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FIVE THOUSAND

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DENOMINATIONAL BUILDING

WAS IN HAND

BEFORE MARCH FIRST



THIS IS A WORLD-WIDE PURPOSE
TO STRENGTHEN THE

Seventh Day Baptist Denomination



SEND YOUR BONDS TODAY

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

The Sabbath Recorder

THE MEETING PLACE

Where the faded flower shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches,
Where the starbeams cease to chill,
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance,
Midst the burst of holy song—
Brother, we shall meet and rest
With the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed;
Partings, claspings, sobs, and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother finds her child;
Where dear families are gathered,
That were scattered on the wild—
Brother, we shall meet and rest
With the holy and the blest.

—Horatius Bonar.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.
COMMISSION OF THE EXECUTIVE COMMITTEE
For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.
For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

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Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Corresponding Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
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Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Frank J. Hubbard, Plainfield, N. J.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
Paul E. Titsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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PLAINFIELD, N. J., MARCH 17, 1919

WHOLE NO. 3,863

Salem's New Parsonage The interesting description of the movement by the Salem (W. Va.) Seventh Day Baptist Church, will be interesting to many RECORDER readers. So will the brief History of the Seventh Day Baptists published by Salem people, in the industrial number of their local paper.

In many sections of the country this RECORDER will fall into the hands of people who years ago made West Virginia their home. Salem has long been a center of Seventh Day Baptist interests well known to all in the surrounding towns, and every one who has removed to distant States will welcome any write-up regarding the church, or any historic private homestead there, as a letter from friends of other days.

When I recall the wonderful changes that have come to Salem in thirty years, I am led to thank God and take courage. But I remember that some RECORDER friends have known Salem for more than sixty years, and realize that they can see much greater changes than I can. Wherever we find one from the little Mountain State, whether his home is beyond the Rockies, or on the shores of the Atlantic, he will be found still in love with the West Virginia hills, and always proud of the forward movements among their people.

We Can Say But Little Here This Week It would seem strange indeed to let

a single RECORDER go out with no editorials, but this one will come pretty near doing so. Our pen is as willing as ever, and we have at heart the welfare of all the dear churches and of every denominational interest. But sometimes there are home interests that should have the right of way in preference to all others, and this is one of those times. After nine weeks with Mrs. Gardiner in the sick room, it is thought best to take her to the Dr. Walker Sanitarium at Hornell, N. Y. So we leave everything else for a few days, and before these lines reach our

readers we hope to see her resting and improving under the treatment given in that excellent institution.

So our friends must excuse us for a little while and not mind it much if our work does fall off somewhat until we return.

A STUDY OF MAN—THE PROPER DIET FOR MANKIND

GEORGE C. TENNEY

The claim that the Bible, if given its proper place in our study and considerations, would render all other books unnecessary has been made by some extravagant believers and teachers. By most people it is regarded as wholly untenable. Probably it is too extravagant for general acceptance, and yet, we need not hesitate to say that if all books with one exception were to be eliminated, the exception should by all means be the Bible, and that would leave the world still in possession of all fundamental truth. Sooner or later it will be demonstrated that the Bible is the basis of all true science. We are already outliving the day when a man claiming to be possessed of ordinary intelligence needs to be ashamed of his veneration for the sacred Scriptures. Not one of the truths or principles taught in the Bible has been disproven by scientific study, and gradually, leading scientific minds are coming to realize how deeply the world is in debt to the old Book for its accurate knowledge of things.

Almost the first instruction given to the human race at its very beginning related to the matter of food. In the first chapter of the Bible we find a most definite statement of the correct dietetic standard in the following words: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth and every tree in which is the fruit of a tree yielding seed; to you it shall be for food." And then we have the following statement: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, where-

in there is life, I have given every green herb for food; and it was so. And God saw everything that he had made, and, behold, it was very good."

In the primeval state, before sin and enmity had entered the world, no provision was made for flesh-eating. It was not in the original plan that one animal should kill and devour another. All were to enjoy the privileges of life and to permit all other creatures to enjoy the same. The earth was to be the direct source of food, and none were to slay to eat. Man was to eat grains (herbs bearing seeds) and nuts and fruits (the fruit of a tree yielding seed). This was the original bill of fare. Later, after the Fall, vegetables were included in the list of foods: "And thou shalt eat of the herb of the field." (Gen. 3: 18). The psalmist comments upon the matter as follows: "He causeth grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Psalm 104: 14, 15).

Matters did not remain as they were in the beginning, the original arrangement was God's mind in the matter, and he saw that "it was very good." But the entrance of sin and wrong soon perverted human ways. Enmity and fear entered, changing the relations between man and beasts and between man and man. This enmity made it possible to cultivate a taste and relish for flesh food as the savage nature came into men and animals. And in the course of centuries we find two classes of animals, carnivorous and non-flesh-eating. Of course finer distinctions are made. Customs gradually worked changes in the anatomy, adapting various animals to the work of tearing and devouring their fellow creatures. No such transformations took place in men. The teeth, the length of the alimentary canal, the digestive organs and processes still give him a place in the frugivorous class, and he has never become assimilated organically with carnivorous beasts.

At the time of the Flood we find permission was given to men for the eating of flesh. This has been accounted for on the ground of the scarcity of food. But such grounds are hardly tenable. It was

rather in response to a craving that had already been created. The case is similar to that stated by our Savior in regard to the divorce evil. After his speaking of the indissolubility of the marriage relation, his critics propounded this question: "Why did Moses, then, command to give a writing of divorce and to put her away?" Jesus replied, "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." The Lord allows people to do as they insist upon doing, and to go even to great lengths of wickedness, but his will and wish in the matter remains as it was in the beginning.

That the divine will and plan have not changed in this matter is clearly indicated by several episodes in the Scripture narrative. The Lord restricted the use of flesh for food to a certain class of animals—grazing, and the divided hoof. This distinction is purely a hygienic consideration, as were the distinctions in fish and fowls. In the best forms of civilized life these rules are still regarded. To be sure, gormands eat many of the abominations forbidden in the Bible and the hog, which God abominates, is largely used, and almost as widely condemned by medical men.

When Israel went out of bondage they were placed upon a simple diet of God's own choosing, especially adapted to their stress and labors and to preserve life and health and strength. Flesh was not included. "Man did eat angels' food." They ate the "corn of heaven." They became dissatisfied and their perverted appetites demanded the fleshpots, the leeks, the garlic, and onions of Egypt. Sickness and death followed each outbreak of rebellion.

In the case of Daniel and his fellow-captives the young men declined the portion of food and wines that came from the king's table and chose "pulse," (cereals—Adam Clarke) and God signally approved of their choice, and blest them in it. It is not denied that the use of flesh was quite general through all Biblical times and was indulged in by good men and women. Even Jesus in his earthly life associated with a people who depended principally upon fishing as a means of livelihood and always adapted his habits to the circumstances in which he was situated. But none of these considerations change

the great fact that the will and wish of our heavenly Father was originally and still remains that his people should subsist upon the simple forms of food produced directly by the earth.

It may be claimed and justly that other dietetic habits are more evil than the eating of a moderate amount of flesh. To be sure, but that also is not a proof that we should continue a reprehensible habit. The uses of vinegar, pickles, pungent sauces, pepper, etc., may be much more vicious than a slice of meat, but that is not saying a word in favor of either. The high cost of living has taught one great and good lesson—that one can live well and healthfully without meat. And as diseases increase and become more general, the use of flesh for food will become more and more perilous to life and health.

The humane consideration is one that should weigh heavily in this matter since life is precious to all creatures. The innocent calves, sheep and lambs that are taken from their happy life on meadow and field, transported in terror to the great abatoirs and there slaughtered amidst their terrified cries, is an appeal to our feelings of sympathy that we should not try to smother. To rise from a table with hunger well satisfied by delicious foods provided in the laboratory of nature and to be able to say that no creature has contributed its life to the demands of our appetites is a great recompense for what may be for a time a little self-denial. In this way the command, "Thou shalt not kill," is more fully obeyed.

The physiological and hygienic arguments relative to this question have not been considered here, the object of the writer being rather to present the question from a Scriptural point of view.

Benjamin Franklin gave this advice to a young man: "Keep an exact account for some time, both of your expenses and your income. If you take the pains at first to mention particulars, it will have this good effect; you will discover how wonderfully small trifling expenses mount up to large sums, and will discern what might have been and may for the future be saved without occasioning any great inconvenience." Put those savings into W. S. S.

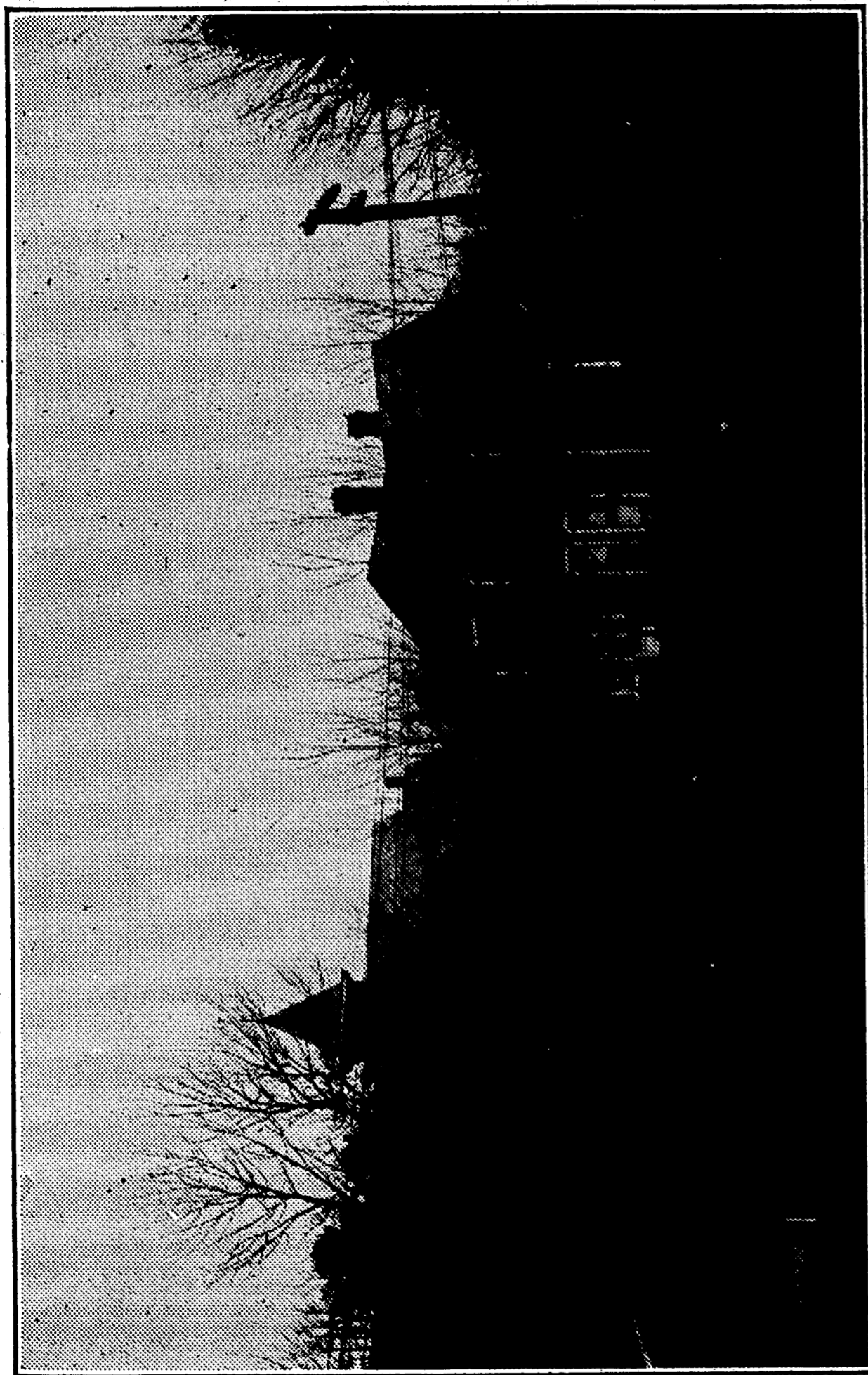
SALEM'S NEW PARSONAGE PROPERTY— THE WHY AND HOW

PASTOR A. J. C. BOND

Through an item in the SABBATH RECORDER which the editor recently clipped from a local paper its readers have learned of the purchase by the Salem Church of a new parsonage property. Since the church had a good parsonage, and since the new property was acquired at an additional cost of \$10,000.00 above the estimated value of the present parsonage and grounds, perhaps some further account of this purchase will be welcomed by the members of the denomination elsewhere. Our interests are so nearly one, and the need for money in many lines of denominational activity are so great, that no church is justified in making unwise expenditure upon itself to the neglect of other important interests.

In the minds of the Salem people this latest move was entirely justified, and we believe that the simple facts will convince any one of the wisdom of the decision to buy at this time.

