessarily devolving upon him as editor, and still leave him sufficient time to attend to our denominational interests outside the office, such as attending the Associations, visiting occasionally, and holding meetings or conventions in the principal centers among our own people, and being present at various assemblies and conventions outside of our denomination wherever the Sabbath question is involved, also to keep in touch with all our churches by occasional helpful correspondence."

Dr. Lewis's first editorial appeared in the issue of the *Recorder* for March 7, 1898, from which the following is taken:

"I have been called, on two weeks' notice, to take editorial charge of the *Recorder* for six months, in connection with my work as Corresponding Secretary. This work also involves the purpose of a special monthly issue, which shall take the place of the *Sabbath Outlook*. However much men may differ among themselves, each one desires that the paper which stands for all should meet his ideal. All that any editor can do is to learn the facts, look at all sides, and then speak as God guides him. I do not expect to write any editorials for one time or place. I shall try to write for eternity, where results will meet us, and the real harvest of life will be gathered. I shall seek Christ's approval, and hope to gain yours.

"I bring an overpowering conviction that God now demands of Seventh Day Baptists a higher type of Christian character and a deeper devotion to Seventh Day Baptist Christianity than at any other time. Now, as never before, impending evils crowd upon the Christian church, through want of loyalty to God's law and want of reverence for God's work. The work demanded of Seventh Day Baptists now can not be well done without deep, rich, abiding spiritual life in Christ. A Seventh Day Baptist who is not a reformer is wrongly named. Great duties demand greatness of soul, in all purity, holiness, power. He who only talks about reform is not a reformer. I shall aim to make the *Recorder* a power in cultivating and developing such spiritual life as reformers need, to make it lift you nearer to God. What it has done for you I shall try to make it do, in these respects.

"Greater duties never came to any people than those which wait at our doors."

In its Annual Report to the Tract Society at its Annual Meeting in August following, the Board called attention that the assignment of Dr. Lewis to the editorial chair of the *Sabbath Recorder* now expired, and asked for suggestions or instructions as to appointment of a permanent editor. The Society adopted the following:

"RESOLVED, That we appreciate the able and painstaking manner in which the Rev. L. E. Livermore edited the *Sabbath Recorder*, and regret that he deemed it his imperative duty to resign its editorship; also we would hereby express our satisfaction with the present editorship of our denominational paper, and such is our confidence in the wisdom and fidelity of the Tract Board that we implicitly trust its future editorship in its hands."

Sabbath Reform Edition

Meantime, upon the recommendation of its Advisory Committee, the Tract Board had begun to issue once a month a Sabbath Reform edition of the *Sabbath Recorder*. This edition was planned to be made up of choice selections from the four or five regular issues during the month, to contain not more than four pages of Sabbath Reform matter, and to be sent out regularly to a carefully prepared list of readers, the number sent out to be determined by the amount of funds at the disposal of the Board. Concerning this edition, the Society at the Annual Meeting just cited adopted the following:

"RESOLVED, That we fully approve the action of the Board in issuing once a month a Sabbath Reform edition of the *Sabbath Recorder*, and recommend that such action be continued. We also urge our people to give the Board their hearty co-operation and support in increasing the circulation of this edition."

The first nine issues of the Sabbath Reform Edition of the *Recorder* cost \$500 extra. The

net loss reported by the Board in 1900 was \$1279.88, but that included the extra cost of the Sabbath Reform issues. The report of 1901 showed that in a canvass of 3012 families in thirty churches, but 982 took the *Recorder*; and in 1902, the report showed the subscription list had decreased to 2,000.

During the vacation of Dr. Lewis in the summer of 1903, the *Recorder* was edited by Rev. Theodore L. Gardiner, then President of Salem College. Finding the Missionary Society staggering under a huge debt, he initiated a campaign through the columns of the *Recorder*, and successfully raised funds to cover the debt.

Recorder In Magazine Form

Beginning with the issue of April 1, 1907, Vol. LXIII, No. 13, the form of the *Sabbath Recorder* was again changed—now into magazine form of 32 pages with a cover. The editorial salutation was as follows:

"The *Recorder* salutes you this week in a new form. The question of changing to the present form has been under consideration for some years. The original 'blanket sheet' was unhandy for reading and it was difficult to preserve it for binding. When bound it was too large for a place with ordinary books, and awkward for handling when one wished to consult it. Paper is now made from wood. Such paper presents a good body for the printing press, but has not the strength of fibre which the old-time 'rag-paper' had. For these and other reasons, newspapers have generally adopted a smaller page. The magazine size finds increasing favor. The *Recorder* contains many things of permanent value, things which readers do well to preserve. The change inaugurated by this number is highly favorable for binding and preservation. Extra volumes for binding will be preserved for subscribers at this office for half price—one dollar a year. These should be ordered at the opening of the year. Read the announcement of the Business Manager on that point. This will give the subscriber two copies of the *Recorder* for three dollars a year. Arrangements can be made for having the volumes bound at this office, or the subscriber could have them bound at home, as he might choose. Let our readers be assured that the change has been made after careful consideration and the publishers believe that the best interests of the *Recorder* and the denomination will be promoted by it."

This was a distinct improvement in appearance and in convenience of reading, again, as in the two preceding changes in form, with no appreciable loss of space for reading matter. It readily lent itself to one admirable feature of the Sabbath Reform issues, namely, that in which Seventh Day Baptist history and biography were presented with appropriate illustrations.

Concerning the projected move for Sabbath Reform to be carried on by special numbers of the *Sabbath Recorder*, the editor continues,

"This change of form will be a constant reminder of the Sabbath Reform work that is to be carried on by the quarterly numbers, the first of which will appear May 6, next ensuing. The tracts issued from this office are of great value and the supply will be kept full. There are twenty-seven in the series. That a periodical has certain advantages over tracts is abundantly demonstrated by experience. For this and other reasons the Tract Board has made repeated and urgent appeals in advance, for generous and prompt support of the quarterly editions of the *Recorder* and for increased circulation of tracts. A well-matured and simple plan was proposed in the last annual report of the Tract Society. That plan was commended by the General Conference."