The people of Salem have had heavy burdens to carry during the last several years. They have felt their weight but they have carried them. When it became necessary to erect a new building for the college, to take the place of the one destroyed by fire, they set themselves to the task. The plan was to make a complete and thorough canvass of the West Virginia friends, and then to make an appeal to the denomination. When the time came to go outside the State for pledges there were so many other interests before our people that Salem re-canvassed herself and raised the entire amount. Some small pledges came from outside the State, but no general canvass was made. These pledges have three years to run yet, but it has all been pledged. Including the three college buildings, the new parsonage property, and other kindred purposes the Salem people have raised something like \$100,000.00 during the last decade. And in many instances it was a case of pledging, and then going out and earning it. Some of it is yet to be earned. For there is not a wealthy member of the Salem Church. If the present spirit of giving can be maintained the church will never suffer from any such handicap,



Salem's New Parsonage, Showing the Church on the Left

neither will it suffer for lack of adequate support. There will always be ways of spending money for the interests of the Kingdom. The college needs money. Salem College needs better equipment in library and other departments, better paid teachers, and more teachers. She needs more departments of instruction, a dormitory, and a whole long list of things. That is why she needs money. But what has that to do with this account of the purchase of a parsonage property? Well, the purpose is to show that it was no small undertaking, that it was done deliberately, and not without due regard for the other interests at home and elsewhere in the denominational program.

After passing the point that this property was placed upon the market for sale, which made it necessary for the church to buy it now or perhaps lose the opportunity for all time, the reasons for its purchase may be given under three heads: The Past, The Present, and The Future.

THE PAST

The property purchased is a part of the original Samuel Fitz Randolph grant and has been the home, in successive buildings, of the ancestors of many good Seventh Day Baptists in Salem and elsewhere. Because of these historical associations it seemed good to the children of these pioneers who came into the forests of Western Virginia more than one hundred twenty-five years ago, to honor their memory in not letting this bit of land go into the hands of strangers. For a century and a quarter, in fact, since it was first cleared of its virgin timber by hands that rested on the Sabbath Day, it has been held by Sabbath-keepers. When it was placed in the hands of a Seventh Day Baptist firm by the widow of the last of that faith to own it, and while others were seriously contemplating its purchase, and at a figure five thousand dollars lower than it had been offered before, it seemed to many like the work of Providence. "Providence helps those who help themselves" is an old adage which I have never fully appreciated because it seemed to emphasize self-initiative. It seemed to make God's help supplemental to man's effort. I want to make a revision by addition, and quote it with my most hearty approval. "God helps those who

help themselves, and he does it first." It is evident that, after all, I am considerable of a Calvinist. When he had helped us until we could see the working of his hand, then the church took hold and pushed it through to the finish, with some to spare.

THE PRESENT

The church had a good parsonage, but it is a long way from church, across the railroad tracks, up back of the pump station. A beautiful location, with ample lawn, and perfectly satisfactory to the present occupants. I doubt if any pastor who has lived in it has found fault with it. He wouldn't dare, of course, and he had no reason to. But there are advantages in having the parsonage located near the church. I need not enumerate them. Then the new property lies in front of the church property and on Main Street. This brings us to the front "where Seventh Day Baptists ought to be." I am using the language used by a member in Clarksburg when making her subscription. The new property has a better garden, which helps to feed the pastor's family, while giving him exercise. And working under the shadow of the church will doubtless give a homiletical value to his corn hoeing, and thus conserve his time. There are two small houses on the property which rent for ten and eight dollars, for which the church can find good use. Then, it seemed providential that as the church, which had given itself to the interests of the Government in its war aims and work, was settling down to a peace basis there should be given it this wonderfully appealing opportunity to transfer its war-time spirit of service and devotion to a task so manifestly in line with the future progress of the church.

THE FUTURE

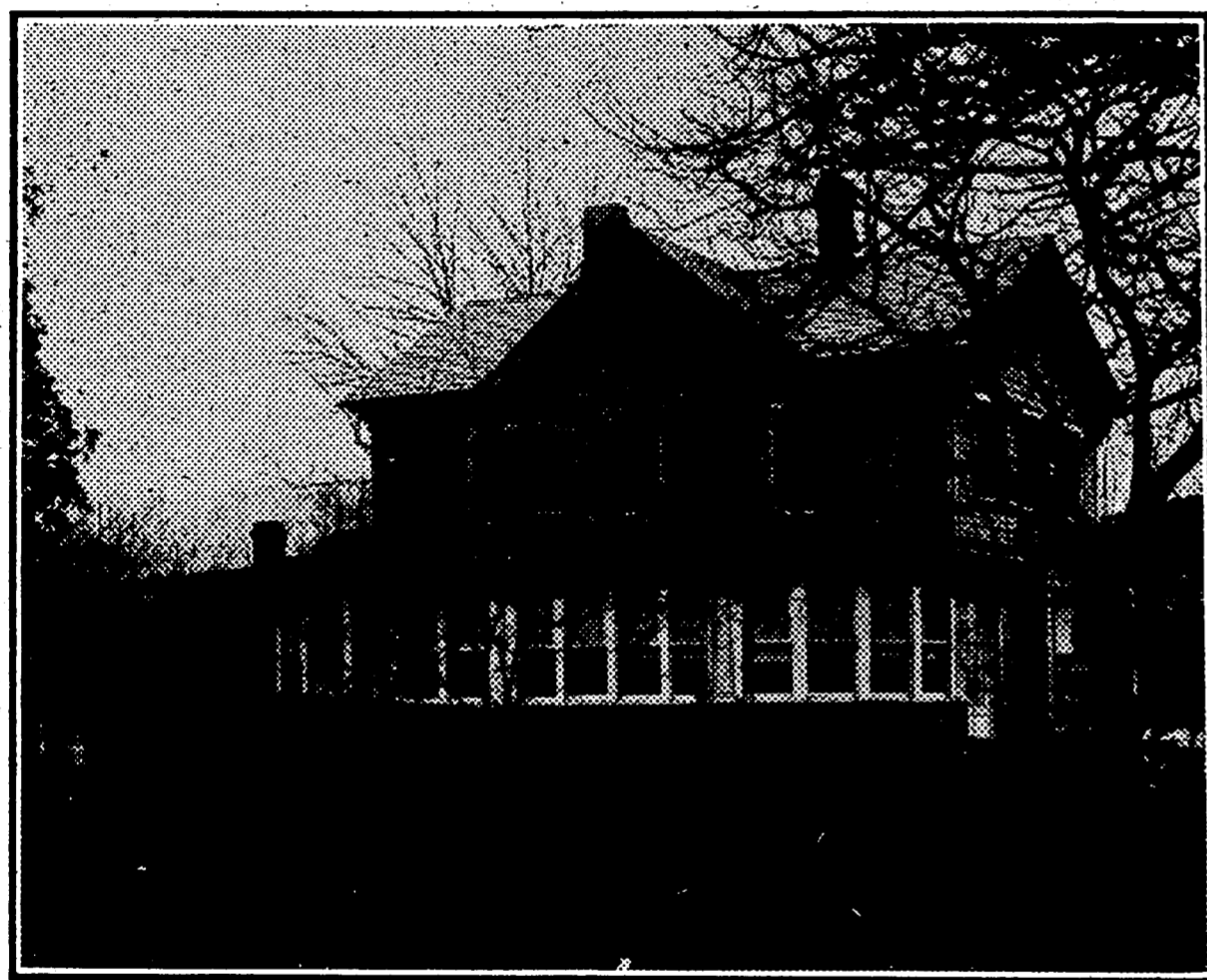
While we recognize our obligation to the past, our obligation to the future is immeasurably greater. And it was because of the future that this property was purchased at this time. I doubt whether ten thousand dollars could have been raised just to secure a parsonage property in close proximity to the church, as desirable as that is, or for any other present demand. There is nearly an acre of land with the new parsonage, and others tell us it is the

finest property in Salem, and it logically belongs to us because of its location. But it pulled on the heart-strings and purse-strings of Salem Seventh Day Baptists because it furnishes for all time in Salem all the room necessary for the future demands of the church: A splendid site for a new church on Main Street, and on a corner; for a parish house, a parsonage, sanitarium, or any other buildings that may in the future be considered necessary to equip a church for the best service to the community. It gave us the opportunity to show our returning soldier boys that the old

I have taken so much time to tell the "Why" that I must be brief with

THE HOW

A meeting of the church was called January 12th to consider the matter. It was then voted to appoint a committee to make a canvass of the church to see whether the funds could be raised, before deciding to purchase. A committee of seventeen was appointed, which at a subsequent meeting divided itself into eight teams with two members each, and with a captain. The membership of the church was divided among the teams, and all got busy. At the



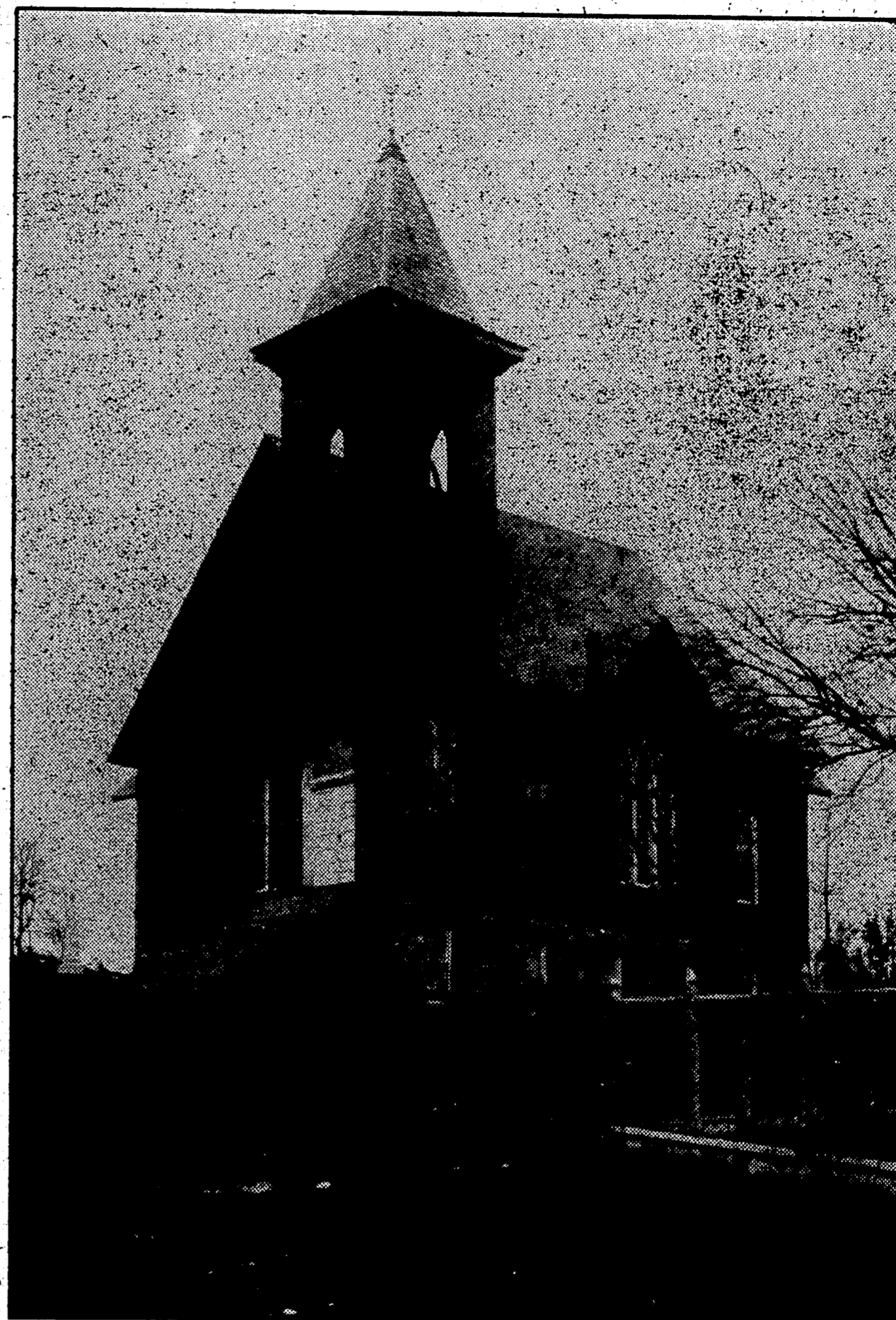
The Parsonage Property

Salem Church is a growing, going institution.

Ten thousand dollars is an expression of the church's faith in the future. It is its pledge to the future; the pride of an ideal; its challenge to the children of the church; its bequest to on-coming generations. It is all these things, not only because of the amount of money involved, but because of the spirit with which the task was tackled, the unanimity with which it was supported, and the vision which was opened up before us in its consummation.

meeting of the church, February 2nd, to which time the former meeting was adjourned, the committee reported the entire amount pledged, plus. The subscriptions called for eight thousand dollars by June the first, 1919, and two deferred payments of one year and two years, respectively. The first amount was over subscribed, and the deferred subscriptions are interest-bearing, so there is no future come-back.

Two subscriptions came from Lost Creek, which are appreciated by the Salem people. Clarksburg members gave about



Salem S. D. B. Church

eight hundred dollars, the Buckeye people were unanimous in their support, and the West Union friends gave generously and to the man. There were other gifts from non-resident members and friends, and the support of the resident families was almost unanimous. There were a few voluntary pledges from First-day friends in Salem. The total number of subscribers was 240, and in

many cases only one or two names stand for the family gift. No pledge went over \$650, the smallest was \$1, and the average about \$42.

I fear this article has grown to an unwarrantable length, but the object is not to blow our horn. We simply feel that the assets of the whole denomination have been increased by so much, and we are telling you about it, so that all may rejoice.