Already a list of names aggregating well-nigh 1300 had been compiled from the different churches throughout the country, and the editor said "We sincerely wish it were five times as many." The Board ordered 8,000 copies of this edition printed. Instead of appearing quarterly, the Sabbath Reform editions soon began to appear monthly, and ran through August, 1908.

Dr. Lewis Resigns

Feeling that the time had come for Dr. Lewis to return to full time service in the field of Sabbath Reform, he was released from his editorial duties to take effect September 16, 1907. In his editorial of that date, he says,

"My work as editor has brought many pleasant experiences. I hasten to thank pastors and other correspondents and friends for their co-operation, helpful suggestions, and wholesome criticisms.

"Words of appreciation have been many, and within the last few weeks these have been more abundant than my work has deserved. I thank God, sincerely, that what I have written from time to time has brought comfort to lonely ones and cheer to burdened souls. I am more than repaid by the consciousness that faithful ones have been inspired for better service, by words which the Spirit has guided my pen to write. The help and inspirations have been mutual. It is ordained of God that His children shall aid each other, and people are not likely to realize how much pastors and others who are called to stand before the people as leaders, are sustained and made strong through helpful words from those to whom they appeal. It is more than a passing pleasure to say that my life has been enriched by what the readers of the *Recorder* have said by pen and in words since I have been the editor."

Dr. Theodore L. Gardiner, Editor

On relieving Doctor Lewis from the editorial chair of the *Recorder*, the choice of the Tract Board for his successor quite naturally fell up-

on Dr. Theodore L. Gardiner, whose brief term of service in that capacity a few years previous had been so generally acceptable. He had resigned as president of Salem College and but recently had been installed as pastor of the church at North Loup, Nebraska. His new congregation were extremely loath to lose him, but felt that the editorial chair of the *Sabbath Recorder* was the greater need, and gracefully yielded.

In his first editorial, in the issue of September 16, 1907, appear the following:

"It is with a chastened heart that we take up the pen to begin this great work When Moses stood before the burning bush, and God would send him forth to do a great work for him and his people, God said 'What is that in thine hand?' It was Moses' shepherd crook, the implement of his daily toil. In obedience to God's command, Moses cast this rod down before the Lord, and with it thus consecrated, he was commanded to take it up again and use it for his Master.

"It was to be a sign unto the people that God was with him. With this he was to convince the people that 'I am' had sent him, and by its use untold blessings came to Israel. So would we cast at the feet of Jesus, this pen, the implement of our daily toil, and then with God's blessing upon it, go forth and use it in His service, and for the good of His people. May it ever speak the truth in love. May it be ready with its comfort and cheer for troubled hearts. May it be full of good counsel for all who are perplexed. May it bring light to those who are in darkness; and whatever else it does, may it never be dipped in gall."

The new editor heartily and fully co-operated with Dr. Lewis in his cherished plan for the *Recorder* to be an active agent in promoting the cause of Sabbath Reform; but he was wide awake to the needs of all other denominational interests. He continued the special departments as he found them—Missions, Woman's Work, Young People's Work, and Home News. From the time the *Recorder* passed into the hands of the Tract Board, it had never ceased to magnify the department of Home News, and Dr. Gardiner insistently carried on that tradition.

Higher Criticism And Federal Council

Already the movement then known as "Higher Criticism," later as "Modernism," was under full headway; and, the second issue under the new editor carried an editorial, "Why worry about 'Higher Criticism'?" in which Dr. Gardiner in his quiet, fatherly way, sought to allay the fears of those disturbed by this movement.

The fact that Seventh Day Baptists were represented in the Federal Council of the Churches of Christ in America was another cause of a long discussion which culminated at the annual session of the General Conference at Nortonville, Kansas, in 1918. Amid these and other discussions which were treated with great liberality by the editor of the *Recorder*, the editorial chair kept its equilibrium; but new lines were laid in the face of its occupant.

"A Little Bit Of History"

These differences continued, as a sort of Egyptian plague to harass the editor for many years. In the *Recorder* of February 21, 1927, under the caption "A Little Bit of History," he wrote concerning these experiences, from which the following excerpts are taken:

"Our readers will see by the minutes of the Tract Board in this *Recorder*, that the editor has been requested to reprint some things regarding his policy as to matters of controversy in the denominational paper, in order that all may understand the real question involved in the request of the Commission for opening the paper to exchange of views on fundamentalism and modernism.

"Feeling it is easy to be misunderstood, especially when it is difficult to pen words that will result in clear and perfect understanding when read by others, I am more than willing to review briefly the things that have led up to the present unpleasantness, hoping that by so doing I may succeed in being rightly understood by all who read the *Recorder*.

"A little backward look will, I trust, make clear the situation which made it seem wise to reduce controversy to a minimum in our paper.

"Soon after coming to the *Recorder* quite a serious controversy arose about the Federal Council question, which ran many months, until no less than fifty-seven articles appeared with some quite serious feeling as the result, and some pretty sharp personal letters were received. Finally the editor called a halt, and his pigeon-holes for letters became filled with writings that would surprise you to read.

"The next cause for unpleasantness was about some things in Alfred—the *Helping Hand*, the dance question, and the seminary, for instance—which brought some criticism, from headquarters there, which moved me to call another halt and to refuse to allow critics to go further in the *Recorder*.

"Then the old Advent question was pressed until people began to tire of that. So I wrote, 'Why not let it rest?'

"Finally the modernists and fundamentalists began to quarrel in several denominations, until it did seem as though two or three of them would be split to pieces. I could see nothing but harm coming from the fight among them; and in looking over our own controversies mentioned above, no good had ever come. No one had been converted or convinced, nothing but bitterness had been the result, and so I did hope this controversy might not get to going in the *Recorder*. Those words were so difficult to

understand fully, and there was such a problem to know just where to draw the lines between them, that I could not bear to have writers hurling epithets pell-mell at each other by using them. I did express the wish that writers might discuss matters without using those two words, but I do not remember that any article was ever excluded because of their use . . .

"You will see that the line has been drawn against personalities and hard denunciations and such things. This has been the main policy of the *Sabbath Recorder* all the way through. *The editor cannot see his way clear to change this policy . . .*

"The columns of the *Recorder* will be open freely to any brother who will comply with the conditions proposed by the Commission. Let each one write in a sweet spirit what he believes for himself—what he understands the words, 'modernist' and 'fundamentalist' to mean—without any attack upon another brother or any personal criticism . . . In this way we will gladly use acceptable articles regarding modernist and fundamentalist matters."