HISTORY OF THE SEVENTH DAY BAPTIST CHURCH FROM ITS INCEPTION FORWARD

While there have been groups of Sabbath-keeping Christians from the time of Christ, the denomination of Seventh Day Baptists had its origin, along with the oldest of our evangelical denominations, in the century following the Reformation. Sabbath-keeping Baptists played an important part in the Reformation in England, and in the struggle for religious freedom which was an important factor in the settlement of the New World, and in the development of its institutions.

The first church of that faith was established more than three hundred years ago by a former minister in the Church of England. Seventh Day Baptists furnished many martyrs to the cause of religious freedom; both men and women being imprisoned and executed, not because they were Sabbath-keepers, but because they were Dissenters. The martyrdom of John James is one of the most cruel of all history. The spokesman of the Dissenters was often the scholarly Joseph Stennett, who was also one of the first hymn writers among the Independents, whose hymns are still sung in all churches. Peter Chamberlain was physician to three sovereigns of England, holding that place in spite of his dissenting opinions, because of his professional skill. Nathaniel Bailey wrote the first English lexicon, which is the foundation of all English dictionaries published since. The Bampfields were eminent men, one of them being a member of parliament. These were all members of Seventh Day Baptist or "Sabbatarian" churches.

This Industrial Edition of the *Herald-Express* will doubtless come into the hands of many who are not acquainted with this people. The following definition and statement of principle may be welcome, therefore. The quotation is taken from Wilson's "History of Dissenting Churches," published in London, 1808:

"The Sabbatarians are those Christians who observe the seventh day, or Saturday, as a Sabbath. They are found principally, if not wholly, among the Baptists. They object to the reasons commonly alleged for keeping first day; and assert that the change from the seventh to the first was effected

by Constantine, upon his conversion to Christianity. The three following propositions form the basis of the principles by which they are distinguished: 1. That God hath required the observation of the seventh, or last day of the week, to be observed by mankind universally for the weekly Sabbath. 2. That this command of God is perpetually binding on man till time shall be no more. 3. That the sacred rest of the seventh-day Sabbath is not (by divine authority) changed from the seventh and last to the first day of the week, or that the Scripture doth nowhere require the observation of any other day of the week for the weekly Sabbath, but the seventh day only."

Members from these English churches early settled in America, the first church having been established in this country in 1671, in Rhode Island. Their leaders were closely associated with Roger Williams in founding the first colony in all the world to grant entire religious freedom. Samuel Ward, governor of Rhode Island, and first president of the Continental Congress, was a Seventh Day Baptist, as was the patriot and philanthropist, Henry Collins. The county in which these people were dominant was called Kings County, but was changed to Washington County, as an expression of loyalty to the American cause in Revolutionary days.

Emigrants from Rhode Island settled in New Jersey, where they joined Sabbath-keepers from Wales; and the present Salem Church had its beginning in the latter colony in 1745, more than a quarter of a century before the signing of the Declaration of Independence. In 1792 ten families came into this region, in fifteen emigrant wagons, and established themselves as a religious body under the old organization, which seems to have persisted during their two years of journeying. These were the first settlers in this community, and they were soon joined by others of like faith who came from Maryland and were of Quaker extraction.

They brought their minister with them, Elder Jacob Davis, who died the following year. Men were ordained from their own numbers from time to time to have pastoral care of the church. Later, ministers came in from the East and encouraged the

church in this "wilderness of Western Virginia." As early as 1854 Rev. S. D. Davis was made assistant pastor, and for years he was a leading factor in the progress of the church, as well as general missionary to all peoples throughout Central West Virginia. For scarcely twenty-five years has the church been self-supporting, but during that time it has experienced steady growth in financial strength, in organization and in vision and service. Its members have always stood in the front ranks of those, of all faith, who have been active for the best interests of the community, and they have stood abreast of every moral reform. The present membership numbers a little more than three hundred.

The first church building was erected on the "cemetery lot" prior to 1804, and was a log structure, 22x28 feet. The present brick edifice is the fourth structure built on the same site. It has been recently remodeled and redeccorated inside, is lighted with electricity, and equipped with an Estey pipe organ. The church has recently come into possession by purchase of the beautiful property just in front of the church building, consisting of about an acre of land on Main Street, and a dwelling which in future will be used as a parsonage. The church has no indebtedness, the recent purchase having been made only after the money had been raised to pay for it, except the amount to be covered by the sale of the present parsonage property.

The regular pastors who have served during the last twenty-five years, since the church has been self-supporting, have been the Reverends Theo. L. Gardiner, John L. Huffman, L. D. Seager, Geo. W. Lewis, E. A. Witter, Geo. W. Hills and Ahva J. C. Bond. The last named, who has been pastor since May 1, 1913, is the only one who is a native of the State, and is a descendant of the first settlers.

The church is well organized with an up-to-date Bible school, three Young People's societies, and a Ladies' Society. Of late years it has been bearing its full share of the larger work of the denomination of which it is a part. True to its traditions and to its principles, the Salem Seventh Day Baptist Church stands for progress. To this end, now as ever, it is ready to cooperate with all churches, and with every or-

ganization or element of the community that is interested in the highest good of all the people.—*Salem Herald-Express, Industrial Edition.*

WHAT'S IN A FACE?

Everything, almost. Outward and inward history both are written in our features. Rarely do faces tell lies; ordinarily they frankly say where we have been and what we have been through; they declare both our physical and our spiritual climate. For if sunlight and fresh air are facial artists, still more so are the thoughts we think and the ideals we cherish. The most truly beautiful face is that which has been painted by an inward artist. Real beauty is never a matter of paints and cosmetics; it is a work of soul. We have no veracious likeness of Jesus, and yet we know he must have been beautiful, for did not the "glory of God" shine in Messiah's face? Clean thoughts, generous sentiments, pure ideals, contentment, trust and love—these are the real facial beautifiers; they are worth our patronage, and they alone.—*George Clarke Peck.*

THE HUMAN TIDES

"Any man who resists the present tides that run in the world will find himself thrown upon a shore so high and so barren that it will seem as if he had been separated from his human kind forever."

This striking picture of human isolation drawn by President Wilson is probably none too strong, in its obvious application to men who are trying to thwart the big purposes of the plain people in America and other enlightened lands.

The tides of democracy, of unselfish service, of longing for peace and desire to do whatever is best calculated to insure peace, are running stronger and higher than ever before in human history. There are so-called statesmen who can not perceive these tidal movements, because they have no broad vision and no intuitive power to read men's hearts. What they can not see themselves they must take other people's word for, or they will indeed be swept high and dry.—*The Sun, Westerly, R. I.*

To live long one should live temperately.

MISSIONS AND THE SABBATH

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

NOTES FROM THE SECRETARY'S OFFICE

It may be a matter of interest to readers of the RECORDER to know that an inquiry recently came to this office from a man who has accepted the Sabbath, who knew of us only through reading a copy of the Federal Council Year Book.

Miss Anna West occupied the pulpit of the New Market church on Sabbath, March 1, and of the Ashaway church on March 8, speaking of the Girls' School in Shanghai, China, in which she is a teacher.

The following extract is taken from a private letter received by the secretary from Dr. Crandall:

"Dr. Palmberg received word tonight that she can start for home March first, so we shall not have her with us much longer. It makes me homesick to think of her going so soon, but I presume it will be better for her. She does not yet seem at all strong since her operation which you have heard about before this reaches you.

"While I was writing this, some men came and wanted a doctor to go about three miles into the country to see a case of tuberculosis with hemorrhage. It was already night and raining. Of course I had to go in a sedan chair and it was so slippery. The soil here is a kind of clay. It has rained a great deal lately and the soil was still damp so that when it rained onto that, the surface of the path was as though lubricating oil had been poured on it. The poor men had a hard time getting along. They slipped so that they had to drop the chair three times, and it took three hours and a half to go and come. But I did admire the cheerful way in which those country fellows took the difficulties of the road.

"I shall try to get time to write to the RECORDER before long. Dr. Palmberg's going so soon will make very busy times

for us here. She is taking her oldest helper with her to study nursing probably at Battle Creek. That is going to leave us very short handed in the hospital for she was the one that always saw to things. But we shall have to get along some way for it is, not only for her good, but also for the good of the work that she should have this chance."

The efforts of the Missionary Board to induce the churches to hold special meetings, using as evangelist some visiting pastor who is loaned for the occasion, is resulting in much good, but also in much confusion, and expenses for postage and telegrams. It is thought by some that a list of the available men might have been printed in the SABBATH RECORDER. One thoughtful pastor says, "A splendid campaign has been stimulated by the board, but it looks as if it has suffered a great loss from lack of supervision and direction." This was not written in the spirit of criticism, but in the hope that some way may be devised to do better next time. A suitable reward will be given to any one who will suggest a method of successful supervision and direction of churches located at such magnificent distances from each other and so sublimely independent. It ought also to be said that there seems to have been a misunderstanding about the work of Brother J. H. Hurley, who has been called again and again to assist in various fields. He went to North Loup as any pastor might have done, but his field is the State of Michigan. Let the good work go on. If you can not get the man you want just when you want him, do something, probably the Lord of the Harvest has some different and better plans than we would make.

CALIFORNIA SUNDAY LAWS

A BRIEF HISTORY

As early as 1855 a Sunday law was enacted by the California Legislature. This simply prohibited "all barbarous and noisy amusements on the Christian Sabbath." This was the first brave effort of the State to enforce a *Christian institution by civil law*. But even this advance was found insufficient to meet the growing ideas of leading churchmen, and so another law was en-

acted in 1858, entitled "An act to provide for the better observance of the Sabbath." By it stores, workshops, business houses, and so forth, were forbidden to operate on the "Christian Sabbath." It provided as a penalty for violation, a fine of fifty dollars, or in default, imprisonment of one day for each two dollars fine and costs.

The same year, a Jewish clothier of Sacramento, named Newman, was arrested for selling goods on Sunday. Upon refusal to pay the fine required, he was imprisoned. The Supreme Court, upon appeal, granted a writ of *habeas corpus*, and the man was discharged, on the ground that the law was unconstitutional.

In rendering decision in the case, Justice Terry declared the law to be a *usurpation of power*. Said he, "If the legislature have the authority to appoint a time of compulsory rest, we would have no right to interfere with it, even if they required a cessation from toil for six days in the week, instead of one."

Justice Burnett added this, in agreement with Justice Terry: "The act violates as much the religious freedom of the Christian as of the Jew. Because the conscientious views of the Christian compel him to keep Sunday as a Sabbath, he has the right to object, when the legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has the right to omit if he pleases. The principle is the same, whether the act of the legislature *compels* us to do that which we wish to do or not to do."

Consequently, the 1858 law remained inoperative until 1883, when the Democrats came into power on the platform of having no State Sunday law, so that the statute was quickly repealed. This was the first time in history that California elected a Democratic governor and legislature, and this was over the issue of no Sunday legislation. The Democratic majority at that election was heavy, being 17,517, which was a distinct voice of the people against Sunday laws.

But in 1895 a barbers' Sunday law was enacted, and one Leo Jentsch was indicted. On a writ of *habeas corpus* his case was carried to the Supreme Court, and Justice Henshaw said this in his judicial reasoning:

"It is not easy to see where or how this law protects labor from the unjust exactions of capital. A man's constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor, and to own the fruits of his own toil. *It is a curious law for the protection of labor which punishes the laborer for working.* Yet that is precisely what this law does. The laboring barber engaged in a most respectable, useful and cleanly pursuit, is singled out from the thousands of his fellows in employment, and told that, *willy-nilly*, he shall not work upon holidays and Sundays after twelve o'clock noon. His wishes, tastes or necessities are not consulted. *If he labors, he is a criminal.* Such protection to labor carried a little further would send him from the jail to the poorhouse."

After quoting corresponding sentiment from Judge Cooley, he then rendered the decision in which the full bench concurred: "*The prisoner is discharged.*"

DIRECT VOICE OF THE PEOPLE

From that time forward, at each legislative session, attempts have been made for the revival of enforced Sunday rest, but without success. It was thought, however, that could the people at large have opportunity to vote on such a measure, it would certainly carry. So in 1914 the initiative was invoked in its behalf. But great surprise was manifested when the returns showed the decisive majority against the Sunday law proposition of 176,211. Los Angeles citizens expressed their emphatic disapproval of Sunday legislation by a two to one vote, on November 5, 1918. Fifty thousand five hundred and eleven residents of that city were against the measure, while only 26,258 favored it. This was a negative majority of 24,253, and showed very plainly the opinion of Los Angeles voters. With such a sweeping majority of the people at large against Sunday laws, for the legislature now to enact such a law would be to fly in the very face of the people by whom its members have been elected.

A Sunday law is now proposed, covering the same points upon which the 1914 initiative was so overwhelmingly defeated. But what can make of a work which is permissible six days in the week a misdemeanor when performed on Sunday? Does the

nature of the act or work change, and become different on Sunday from what it is on other days? If not, then what constitutes the misdemeanor? Is it not just as wrong to strike a man in anger on Monday as on Sunday? But work is honorable. So then, it is not the act itself which the Sunday law is to prohibit, but *by civil legislation the day is to be lifted above other days to a sacred place.* This certainly gives the bill a religious flavor, to say nothing of its exemptions of persons from the penalties provided, on account of their religious belief and practice.

QUESTION OF CONSTITUTIONALITY

Article I, Section 21, of the Constitution of California, provides that "no special privileges or immunities shall ever be granted which may not be altered, revoked, or repealed by the legislature, nor shall any citizen, or class of citizens, be granted privileges or immunities which upon the same terms shall not be granted to all citizens."