Articles on these subjects continued to appear with more or less regularity, until June 15, 1931. Accompanying this last article was an editorial, from which the following excerpt is taken:

"Always there should be cultivated by all a respect and tolerance for the view-points of others however they may differ from our own. Advancement has been made in such toleration. In an old *Recorder* it has been reported, certain demands were made for the summary dismissal from church membership of all those who voted for Buchanan for president. We have gone a long way since then. However, there is room for further enlargement along such lines. Seventh Day Baptists are not greatly divided. There are differences of opinion, but for the most part unanimity of action. United in love, sympathy, and devotion, we can and will go forward."

The World War I brought problems to the *Recorder*, but it zealously strove to keep a full and complete, and accurate record of all the boys who entered it from Seventh Day Baptist homes—a record invaluable today.

Denominational Building

The sickness and death of Frank J. Hubbard, long time treasurer of the Tract Society, and a most ardent promoter of the erection of the Denominational Building (properly called The Seventh Day Baptist Building) in Plainfield, brought that project to a standstill. But the heart of Dr. Gardiner was wrapped up in that undertaking, and his trenchant pen came to the rescue, and the building was erected and finished in time for him to occupy the office set apart for that purpose for a few years before he retired.

New Departments

Meantime, new departments—with added responsibilities—were added. When *The Pulpit* was discontinued at the end of Vol. 12, June, 1917, its interests were transferred to a corresponding department in the *Recorder*. Likewise, when the *Sabbath Visitor* was discontinued in December, 1923, it was represented in the *Recorder*. Then when *The Exponent* was discontinued in November, 1928, the Fundamentalist department was established in the *Recorder*. This last named department, handled with ability and Christian grace, was discontinued with the issue of June 15, 1931, two months after Dr. Gardiner's retirement. The Education Society also claimed a department, which appears to have given way in course of time to the department of Religious Education. All these interests were given a hearty welcome.

Dr. Gardiner was ably assisted by his wife, the former Miss Alice Clawson, who for many years was a teacher of English in Salem College. She did the office editing of the various manuscripts submitted for the *Recorder*, re-writing many of them laboriously in long-hand, to correct their short-comings in English. This service she rendered until her death in April, 1919, with no recompense except the satisfaction of relieving her husband of a laborious task, and of contributing to his editorial success.

Dr. Gardiner Retires

But the speeding years with their onerous burden were leaving their impress on the editor. He had long passed the scriptural allotment of four-score years—years which had taken a heavy toll. Pursuant to his request a committee was appointed to give consideration to his retirement and his successor; and at the meeting of the Tract Board on March 8, 1931, the Board passed the motion,

"That Doctor Gardiner, beloved editor of the *Sabbath Recorder* for the past twenty-four years, be made Editor Emeritus beginning on his eighty-seventh birthday anniversary, April 14, next, and at one-half his present salary."

The *Recorder* of April 27, 1931, carries a rather full account of the testimonial-birthday dinner given Dr. Gardiner by members of the Tract Board and other friends. Following this, he retired to the home of his daughter and her husband, Mr. and Mrs. Wm. E. Davis, of Lost Creek, W. Va., where he was tenderly cared for the remaining years of his life.

In his last editorial, in the *Recorder* of April 20, 1931, Dr. Gardiner says, referring to his first editorial,

"In that editorial I said, 'As to the new editor, it remains to be seen what he can do. The change from the pastorate of a large church has been so sudden and complete that he can hardly realize it . . . The splendid spirit of denominational loyalty on the part of the people of my old church will be a help and inspiration in days to come. So it has proved to be in all these years. Among the good things to brighten memory for life will be the true loyalty of the North Loup people to the cause we love. They recognized the fact that denominational interests are larger than the interests of any one church, and acted accordingly.

"For a little more than twenty-four years this editor has had the welfare of our dear churches upon his heart. Wherever they have been blessed by the Power from on high, my heart has been made glad. It has been my constant desire to make the *Sabbath Recorder* an inspiration and uplift to our dear people throughout all the land.

"I pray that God's richest blessing may rest upon the new editor and make him a source of blessing to all the churches."

Rev. Herbert C. Van Horn, Editor

At the regular meeting of the Tract Board on April 12, 1931, it was voted that,

"Pending the appointment of a permanent editor, the Corresponding Secretary, Rev. Herbert C. Van Horn, be requested to exercise temporary editorial supervision of the *Sabbath Recorder* until otherwise ordered by the Board."

Pursuant to the foregoing action, the Corresponding Secretary assumed the chair as Acting Editor, beginning with the issue of April 27, following Dr. Gardiner's retirement. The following is taken from his initial editorial:

"Anything that we shall undertake for these months will be but modest attempt to bridge in the editorial chasm. However, with the desire that interest in the *Recorder* shall not fall down or its value be lessened, earnest effort will be put forth to the best of our ability. It was with hesitation the writer agreed to soft pedal his regular work for a season to undertake this. It was only with a feeling that he could still promote the one while doing the other that he accepted the added responsibility.

"It will likely be impossible to mark out a course of which all will approve; even less likely that material and views shall be published on which all shall agree. However, we will bear in mind that for the most part we are mature people who can agree or disagree with composure. It is a mark of Christian character to differ, even on vital matters, sweetly.

"A religious paper should have a strong editor if it is to be a strong paper. While waiting for such, we can still have a strong *Sabbath Recorder* by able men and women all over the denomination, using their abilities for our common good."

At the meeting of the Tract Board, November 8, 1931, on recommendation of the committee appointed to recommend a permanent editor, the Acting Editor, Rev. Herbert C. Van Horn, was made permanent editor; and in the *Recorder* of November 16, 1931, is found this editorial:

"While he has not the temerity to hope that his work will not merit criticism, yet he believes his readers will maintain a sympathetic attitude, at least, toward these faults, which may be listed as errors of judgment rather than willful mistakes of the heart. That he may always be fair, just, and sympathetic; that he may prove loyal to Jesus Christ and consecrated to his task; that he shall ever seek only to serve the highest interests of all the people whom the *Recorder* represents and desires to help, is the heart prayer of the incoming editor."

Recorder Reduced In Size

The general economic depression which affected the entire country made it imperatively necessary for the Tract Board to adopt and enforce a policy of rigid economy by reducing its expenses to the lowest possible minimum without wholly ceasing its activities. In pursuance of this policy, the *Sabbath Recorder* underwent several changes. With the issue of July 4, 1932, it was reduced to 24 pages in size, without a cover; and with the issue of July 24, 1933, it became a bi-weekly, without further change. With the issue of August 5, 1935, it was increased to 32 pages, without cover, and still a bi-weekly. On January 4, 1937, it became a 20 page weekly; but on the following July 5, it was reduced to 16 pages, without further change since.

Supplements

Meantime, there have been numerous occasions of special supplements, with a greater or less frequency, as occasion has seemed to demand. For example, beginning with April 15, 1935, there began a series of monthly supplements on Sabbath Promotion, which were introduced by the following editorials:

April 1, 1935

"There are those who think the *Sabbath Recorder* ought to be more active than it is in promoting Sabbath truth. They are quite right in feeling that the *Recorder* should be more than a reporter of activities of boards, societies, and churches . . .

"There is a desire on the part of many of us to make the *Recorder* serve this larger purpose—a desire that it be more active in promoting the Sabbath truth. To that end we hope to fill eight extra pages once a month with material of this nature. Whether we can have these eight extra pages once a month or not depends upon the enlarged support of the

Sabbath Recorder. We are putting on a campaign for more subscribers this spring. May is designated *Recorder* month and we hope every church, pastor and other official will act in hearty co-operation with us.

"We need 800 new subscribers. If we had them we might soon see the *Recorder* restored to a weekly basis. We are setting a possible goal of 300. This much new support would take care of the cost of the proposed extra pages to be used for Sabbath promotion purposes. Through two or three personal gifts enough is in hand to justify two issues of this sort . . . Further issues will depend upon the responses to efforts made in the *Recorder* Drive Campaign."

April 15, 1935

"In this number of the *Sabbath Recorder* will be found the initial 'Supplement on Sabbath Promotion' which we trust will become a permanent feature, once a month, until the paper is back to its full size and weekly issue. Two supplements are made possible by the gifts of friends interested in Sabbath Promotion. Further printing of this nature will depend upon the number of new subscribers secured by the end of May, or upon gifts, unsolicited, for this purpose. We are greatly indebted to two or three friends for what we are able to undertake in this line . . .

"We are sending the supplement forth with a prayer that it may be used to the glory of God in promoting the truth which alone justifies our separate existence as a people."

These supplements ran through fourteen consecutive months. Since then, supplements of different types have appeared at irregular intervals.

Effect Of Modern Conditions Of Life

The appeal for 300 new subscribers appears to have fallen upon deaf ears, though a survey made a few years earlier showed that the *Recorder* was taken in but about half our Seventh Day Baptist families. Indeed, modern conditions of life, apart from the economic depression, greatly affected the denominational papers of the country. The great Methodist Episcopal Church, for example, to meet the needs of various sections of the country, published eight editions of its *Christian Advocate*, all of which paid their own way. They are now reduced to four in number, with their publishing interests centralized to meet the changed conditions of American life. Instead of the numerous Seventh Day Baptist publications of a few decades ago, we are now publishing but two—the *Sabbath Recorder* and the *Helping Hand*—and, aside from the Sabbath School Lessons, our denominational interests are all crowded into less than half the space occupied by the *Sabbath Recorder*, with its cover, of little more than a single decade ago. The smaller size paper is naturally less attrac-

tive to its subscribers, who continue to pay the price of the larger size.

The published reports show that, in 1890, the cost of the *Recorder* was \$4,947.52, with an income of \$3,649.94—an excess cost over income of \$1,252.56,—with 2,258 pay subscribers, and 150 free copies. In 1930, the cost was \$11,592.27, with an income of \$3,444.01—an excess cost of \$8,148.26,—with 1,519 pay subscribers, and 155 free copies. In 1943, with the paper less than half the size of that in 1930, the cost was \$7,688.63, with an income of \$2,647.04—an excess cost of \$5,041.59—with 1,000 pay subscribers, besides 159 at \$1.00 each, and 176 free copies. A recent memorandum from the manager of the Publishing House, says that to restore the *Recorder* to its previous full size, with cover, would increase the cost about 105%. Accordingly, had the *Recorder* been full size, with cover, in 1943, the cost, minus the cents, would have been \$15,760—an excess cost of \$13,133.

For many years in its early history, the *Recorder* carried much advertising. At one time fully one-fourth of its reading space was thus filled. For many years, now, the income from that source has been negligible. Advertisers of the present day do not patronize papers—especially denominational papers—with the limited circulation of the *Recorder*.

For many years, too, the *Recorder* carried the minutes of the General Conference and those of the several Societies and Associations. For some time previous to its magazine form, the *Recorder* used the type set for the Year Book; but in the *Recorder's* reduced page form, that was impracticable. The editor, however, has given a fairly full summary of those meetings, besides printing some of the principal sermons and addresses.