An examination of the bill under consideration reveals its intention to grant privileges and immunities to some citizens and classes of citizens which are denied to others. For example, it provides that mills, factories, barber shops, and all workshops *which operate for profit shall close business on Sunday.* Yet certain businesses *which do operate for profit, but are called "works of necessity,"* are exempted from the penalty provided in the bill. Among these are "sports, theaters, and amusements." With no attempt to pass judgment on the morality of these callings, one may candidly ask, To what proportion of the citizenry of California have these become "works of necessity"?

Ice cream parlors may be kept open, and freely dispense their dainties for cash; but should a grocery open to sell a hungry man a loaf of bread, which is really a daily necessity, some one must pay a fine of at least ten dollars, or be imprisoned in the county jail for thirty days, or less. This can not possibly be made to appear equitable legislation. It is granting to some citizens privileges and immunities not granted to others on the same terms, and thus the bill is made irreconcilable with the constitution, which every legislator is sworn to uphold in pursuing his legislative duties.

CALIFORNIA NO LOSER BY PRESENT STANDARD

In consequence of the past loyalty of California's sons to the principles of equity and justice in government, California is yet without a Sunday law. The State has lost no respect thereby, either; for she has as many church steeples pointing skyward, and as many worshipers in her churches, in proportion to her inhabitants, as any other State in the American Union. It is a libel upon the good morals of California's citizens to call them *pagans*, as has been done publicly by Sunday law advocates, because they have not consented to oblige themselves to do that which is already their privilege to do, or not to do, as best pleases them.

There can be no doubt, in thoughtful minds, that the real reason why the representatives of the people at California's capitol have refused to enact Sunday-rest laws, has been because their long connection with public affairs, and their consequent knowledge of human tendencies, made them fearful of social ruptures which would result in sectarian hatred and vicious retaliations. They evidently studied the problem from all sides, and concluded that the safest guide to social harmony was to *put into statute law no cause of religious contention*, in neighborhoods now in comparative peace and good-fellowship.

California, therefore, is no loser by reason of the absence of compulsory Sunday rest. Her numerous church steeples pointing to final rest, and her thousands of sincere worshipers, testify to abundant civil and religious loyalty, which could not possibly be enhanced by the passage of such a measure as the one here considered. It pays to let well enough alone.

PACIFIC RELIGIOUS LIBERTY ASSOCIATION.

Box 146, Glendale, Cal.

MISSIONARY AND TRACT SOCIETY NOTES

It seems good to be back again in the office at the Babcock Building. The Battle Creek Sanitarium is a delightful place in which to stay a while for a rest, but not much of a place for work and active service; and service of some kind is after all what gives zest and interest to life.

I have been taking life very seriously for

some time, and especially for the last two years. Of course life is a serious matter always, but for most of us there is need of considerable play as well as work, something of relaxation as well as responsibility. I took the great war very seriously. Too old to get into active service myself I read papers and magazines and books and kept myself in close touch with the world situation. Looking over the sermons I gave the Plainfield people the first two years of the war I realize more keenly than I did then how seriously the great conflict was affecting my life.

Then since beginning the work as joint corresponding secretary two years ago I have taken this matter very seriously, and have put into it,—of course not always to the best advantage,—every item of nervous and vital energy that I possessed. The cause of the Sabbath of Christ has constantly been upon my heart and mind. And because I believe that Seventh Day Baptists are the best representatives of the Sabbath in any organized way, I have devoted every effort to promoting the welfare of that denomination of Christians.

But nervous resources have their limits, and nature now and then calls a halt; and, as readers of the SABBATH RECORDER have been informed, after a brief illness at home, I have, by reason of the personal generosity of loyal friends, had the privilege of five weeks of rest and recuperation at the Battle Creek Sanitarium; but now again, the middle of March, I am back at the home office. For these six weeks denominational matters have been wholly out of my life. It will take several days of study and reading of correspondence to discover just where I am at, and what has been going on and what is now doing among us as a people.

It is a great pleasure in this connection to express my unbounded appreciation of the kindness and hospitality extended so cordially to me at Battle Creek by Elder and Mrs. George C. Tenney. They took me into their home and hearts as they would take an own brother or son or both together. I had a room at their house and came and went as I pleased, and was while there constantly in an atmosphere of cheer and quietness and love and prayer. The evening before I came away they invited

several people to come in to bid me a pleasant "good-by," friends of earlier years, many of them students at Milton College when I was there as a teacher. I suppose you all know that Brother Tenney is the chaplain of the Sanitarium. Mrs. Tenney is librarian of the main library, in the College building.

As a patient at the Sanitarium I had occasion to observe and learn several things about the institution and its surroundings. I mention at this time only two matters, neither of which has reference to the curative and restorative advantages which are provided, and the principles of living which are taught and exemplified upon the guests and patients. The matters I have in mind are: (1) The opportunities that are open to Sabbath-keeping young people. The Sanitarium is a Sabbath-keeping institution. No regular treatments are given on the Sabbath. The business office is closed from sunset to sunset. The doctors see only special cases that require necessary attention. So far as possible the Sabbath is observed. Hence every opportunity is open for Sabbath-keepers, from bell-boys to doctors of world-wide renown. A school for nurses gives both technical and practical training. A short course, wherein one can be self-supporting at the same time, is well worth while no matter what line of work may later be followed. With this training a wife and mother will be able to prevent many family ailments and save many a doctor bill. There seems always a chance for any Sabbath-keeping boy or girl who is willing to work to find employment with opportunity for advancement. And if after a time none of the lines of work turn out to be agreeable and one decides to go elsewhere, yet after all the experience of thus being connected with such an institution is well worth the time expended.

Battle Creek also offers unusual advantages for Sabbath-keepers in work outside the Sanitarium. There are hundreds, I presume thousands of Sabbath-keepers, who live in Battle Creek. To find employment is not so difficult as in most other places. We have a live, progressive, growing church there. Our General Conference is to be held there next August. It will be largely attended, I feel confident, from

all parts of the denomination. We are looking forward hopefully to a great blessing for us as a people and for the cause of the Sabbath so dear to us all.

On arriving home I learn that Mrs. Sara G. Davis, widow of the late lamented missionary, Rev. David H. Davis, D. D., has just arrived in this country and is expected in Plainfield today, March 13. Dr. Palmberg with her adopted daughter and another young woman are also on the way and will soon be in America. I do not know what is in the next SABBATH RECORDER, nor that of last week just now being sent out. Editor Gardiner is at Hornell with Mrs. Gardiner at a sanitarium, but he is expected back the first of next week, which will be the 17th. This is written hurriedly to meet the type-setter who is waiting for the copy.

OUR GROUND OF CONFIDENCE

The present is not a spiritual age; it has many admirable features, but does not possess in any high degree what may be called specifically the religious consciousness; from this point of view there have been previous ages which have greatly excelled it though inferior to it in other ways. Before the war we might have described it as an age in which humanistic motives predominated both for good and ill. In this respect our hopes ran high and so did our fears; we believed almost anything to be possible to human achievement on the natural plane, and we were becoming uneasy because of the social and economic upheavals that were threatening us in consequence. What we did not foresee was the awful cataclysm that has actually come upon us, man's destruction with his own hands of the benefits which it had taken generations to secure. Hence we are passing through a period of terrible disillusionment. Our civilization had long practically ceased to take account of God, and now we have to face the consequences. Moreover, the war for many has blotted out the face of God altogether; their faith has perished in the maelstrom of evil into which we have been whirled. There are those who declare that through much tribulation men are turning back to God. It may be so with some; it is certainly not so with all, and it is difficult to see how it could be. The habit of mind of three gen-

erations is not going to be changed all in a moment even by such a visitation as that to which the world is now exposed. Our humanism has failed, as humanism divorced from religion always must fail, and we have not yet learned what to put in its place. Nay, we might reasonably go farther and say that invariably, all history through, pure humanism—the humanism for which kultur is an excellent word—has made hell instead of heaven upon earth.

But the disillusionment which has overtaken our secular aims supplies the very reason why so many thousands of people in this and other lands are craving anew for certitude in matters of faith. They are conscious of needing something which the world at its best can not supply, and at its worst mocks and denies; they seek a moral sanction for their endeavors, a spiritual reinterpretation of life. In a word, they want God, and their conscious or unconscious prayer is, "O! that I knew where I might find him!" The old foundations have been sapped; the old feeling of security is gone. Authority, in the most comprehensive sense of that term, has been found wanting, or seems to have been so, and yet the craving for certitude in things Divine, for reassurance, comfort, poise, direction, was perhaps never so strong nor so widespread since the world began. The grief and pain of bereavement are adding to it; the passing of the young and strong in multitudes into the dim unknown, whether our yearning love essays to follow them, stimulates in those they leave behind an insistent desire to know beyond all shadow of doubt that there is a quality in the highest human relations that transcends the fleeting shows of sense and over which the grave has no power. We want more than that, too. We seek some ground for confidence that the idealism for which our sons and brothers go forth to die is part of the very fabric of eternity and shall fulfil itself in a glorious beyond, whatever be its fate to the vision of mortal flesh. Most of us have much more upon that side than upon this, a treasure beyond our power to guard; and all of us have a moral trust to maintain, a truth of life to conserve, a beauty of hope and deed that we fear to lose. Into whose charge shall we commit it, and how can we know that it is well therewith?

The answer is that there is a spiritual certitude obtainable by all who seek it in sincerity and truth, which requires no formal authority whatsoever to commend it to the heart, and yet implies the authority of all that is great and holy in the cumulative experience of the past. We are all the debtors of the past, we are all fashioned more or less by the spiritual forces set going by the faith and sacrifice of men and women of long ago. "By these things men live." But no such outward authority has any real power till it finds its attestation within the soul itself. That inner witness has little dependence upon the reason as such, though it can never outrage reason; it comes straight from the eternal; it is the breaking into flame of all the good that has been deposited in the soul from a thousand sources.

It is not evidence we want about the great issues of life, but revelation, immediacy of touch, and this is never possessed on cheap and easy terms. They know, and only they, who have been face to face with stark realities and come forth exalted thereby. They know, and only they, who have been down to foundations and learned that nothing matters that can not be construed in terms of faith and love. They know, and only they, who have heard the supreme demand made upon the soul's reserves and have not shrunk from the full response in kind. They know, and only they, who have learned in the mystery of sacrifice that nothing dies that is worthy to live and nothing perishes that deserves to prevail.

We are all in quest of that which is already within ourselves, if we had but eyes to see and ears to hear. Oh! why are we so slow to trust our own preceptions of the real and eternal? Faith is spiritual instinct, and the life of faith is also the life of vision and power. As Fénelon said to Madame Guyon, who long and vainly sought the consolation which our stricken, self-weary age is seeking now, "Too long have you sought for God in things without; look for him in your own heart and you will find him there." The Christ of history and of faith are one; the Christ-informed conscience is the guide of life. We do not know him till we know him face to face, each in the inner chamber of his own soul; but knowing him there we know him everywhere. "Thou hast both

seen him, and he it is that talketh with thee." In radiance of that fellowship all life becomes beautiful, and despair and anguish flee. "I am the Way," he declared, "and the Truth, and the Life." This personal reliance upon the risen and exalted Lord is the most potent thing in all our earthly experience, for it is bound up with and guarantees our final possession of all that our heavenly Father has ever given us in trust of what is worthy to abide eternally.

Nor could there be a sweeter or more helpful testimony than the great words of the apostle, "He is able to keep that which I have committed unto him"—to guard my deposit. Remember that this was originally spoken of the bereaved. Let the bereaved take comfort from it now. What is our deposit which we have placed in the inner sanctuary, and in the care of the Great High Priest? Is it our treasure in heaven? Yes, and no. It is everything that is spiritually ours, everything we loved in those who have been taken from us, but also everything that gives meaning and worth to life as we are having to live it here and now. The spiritual values which have been generated in the last three and a half years of strain and sacrifice are such as God can never allow to perish, or the cause in which they have been evoked to fail. That should be our greatest ground of confidence in the crisis through which we are passing, and in the contemplation of the sorrows which have yet to be borne, and the efforts which have yet to be put forth.—R. J. C., in *Christian Work*.

OF TWO EVILS

A certain little Baltimore boy was evidently a firm believer in the old adage, "Of two evils choose the lesser."

Turning a corner at full speed, he collided with his uncle.

"Where are you going?" asked the uncle when he had regained his breath.

"Home!" panted the boy. "Ma's going to spank me."

"What?" gasped the astonished uncle. "Are you eager to have your mother spank you, that you run home so fast?"

"No, sir," shouted the boy over his shoulder, as he resumed his homeward flight; "but if I don't get there before pa, he'll do it."—*Harper's Magazine*.

WOMAN'S WORK

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

"Oh, what will you do with the minute to spare?
The gay little, stray little minute to spare?
That comes from the clime
Of old Plenty of time,
With never a worry or care.

"We'd better beware of the minute to spare.
The wee little, free little minute to spare,
And never refuse
The minute to use
That's always so ready some burden to bear."

"THE WAYS"

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High way
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

—John Oxenham.

SLACKEN YOUR CHAINS

WHEN you put a non-skid chain on your automobile tire you do not bind the chain tight; you hang it loosely, give it play, so that it will never hit the same place on the tire consecutively. Thus the chain hits one point on one revolution, then another point on the second revolution,—always touching a bit of rubber it didn't touch on the last revolution, always touching from a slightly different angle. That is why your tires are not worn to threads by the chains that keep you from slipping.

If we chained automobile tires as some of us chain our lives, tight and rigid, the tires wouldn't last more than a few days; indeed a trip down town and back home would sorely test the best tire made.

Some of us do not display as much wisdom in the arrangement of our lives as we do of our tires. We bind ourselves tight to a task so that that task strikes constantly at the same spot all the time. Those of us who have that fault, a common fault, that misunderstanding of how to put non-skids on our lives, may well lift a simple

and serviceable life-lesson from the tires we protect with chains.

Every life should be a dual life,—dual in the right sense of a working and recreational interest. We once knew an engraver who seemed to be able to turn out more work than his shop fellows and he had the reputation of turning out the best work. We always found him humming at his work, and he never seemed to tire. One day he spoke about his teacher.

"What teacher?" we asked, and that let out the secret of his efficiency.

"My singing teacher," he replied.

"Why, we didn't know that you were a singer," was our pleased and surprised reply.

And smiling, he answered, "I am not. But I take singing lessons, and I love to try to sing. From early morning until late afternoon I work among chemicals and cameras, and all day I think about my work. Every evening I give an hour to singing, and twice a week take a lesson. This has taken my thoughts away from chemicals and cameras when I leave the shop. And I live in a different world, think different thoughts and each morning I go back to the shop to find, not the same old world but a new world, refound because the thought of melody and poetry has taken me away."

Bind the work chain tight to your life and the best that is in life, the best that is in work, soon wears away and is lost.

We find a man broken in disappointment because his son fails to develop or goes wrong.

"But what can you expect," his friends reflect, "when he has not given his boy a minute of his time for ten years."

And all the while that father thought he was a good father because as he told his friends he worked day and night for that boy. But he worked in his own world and never once did he enter his boy's world. They lived in different worlds, and the tie that binds wore out.

There is a story told of one of America's greatest lawyers. In his youth his young law partner predicted success for himself alone because he worked over his law books day and night. And all the while he lamented that his friend was doomed to failure because he gave his evenings to books that were not concerned with law.

One night, after midnight, this lover of

literature woke up his pastor to ask him to then and there share the new found delight in Queen Mab. So great were the enthusiasms the other worlds created.

After a life of hard work the slave to the law books died a broken, disappointed country lawyer unknown outside his rural county, while the partner he predicted would fail because he persisted in opening up new worlds beyond the case reports became one of America's greatest jurists and a conspicuous leader of thought.

In one evening with Ferrero you can spend years with Julius Cæsar in ancient Rome. What a world to know! How much better does your working world become when you have lived in another world and seen your world from the perspective of another time and place!

Green will bring you the stirring events of ancient Briton. With a group of English nobles he will take you down to Runnymede, to see King John against his will put his name to the Magna Charta.

On another night, with another book you may meet Napoleon after his escape from Elba and follow the Little Corporal to the doom that overtook him at Waterloo.

Another evening you may spend a whole afternoon with the wonderful Emerson, talking about representative men.

The worlds of Socrates and Milton, Cromwell, and philosophy of Goethe, the dramas of Shakespeare, the vision of Columbus, the heroism of Washington and Lincoln and Rousseau are all open to you for the asking and your own world grows big by knowing the worlds in which they lived.

In a little village churchyard in England there is to be found this inscription: "Here lies Peter Bacon, born a man and died a grocer."

Make your business bigger by being bigger than your business. Run your business, don't let your business run you.

The man who lives with his work all the time lives a shorter and narrower existence. He wears out too quickly. He doesn't live to the fullest while he lives. He carries his work in his brain all day. He carries it to his meals. He carries it home with him, and nurses it during the evening. He scarcely can lay it aside for a moment to kiss his wife or smile at the baby. He lives but one life.

That man should take a lease on another life—singing, painting, drawing, carving, gardening, anything different from that which takes up his work day. The man who is a crackerjack banker or mechanic by day ought to be an enthusiastic something else after his day's work is ended. His ambition to be a successful business or professional man would be more easily and more surely realized if he linked that with an ambition to do another thing in his off hours.

Life is short at best. Lengthen it a little by living other lives than your own.

Keep your chains on,—they represent your real work. They guard you against disaster. But loosen them up a bit,—don't let them bind you tight and wear you out. Make your own world bigger by knowing other worlds and your own work nobler by knowing other work.

The world always finds the man who has found himself and you must get out of yourself if you are to find yourself.—*Editorial, Wisconsin State Journal.*

MINUTES OF WOMAN'S BOARD

The Woman's Executive Board met with Mrs. J. H. Babcock March 3, 1919.

Members present: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. O. U. Whitford, Mrs. J. H. Babcock and Mrs. L. M. Babcock. Visitor: Mrs. A. S. Maxson.

The President, Mrs. West, called the meeting to order and read 1 Thessalonians 5. Mrs. Maxson offered prayer. The minutes of the February 3rd meeting were read.

In the absence of the Treasurer, her monthly report was read by Mrs. L. M. Babcock. Total receipts, \$377.08. Total disbursements, \$98.23.

Mrs. Babcock also read letters from Mrs. Lucy E. Sweet, Long Beach, Cal., Mrs. Lillie M. Ayres, Boulder, Colo., and Mr. Fred I. Babcock, Fouke, Ark.

The Corresponding Secretary, Mrs. J. H. Babcock, reported writing to the Laymen's Missionary Movement and to Miss Anna West concerning the missionary conferences to be held later in the year. She also read a card from Miss West and a letter from the Foreign Mission Conference of North America.

The President reported a letter from the General Federation of Women's Boards of Foreign Missions.

The Corresponding Secretary reported that two Mission-study circles have been organized one at Milton, and one at Milton Junction.

Mrs. West reported that at Milton Junction, the pastor's wife, Mrs. Van Horn, invited the ladies of the church to meet with her for a social afternoon, and asked Mrs. J. H. Babcock and Mrs. A. B. West of the Woman's Board to present the subject of Mission Study. At a later meeting a circle organization was formed with a membership of twenty-one and books, "Women Workers of the Orient," were ordered.

Voted that the President appoint a committee to arrange for the program of the Woman's Hour at the General Conference. Committee appointed were Mrs. G. E. Crosley, Mrs. L. M. Babcock and Mrs. A. R. Crandall.

The minutes were read, corrected and approved.

Voted to adjourn to meet with Mrs. O. U. Whitford, April 7, 1919.

MRS. A. B. WEST,
President.

ANNA C. BABCOCK,
Secretary pro tem.

THE RURAL CHURCH IN COUNTRY LIFE

Report of National Conference at Baltimore

The first National Country Life Conference was held in Baltimore, Md., January 6 and 7, at the call of the Committee on Country Life. About 175 persons from thirty States and representing twenty-five national organizations and five federal bureaus were in attendance. This was the first attempt to assemble representatives of all agencies engaged in improving the social conditions of rural communities. It was a real conference in that the work was done in committees which were attended by all those interested in their special problems. The reports of these committees brought together the best thought of acknowledged leaders in each field, and form the most constructive statement of the needs of country life and means for their attainment since the report of President Roosevelt's Country Life Commission.

The Committee on Morals and Religion commanded a good attendance and spent five hours in careful consideration of its subcommittee reports.

It was felt that the country church had advanced in the last ten years but not so rapidly as the development of the economic side of rural life which has had such great impetus under the Federal Farm Loan Act and the extension of the County Farm Bureaus.

It seems clear that churches of the old type, where the membership is less than 200 or where it is comprised chiefly of people in the upper age classes, are declining. This is true largely because the population in their communities is static or diminishing. However, surveys in the more prosperous States, such as those in the Middle West, show that after the population has become accustomed to modern machinery, better roads, consolidated schools, and other reorganizing factors, the country churches, though diminished in number, take on new strength, are better attended, and render a larger service to the community.

One tendency in the past decade has been for Holy Rollers, Pentecostal Nazarenes and other separatist religious societies to increase in certain areas and chiefly where country churches have declined.

Two great handicaps to a strong religious life in the certain areas are poverty and ill-health. Farmers who acquire wealth leave their farms in the hands of tenants. In some sections new and crude people come into the community. Standards of morality are lowered and poverty increases at the very time that the land is providing great wealth. Chiefly, however, the moral and ethical development of country people is conditioned by retarded health and economic circumstances. Many sections of the open country are innocent of health propaganda. Physicians have not settled in the open country. The diminished population of a modern farming region gives no support to an educated physician or trained nurse. In wide areas of the country soil pollution is general and certain diseases, which lower the morale of the people, prevail there at all times. It is impossible to expect a moral improvement such as will lift the whole population out of primitive morality until better health prevails among the country people. Villages are scarcely more fortunate, as they have the standards of the open country and are insufficiently supplied with sanitary appliances.

These problems suggest their own solution in some cases. The committee pointed out the well-known necessity for co-operation between churches and rural social agencies. It recognized the value of the community council movement and noted the significance of the plan for strengthening strong country churches, known variously as the "Demonstration Parish Plan" or the "Rural Liberty Church Plan."

Among the immediate steps to be taken the committee urged that all denominational bodies should be urged to strengthen those country churches which have: (a) over 200 members, (b) an undivided field, (c) strong lead in its community, (d) aggressive and competent leadership, and (e) a missionary or social purpose. It advocated a conference of the great social agencies planning a rural program. It recommended that the seasonal needs of country people be recognized in the division of the Bible-school year, that the rich rural material of the Old Testament be more largely applied to modern rural life, that parent classes consider child welfare and co-operate with the Public Health Service in the problem of sex hygiene and that lessons and texts suitable for training rural Bible schools be prepared.

The proceedings will be published at \$3.00 and can be procured from Professor Dwight Sanderson, Cornell College of Agriculture, Ithaca, N. Y. Membership in the National Country Life Association includes the proceedings.

THE PRODUCTS OF POWER

Well-directed power must have not only its manifestation, but its products. The products of gospel power are positive and visible. They are the results of that which is both destructive and constructive. Christ came to "destroy the works of the devil" and to build up his kingdom on earth. He will do this by destroying sin in the individual heart and then establishing his kingdom in the heart. One of the finest products of real gospel power is an influence exerted which causes one to surrender to God and to live a Christlike life. This gospel power is real, positive and lasting. There is nothing spectacular in such a product, but it represents about all that makes life worth living. The

trouble is that we so often look for gospel power in something spectacular. It is not in convincing the judgment, for the judgment may be convinced in favor of righteousness, while the heart continues to riot in sin. It is not in arousing the emotions, for the emotions themselves are but results and represent no dependable springs of action. It is not in the delectation of the aesthetic in our natures. It is in bending the will and then the whole heart toward God and making experience and life to take on the nature of Christ himself.

The power is waiting to attend the delivery of every true message from God. We need never be in doubt as to whether the power is present. Its products are so many and so visible as to make the world the very power house of God. It is significant that immediately after Paul had congratulated his Thessalonian congregation that his gospel had gone to them, "not in word only, but in power and the Holy Ghost and much assurance," he proceeded to catalog the power products of the gospel which he had preached. Read that catalog. It contains the products of gospel power today, products which are obtainable in the life of every true pastor. The responsibility of opening the heart to the full reception of this power and to make its products plain, positive and permanent in the life rests upon every one who has the privilege of reading and hearing the glorious gospel of the Son of God. —*Christian Advocate (Nashville)*.

LET US END AS WE BEGAN

The work of the Red Cross is all a work of love. It is needed now more than ever, when the full, terrible sum of the war's cost is being estimated in deaths and wounds and suffering and maiming, in blindness and lameness and weakness of every sort, in bitter loss and need in America, and in endless canteen and hospital service over there. Let us end the great war as we began it—in generosity and love to the men that have spared us what England and France and Italy have endured for years. The organization of the Red Cross is perfect; there is no soldier beyond their reach, there is no crossroads village too small for them to find and help.—*From "The Spirit of Washington," by Kathleen Norris, in the Red Cross Magazine.*

WHY I BELIEVE IN THE DEITY OF CHRIST

By the deity of Christ I mean the actual presence of God in the historical character Jesus. As Paul says, God was in Christ reconciling the world to himself. I am not splitting hairs over "divinity" or "deity." I use the word "deity" with the value the pre-Nicene fathers gave it, though not with their elaborate metaphysical apparatus. Philosophies have changed, and we do not today use in philosophy the ancient conceptions of "substance" or "essence."

If I understand Athanasius and the other men who shaped up Nicene theology, they were less concerned with the terms they used than in the fact they were determined to express. And this fact was: Salvation through faith in Jesus Christ was wrought by God and not by a man; by the real God. Arius denied this. To him the Word in Jesus was like God, but was not real God. Salvation through faith in him was therefore according to Arius wrought by an incarnate person who was neither God nor man. This seems to me an impossible position, whatever philosophy one adopts.

If faith in Jesus Christ as Savior is not based on the fact that in him there was revealed a present God, then we are seeking salvation from one who does not have the divine power to save. So far as I know, all evangelical theologians, although they may not use the ancient philosophical terms, are at one at this point. It is this faith in Jesus Christ as the revelation of God, not the precise philosophy in which it is expressed, that distinguishes them from other teachers.

True, the great creeds of the church are as insistent upon the genuine humanity of Jesus as they are upon his deity. They do not attempt to explain how the two elements of his personality are united. In fact, at the end of a century of discussion the church leaders who shaped up the orthodox Christology refused to accept any one of the various hypotheses which had been suggested. They held to three fundamental matters, each capable of empirical defense: Real and complete humanity (expressly stated in the Creed of Chalcedon to be "consubstantial with us"), actual deity, and singleness of person. But faith in God through Christ does not need to wait

until these elements are united in a single sentence.