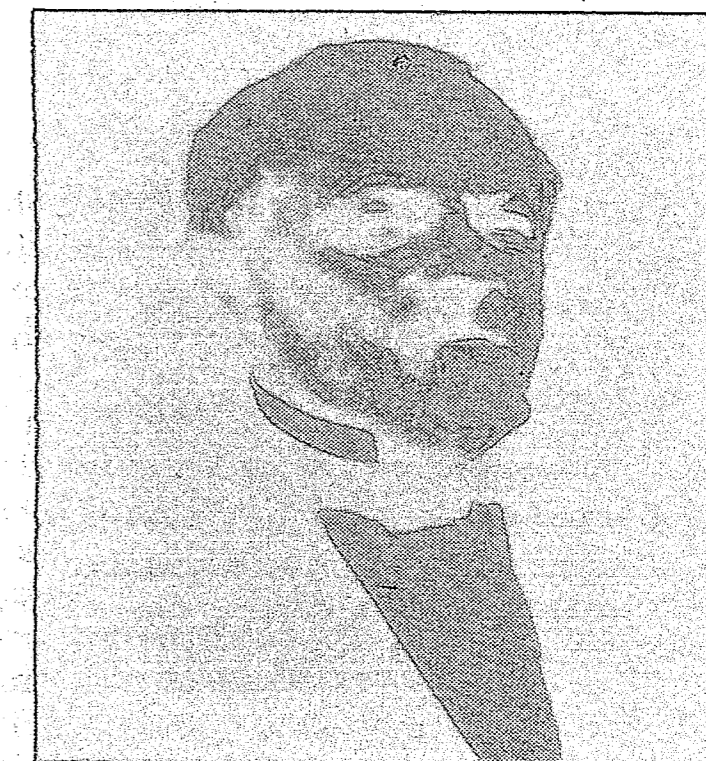
Editorial Personnel

Throughout the full hundred years of its history, the editors of the *Sabbath Recorder* have striven, without stint, to serve the highest interests of the Seventh Day Baptist Denomination, in season and out of season. Without exception, they have all had to drink the bitter cup of hostile criticism to its very dregs—an experience common to all editors, of whatsoever rank or station. At the same time, all have welcomed constructive suggestions; and all have treasured the multitude of expressions of appreciation and satisfaction which they, each, have received. With a single exception, all were college graduates, with subsequent the-

ological training. All grew up in devoted Seventh Day Baptist families; all were consecrated to the Gospel Ministry, and all accepted the editorial chair as a better means of preaching the gospel. All had a wide acquaintance with the churches of the denomination and their leaders. All have sought to acquaint themselves with Seventh Day Baptist history, Seventh Day Baptist practices, and Seventh Day Baptist traditions. All have served as officers of one or more of our denominational societies, and five were presidents of the General Conference. All were devoted to Sabbath Promotion, both as to its better observance by Sabbath-keeping people, and to its spread among non-Sabbath-keeping Christians. Above all, each was devoted primarily to the promotion of the Gospel of Jesus Christ.

George B. Utter

George B. Utter, by virtue of intellectual endowment, of education, of an extended experience in metropolitan life in New York



George B. Utter

City, travel abroad, and constant and keen observation of men and events, was worldly-wise in the best sense, and was possessed of a keen and accurate sense of an appraisal of personal and social values, which, together with his self-poise and urbanity, all combined to make him a man of out-standing personality and character. All these qualities he brought to the editorial chair of the *Sabbath Recorder*. These, together with his business acumen, combined to make the paper, under his administration, an editorial and financial success.

Nathan V. Hull

Nathan V. Hull was a self-educated man—and a well educated one. Of a family of noted Seventh Day Baptist preachers, he was the ablest and most noted. He was a keen observer

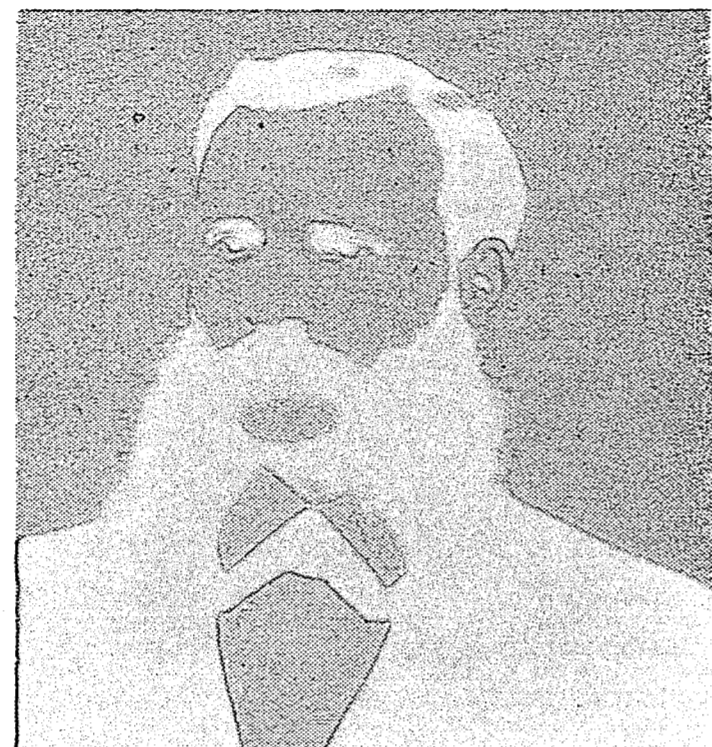
*Nathan V. Hull*

of men, with a human sympathy for all, and his appraisal of character was little short of unerring. Because of the charm of his personality, and his well-nigh unusual sense of humor, he readily made friends—friends which he kept. He was an ardent lover of horses, and found a pleasurable, healthful pastime in riding a spirited horse. His library was well stocked with worth-while books, of both general and religious literature. This was his academic school from which he never graduated, but in which he always studied, to the very end of his life. Thus he equipped himself for his long pastorate of the First Alfred Church, for the chair of Pastoral Theology in the Theological Department of Alfred University, and for his highly successful career in the editorial chair of the *Sabbath Recorder*.

Lewis A. Platts

Lewis A. Platts, a nephew of Rev. Lewis A. Davis, M. D., an early frontier Seventh Day Baptist preacher and physician, was educated at Milton Academy and Alfred University, graduating from Alfred in the class with Rev. Samuel R. Wheeler and Rev. Leander E. Livermore. Subsequently, while pastor of the church at New Market, N. J., he completed a course in the Union Theological Seminary, in

New York City. He was active in denominational affairs. He was instrumental in having the Tract Board changed from Leonardsville, N. Y., to Plainfield, N. J. He was an officer of the Memorial Board and a member of the

*Lewis A. Platts*

Missionary Board, and a trustee of Alfred University. He was active in promoting Sabbath Schools in the middle of the second half of the nineteenth century. On the death of Rev. George E. Tomlinson, pastor of the Pawcatuck Church, at Westerly, R. I., Dr. Platts was called to the pastorate of that church; and it was from this pastorate that he was called to succeed N. V. Hull as editor of the *Sabbath Recorder*. While a man of dignity, he was somewhat cool in manner and not altogether tactful, qualities which handicapped him in his editorial capacity. In his earlier years as editor, the subscription list showed a substantial growth. Upon the whole, he rendered high class service as editor and kept the *Recorder* well up to the high standard set by his predecessor.