I believe we honor God when we think about Jesus with the best scientific and philosophical methods education can give. I can not believe that we reverence God when we refuse to bring to thoughts about him all the resources of honest investigation. To fear to think is to weaken, not strengthen faith. But what the world wants is not a metaphysics but a religion of salvation. And that need is met by the Christ of the New Testament and of the centuries of Christian experience. A philosophical theology will inevitably attempt a formula, and this will vary according to the philosophy which the believer adopts. Let us think freely. But to insist on any one philosophy or any critical theory as indispensable to faith would run counter to the entire history of Christian thought. To identify a scientific method or a philosophical explanation with faith in Jesus Christ would be to make Christianity a philosophical system and not a religion of salvation.

Just because I am in full sympathy with modern theological methods, and the generalizations of modern science, I believe in Jesus as the divine Savior, God in flesh. But the reason is to be found not in philosophy (although I have a philosophy that helps give intellectual legitimacy to my faith), but in the actual experience of salvation. For whatever may be one's philosophy, whether one be Platonist, Aristotelian, Idealist, or Pragmatist, it is not to be confused with the conviction that salvation is possible only through God.

1. Here is the supreme reason for faith in Jesus Christ as Savior: We are conscious of salvation through faith in him. As we accept him in moral submission and joyous loyalty, we are conscious of God's presence and help. A similar attitude to Plato or any other historical character brings no such sense of relief from guilt, no such influx of peace and moral power. This fact, borne out by the experience of millions of Christians, learned and unlearned, with philosophy and without philosophy, is undeniable. To use the language of the schools, Jesus Christ functions in our life as God. True, we recognize him as a brother man, subject to hunger, weariness, death; but it is not because of these facts that he is our Savior. Be-

yond this sense of fellowship is a sense of our infinite inferiority to him. From him there comes to us a power which does not come from any man in history, no matter how much we honor him as a teacher. Isaiah, Jeremiah, John the Baptist—we look to them for inspiration, guidance, hope, but they never bring us a consciousness of forgiveness, a newness of life. The world prays to Jesus Christ. It does not pray to men.

In a word, I believe in the deity of Jesus Christ because he does the work of deity in sinful but trusting hearts.

2. But we experience this saving power of God through loyalty to Jesus Christ, the only perfect character in history. His sense of filial relation with the Father was not a segment of his consciousness. I grant the mystery that such a statement includes, but it is the mystery of explanation that eludes us, not the historic fact. The Jesus of the gospels is not a creature of men's faith, but the cause of that faith. He was not a man made a God by loving followers. Men like John and Peter who accepted him before they understood him were won by a real Master. If one were to ask reverently how God would, if he sought to save men, actually reveal himself in an individual in the social surroundings of Palestine in the first century, there could be but one answer: He would have "tented" among them as Jesus did. For the revelation of God of his saving power, as Augustine long ago saw, must be through a real person who shows in his own action the will and purpose of God. If Jesus had been less consistent in his moral life, if like Paul he had been a sinner conscious of the Father's forgiveness, if he had yielded to the temptation to pride or revenge, if he had doubted and distrusted the Father, he would have been more like us. But he would not have been a Savior. We can not be saved by a person who is on our moral plane. And if the gospels show anything, they show God revealed in the moral life of Jesus Christ. Therefore I seek to be like him. As I understand his teachings I accept them as more than literary marvels, or even as prophetic utterances. They are the vocalizing of the consciousness of the Son of God, authoritative as the revelation of the God-way of salvation. There is no other person in all history of whom I can say this.

3. I also believe in Jesus Christ as the revealer of God in human life because he has had a power in history that is more than human. His influence has been more than that of a teacher. In fact, our religion has not recognized with sufficient fullness his importance as a teacher. His death and resurrection did not end his influence. He is in human history in a way no man is in history. I make my attempt at explaining this fact, but always with a sense of disappointment. The fact transcends any formula I can draw from human experience. We have had many leaders, many teachers. But they have brought no reconciliation with God. They have helped men appreciate the truth of Jesus' teaching, the majesty of his person. But they are broken lights of him. In the midst of the present distress and ferment, I look to him for guidance for individuals and society, because he has guided men in the past. Paul saw this at the beginning of Christian history. We see it as we trace that history. His cross is the summary of God's method in social evolution, in the progress of justice, in the hope of human betterment. I believe he is bringing in the Kingdom of God. It is impossible for me to believe that this power is born of any human being. It is the power of God.

There are other reasons that could be given, but they all revert to these three indisputable facts of experience. There are many questions I try to answer in the way of defense of this faith in him, but the best answers I can give are expansions of these three basal facts. I am ready to let men make their own formulas as to him and his work, but these formulas to be acceptable even in purpose, I feel must be within the area these convictions include. For what are words and formulas when compared with the gospel of salvation actually wrought by Jesus Christ in human hearts? The Jesus the world worships is no mere fellow victim with us, a defeated hero or a dead teacher. He is the one through whom we come to God in trust that we shall gain strength to meet life's trials and temptations, in the hope of forgiveness, in the assurance of a blessed life beyond death. He is the vine, we are the branches. God grant that his Life may indeed be ours—*Shailer Mathews, in the Standard.*

YOUNG PEOPLE'S WORK

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

OUR GOAL AND BUDGET

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

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

The young people's budget for this year is \$1,200, divided as follows:

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

ON THE FENCE

Christian Endeavor Topic for Sabbath Day,
March 29, 1919

DAILY READINGS

- Sunday—A doubting conscience (Rom. 14: 1-5, 22, 23)
Monday—Halting souls (I Kings 18: 20, 21)
Tuesday—Drawn into evil (Gen. 3: 1-7)
Wednesday—Won unto good (John 4: 25-42)
Thursday—Gold or God? (Matt. 19: 16-22)
Friday—Danger of delay (Heb. 2: 1-4)
Sabbath Day—Topic, On the Fence (Matt. 27: 11-26)

THOUGHTS FROM THE DAILY READINGS

Our opinions and beliefs in religious matters differ widely. Often we do not altogether agree as to where the emphasis shall be put on things essential. This is our God-given right, yet we should always be considerate of each others beliefs, being careful to place no stumblingblock in their way. At the same time there should be no wavering in our own minds. It is better to hold firmly to one opin-

ion or another, rather than go halting between two—than to be on the fence.

Always we are deceived when we are drawn into evil. The tempter makes sin appear attractive. Its pleasing appearance delights the eye and creates a desire, then we yield to the temptation. Not satisfied with our own yielding to temptation we place temptation in the way of others and they too fall. Then when we have yielded to temptation and tasted of sin, comes a realization of failure and a feeling of guilt.

There are those who would like to enter into life eternal, who would identify themselves with the work of the Kingdom if they might do so without sacrificing too much in a business way. The young man who came to Jesus would have done so only that he cared more for his possessions than for God. We must choose between gold and God.

If we neglect to accept of Christ and the salvation offered through him, we may expect to suffer eternal loss. Indecision and neglect are dangerous.

THE HEART OF THE LESSON

Pilate would have gladly escaped responsibility by letting Jesus himself affirm or deny the accusations of his persecutors. This Jesus refused to do. It was Pilate's duty as procurator to judge justly. He proved himself to be a moral weakling. His attempt to wash his hands of responsibility was useless. He in no way lessened his sin by pleading innocence. So with us. There are certain moral choices which we must make in life. We can not evade responsibility by making excuses and by blaming others. We can not escape responsibility by making excuses when we are asked to accept Christ and join the church.

Pilate was convinced that there was no cause why Jesus should be put to death. So with us, we know that there is no reasonable reason why we should not accept Christ, but because we prefer to go with his enemies we reject him. Through indecision we reject and crucify him anew.

We should definitely, decidedly, accept Christ and ally ourselves with the church and the work of his Kingdom. There are all too many "border-land" Christians. Too many are living on the fence—just in the "border-land" between the world and

Christ. It is a dangerous way to live. Why not accept Christ fully?

"Just in the border-land, not far away,
Many are living in this place today,
Near to the Kingdom, yet outside the gate;
Why not be saved just now, why longer wait?"

CHRISTIAN ENDEAVOR WEEK AT RIVERSIDE, CAL.

E. LUELLA BAKER

Do you know why we don't do the things in Christian Endeavor and elsewhere that we plan? One illustration that our pastor gave in his sermon the first Sabbath of Christian Endeavor Week might tell something.

A missionary in China had a bicycle. When the Chinese first saw it they couldn't understand what made it possible to ride without tumbling down.—The missionary explained that as long as it was in motion and kept going all was right. But you couldn't stand still.

That was a fine sermon, even if it did rain and many people failed to come. Those who did had a treat because who should come in but Rev. G. M. Cottrell. He had come up from Los Angeles just for the morning service. He told how the "King's Highway," a road near San Diego made him think how we were traveling our King's highway.

That afternoon we found out what different people thought were some of the best things they had received from Christian Endeavor. Fellowship, Tenth Legion, Quiet Hour, and inspiration from working with young people were some of the items.

Wednesday night the societies from the city had a Valentine social in the parlors of the Methodist church. Judging from the noise he heard, one of our members who delivered some "eats" thought everyone must be having a jolly time. Every one who was there agreed.

The church prayer meeting the evening of the Sabbath was under the leadership of the Christian Endeavor. The program suggested in the RECORDER was carried out.

Next Sabbath morning our pastor preached a decision sermon.

The Christian Endeavor meeting was a joint one with the Juniors and Interme-

diates. And one to be remembered it was. There were some thoughtful, earnest talks by the Intermediates. Just ask some one to give you a reference and then you repeat the verse. This the Juniors did and visa versa, also finished verses their superintendent would start. The two societies also gave special music. There was a thank offering for the C. E. Building Fund.

Results from the decision cards showed one acceptance of Christ, four Tenth Legioners, and six new Quiet Hour members.

TO THE YOUNG PEOPLE'S SOCIETIES

In accordance with the desire of the Young People's Board your treasurer wishes to give herewith his report for the first quarter of 1919.

SOCIETIES WORTHY OF SPECIAL MENTION

Salemville, Pa., and Hammond, La., and Chicago, Ill., are to be congratulated on having paid their apportionment in full.

Nortonville, Kan., DeRuyter, N. Y., Marlboro, N. J., Ritchie, W. Va., North Loup, Neb., and Battle Creek, Mich., have paid one-half or more of their apportionment. Chicago Church has paid 40 cents more than their apportionment. No other society has paid half of its apportionment.

None of the societies of the Western Association have paid any part of their apportionment. This is the only association having no credit on the treasurer's book.

Following is a complete report of the transactions of the Young People's Board since the last report.

Balance on hand at previous report	....\$158 24
Albion, Wis.	..... 10 00
Salemville, Pa.	..... 7 20
DeRuyter, N. Y.	..... 9 00
North Loup, Neb.	..... 20 00
R. L. Cottrell, 1st Church of N. Y. City	..... 38
Milton Junction, Wis.	..... 5 20
Waterford, Conn.	..... 4 00
Hammond, La.	..... 6 40
Battle Creek, Mich.	..... 25 00
Riverside, Cal.	..... 5 00
North Loup, Neb.	..... 20 00
Nortonville, Kan.	..... 27 50
Pawcatuck Church, Westerly, R. I.	..... 10 00
Milton, Wis.	..... 5 53
Chicago, Ill.	..... 10 00
Total	.....\$323 45

EXPENDITURES

Fouke School	\$ 75 00
Dr. Palmberg's salary	75 00
Mrs. Jennie Godfrey, Walworth, Wis., (postage)	94
Sanitarium Extension Dept., for printing	1 35
Elder Jordan, for postage	2 22
Postage, Corresponding Secretary	65
Fouke School, Building Fund	25 00
Salem College	25 00
Subscription to "Religious Education"	3 00
	<hr/>
Balance on hand	\$208 16
	115 20
	<hr/>
	\$323 45

In order to give each society a complete statement I am giving below a list of the societies of each association with the amount of their apportionment, crediting each with the amount paid to date.