Leander E. Livermore

Leander E. Livermore was a graduate of Alfred University, class of 1866, and of Union Theological Seminary, in New York City. For a number of years he was principal of DeRuyter Institute, and of Big Foot Academy, at Walworth, Wis. He enlisted in the Civil War, served a term, and then re-enlisted. He was pastor of the Greenmanville Church, at Mystic, Conn.; the Walworth, Wis., Church; and of

the Piscataway Church, at New Market, N. J. From the Piscataway Church, he removed to Alfred, where he became financial agent of Alfred University, promoting endowment funds especially. After two years, he pur-

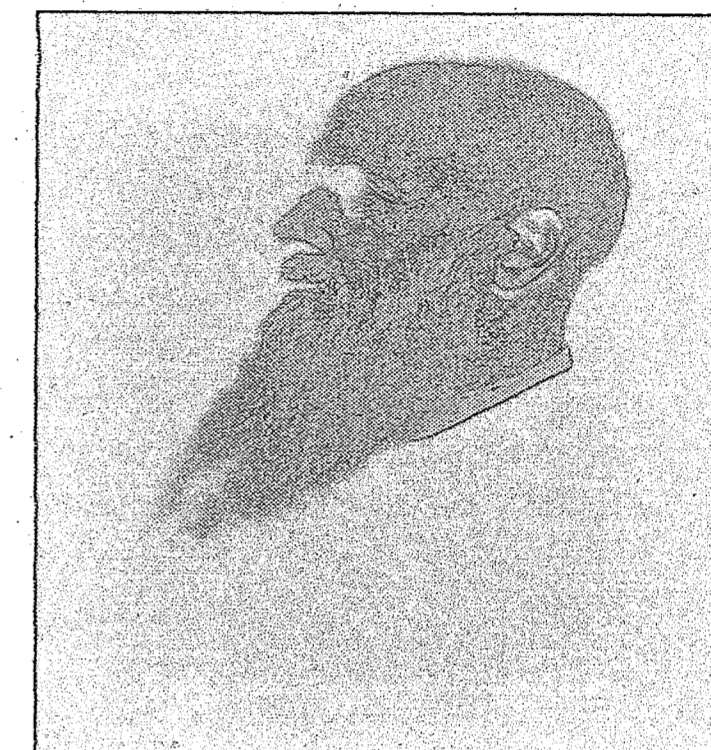
*Leander E. Livermore*

chased the *Alfred Sun* and associated it more closely with Alfred University. In 1887, he disposed of the *Sun*, and returned to the pastorate of the Piscataway Church, from which he was called to the editorial chair of the *Sabbath Recorder*. He was connected with several of the denominational organizations, particularly the Tract and Education Societies, and had a wide acquaintance among the churches of the denomination. Moreover, he had an engaging personality, which stood him in good stead throughout his career as educator, pastor, and editor. It spared him many a sharp criticism; and, in no small degree, contributed to the success of the *Recorder* under his supervision.

Abram Herbert Lewis

Of Abram Herbert Lewis, it is more than difficult to compress into so small a compass as that allotted here, the qualities and activities which made him so conspicuous and outstanding a leader among Seventh Day Baptists. Indeed his activities extended far beyond the denominational horizon in directions too numerous to be enumerated here. Endowed with an unusual pleasing personality, a ready extemporaneous speaker, with an inexhaustible fund of good humor, he readily adapted himself to al-

most any situation in which he found himself, and made friends wherever he went. As a public speaker, he had few peers, and held the undivided attention of a large Chautauqua audience or a legislative assembly as easily as that

*A. Herbert Lewis*

of a small church congregation. As a preacher he carried the message of salvation in appealing terms. As a pastor, he quickly endeared himself to his parishioners. Committed to the cause of Sabbath Reform early in his career, he emphasized it throughout his life; and when he accepted the invitation of the Tract Board to become editor of the *Sabbath Recorder*, he did so with the definite hope that, through its columns, he might magnify the importance of the Sabbath truth in the minds and hearts of its readers. But he never lost sight of the primary importance of the *Recorder*—to serve freely and fully all the multifarious interests of the denomination; and Dr. Lewis kept the faith.

Theodore L. Gardiner

The memories of Theodore L. Gardiner and his life are too fresh in the minds of the most of the readers of the *Recorder* to call for any comprehensive statement here of his career and personality. Educated for the ministry to which he was deeply consecrated, he was easily an outstanding preacher and pastor in the generation of highly successful preachers and pastors of which he was a member. But when duty seemed to call in imperative terms, he accepted the presidency of Salem College and

successfully carried it through the most perilous period of its history. That task well done, he again accepted the pastorate of a large church, in which he was little more than well settled, when he heeded the call of the Tract



Theodore L. Gardiner

Board to become the editor of the *Sabbath Recorder*, which he was to lead through deep, troublous waters. To this task, he brought a commanding and pleasing personality, a ripened and rich experience, with a deep and understanding human sympathy, and a perspective of the values inherent in the *Recorder* and the interests which it represented. His editorial measurements and appraisals are noteworthy. He served his day and generation well.

Herbert C. Van Horn

Of the present editor, it seems like "carrying coals to Newcastle" to tell the readers of the *Recorder* what they already know, what is constantly before their eyes. In his dual capacity of editor of the *Recorder* and corresponding secretary of the Tract Society—a most trying duality—he has visited far and wide among our churches and lone Sabbath-keepers, bringing all a message as cheerful and sympathetic as the broad smile which he habitually carries on his face betokens. His extended experience as pastor, as head of a State Young People's Society of Christian Endeavor organization, as a Y.M.C.A. Secretary over seas in the First World War, all had given him a broad and deep human sympathy and human understanding, without which an editorial chair

is poor indeed. All these conspired to prepare him for the added burden of editorial duties. Besides, his many years of service as corresponding secretary of the Tract Society had brought him into an intimate relation with the Tract Board, an experience which inspired a mutual confidence. As for his work as editor of the *Recorder*, it speaks for itself. No previous editor of that paper has been obliged to compress the voices of so many interests into so small a space. And this must be borne in mind when one compares the paper of today with that of a few years ago when it was double the present size, with a cover added.

Achievement Of A Hundred Years

The First Hundred Years of the *Sabbath Recorder* constitute the record of a century's notable achievement, achievement of a people who, though small in numbers, are a people of honorable repute, a people who have contributed, in no mean measure, to the spread of Christian truth, to the spread and development of the liberal arts and science, of industry, of administration of clean civil government. In short, through all these years, this people has never turned a deaf ear to the call of duty, whether in private or in public life, whether in times of peace or amid the perils of inhuman warfare. To record all these achievements, to inspire, to give aid and comfort, to point to the silver lining behind the dark clouds, this has been the mission of the *Sabbath Recorder*; and, through it all, it has kept the faith. May the Second Hundred Years yield a record no less, but more fruitful than this just closing.

RETROSPECT AND PROSPECT

By Ahva J. C. Bond

Dean of Alfred University School of Theology

My first distinct memory of the *Sabbath Recorder* dates back some sixty years. It is a Sabbath afternoon, and my mother sits in her chair, a luxury she seldom indulges in except on Sabbath, and reads about Seventh Day Baptists in the pioneer settlement of North Loup, Neb., who seem to be suffering great privation because of the failure of their crops. Mother has not been a Seventh Day Baptist very long, but she is one now, and therefore these are her people. The tears run down her cheeks as she reads of their distressed circumstances. The *Sabbath Recorder* was the means of uniting in Christian and denominational fellowship this

family in the hills of West Virginia and families of like faith "way out West."

In 1894, the fiftieth anniversary of the *Sabbath Recorder*, I attended for the first time the meeting of the Southeastern Association. It was the first time the association ever met at the Roanoke Church, and until then I had never gone elsewhere to attend. For the next ten years I never missed a meeting, even taking the "long" trip to Salemville, Pa., to attend the first meeting ever held in Morrison's Cove. I remember vividly the "foreign" delegates who attended the Roanoke meeting. They were F. E. Peterson from the Eastern Association, A. B. Prentice of the Central, M. B. Kelley of the Western, and E. H. Socwell of the Northwestern. Besides these there were present T. L. Gardiner and J. L. Huffman of Salem, W. L. Burdick of Lost Creek, and L. D. Seager of Berea. I heard them all and admired them all, and afterwards followed them by reading the *Sabbath Recorder*. From that time forward the *Sabbath Recorder* became the means whereby my outlook on life was widened, my interest in the denomination was deepened, and my devotion to the cause of Christ guided and strengthened.

For fifty years, therefore, the *Sabbath Recorder*, under the successive editorship of men of vision and consecration, has been a potent influence in my life. I take occasion to state that fact here because I am sure it but expresses the experience of multitudes of readers, past and present, who in their years of faithfulness to the Christian way of life, their Sabbath loyalty, and their denominational interest and co-operation, owe much to the reading regularly, through the years, of the weekly issues of the *Sabbath Recorder*.

Now what of the future? How does it look on ahead to one who looks back over so many years with recollections so vivid and rich? Well, for instance, I have here before me a recent issue of the *Sabbath Recorder*. I find that its editor is a young man who was graduated from the School of Theology here in Alfred just last year. He was given the responsibility of editing the Sabbath Rally number, and he did a swell job, if the *Recorder* will permit such an expression from one whose memory goes back so far in time. That leading editorial by Victor Skaggs could not be surpassed by any man among us, no matter how many years of experience he has piled up. And the whole service as worked out there is reverently done, has the ring of sincerity, is

thoroughly and warmly Christian, and withal has dignity. The other member of that graduating class of 1943, Alton Wheeler, gave in that issue a Sabbath study which shows Biblical soundness with the tone of authority of the ancient Scriptures, and which eliminates any sound of triteness in a wholesome freshness of presentation. Another recent graduate of our School of Theology, Earl Cruzan, presents a play with the parts taken by a group of young people and their pastor, which in a wholesome and effective way emphasizes the importance of the Sabbath in the lives of our young people. And the children's sermon on "The Sabbath—The Tie Day," by Charles Bond, was tops, if you know what I mean.

What of the past? My testimony is that it has been good. The *Sabbath Recorder* has served its century well. What of the future? My witness is that it is bright with promise. I doubt not that for another century the *Sabbath Recorder* will continue to inspire and guide the lives and activities of Seventh Day Baptists, leading us to better living always, and to larger service as a people both in and through the denomination and in the ecumenical Church.

A READER'S TRIBUTE

By Emerson W. Ayars, M. D.

As long ago as I can remember, the *Sabbath Recorder* was a weekly visitor in the home of my parents, and I read it from cover to cover as soon as I had learned to read.

From 1893, Mrs. Ayars and I have eagerly looked forward to its coming into our own home.

At one time or another I have known well every editor since Rev. N. V. Hull, whom I also knew by sight when I was a young boy, and I also met Rev. George B. Utter in his old age.

The Sabbath Recorder!

At once interpreter of Bible truth; exhorter to Christian living; religious forum, open to both minister and layman; dispenser of vital information of church and denominational activities; a weekly news letter.

What more worth-while service could be rendered?

Thou beloved *Sabbath Recorder*! Through a century thou hast been a beacon lighting the footsteps of thy readers, inspiring them to broaden their cultural foundations, to improve

their daily living, and to attain to a higher spirituality. May thy second century exceed the first in usefulness.

Coconut Grove, Fla.

SABBATH RECORDER APPRECIATION

By W. K. Davis

For one hundred years editors of the Sabbath Recorder have inspired its readers with messages of courage, steadfastness, and hope. Contributing editors had a share in building denominational morale and promoting the gospel.

A brief quotation from one of those editorial writers will bear repeating. The following is from the pen of Rev. L. C. Randolph in 1891, while he was pastor of the Chicago Church:

Sociability is one of the cardinal Christian virtues. Christian people could do vastly more good if they would lay aside the mask of well-bred indifference which is too often worn, and express a genuine, kindly interest in the human souls with whom they are brought in contact.