1918 APPORTIONMENT

Eastern Association:	
Piscataway	\$14 40
First Hopkinton	49 20
Shiloh	54 40
Berlin	16 60
Waterford, \$4.00 paid Jan. 31	7 20
Second Hopkinton	10 60
Marlboro, \$8.20 paid Dec. 1	16 40
Rockville	21 80
First Westerly	
Plainfield	36 40
Pawcatuck, \$10.00 paid March 7	64 00
New York, 38c. paid Dec.	10 00
Second Westerly	3 60
Cumberland	2 40
Southeastern Association:	
Salem	\$55 80
Lost Creek	14 00
Middle Island	10 60
Ritchie, \$6.75 paid Dec. 1	12 60
Greenbrier	2 40
Roanoke	2 50
Salemville, \$7.20 paid Jan. 2, paid in full	7 20
Central Association:	
First Brookfield	22 20
DeRuyter, \$9.00 paid Jan. 8	14 20
Scott	4 80
First Verona	13 20
Adams	24 80
Second Brookfield	20 20
West Edmeston	6 00
Syracuse	4 00
Western Association:	
First Alfred	70 00
Friendship	16 00
Independence	15 20
First Genesee	26 60
Second Alfred	39 60
First Hebron	4 00
Scio	1 60
Hartsville	8 20
Hebron Center	2 20
Andover	9 00
Richburg	7 80

Northwestern Association	
Milton, \$5.53 paid March 7	59 40
Jackson Center	16 20
Albion, \$10.00 paid Jan. 1	31 20
Walworth	14 60
Southampton	1 60
Welton	9 40
Dodge Center	16 20
Carlton	13 60
Nortonville, \$27.50 paid Feb. 15	31 80
Farina	29 60
Stone Fort	6 60
North Loup, \$20 paid Jan. 9; \$20.00 paid Feb. 20	61 60
Milton Junction, \$5.26 paid Jan. 14	30 20
Cartwright	14 00
Chicago, \$10.00 paid March 10	9 60
Boulder	12 60
Farnam	2 00
Grand Marsh	3 80
Battle Creek, \$25.00 paid Feb. 1	31 80
Exeland	3 60
Cosmos	1 60
Southwestern Association:	
Little Prairie	2 00
Attalla	3 40
Fouke	8 80
Hammond, \$6.40 paid Jan. 31, paid in full	6 40
Gentry	6 40
Pacific Coast Association:	
Riverside, \$5.00 paid Feb. 3	13 00
Los Angeles	2 00

SPECIAL APPEAL TO THE FINANCE COMMITTEES

In my last letter I urged the Finance committees of the various societies to start a campaign in their societies to raise money to pay their apportionment early, which I hoped would be readily responded to in order that the Young People's Board would be in a sound financial condition so as to take care of all its obligations promptly, but there seems to be no unusual outburst of enthusiasm over this campaign. I feel that it is my duty to remind our young people of the importance of starting right in life by running everything with which they have to deal on a sound business basis, and a good place to begin is in your C. E. Society. Not only will the efficient management of the financial affairs of the society result in a more efficient society but will be a business education and training for the members of the Finance Committee. A Finance Committee that is wide awake and active will be able to do for their society what Salemville and Hammond have done, and at the expiration of their term of office the members of that committee will have improved their ability to do things.

There are sixty-eight societies in all of

the associations and only fourteen of these have made payments, most of which have been less than one-half of their apportionment. Eight months of the Conference year has passed and of the total apportionment for all the societies amounting to \$1,164.70 there has been only \$125.16 paid, leaving an unpaid balance of \$1,039.54. Taking it for granted that there is always a reason for everything, let us see if we can locate the cause for this condition of affairs. When a patient comes to the Battle Creek Sanitarium for treatment the physician first proceeds to locate the cause of his trouble, and when this is done they first attack the cause before much is done toward restorative treatment.

If the members of the society which you are acting for as a Finance Committee are financially unable to give your society the necessary support the cause has been located, and of course this would be difficult to relieve or overcome. Your treasurer feels quite certain that this will not be the case with any of our societies. You will notice that the three societies having paid in full are in the Southeastern, Southwestern and Northwestern associations, and those having made the least showing are located in the sections of the country where you would expect to find the most business efficiency and financial pep.

Since it is hardly probable that the members of the society are unable to give the necessary support there must be another cause. If the members of the society are able to take care of the society's obligations and are not doing it then the trouble lies with the committee which has been chosen by that society to manage its financial affairs. The society expects you to do the duties devolving upon you and the only way to do this is to have an effective, systematic organization in the form of a pledge or tithing system and keep after it. You may think the members of the society which you are serving will grow tired of your continuous boring of keeping after them, but in the end if you neglect your duty the society will discover that the financial condition of the treasury is bad and your term of office as members of the Finance Committee will be regarded as a partial failure.

It is the duty of every Finance Committee to learn what the financial obligations

of the society will be for the period of time which they are serving that society, then make some systematic arrangement by which the collection of this amount is assured. This collection should be pressed from the beginning of your term of office, as it is much harder to collect back dues than it is to collect payments in advance.

The apostle Paul said, "Be diligent in business, fervent in spirit, serving the Lord."

Make checks and money orders payable to D. M. Bottoms and address mail care of the Sanitarium, Battle Creek, Michigan.

D. M. BOTTOMS,
Treasurer Young People's Board.
Battle Creek, Mich.,
March 9, 1919.

FOR A REAL PEACE

Since Germany has sunk 40 per cent of the shipping of the world and spread devastation in her wake for four years, she may well deserve to starve; but riots in Austria, in Switzerland, and in Holland, as well as in Germany itself, will only react on the Allies. Even Germany must be allowed at least *means to get food* and the neutrals and Austria, countries that have never produced their own food supplies, must have credits and ships and food itself if there is to be any real peace. Germany will probably need only the opportunity to buy; but if she is to pay her indemnities and play the part she should in wiping out the evil she has done, she must be allowed to live. It would be a mediaeval policy of great shortsightedness to go back to the plan of the debtors' prison and to force economic starvation on the nation that is so in debt to the world.—Red Cross Magazine.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

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MARCH 24th

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OUR WEEKLY SERMON

THE CHURCH AND THE MONEY TEST

REV. JESSE E. HUTCHINS

Condensed and published by request in the
"Brookfield Courler"

Text: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

This text is taken from the Book of Malachi, which is one of the shortest of the Minor Prophets. Yet the book is large with a message from the prophet of God; it is rich in truth as he strikes straight and fearlessly against the evil conditions of his time. It was probably written some time after the exile, when the people had lapsed into religious indifference, which was followed—as is always the case—by a lapse in morals and spiritual discernment.

The aim of Malachi is to recall his people to moral and religious earnestness. But the means adopted by him are not those generally followed by the other prophets. Malachi insists upon the importance of maintaining the purity of the public worship of God, and the distinctive character of the nation. After the restoration, the temple service was the center of the national religious life. It was essential for Israel's preservation as the people of God that the ceremonial obligations laid upon it be strictly observed, and that it should hold itself aloof socially from its heathen neighbors. Naturally, man's neglect or observance of ritual rules was a measure of their regard for God; but what Malachi demands is not an observance of these rules in themselves, but the spirit of worship, of reverence, and of faithfulness, which finds expression in them: he enforces the claim of the law, but only in so far as its forms are the expression of that spirit.

All the prophets speak out clearly against the evils which were demoralizing the religious life of their day, but there is no one of them who gives so clearly as the reason for their misfortunes the fact that they have robbed God in keeping back the

tithe, as does Malachi. The prophet does not teach however that the paying of the tenth will purchase for Israel an abundance of temporal and spiritual blessings. It is for them a sign of repentance. "In our temptation to see this in a purely legal spirit, let us remember that the neglect to pay tithes was due to a religious cause, unbelief in Jehovah, and that the return to belief in him could not therefore be shown in a more practical way than by the payment of tithes. This is not prophecy subject to law, but prophecy employing the means and vehicles of grace with which the law at that time provided the people."

If the people would repent of their sins and turn unto Jehovah they were to give the sign by consecrating the tenth to him. More than that, the prophet teaches that the tenth part does not belong to man, and that to withhold it is virtually to rob God. So he issues to them a challenge that if they will give God his due they shall have greater abundance, and that their crops shall no more be destroyed by the devourer. And along with their abundance there shall also be a great spiritual blessing. Their condition under repentance will be such that "All nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts."

It is a law of life that unless there is giving there can be no receiving. Nor is this to say that one can barter with God. It is the sign of the most intimate relationship when appreciation is characterized by the giving of those things which bring happiness and promote those interests which are a blessing to others.

This is the spirit of true neighborliness. Your best neighbor is not one who gives or loans without stint. It is the one with whom there is a willing exchange. Your best friend is not the one who gives you most. It is the one with whom you are in the most intimate relations. To such there is no gift too great, and there is no greater sign than the exchange of those gifts which are the expression of true character. In like manner, giving to the service of the Kingdom of God is a means of a great blessing. Those who never give for the service of their fellow-men are characterized by low standards and by a selfishness of the soul.

The Rev. W. W. Scudder says that

"Christian stewardship is a fundamental teaching of Jesus.

"The real test of stewardship, according to Jesus, is found in the way a man uses money. For money is an embodiment of both material and spiritual values. Each dollar I earn has a labor value representing so much of my thoughts, energy and effort. It also carries a character value, since it reveals in its acquirement and use the inner habits of my life. Money, therefore, can become the root of all evil or the fruit of all good—a cause of vice or a means of grace. It can exert an influence sordid and brutal, or spiritual and brotherly. Wealth is one of the most accurate crystallizations of life. The money test is the most comprehensive, searching, and revolutionary test of social character.

"This is why Jesus was so deeply concerned about the use and abuse of wealth. We have overlooked the tremendous emphasis he put upon this. For instance, the importance of his teaching concerning the 'New Birth' we all admit. But how often did Jesus speak of it? Specifically once, and then to one man. About money, however, he spoke repeatedly and to crowds. His parables and sermons drip with it. No element in his teaching is more pronounced.

"Whom did Jesus put in hell? Not the thief on the cross, but Dives, who ignored his stewardship obligations and 'fared sumptuously every day.' Who had to be left out of the Kingdom? Not the repentant prodigal, bad as he was, but the exemplary 'rich young man' who in sorrow turned away from the acknowledgment of stewardship. Who was cast into the outer darkness? The adulteress? No! It was the man who with his unused talent buried also his stewardship responsibilities. And who was the 'fool'? Not, according to modern thrift, the poor widow who rashly threw in all her living, but the rich farmer who stored his goods for his personal gratification.

"Why couldn't a 'rich man' enter the Kingdom? Primarily because there can be no such person there. Moreover wealth held and used for selfish ends, by blinding its possessor to brotherly outlook and paralyzing sacrificial impulses, automatically shuts any man out of the Kingdom.

"Whenever the church has lived the law of stewardship she has been victorious.

Conversely, when the church has ignored her stewardship she has placed herself in a fatal situation."

Tithing or an abundant giving would have made the great war impossible. The free use of money for religious work would have built up a religious life that would have caused such a spirit of selfishness as has characterized the beginning of this great struggle to be entirely obliterated. For tithing is more than the reaching into the pocket and taking out a dime for every dollar. It is reaching into the very soul and taking out its choicest gifts for him who has made the "unspeakable gift."

Tithing would solve the great problem of the lack of ministers. We need only to compare the demands made upon the minister, in training, work, physical and mental strain, and his low salary, with the common laborer to see the difference and injustice.

From a sermon by Rev. Mr. Kelley:

"God gives a gracious invitation to return, whereupon we say, 'We knew not that we were afar off. Wherein shall we return?' Then the Lord says, 'The first thing necessary for your reinstatement is to cease robbing me.' This impresses us as something new; we are greatly surprised. 'Wherein have we robbed God?' we reply. 'In tithes and offerings,' comes the quick rejoinder, and then, oh, awful to contemplate, 'Ye are cursed with a curse, for ye have robbed me, even this whole (denomi)nation.' 'If you want to come out from under this curse, and be prospered and greatly blessed, you will do it, not by purchasing your salvation with money, but by giving evidence of your genuine interest sufficient to open your purses cheerfully to one-tenth of your income, which will provide necessary funds for my house and my work. I challenge you to prove me in this way, and see if I will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.'

"Here is the standing challenge, plain and unequivocal, and we have never accepted it. Evidently we, like the children of Israel, must be under the curse, for there is no progress.

"It seems to me that the only hope for our people is for us to accept whole-heartedly the challenge and bring the tithes. If we do not do it, it will only further accen-

uate the similarity between our position and that of the Israelites, when as the Lord accused them, they said, 'What profit is it that we have kept his ordinances?'

"Tithing is a great pleasure and source of satisfaction when one has really formed the habit. Tithing will solve all problems of church finance, pay our pastors a decent salary, meet the demands upon our boards, enable us to enter the new and inviting fields of labor, encourage our young men and women to enter the ministry and mission fields. This challenge of the Almighty is the key to unlock the doors which shut us from the greatest joys and spiritual blessings. Let us come out from under the curse. Let us no longer be robbers of God. Let us open our weak treasuries to him, and receive the outpouring of his grace without stint."

HOME NEWS

ALBION, WIS.—Nothing has appeared from Albion in the Home News for some time, not because nothing worthy of mention has occurred, but probably because everyone has been too busy. It has indeed been a busy year as we have patriotically tried to do our part in making the world safe. A beautiful American flag, 24 feet in length, draped on the wall back of the platform, is an inspiration to us. A large Red Cross emblem has the 100 per cent sign attached at the bottom, showing that all our adult resident members are also members of the Red Cross. A good many of the children are also members. Mrs. E. A. Drake has been the efficient president of the township Red Cross which since the cold weather came on has been meeting in the prayer-meeting room of the church. A large amount of work has been accomplished and the treasury has always been well supplied with funds.

There is also a large Loyalty Legion taking in, not only the village, but the surrounding country. Pastor Sayre is the president of this and Mr. John Slagg, the efficient secretary. Inspiring addresses have been given at the meetings of the Legion. The Loyalty Legion adopted a French orphan and our three Ladies' societies adopted another.

We have also a Boy Scout patrol which is greatly enjoyed by the boys. Pastor Sayre is scoutmaster and La Clede Walters, patrol leader.

Quite a number of our young people are attending the Edgerton High School, driving back and forth each day. An effort is being made to build a high school in Albion, but the matter has not yet been decided.

Our war work has not slackened the church work very much but has been an additional work. Electric lights have recently been installed in the church, a line having been run through Albion, from Edgerton to Cambridge. A request was received from the Board of Finance asking that the church increase the pastor's salary 10 per cent, but the church had already "beaten them to it" and "gone them one better," as at the annual church meeting in December, Pastor Sayre was re-elected and his salary raised 33⅓ per cent. It would doubtless be a great encouragement to the Board of Finance if other churches would anticipate them in this and other ways.