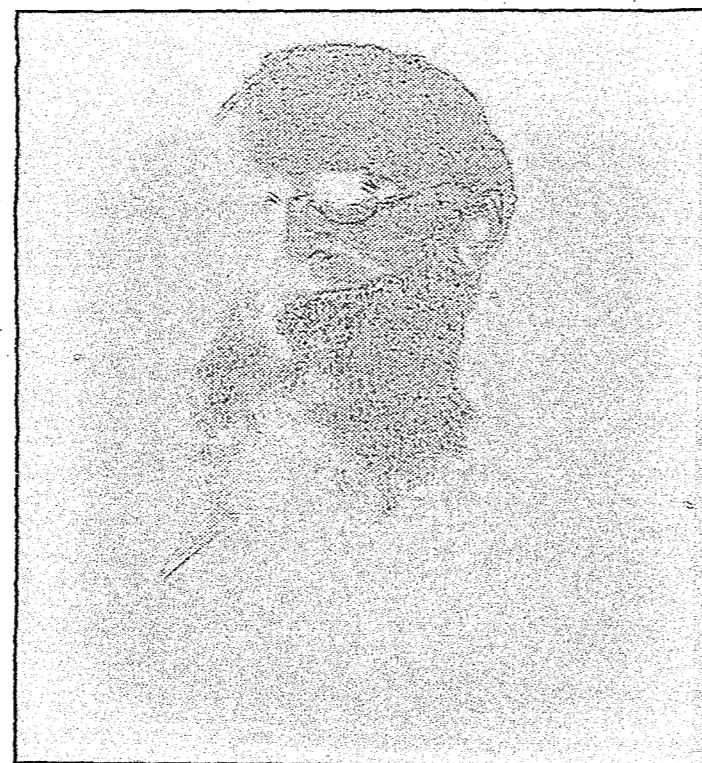
The Recorder is a religious paper; but religion is a wholesome thing, and there is nothing irreligious in a hearty laugh—quite the contrary. A ripple of humor is one of the messengers to promote "pure and undefiled religion," when it takes the sting from envy, jealousy, or rage, and leaves the heart mellow and charitable.

The writer begs to add a personal note. When H. C. Van Horn and I were students at Milton College I became founder and editor of the Milton Journal. My college campus editor was Mr. Van Horn. Thus began his editorial career. One might say that "Great oaks from little acorns grow." However, during the years of his able editorship of the Sabbath Recorder he has met many problems and perhaps has at times felt that "Great aches from little toe corns grow."

Daytona Beach, Fla.



Thomas B. Brown



Stephen A. Burdick

These ministers, for a short time editors, are mentioned on pages 420 and 424 in Dr. Corliss F. Randolph's article, The Sabbath Recorder—A History.

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The Sabbath—God's Holy Day

God Calls the Sabbath His Holy Day.

Isaiah 58: 13.

Instituted at Creation.

Genesis 2: 2, 3.

Memorial of Creation.

Hebrews 4: 4.

Keystone of the Law.

Exodus 20: 8-11.

Christ Calls the Sabbath the Lord's Day.

Mark 2: 27, 28.

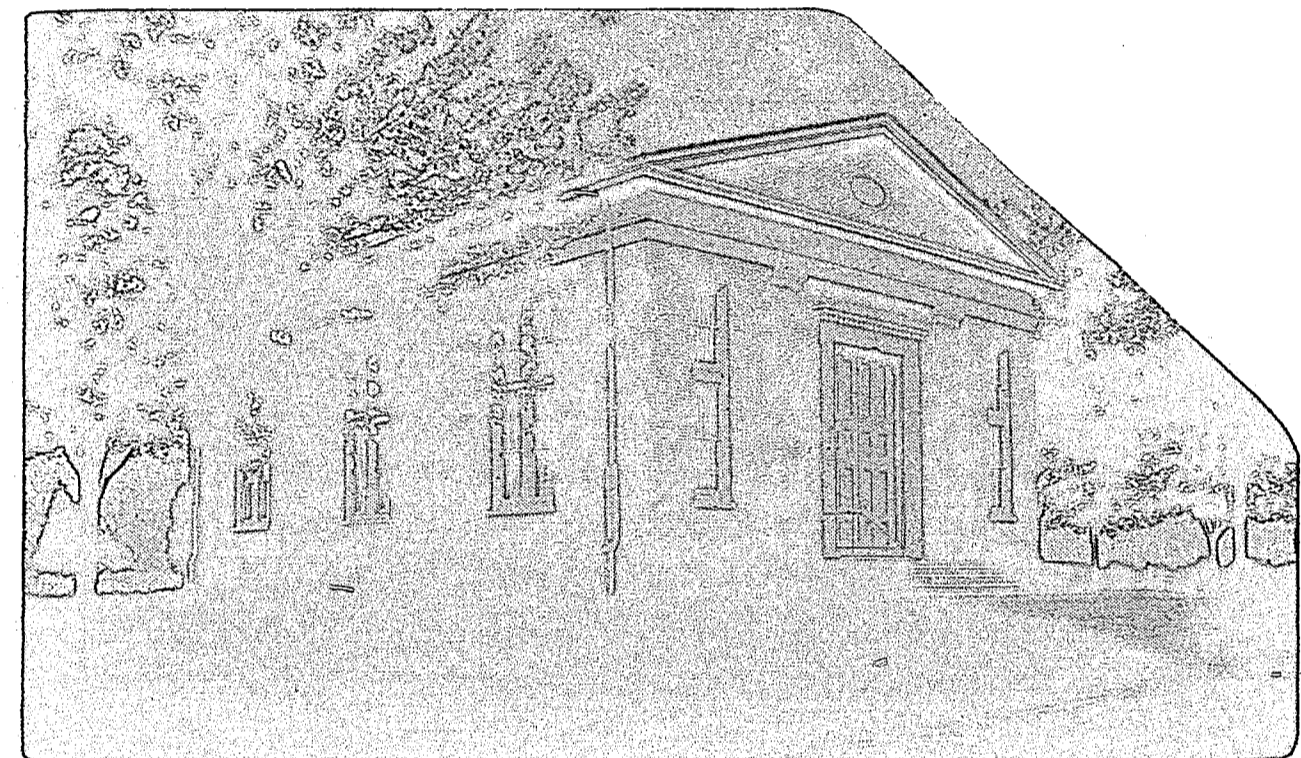
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SHILOH, N. J., SEVENTH DAY BAPTIST CHURCH
(Constituted 1737)

REV. LESTER G. OSBORN, PASTOR

Entertained 106th Session of Eastern Association
June 9-11, 1944

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