Albion people are a very social people and this winter have enjoyed several social gatherings arranged by the Ladies' societies. These have been family gatherings as the members of the societies and their families have met for an evening's pleasure. As practically all of the ladies in the church and society are members of one of the societies, the whole community thus share the enjoyment. At present there is considerable sickness here and in the surrounding country, but we hope there will be a turn for the better soon.

Mr. C. A. Emerson and son Paul, of Milton, have purchased the general store here and we are glad to welcome them to our town.

CORRESPONDENT.

BATTLE CREEK, MICH.—March 3rd your readers had from Sister Babcock an excellent account of C. E. Week here. That might suffice for Home News. It was very interesting even to us in our church. If I mistake not, the last C. E. report was an average of about forty-eight in attendance. On the evening of the 7th was held an Amendment celebration and in addition to the music and different exercises and testimonies, a young attorney of the city gave an address on the remarkable public sentiment now in favor of prohibition, and especially of the present situation in Michigan caused by a frantic effort on the part

of the beer and wine interests to get a repeal of the late state amendment which will soon be voted upon, giving a new lease of life to the "interests" until national prohibition is in full effect. The women of our city are being earnestly urged to register now and give active political support to the prohibition cause. From the pulpits and C. E. meetings and otherwise are they having this brought to their attention. At the above meeting, Elder H. D. Clarke, a C. E. visitor, spoke briefly on the great and remarkable change in public sentiment since he was a young man and actively engaged in prohibition work and seemingly alone in some communities where he labored; of the unpopularity of the movement and principle of prohibition; how good Christian men declared it would *never* succeed, being "impractical and unconstitutional" and the High License and other forms of regulation were the only solutions of the question.

The Brotherhood has taken on new life of late. Mr. Hargis, the president, made interesting introductory remarks and introduced for discussion "The Young Man and How to Reach Him." What he wants was led by Ivan Tappan, and what the young man needs, by Elvan H. Clarke. Deacon Bottoms spoke on what the young man must have. Secretary Edwin Shaw being present gave a few interesting remarks concerning the personalities of clergymen who would be able to reach boys and young people. Between the talks the graphophone gave excellent music, selections being made appropriate for the service.

The church and society are very much distressed over losing Rev. H. N. Jordan from the Sanitarium force. His work has been of great help to us as a people and many interests connected with Sabbath-keeping employees center about him and his work here. From all outward appearances it will be almost a calamity for him to leave so quickly after being installed in the institution. Few Seventh Day Baptists fully realize what the interests of Battle Creek mean to our people and denomination in great measure. It seems that what is the gain of any church in obtaining the services of such a man in such a position will be a greater loss to us in many other ways.

There were still more baptisms here in our church lately, mostly young people, and Rev. J. T. Davis and daughter Ethlyn were also added to our number. Though recently retiring from an important pastorate, Brother Davis finds plenty of helpful work here at Battle Creek.

Our pastor has been preaching some very searching evangelistic sermons of late and now commences a series on present-day fulfillments of prophecy.

On Sabbath, the 8th, a visiting clergyman, Rev. Mr. Moore, gave a very original sermon from Matthew 5: 41, "Who-soever shall compel thee to go a mile, go with him two." He is the State Sunday-school secretary and evangelist and a very interesting speaker.

Our Baraca class is now using as a text book and guide in studying the Bible, "The Way of Christ," by A. C. Purdy. These are ten studies in discipleship.

Battle Creek friends have offered many earnest prayers for the full recovery of Secretary Shaw, of our Tract and Missionary boards. His relapse was unexpected, but now he is again on the road to recovery. A farewell reception was given him at the home of Rev. Mr. Tenney, a few friends being invited.

REPORTER.

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

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

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

Permanent positions guaranteed to those who prove a success.

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

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(Read the Classified Ad.) 3-17-2w.

DEATHS

AUSTIN.—Louisa Page was born in West Almond, Allegany County, N. Y., February 10, 1846, and died at St. James Mercy Hospital, Hornell, N. Y., February 22, 1919.

In early life she made a profession of Christianity and united with the First Almond Baptist Church. Later in life she, with other members of her family, moved her membership to the Second Alfred Seventh Day Baptist Church. She has always lived in the vicinities of Almond and Alfred Station.

She was united in marriage with Jeremiah Austin August 14, 1864. To them were born two children—Charles Austin, of Alfred Station, and Mary Estelle, now Mrs. Place, of Hornell. Mrs. Austin is survived by her husband, two children, four grandchildren, and six great-grandchildren, two sisters and two brothers. Many friends besides mourn her death.

Mrs. Austin had been in poor health for some time, the last few weeks suffering a great deal.

Farewell services were held at the church at Alfred Station at 1.30 Tuesday, conducted by Pastor William M. Simpson, assisted by a former pastor, Rev. Ira Lee Cottrell, and burial was made in Alfred Rural Cemetery.

"The love of God is broader than the measure of man's mind;
And the heart of the Eternal is most wonderfully kind."

W. M. S.

KENYON.—Joseph Potter Kenyon, only child of Thomas and Adelia West Kenyon, was born December 23, 1846 at Petersburg, N. Y., and died at Mercy Hospital, in Janesville, Wis., February 5, 1919.

He came with his parents to Albion, Wis., when about seven years of age. His father died during Joseph's thirteenth year. In early life he was a regular attendant at church and Sabbath school, and was a kind and accommodating neighbor and a good son to his widowed mother. Since his mother's death some years ago he has lived on his farm and recently at Indian Ford.

Funeral services were held in the Albion Seventh Day Baptist Church, February 7, conducted by Pastor C. S. Sayre, and the remains laid to rest in Evergreen Cemetery. He had no relatives in this vicinity, but it is supposed that there are some distant relatives in Eastern States.

C. S. S.

BURDICK.—At the home of Mr. and Mrs. W. A. Irish, of Alfred, N. Y., February 18, 1919, Mr. Edmund Burdick, in the 86th year of his age.

Edmund Burdick was the son of Thomas T. and Mary Lanphere Burdick and was born in Alfred, N. Y. His father came from Rhode Island to Alfred first in 1829, making the journey on foot. The next year he brought his family with an ox team and settled on a farm

about a mile and a half from what is now the village of Alfred. On this farm Mr. Burdick was born and grew up. He had the advantage of such schools as those days afforded. In 1850 he matriculated in Alfred University and graduated with the class of 1855. He taught school nine years, one season of which was in Kentucky. This was in the stirring and troublesome days just before the war and his experience there was influenced by those times.

November 25, 1863, he and Miss Eliza J. Hadley were united in holy wedlock. To them were born five children: Mrs. W. A. Irish, of Alfred, with whom he has made his home since the death of his wife; Everett T. Burdick, of Montana, who though far away has kindly ministered to his father; Elno L. Burdick, of Alfred; Mary Elizabeth Burdick, who died in 1896 and Mrs. C. Roscoe Collins, of Vandemark, N. Y. Mrs. Burdick died ten years ago last December.

He was baptized by Rev. Nathan V. Hull when about 19 years of age and united with the First Seventh Day Baptist Church of Alfred. Of this church he has since been a faithful and respected member. He was honest and upright, a kind father and a good neighbor and friend. He was interested in all reforms and had the distinction of attending the meeting where the Republican Party was organized.

Farewell services, conducted by Pastor William L. Burdick, were held in the church Sabbath afternoon, February 22nd, and burial took place in the Alfred Rural Cemetery.

WM. L. B.

GREENE.—In Brooklyn, N. Y., February 19, 1919, Marian Claire Greene, in the 41st year of her age.

Marian Claire Greene was the youngest daughter of DeForest and Josephine Maxson Greene and was born at Adams Center, N. Y. She was a student in Alfred University in 1895. After completing the Teachers Training Course, she taught very successfully until obliged to give up on account of ill health. Later she attended the Albany Business College and held a position with Mr. C. E. Hull, of Chicago, but was compelled to give up this work on account of ill health. About this time her mother's health failed and she returned to her home in Alfred, N. Y., where her love and devotion brightened and made happy the few remaining years given to her mother. After her mother's death in 1907 she, together with her sister Amy made a home for the father in Albany, N. Y., and later in New York City. During the last few years she has filled most creditably several official positions to the perfect satisfaction of her employers.

In early life she was baptized and joined the Seventh Day Baptist Church in Adams Center, N. Y., and has since kept her membership with that church. Though her health has never been good she has always been ambitious and full of courage to do the best wherever placed.

Besides the father, she leaves to mourn her departure, a brother, Mr. F. A. Greene, of West Winfield, N. Y., and three sisters, Mrs. Phil Place, of Alfred; Miss Amy L. Greene and Mrs. Clifford H. Coon, of Brooklyn, and one uncle, Mr. J. Murray Maxson, of Chicago.

A short farewell service, conducted by Rev. George B. Shaw, was held February 20th at the home of her sister, Mrs. Clifford H. Coon, in Brooklyn, after which the body was taken to Alfred, her old home, for burial. Services, conducted by Pastor William L. Burdick, were held at the home of Mrs. Elizabeth Place, Sabbath afternoon, February 22nd, and the body was laid to rest in Alfred Rural Cemetery.

WM. L. B.

GOWEN.—William Elroy Gowen, son of John B. and Maria Taylor Gowen, was born in Richland, Rice County, Minn., Nov. 14, 1861, and died at his home in North Loup, Neb., February 3, 1919.

In 1878 or 1879 he came to Cozad, Neb., and in 1881 came to North Loup where he made his permanent home, being prominently identified with the business and community life till the time of his death.

He left school when about the sixth grade, but by dint of a strong will and a masterful determination became a well-informed man. He was a great reader, and a person keenly appreciative of good books and the best of current literature. He always stood for the best moral influences in the community, being a man of clean habits and speech. The temperance forces always found in him a staunch advocate and a loyal friend. As a business man he was one of sterling worth.

On July 26, 1890, he was married to Miss Kate Brace who died March 27, 1893. To this union were born two sons, John B., of Denver, Colo., and Ward E., of this village. On July 21, 1898 he was married to Miss Myra Babcock. To this marriage were born two children, George and Nola.

Aside from his wife and four children he is survived by two brothers, Elwin Gowen, of Seattle, Wash., and Justin Gowen, of Colwell, Idaho.

Funeral services were held from the Seventh Day Baptist church, February 6, conducted by Pastor Davis, and the body was laid to rest in the village cemetery.

A. L. D.

Sabbath School. Lesson I.—April 5, 1919

GOD OUR HEAVENLY FATHER.—Gen. 1: 1-27; Psa. 103: 1-14; Matt. 6: 24-34

Golden Text.—"Our Father, who art in heaven, hallowed by thy name." Matt. 6: 9.

DAILY READINGS

Mar. 30—Matt. 6: 24-34. God our heavenly Father

Mar. 31—Matt. 6: 1-15. Prayer to the Father

April 1—Gen. 1: 24-31. God our Creator

April 2—Psa. 103: 1-14. Our Father's mercy

April 3—Eph. 1: 1-14. Our Father's Gift

April 4—John 14: 6-21. Knowing the Father

April 5—2 Cor. 6: 14-7: 1. Sonship with God

(For Lesson Notes see *Helping Hand*)

Lincoln said: "Shall he who can not do much be for that reason excused if he do nothing?" Thrift and War-Savings Stamps are expressly designed to accommodate the person of small means.

THE SABBATH RECORDER

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

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"Extravagance rots character; train youth away from it. On the other hand, the habit of saving money, while it stiffens the will, also brightens the energies. If you would be sure that you are beginning right, begin to save."—*Theodore Roosevelt*. Buy W. S. S.

A lie is no more to be excused in politics than out of politics.—*Roosevelt*.

RECORDER WANT ADVERTISEMENTS

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

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

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

STRAWBERRY PLANTS.—Dunlap, Gibson, Dr. Burrell, 100, \$1.00; best Everbearing, 50, \$1.00; 100, \$1.75; Everbearing Red Raspberry, 50, \$1.00; all prepaid. Quotations on large orders. Practical grower thirty years. A. A. Whitford, Milton Junction, Wis. 1-20-9w.

WANTED.—A Seventh Day man of good habits to work on a farm. Write for terms to Harold H. Babcock, Edgerton, Wis., R. F. D. 3-10-6w.

FOR SALE.—The Journal-Telephone, with complete and modern printing equipment including linotype. Only newspaper in twin villages of Milton and Milton Junction, Wis., with town population of 1,700. List, 700 at \$2.00 cash in advance. Editor and wife only ones now on the job. Been here 12 years, want to rest. Plant and list inventories \$3,700 exclusive of unpaid instalments on linotype. Will leave \$1,000 on plant, rest must be cash. Best offer before May 1st gets it. Will also sell two-story brick office and residence or will lease. Excellent opening for Sabbath-keeper. 3-17-2w

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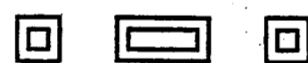
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The self-governing nations of the world are assembled at Paris under their elected rulers, President or Premier, legislating and acting for the world. If they have met once, why should they not meet yearly and always? They have defeated autocracy now; why not make the defeat permanent? They have freed subject nations long under oppression; why not protect these nations from perils present and to come? Through President, Premiers and representatives together acting for them, these self-governing nations have decided that the colonies acquired in the war shall not be loot, but a trust for the inhabitants of these colonies, administered by some one nation for the benefit of these colonies and all lands. If this principle be good, why not make it effective and permanent? The free public opinion of the world agrees to all these things in all lands. The League of Nations will make exploitation more difficult because it will express a world conscience. The world needs a conscience.—Talcott Williams, of the Columbia School of Journalism.

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